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A
NEW TRANSLATION,
FROM THE HEBREW,
OF
THE PROPHET ISAIAH:
TOGETHER WITH AN
EXPOSITION OF THE SPIRITUAL SENSE OF
THE DIVINE PROPHECIES,
FROM THE
THEOLOGICAL WORKS OF SWEDENBORG.

BY THE
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AND FROM THE GERMAN, OF DR. HAFER'S "VINDICATION OF THE DOCTRINES
OF THE NEW CHURCH," AGAINST THE VARIOUS CRITICISMS AND ATTACKS OF
DR. MÖHLER AND OF PROFESSOR PERRONE."

NEW CHURCH
A 21723
THEOLOGICAL SCHOOL

"And He said unto them, These are the things which I spake unto you,
while I was yet with you, that all things should be fulfilled, which were written
in the law of Moses, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the
Scriptures." (LUKE xxiv. 44, 45; see also Acts xxviii. 23.)

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PREFACE.

As this new Translation of ISAIAH, together with an Exposition of the Spiritual Sense of these divine Prophecies from the works of SWEDENBORG, is now presented to the reader, it will be expected that the Translator should offer some preliminary remarks as to the work which, through the LORD's mercy, he has been permitted to accomplish. It is now some years since the Translator announced his intention of submitting the result of his labours in this sacred field of literature to the public. Soon after he had completed a similar work on "The Psalms,"* commenced by the late Rev. J. CLOWES, M.A., Rector of St. John's, Manchester, he began to collect the extracts from the writings of SWEDENBORG necessary for the purpose. It was, however, soon discovered that this could not be effectually done without a new Translation of the divine Text, more closely and more correctly expressive of the Hebrew than that of the Bible version.

The Translator accordingly began a new version of the Prophet, guided, as he trusts, by a holy reverence for that which is most holy upon earth—the WORD OF GOD. The Translator has, in earnest prayer for divine guidance, been especially careful not to put into the sacred Text what does not belong to it, and also not to take out of it what is not, as nearly as possible, its inspired literal sense. The object, as the Translator stated in the Preface to the Psalms

* "The Psalms: A new Translation from the Hebrew, with the Internal Sense and Exposition from the Writings of the Hon. Emanuel Swedenborg; by the late Rev. John Clowes, M.A." &c. London: White, 36, Bloomsbury-street, Oxford-street. Hodson, 22, Portugal-street, Lincoln's Inn.

above mentioned, is to express, as nearly as possible, the divine Text in corresponding terms and language. This SWEDENBORG has done in the Latin version he has adopted. There are (it is stated in the said Preface)—

“Three ways by which a translation may be accomplished. The *first* is a literal translation, by which every word is strictly rendered *verbatim* from the original. The *second* is an idiomatic translation, by which the original idiom is carefully conveyed into the idiom of another language. The *third* is a free translation, in which the sense of the author is regarded abstractedly from the expressions he uses, and freely translated in that manner in which the translator supposes the author would have expressed it had he written in the language into which his work is translated. The first of these ways, that is, the *strictly literal*, is the only way by which the Scriptures can be properly translated. In this respect, as in every other, they are essentially different from all merely human compositions; in these it is only necessary to have an accurate comprehension of the author's meaning, whereas in the former the *letter* is divine, and cannot be departed from without injuring the base on which the internal sense rests, as upon its proper foundation. A few observations will prove this to the reader. In Psalm cxiv. 4, we read of ‘*the sons of the flock*,’ rendered in the Bible version ‘*lambs*,’ which is the idiomatic translation, but which is not a base for the internal sense. (See Exposition.) In Psalm xviii. 4, 5, ‘*cords of death*,’ and ‘*cords of hell*,’ are rendered in the common version, ‘*sorrows of death*,’ ‘*sorrows of hell*,’ this, again, is idiomatic, and not literal, and therefore not a proper base for the internal sense. These idiomatic renderings in the common version are numerous, such as ‘*strength*’ for *rock*; (Psalm lxxiii. 26.) ‘*defence*’ for *shield*; (Psalm vii. 10; lxxxix. 18.) ‘*power*’ for *arm*; (Psalm lxxi. 18.) and many others, as well verbs as substantives. In a correct translation of the Sacred Text, not only the *letter*, but the *points* also must be taken into serious consideration; thus, JEHOVAH must not be substituted for JEHOVIH. (See Psalm cix. 21, Exposition, also *note*.) This distinction is important, and could never have been preserved to the church without the points,—a sufficient argument to prove the indispensable necessity of studying Hebrew with the points. (See *S. S.* 90; see also *A. C.* 3839, 7933, 9349.) In some cases, however, the Divine Text could not be rendered literally into English, thus the idiomatic translation was necessary; (see Psalm xlix. 3; lxviii. 9.) hence arose the necessity of *notes*, which we have subjoined to the text, in order that the reader who is unacquainted with Hebrew may have as correct a knowledge as possible of the literal sense of the Holy Word.”

In what manner this, in respect to the following Version, has been done, those who are most acquainted with Hebrew

will be best able to judge. The general reader, however, who is not acquainted with the Hebrew text, may form a judgment of the new Translation, *first*, by consulting the reading in the margin of the Bible version, which, for the most part, gives the exact literal sense of the original; and here we would remark that the Common Version is, on the whole, worthy of all respect. But no English critic, learned in the modern school of Hebrew literature, as cultivated by the extraordinary labours of GESENIUS, EWALD, and others in Germany, can admit that the Bible version is brought to that degree of perfection of which it is susceptible; for very great progress has been made in the knowledge of Hebrew, and of the cognate dialects, during the 250 years since the time of King JAMES the First, when the Common Version was established; and it is reasonable to suppose that various improvements could now be made. A revision of the entire Bible, so much agitated of late, will no doubt take place ere many years shall have elapsed.

But, *secondly*, the general reader who believes the doctrines of the Church of the New Jerusalem, will be further enabled to form an opinion of the present Translation by comparing it with the Latin version either given or adopted by SWEDENBORG as the true Literal Sense, or as the basis upon which the Spiritual Sense rests, and from which, according to the correspondences in which the Word is inspired, the Spiritual Sense can be rightly expounded and understood. And as this is a matter of great importance, it shall here be briefly stated how the case is with respect to the Latin version adopted by SWEDENBORG.

It is stated in the “Documents concerning the Life and Character of Swedenborg,” that soon after the commencement of his spiritual illumination, and especially soon after he began to prepare the *Arcana Coelestia* for the press, although he had several editions of the Hebrew Bible, yet he soon fixed upon the edition of EVERARD VAN DER HOOHT

with the Latin version of SEBASTIAN SCHMIDIUS; Leipsic, 1740, 4to.* M. A. NORDENSKJOLD, who had examined the different editions of the Bible made use of by SWEDENBORG, says—"Of the Latin translations of the Bible, he chiefly made use of that by SCHMIDIUS, Leipsic, 1740, after the time that he began the *Arcana Cœlestia*, because he found this to be more literal and exact than the others. Nevertheless, in all his quotations, and, above all, in the *Arcana Cœlestia*, he has more exactly expressed the sense according to the original language."†

In the *Apocalypse Explained*, in which the author has quoted a very great number of passages from the Prophets, as will be seen in the following Exposition, he has very rarely deviated from the version of SCHMIDIUS; the same may be said of the *Apocalypse Revealed*, of the *True Christian Religion*, also of the *Heaven and Hell*, and of the minor works on the *Doctrine of the Lord*, the *Sacred Scripture*, &c. In the *Dicta Probantia* he has quoted, in some cases, nearly whole chapters in the same version, and on examining the *Arcana Cœlestia* it will be found that, in the latter volumes of that work, the author has quoted the passages from the Prophets nearly always in the same version. As this is the case, it will invest the edition of VAN DER HOOGHT, together with the Latin version of SCHMIDIUS, with an immense importance in the estimation of the members of the New Church in this and in all future ages; and this especially as VAN DER HOOGHT's Hebrew edition of the Bible is now considered by the learned to be the "TEXTUS RECEPTUS."‡

* "Biblia Hebraica; Secundum Editionem Belgicam Everhardi van der Hooght, collatis aliis bonæ notæ codicibus, una cum Versione Latina Sebastiani Schmidii." Lipsiæ, MDCCXL.

† See "The New Jerusalem Magazine" for 1790, p. 87; and see also the "Documents concerning the Life and Character of Swedenborg," pp. 237, 238.

‡ See Dr. Davidson's *Biblical Criticism*, Edinburgh edition, p. 159. "The text of Van der Hooght (says Dr. D.) may be regarded as the *textus receptus*;

We may also add, that the Translation of SCHMIDIUS has been held in great respect by many learned Biblical critics, who have often appealed to it as an authority, literally, and (with but few exceptions) exactly rendering the Hebrew Text into the Latin. This seems to have been just the work which SWEDENBORG required. The edition, together with the Latin version, of REINECCIUS, Leipsig, 1739, which the author used at the beginning of his theological career, he appears to have relinquished for that of VAN DER HOOGHT, especially as the Latin version of SCHMIDIUS was found to be more suitable for his purpose.*

We will only add that a new edition of VAN DER HOOGHT's Hebrew text, together with the Latin version of SCHMIDIUS, is a desideratum not only for the theologians of the New Church, but for every one who desires to have a correct knowledge of the literal sense of the Word, as a basis for a correct perception and discernment of its spiritual sense. Where, as is sometimes the case, the version can be made more literal and correct, it should be done. But we are aware that this great undertaking, which will require the learning and experience of several competent editors to accomplish, must be left for another generation. It may here, however, be suggested that when the time shall have arrived for a new edition of this most useful work for the Biblical student in the New Church, those parts of the Bible which are not properly the Word, and which are very seldom quoted by SWEDENBORG, might be omitted. This would

just as the Elzevir text is the *textus receptus* of the New Testament. Almost all our modern editions exhibit it, the manuals in common use invariably." (p. 159.)

* "This edition of Reineccius (as stated in the 'Documents,' p. 238), is filled with remarks by Swedenborg; and with the Latin translation of several Hebrew words, and also with some observations on the Internal Sense." As this work, which is the property of the Royal Academy at Stockholm, has been kindly lent to Dr. Tafel for the purpose of examination, it is probable that these remarks, &c., may soon be printed.

render the labour of editing less laborious, and the work less expensive.

The *accents*, as well as the vowel signs, in Hebrew, plainly shew how wonderful, under the LORD'S providence, have been the efforts of the Jews to preserve the Word entire, even as to the minutest particulars of the literal sense. (See Chap. lxvi. 20, Exposition.) These accents not only serve to mark the *tone* of a syllable, which is of importance in determining the meaning of many words, or where the accent should be put, but, as *distinctives*, they serve to distinguish clauses in a verse, and, as *conjunctives*, to connect word together, as a noun with an adjective, or with another noun in the genitive. Only the *distinctives*, which answer, as Gesenius says, "to our period, colon, and comma, although they often stand where a half-comma is scarcely admissible," can but in few cases be fully represented in a translation. The Jews, especially in ancient times, knew well the use of these accents, and were no doubt guided by them in their recitations, and cantilations or chantings of the Word.*

As to punctuation SWEDENBORG says—"In the original language one series [of ideas] is not distinguished from another by interstitial signs [or by stops], as in other languages, but it appears as though continuous from beginning to end. The things which are in the internal sense, in like manner, are continuous and flowing from one state of a thing into another; but when one state terminates, and another succeeds which is of importance, it is indicated by the expression '*it was,*' or '*it came to pass,*' and a change of state of less importance by '*and,*' wherefore those expressions so frequently occur." *A.C.* 4987, 5578. See also *A.C.* 618.

From the extracts in Chap. lxvi. 20, it appears that the Jews have been hitherto preserved for the sake of the Word.

* Those who may wish to study this subject are especially referred to Ewald's "Hebrew Grammar," §§ 180—200, translated by Dr. Nicholson; and to Gesenius' "Lehrgebäude," pp. 101—116.

It is, indeed, well known that the Word of the Old Testament would, as to its Hebrew Text, have long ago perished, had it not been for the extraordinary care which the Jews in every age, especially up to the period of the Reformation, have bestowed upon its preservation. Soon after the Babylonish captivity, when the Hebrew ceased to be spoken in its purity, the learned among the Jews began, at the time of Ezra, to invent vowel points and accents, in order to secure the true pronunciation or tone of the language, and the proper connection of words in each verse, and by this means to preserve the true meaning of the sacred Text. After the Jews, at the introduction of Christianity, were dispersed amongst the nations, they thought that so long as the Word could be preserved entire amongst them, they themselves should not, however scattered, perish as a people, but that they should be brought back again according to the literal interpretation of the Prophecies into their own land, and be again established, under the MESSIAH, in all their ancient privileges as a nation. It was this impression which, although erroneous, prompted them, under the LORD'S providence, to watch with the greatest care and anxiety over the sacred Text, so as to number the very verses and letters of every book of the Word. After the establishment of Christianity, when the Jews were dispersed, they formed schools, especially at Tiberias and at Babylon, in order to preserve and to transcribe the divine Text, and at the same time to consult all ancient traditions respecting it. These traditions were called the "Masorah," and the Text which they established is called the "Text of the Masorites," of which the "Textus Receptus" of VAN DER HOOFT is that which is now generally received. From this wonderful providence to preserve the Hebrew Scriptures, we may easily see why "the Jews have been hitherto preserved," as SWEDENBORG says, "for the sake of the Word."*

* See a particular account of the labours of the Masorites in Dr. Davidson's "Treatise on Biblical Criticism," Edinburgh edition, pp. 112—135.

It is gratifying to find the statement of SWEDENBORG that "the Word has, of the LORD's providence, been preserved entire, as to every particular and iota," confirmed by modern criticism. Thus Dr. DAVIDSON, as the result of his studies of the learned German critics, says—"Sound criticism repudiates unauthorised meddling with the integrity of the Hebrew text, and abides for the most part by the Masoretic recension as it is, believing that the Text was at first in the state in which the Masorites have preserved it."* This result of modern criticism fully confirms the statement of SWEDENBORG, (see *S. S.* 13; *L. J.* 41.) notwithstanding the numerous supposed emendations with which Bishop LOWTH and others have presumed to alter the Text. (See *Appendix*, Chap. i. 29.)

As to the *Notes* subjoined to the new version, the Translator has merely to state, that the main object has been to explain and to vindicate the translation where it differs from the Bible version, and thus to satisfy the reasonable inquiry of the general reader. This has been found to be necessary in those cases in which the translation materially differs from the Common Version, and of which no account is found in the margin, as in Chap. xviii. 6; xxvii. 12; xxx. 1; and in a few other passages.

The great number of notes which commentators in general have subjoined to the Text are chiefly for the purpose of elucidating the meaning of the prophetic declaration, or are intended to explain the subject on which the prophecy is supposed to treat, or to shew how the prophecy has been fulfilled. How greatly the opinions of commentators differ in this respect is known to every Biblical student, who amidst the variety and contrariety of opinions is, in many cases, scarcely able to form his own judgment, or to find his way out of the confusion in which he is involved. He consequently rests the matter on the authority of the most

* See "Facts, Statements, and Explanations," &c., by Saml. Davidson, D. D., p. 17.

celebrated commentators, without having any perception and judgment of his own. Of this confusion a specimen or two will shortly be adduced.

These labours, however, of the commentators have been of service; *first*, by shewing the literal fulfilment of some of the prophecies, they have removed the objections of the wavering and of the sceptical, and have confirmed their belief in the Word of God, which, it must be admitted, is a great benefit to their minds.

Secondly, these commentators, by the variety, and, in some cases, by the contrariety of their opinions, have demonstrated that the merely literal system of Scriptural interpretation is by no means adequate to the satisfactory exposition of the Divine Word, and that another system is absolutely required for this purpose, in order to bring out the "spirit and life" of the Word, and to verify the declaration of the Apostle, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

Now the system of interpretation which can do this great service to the "man of God" and to the Church at large is the system of correspondences between things natural and spiritual, according to which the Word is inspired and written, and by which alone it can be properly interpreted and understood, and thus "be *spiritually discerned*," (1 Cor. ii. 14.) or seen with an enlightened discernment of its Divine Truths, and of their application in every prophecy, howsoever obscure it may be in the letter, to the states, whether good or evil, of the Church in the aggregate, and of every member of the Church in particular. Examples of this system of spiritual interpretation will be found in every page of the following Exposition, which although not given in a continued series, as in the Author's work entitled the *Arcana Cœlestia*, (or his Exposition of the Books of Genesis and of Exodus,) and in

the *Apocalypse Explained*, or in the *Apocalypse Revealed*, will, nevertheless, serve to shew how instructive and edifying the Scriptures become, when thus explained according to their spiritual sense, and how the mind can be raised up out of the obscurity of the letter, and from all discordant and perplexing interpretations into the light of life, in which, if the mind be rightly disposed, harmony and peace can dwell.

In making these observations, we wish to guard the reader who is not acquainted with this system of Scriptural interpretation, against two erroneous ideas which he might probably form;—the first is that of imagining that this system of interpretation is arbitrary, and that it gives loose reins to the fancy in expounding the Scriptures; whereas nothing can be more groundless and erroneous than this idea, as the laws of correspondence between things natural and spiritual, according to which the spiritual sense is evolved and expounded from the letter, are as fixed and as unalterable as the laws of creation itself, and as utterly preclude the vagaries of fancy as the demonstration of any mathematical problem can possibly do. A *second* erroneous idea against which we desire to guard the reader who is uninstructed in the system, is that of supposing, that by this mode of interpretation the literal sense is disparaged, or depreciated, or denied. This, again, would be a most groundless and erroneous conclusion; for the direct opposite is the fact, namely, the literal sense is thereby esteemed more holy, and by the disciple of Revelation is more highly appreciated than can possibly be the case with any man who does not acknowledge the spiritual sense of the Word. In order that this may be seen, the works mentioned below are especially commended to the attention of the reader.*

* See Swedenborg's small work on the Holy Scriptures; see also Noble's "Plenary Inspiration of the Scriptures Asserted," &c.; Madeley's "Science of Correspondences Elucidated," &c.; and especially "The Practical Nature of

A few words must now be said on the Exposition. In selecting and arranging the extracts from the voluminous works of SWEDENBORG, the Translator has endeavoured so to arrange and apply them, that the divine Text, from verse to verse, might, as to its spiritual sense, be as fully as possible explained and understood. It is feared that in some cases repetitions may be detected, but if the entire extract is carefully read, it will be found that the clearer view of the subject which the reader will acquire will amply compensate for what may be considered as a useless repetition; for, where more than one extract is adduced to illustrate the spiritual meaning of a verse, or of the clauses of a verse, it will be found that the principal truth or truths in the subject are presented under another aspect, or with some variety in the illustration, which will enable the mind to see the subject in a clearer light, and to apprehend it with a firmer intellectual grasp. On viewing a magnificent landscape, or a noble building, it is necessary, in order to form a comprehensive and correct idea of the one or of the other, to view it from various standpoints. In like manner, two or three extracts on any given verse will enable the reader to take a view of the subject from so many points, and thus assist him in forming a more intelligent and comprehensive idea of the truths involved in the passage. Moreover, the Editor has felt reluctant to mutilate the extracts, and has therefore presented them as much as possible entire.

The "Internal Sense," from the *Summary Exposition* of SWEDENBORG, has been placed on the margin, that the eye might more readily see it, and that the mind might more easily form a general idea of the subject treated of within the verses marked, which form so many distinct paragraphs into which the chapter might be divided. In some cases

the Theological Writings of Emanuel Swedenborg, in a Letter to the Lord Archbishop of Dublin, &c., by the Rev. A. Clissold, M. A., formerly of Exeter College, Oxford," new edition, pp. 105—236.

the "Internal Sense" is so *summary* as to leave a considerable blank in the margin, when the Editor has thought it useful to fill up the space by a summary drawn up from the Exposition itself; in this case he has always been careful to enclose within brackets [thus] what he has added, so that the reader may readily distinguish it from the Author's own statement. In the Exposition, also, the Editor has done the same where it was necessary to form a connecting link; or in those cases where the passages have not been quoted and explained by SWEDENBORG himself. For all those parts enclosed in [brackets] the Editor is therefore solely responsible, and the reader is, of course, left entirely free to adopt or reject them, as his judgment may suggest. In all cases, especially in the Exposition, they will be found to be more or less confirmed by references to the Author's works, and as such they are recommended to the reader's attention. The Translator is especially anxious that nothing from his own *proprium* of self-intelligence may be found in this important work.

It has been intimated above that the confusion and contradiction in which the most learned commentators, in their exposition of the prophecies, have been involved, is enough to fill the mind even of the devout student with dismay and despair. All this confusion and darkness have arisen from not knowing the true system of Scriptural and especially of Prophetical interpretation, which, as the "key of knowledge," (Luke xi. 52.) is alone adequate to the opening of the divine prophecies. As a specimen of this confusion, we would refer to the variety of commentaries on Chap. xxiv., in which a total destruction of the earth is depicted. "Scarcely any two interpreters (says the Rev. A. BARNES in his 'Notes') are agreed in regard to the events described in this prophecy. GROTIUS regards it as relating to the carrying away of the ten tribes by Shalmanezar. HENSLER supposes that it refers to the invasion of Sennacherib. VITRINGA supposes that it relates

to the times of the Maccabees, and to the trials and calamities which came upon the Jews under the persecutions of Antiochus Epiphanes. NOYES regards it as descriptive of the destruction of the land by Nebuchadnezzar, and of the return of the Jews from exile. CALVIN gives another opinion, and LOWTH another." Now all this confusion arises from not knowing what is understood by the "earth," אֶרֶץ, in its spiritual sense, as signifying the church in the land of Canaan, established among the Jews, and also, in a more universal sense, as established among Christians. The church, at its consummation and at its judgment, is described in this chapter, when the "earth," or the church, in the world of spirits, where all final judgments are executed, presents the phenomena there depicted:—"It is emptied, and laid waste,"—"its inhabitants are scattered,"—"it withereth, it mourneth,"—"it reeleth like a drunkard," &c.;—all these phenomena attend the process of judgment, which are *there* literal facts in relation to the "earth" in that world upon which the church exists. These phenomena are perfect correspondences to the changes of the states of the church whilst undergoing the final process of judgment, which took place in respect to the Jewish Church when the LORD came into the world to accomplish judgment and redemption, and which also occurred when the LORD again came to execute judgment on the Christian Church.

These phenomena also have an individual application to every merely external or nominal member of the church on his arrival in the world of spirits. When, by the process of judgment, he is being divested, or "laid waste," of the goods and truths which in his external he had assumed for the sake of appearances, or for the sake of being respected as a Christian and as a man of piety and sincerity in the world; these phenomena appear in respect to him whilst his states are being changed, or whilst he is putting off his assumed external good appearances—"that which he *seemeth to have*,"

(Luke viii. 18.) and putting on externals corresponding to his unregenerate and depraved selfish and worldly states in his internals. Thus the church as it exists in the individual, whether in his regenerate or in his unregenerate state, is the church in its least form, and is an image of the church in the aggregate or in its greatest form, and the same things may be predicated of the one as of the other. In this way everything said in the Prophecies, and universally in the Divine Word, has its individual application to man. Thus to every man, whatever is revealed in the Scriptures may, either in a good or a bad sense, be said, as Nathan said to David—"Thou art the man," (2 Sam. xii. 7.) to whom this applies.

The commentators, however, are to be excused for the confusion and obscurity in which they have involved the true purport and signification of the divine Prophecies, since their real intent and their true significance and meaning can only be seen from their Spiritual and Internal Sense, which is now, through the LORD'S mercy, unfolded in the works of SWEDENBORG, for the real spiritual intelligence, wisdom, and blessedness of the church in all future ages.

It is thought that every devout reader of the Word of GOD will admit the truth of the LORD'S declaration that "His Kingdom is not of this world;" (John xviii. 36.) and, to be consistent with this divine declaration, he will further admit that His Word relates in its proper and essential sense to His kingdom, or to His church, and not to the kingdoms and nations of this world but in a subordinate and typical or representative sense. He will then see that when the land of Judah or Canaan is mentioned, the LORD'S *church*, and not the mere land of Judah, is intended. This is, indeed, the perception of all pious Christians, hence they speak of the "heavenly Canaan," meaning the church, especially as it is in heaven. Now, the same is true in respect to all the other kingdoms and nations mentioned in the Word, as Egypt,

Babylon, Assyria, Moab, Edom, &c., so often met with in the Prophets. The divine Prophecies have in their primary or spiritual, that is, their real, sense a direct reference to the LORD'S Kingdom, or church, and not to these nations and kingdoms, but as types of states, whether good or evil, relating to His own kingdom or to the church, as may be abundantly seen in the following Exposition. It is therefore a very great mistake in all those commentators who imagine because the Prophecies so often make mention of Egypt, Assyria, Babylon, &c., that therefore nothing else is meant to be described but the various states and fates of these kingdoms. This mistake has, indeed, been the origin of all the confusion and contradiction which exist in the different commentaries; whereas, had it been seen that the things said in the Prophecies, are said especially of the LORD'S Kingdom, and descriptive of its spiritual states, they would have had an elevation of mind, and a consequent perception of the meaning of the Prophetic declarations.

The subjects to which the Prophecies, as to their spiritual sense in general relate, are the following:—

I. The Advent of the LORD. II. The Successive Devastation of the Church. III. The Church totally Devastated, and its Rejection. IV. The Rejection of the LORD by the Church. V. The Temptations of the LORD, in general. VI. His Temptation even to Desperation [as in Gethsemane and on the Cross]. VII. The Combats of the LORD with the Hells. VIII. His Victory over them, or the Subjugation of them. IX. The Passion of the Cross, which was His last Temptation. X. The Glorification of the Humanity, or His Union with His Divine [Principle, or the Father]. XI. The New Church in the place of the former. XII. The New Church and, at the same time, the New Heaven. XIII. The Humiliation of the LORD before the Father. XIV. The State of Union with His Divine [or with the Father]. XV. The Last Judgment executed by Him. XVI. The Glorification

and Worship of the LORD. XVII. Redemption and Salvation from the LORD.

These, according to SWEDENBORG,* are, in general, the subjects to which, in the spiritual sense, the Prophecies, together with the entire Word, relate, and the innumerable particulars which illustrate these general heads are brought to light by a knowledge of its internal or spiritual sense. The Word, thus opened, will be found in every chapter, yea, in every verse, to relate to the regeneration and salvation of the soul, and especially to the work of Redemption and to the glorification of the LORD'S Humanity; and by its divine Truths thus presented to the mind, mightily to contribute to the salvation, wisdom, and happiness of man.

The Word is the medium of conjunction with the LORD, and also of communion and consociation with the angels of heaven; when, therefore, it is devoutly read in its literal sense, it serves, by virtue of the correspondences in which it is written, to open heaven to man, and to conjoin him more and more closely with the LORD,—for in this conjunction man's salvation consists; and also to introduce him more and more interiorly and fully into consociation with the angels of heaven. The Word is thus like the ladder which Jacob saw in his dream, of which it is said—“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending upon it; and behold! the LORD stood upon it.” (Gen. xxviii. 12, 13.) The more interiorly and spiritually the Word is understood and loved, the more will a man be able to ascend this “ladder,” and the more closely and fully will his conjunction with the LORD be established, and the more intimate will be his consociation with angels. Hence SWEDENBORG says—“If a man were aware of the existence

* See these XVII. General Subjects enumerated, at the end of the little work on the “Summary Exposition of the Internal Sense of the Prophets and the Psalms.”

of the spiritual sense, and, when reading the Word, were to allow his thoughts to be influenced by his knowledge of it, he would come into interior wisdom, and into a still closer conjunction with heaven, because he would thus enter into ideas similar to those of angels.” *H. H.* 310.

That the publication of this work may, through the LORD'S mercy, contribute to this most blessed result, is the sincere prayer of

THE TRANSLATOR.

MANCHESTER,

January, 1860.

*Explanation of the Abbreviated Titles of the Works of SWEDENBORG
referred to in the following pages.*

- A. C.*—Arcana Cœlestia.
A. E.—Apocalypse Explained.
A. R.—Apocalypse Revealed.
B. E.—Brief Exposition of the Doctrine of the New Church.
C. A.—Coronis, or Appendix to the True Christian Religion.
C. D. L.—Continuation concerning the Divine Love, at the end of the Apocalypse Explained.
C. L. J.—Continuation concerning the Last Judgment.
C. S. L.—The Delights of Wisdom concerning Conjugal Love, and the Pleasures of Insanity concerning Scortatory Love.
D. F.—Doctrine of the New Jerusalem concerning Faith.
D. Life.—Doctrine of Life for the New Jerusalem.
D. Lord.—Doctrine of the New Jerusalem concerning the Lord.
D. L. W.—Angelic Wisdom concerning the Divine Love and Wisdom.
D. P.—Angelic Wisdom concerning Divine Providence.
D. W. A.—On the Divine Wisdom, at the end of *A. E.*
E. U.—The Earths in the Universe.
H. H.—Treatise concerning Heaven and Hell.
L. J.—Treatise concerning the Last Judgment.
H. D. N. J.—The New Jerusalem and its Heavenly Doctrine.
S. S.—Doctrine of the New Jerusalem concerning the Sacred Scriptures.
T. C. R.—True Christian Religion.
D. L. A.—On the Divine Love, at the end of *A. E.*
A. Cr.—SWEDENBORG on the Athanasian Creed.
Inf.—Treatise concerning Influx.
Dicta Probantia.
Adversaria in Lib. Vet. Testamenti.

A NEW TRANSLATION,
FROM THE HEBREW,
OF
THE PROPHET ISAIAH:

TOGETHER WITH
AN EXPOSITION OF THE SPIRITUAL SENSE, FROM THE
THEOLOGICAL WORKS OF SWEDENBORG.

CHAPTER I.

THE WORD.

INTERNAL SENSE.

1. THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Abaz, Hezekiah, kings of Judah, THAT the church is devastated by evils of life. (Ver. 1-8.)

2. Hearken, O ye heavens! and give ear, O earth! for Jehovah speaketh: I have nourished sons, and have brought them up; but they have transgressed against Me.

NOTES.

The object of the following Notes is to assist the reader in forming a correct idea of the literal sense of the Word; for this sense is the foundation upon which the spiritual or true sense rests. It is consequently of the utmost moment that true ideas of the literal meaning be formed, in order that right perceptions of the spiritual sense may be obtained; for, as said by the Psalmist—"If the foundations are destroyed, what can the righteous do?" (Psalm xi. 3.) The literal sense is thus as a "foundation," and the spiritual or internal sense is as the "righteous" who dwell upon it, and if no correct idea be formed of the literal meaning, there can be no proper foundation on which the mind, from the correspondence between what is natural and spiritual, can form a perception of the spiritual treasures of God's Word. Whatever, therefore, is essentially necessary from philology, or a true interpretation of the Hebrew Text, will be explained, in order that the reader may have a true apprehension of the literal sense, and thus be capable of forming a correct perception

3. The ox knoweth his owner, and the ass [The man of the world] the crib of his master: Israel doth not know; knows what is conducive to his natural states; but My people do not understand.

of its spiritual sense. The reader is referred to the *Preface* for information on the Translation itself, and also on the *Notes*.

In order, however, that these *Notes* may not become too lengthy, and thus tedious to the general reader, we shall not enter, as is the case with many commentaries, into unnecessary details on many things which, at the present time, owing to the progress of education and the cheapness of books, are well known to almost every reader. In this way we shall keep the work compressed in one volume, which, on many accounts, is very desirable.

One reason why commentators have in general been so diffuse, is, because not having the key of correspondences by which the Scriptures can be interpreted and properly understood, they have struggled to work their way out of the darkness of the letter into some comprehension of the subject, by the most extensive researches into ancient records of every kind. It is true that by these researches light has been, in many cases, thrown upon the literal sense, but in very few cases indeed has any light been thrown upon the real purport and object of the prophecies themselves.

The more celebrated of these commentators, such as Gesenius, Ewald, Hitzig, and De Wette, of the German school, often contradict each other as to what they conceive is the meaning of the prophetic declarations. This is a proof that the true meaning of the prophecies lies out of the province of merely human learning, and also that instead of relating to the nations and kingdoms of this world, the Word, in its spiritual and true meaning, relates to the Lord's church and kingdom, (John xviii. 36.) and describes its states, either good or evil, or in relation to heaven or to hell; thus the different nations, such as "Egypt," "Assyria," "Moab," &c., are named in the prophecies, not as the *primary* objects to which the prophecies relate, but as a symbolic and typical means of describing events and states relating to the Lord's church.

Verse 1. *The vision*.—This term in Hebrew, or **חִזְוִן** (*chāsōn*), signifies that which is *seen*. It therefore not only denotes the *subjective* state of the *seer* or prophet, as having the eyes of his spirit opened, or as being "in the spirit," and seeing and hearing things in the spiritual world, but also the *object* seen or heard. This term is often used to denote the prophecies of the Old Testament. Hence the prophets were anciently called "seers." "He that is now called a Prophet, was beforetime called a *Seer*." (1 Sam. ix. 9.) Mark the difference, as pointed out by Swedenborg in the Exposition, between the prophet when in the spirit or in "vision," and when "hearing the voice of Jehovah," and writing the Word from His immediate inspiration and dictation.

Of Isaiah.—This term is derived from **יִשָּׁע** (*Yēshā*), "help and salvation," and **יְהוָה** (*Yēhōvāh*), and means *help, deliverance, or salvation* of Jehovah. The names of nearly all the prophets would appear to be compounded of a syllable taken either from *Jehovah* or from *Elohim*, "God;" and as names, in Hebrew, are significative, (see *A. C.* 1946, 2643.) we may hence infer that the prophets were, of Providence, so named on account of the Word, for this is properly the *help, the deliverance, and the salvation* of Jehovah.

Verse 2. *Hearken, O ye heavens! and give ear, O earth!* &c.—In the Word, inanimate and irrational objects are frequently addressed as living and rational subjects. This arises from the fact that all things in heaven and on earth have a relation, more or less direct, to the human form, or to man. The Lord views His intelligent univ., that is, His kingdom in heaven and His church on earth, as the image of Himself, and likewise all natural things in the three kingdoms of nature, as having relation to the human form; for a regenerate man, as to his *external*, is a *microcosm*, or a little world, and as to his *internal*, is a *micro-ourinos*, or little heaven. In this sense, therefore, it is that the Lord

4. Woe to the sinful nation! a people heavy with iniquity; a seed of evil doers; sons that are corrupters: they have forsaken Jehovah; they have provoked the Holy One of Israel; they have gone astray backward.

5. Why should ye be smitten any more? Ye will continue to revolt: the whole head is sick, and the whole heart faint.

speaks to "the heavens and the earth;" hence also it is that predicates taken from the human form are said of inanimate objects; thus *trees* and *floods* are said to "sing" and to "clap their hands," (Isa. lv. 12; Psalm xviii. 8.) and the *waters of the faithful* are said "not to lie or deceive." (Isa. lviii. 11, Hebrew text.) Speech is also, from the same cause, ascribed to animals, as to the "serpent," (Gen. iii. 1.) and to other animals.

Jehovah speaketh.—In Hebrew the tense involves both the present and the past; (see *A. C.* 618.) we may therefore render it, as in the common version, "hath spoken," or "speaketh." This, it would seem, is a peculiarity of the Hebrew, and generally of the oriental languages. (See Gesenius' *Lehrgebäude*, pp. 762, 763.) With the Lord the past, present, and the future are one eternal now, so that what the Lord once speaks He always speaks, and what He once does He always does;—His Word therefore, like Himself, is "the same yesterday, to-day, and for ever." (Heb. xiii. 8.)

I have nourished sons, &c.—**גִּדְדֵלְתִי** (*giddālṭi*), "I have made great," and **רִמַּמְתִּי** (*rōmāmti*), "I have lifted up." This is the radical, or merely natural, or physical meaning of these terms. The purely literal sense of the Word is physical or merely natural, and, in order to have a right perception of the spiritual sense, it is necessary, wherever possible, to see the purely physical meaning of the terms. Now "greatness" and to "make great" are terms which, by correspondence, relate to *goodness* and its operations, and to "lift up" is an expression which relates to *truth* and its operations; thus the two terms together signify the entire

process of regeneration,—the former having relation to the *will*, and the latter to the *understanding*. Ewald, in his celebrated translation, has rendered it literally:—"Söhne zog ich gross und hoch;"—"Sons I have brought up *great* and *high*." Swedenborg, it appears, has not quoted the passage, but Schmidius, whom Swedenborg nearly always follows, renders it thus:—"Filius educavi et exaltavi;"—"Sons have I educated and exalted." But as this is not so closely literal as our common version, we have seen no reason to depart from it, nor shall we depart from it except where sufficient reason constrains us.

Verse 3. *The crib of his master*; literally, "of his masters." This plural form, having a singular signification, is called the *majestic plural*, and is applied more especially to the terms relating to God, as **אֱלֹהִים** (*Elohīm*), also *Adonim*, *Shaddai*, *Baalim*. Those terms which in relation to God, who is One, are in the plural, relate to the Divine Being as to Truth, because *Truth* is various and manifold. They are also frequently in the plural when predicated of persons in high stations, such as kings, rulers, masters, &c. A knowledge of this fact in the Hebrew idiom is necessary to a right discernment of the spiritual sense. Hence we see that although *Elohim*, "God," is in the plural, yet it by no means involves the idea of a plurality of Persons in the Godhead, no more than when Moses is said to be "gods," *Elohim*, to Pharaoh, (Exodus vii. 1.) implies that Moses was more than one person; or when Jehovah is said to be "thy *Makers*," (Isaiah liv. 5.) or "thy *Watchers, or Keepers*," (Psalm cxxi. 5; see the Hebrew.) are we to understand that Jehovah is more than one Divine Person. See *A. C.* 4402.

6. From the sole of the foot even to the head there is no soundness therein; it is wound, and bruise, and running sore: they have not been pressed, neither bound up, nor softened with oil.

7. Your country is desolate; your cities are burnt up with fire; your land before you, strangers devour it; and it is a desolation, as overthrown by strangers.

8. And the daughter of Zion is left as a shed in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9. Unless Jehovah of Hosts had left unto us a small remnant; we had become as Sodom, we had been like unto Gomorrah.

10. Hear ye the Word of Jehovah, O ye princes of Sodom! hearken to the law of our God, O ye people of Gomorrah!

11. What to Me is the multitude of your sacrifices? saith Jehovah: I am satiated with the burnt-offerings of rams, and with the fat of fed beasts; and in the blood of bullocks, and of lambs, and of he-goats, I have no delight.

Verse 6. *Running* [or *fresh*] *sore*; that is, constantly suppurating, thus corresponding to evils *abounding* and visible in the life. See the Exposition.

Verse 7. *Your country, your earth.*— אֶרֶץ (*eretz*), the same as in ver. 2. It would appear impracticable in all cases to render the same term in Hebrew by the same term in English, although this is desirable as far as it is possible, in order that the English reader may have a correct idea of the original. "Your earth is desolate" would not convey the right conception, because the reader would form too general an idea of the subject; but "country" implies that portion of the earth which is inhabited by a nation or people living under one political system; and this is the idea involved in this verse. Thus "eretz"

denotes that part of the habitable globe where the Word is known, and the church established, as in ancient times Canaan, and now Europe. "Land" or "ground," אֲדָמָה (*adamah*), is that portion of the "eretz," or earth, which is subject to agriculture or cultivation; and "field" is that portion of the land which is more specifically cultivated and protected, and "garden" is that which is still more specifically cultivated. All these terms signify the church, as to its general and particular states of culture and regeneration. See *A. C.* 1068.

Verse 8. *As a shed in a vineyard, as a lodge in a garden, &c.*—Vineyards and melon and cucumber gardens are supplied with these "sheds" as temporary places of refuge from the heat, and repose during the time of gathering the

[In the unregenerate man there is, from externals to internals, nothing good and true from the Lord, but only what is evil and false from hell. Ver. 6—8.]

So that there is little of a residue left. (Ver. 9.)

Their external worship is consequently of no avail. (Ver. 10—15.)

12. When ye come to appear before My face, who hath required this at your hands—to tread My courts?

13. Bring no more a vain oblation; as for incense, it is an abomination unto Me; the new moon, and the Sabbath, and the calling of the assembly, I cannot endure; it is iniquity, even the solemn meeting.

14. Your new moons and your stated feasts My soul hateth: they are a burden upon Me; I am weary of bearing them.

15. And when ye spread forth your hands, I will hide Mine eyes from you: even when ye multiply prayers, I will not hear; your hands are full of bloods.

16. Wash you, make you clean; remove ye the evil of your doings from before Mine eyes; cease to do evil;

17. Learn to do good; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.

18. Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool.

19. If ye be willing and hearken; ye shall eat the good of the land:

[The external worship of the lips, without the internal worship of the heart, and its purification through repentance from evils and falses, is nothing but idolatry and the profanation of what is Good and True. Ver. 12—15.]

An exhortation that they would repent from evil of life, and that good would be given them. (Ver. 16—18.)

fruit; the term here rendered "lodge" signifies a *night-lodge*. These "sheds" are used as a kind of watch-box, and when the vintage is over nothing can look more desolate and forlorn than these "sheds;" hence, therefore, their correspondence to the fallen states of the church.

Verse 12. *Before My face*; literally, "faces," because "faces" correspond to the interiors of the mind, of which the countenance is the index.

My courts.—As to the meaning of "courts," see Chap. Ixii. 9, Exposition.

Verse 15. *Your hands are full of bloods.*—"Blood," in the singular, is used nearly always in a good sense, meaning Truth from Good; but in the plural, as in the translation, it signifies the false from evil, or violence done to what is Good and True; thus in the plural it signifies "blood-guiltiness." (Psalm v. 6; li. 14.) See also John i. 13—"Born not of bloods," where the term is used in the same sense.

Verse 17. *Judge the fatherless.*—To "judge" means also to protect, which is implied in the function of a judge.

20. But if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of Jehovah hath spoken it. That they falsify the Word. (Ver. 20—23.)

21. How is the faithful metropolis become a harlot! she that was full of judgment; justice dwelled in her; but now murderers. [The doctrines of the church are consequently full of falses, all the Truths of the Word are perverted, self-love and avarice abound with the men of the church, and faith is separated from charity. Ver. 21—23.]

22. Thy silver is become dross; thy wine is mixed with waters:

23. Thy princes are rebellious, and companions of robbers: every one of them loveth a gift, and pursueth rewards; they judge not the fatherless, and the cause of the widow cometh not unto them.

24. Wherefore saith the Lord, Jehovah of Hosts, the Mighty One of Israel: Ah! I will be relieved of Mine adversaries; and I will be avenged of Mine enemies: That the Lord will come and destroy them, and will establish the church with others.— (Ver. 24—27.)

25. And I will bring Mine hand over thee, and will purge, as with potash, thy dross; and I will remove all thy tin.

26. And I will restore thy judges as at the first, and thy counsellors as at the beginning: and after this thy name shall be called, The CITY OF JUSTICE, The FAITHFUL METROPOLIS.

Verse 20. *Devoured by the sword.*—The edge of the sword is called in Heb. “the mouth of the sword;” hence it is that the sword is said to “devour.”

Verse 21. *Metropolis.*—See the note on verse 26.

Verse 23. *A gift*, in the sense of a bribe, to pervert judgment.

Verse 24. *Lord*; this term is *Adhōn*, and must be well distinguished from “Jehovah.” It signifies *master, lord*, and is a common appellative, whereas “Jehovah” can only be applied to the Divine Being, for “the glory of this name cannot be given to another.” The Jews, both ancient and modern, from a holy reverence for the term “Jehovah,” always read in its stead “Adonai.”

Verse 25. *And will purge, as with potash, thy dross, &c.*—The term **כר**

(*bōr*), here rendered “potash,” may be taken to signify anything which has a cleansing property. Alkali was used by the ancients for washing, and also in smelting metals, that they might melt the more quickly.

Verse 26. *The faithful Metropolis.*—It is necessary to distinguish between the term “metropolis” and that which in the former clause is rendered “city.”

The term **קִרְיָה** (*Kiryāh*) is employed almost exclusively in poetry. It is also used, in combination with other words, to denote the names of towns, such as “Krijath-arba.” (Genesis xxiii. 2.) It will be seen that as the former term relates primarily to Goodness, so does this latter to Truth. Thus a doctrine concerning Goodness or Charity, as its

27. Zion shall be redeemed in judgment, and her converts in justice.

28. And the destruction of the transgressors and of the sinners shall be together; and they that forsake Jehovah shall be consumed. This will take place when nothing of the church remains with them. (Ver. 28—31.)

29. For they shall be ashamed of the oaks which ye have desired; and ye shall blush for the gardens which ye have chosen.

30. For ye shall be as an oak casting its leaves; and as a garden wherein are no waters.

31. And the strong shall become as tow, and his work as a spark; and they shall both burn together, and none shall quench them.

INTRODUCTORY REMARKS RESPECTING THE WORD.

WITHOUT a Revelation from the Divine [Being], man cannot know anything concerning eternal life, nor even anything concerning God, and still less concerning love to, and faith in Him; for man is born into mere ignorance, and must therefore learn everything from worldly things, from which he must form his understanding; for he is hereditarily born into every evil which proceeds from the love of self and of the world; the delights from thence prevail continually, and suggest such things as are diametrically contrary to the Divine [Being]. Hence it is that man knows nothing concerning eternal life; wherefore there must necessarily be a Revelation to communicate such knowledge.

essential characteristic, is a “city of justice;” but a doctrine of Truth or of Faith, as its primary feature, is a “faithful or truthful city;” and is a kind of *metropolis* in the church. See *A. E.* 1088, where Swedenborg uses the term “metropolis” in this sense.

Verse 27. *Converts*; literally, “those brought back” to Zion. “Justice” and “righteousness” are expressed by the same term in Hebrew. In order to be explicit and, as nearly as possible, uniform, we shall adopt the former.

Verse 28. *And the destruction*; literally, “the breaking up.” The copula, or verb “to be,” although frequently understood in the original, is always implied, and will not therefore in this

version be expressed in *italics*, as in the common version.

Verse 29. As to “oaks,” in a bad sense, see Chap. ii. 10—21, Exp.; also as to “gardens,” see Chap. lxx. 3, 4, Exp.

Verse 31. *The strong shall become as tow, &c.*—“Tow” is the refuse of flax, after it has been shaken, and corresponds to external fallacies, by which, from mere appearances in the letter of the Word, false doctrines are supported. This gives them, in the world, an appearance of “strength;” but at the period of Judgment, when evil in the life, signified by “his work being as a spark,” bursts forth, these fallacies are dissipated like “tow touched by the fire.” (See Judges xvi. 9.)

That the evils of the love of self and of the world induce such ignorance concerning the things which relate to eternal life, appears manifestly from many within the church, who, although they know from Revelation that there is a GOD, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by means of the Good of love and of faith, still lapse into denial concerning those subjects, as well the learned as the unlearned. Hence it is further evident how great ignorance would prevail, if there were no Revelation.

Since therefore man lives after death, and then lives to eternity, and a life awaits him according to his love and faith, it follows that the Divine [Being], out of love towards the human race, has revealed such things as may lead to that life, and conduce to man's salvation. What the Divine [Being] has revealed, is, with us, the Word.

The Word, forasmuch as it is a Revelation from the Divine [Being], is divine in all and every particular part; for what is from THE DIVINE cannot be otherwise. What is from THE DIVINE descends through the heavens even to man, wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of the men who are there. Wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men. Hence it is that the conjunction of heaven with man is effected by means of the Word.

No others understand the genuine sense of the Word but they who are enlightened; and they only are enlightened who are in love to, and faith in, the Lord; for their interiors are elevated by the Lord into the light of heaven.

The Word, in the letter, cannot be understood but by means of doctrine drawn from the Word by one who is enlightened; for the literal sense thereof is accommodated to the apprehension even of simple men, wherefore doctrine drawn from the Word must serve them for a lamp. *H. D. N. J.* 249—254.

That the Word of the Old Testament contains the mysteries of heaven, and that everything therein regards the Lord, His heaven, the church, faith, and whatever relates to faith, is inconceivable from the letter; for the letter or literal sense suggests only such things as respect the externals of the Jewish church, when, nevertheless, there are internal things everywhere contained therein, which do not in the least appear in those externals, except in a very few cases which the Lord revealed and unfolded to the apostles; as that "sacrifices" are significative of the Lord; that the "land of Canaan" and "Jerusalem" are significative of heaven, on which account we read of the "heavenly Canaan" and "Jerusalem," and in like manner of "Paradise."

But that all things, yea, the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a Truth to this day deeply hid from the Christian world, the consequence whereof is, that little attention is paid to the Old Testament. This Truth, however, might appear plain from this single circumstance: that the Word being of the Lord and from the Lord, could not possibly have any existence, unless in its inner ground it contained such things

as relate to heaven, to the church, and to faith; for, if this be denied, how can it be called the Word of the Lord? or how can it be said to have any life in it? For whence is life, but from those things which have relation to life; that is, except from hence that all and singular things have relation to the Lord, who is most real and essential life? Wherefore, whatsoever does not interiorly regard the Lord, does not live; nay, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.

Without such a living principle, the Word, as to the letter, is dead; for it is with the Word as it is with man, who, as all Christians are taught to believe, consists of two parts, an external and an internal: the external man, separated from the internal, is the body, which in such a state of separation is dead; but the internal is that which lives, and causes the external to live; the internal man is the soul. Thus the Word, as to the letter alone, is like a body without a soul. *A. C.* 1—3.

Inasmuch as the Word in its interior is spiritual and celestial, therefore it is written by mere correspondences, and what is written by mere correspondences, in its ultimate sense, is written in such a style as that of the Prophets and Evangelists, which, notwithstanding its apparent commonness, contains in it all divine and angelic wisdom. *S. S.* 8.

There are in general four different styles in which the Word is written; the *first* is what was in use in the most ancient church. Their method of expressing themselves was such, that when they made mention of earthly and worldly things, they thought of the spiritual and celestial things represented thereby, so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of historical series or arrangement, in order to give them more life, and in this they found the sweetest delight and entertainment. This style is meant when Hannah prophesied, saying,—“Speak ye what is *high, high*; let what is ancient come forth from your mouth.” (1 Samuel ii. 3.) Those representatives are called in David, “dark sayings of old.” (Psalm lxxviii. 2—4.) From the posterity of the most ancient church Moses received what he wrote concerning the creation, concerning the garden of Eden, &c., till the time of Abram. The *second* style is the historical, occurring in the books of Moses, from the time of Abram until the times of Joshua, Judges, Samuel, and the Kings, in which books the historical facts are exactly such as appear in the letter, but yet all the relations, and every part of them, contain things altogether different in the internal sense, whereof, by the Divine Mercy of the Lord, we shall speak in its place and order. The *third* style is the prophetic, which took its rise from the style of the most ancient church, which was held in high esteem. This style, however, is not connected, and in appearance historical like that of the most ancient church, but is broken and interrupted, being scarcely ever intelligible but in its internal sense, wherein are contained the greatest arcana, which succeed each other in a beautiful and orderly connection, having relation to the internal

and external man, to the various states of the church, to heaven itself, and in their inmost sense, to the LORD. The *fourth* style is that of the Psalms of David, which is between the prophetic style and that of common speech, in which, under the person of David as a king, the LORD is treated of in the internal sense. *A. C.* 66.

In the following Exposition, by the LORD is meant singly the Saviour of the world, Jesus Christ, who is called LORD without other names; being acknowledged and adored as LORD throughout all heaven, because He has "all power in heaven and earth." This is agreeable to what He said to His disciples,—“Ye call Me Lord, and ye say well, for I am.” (John xiii. 13.) And after His resurrection His disciples called Him LORD. Throughout all heaven they know no other Father but the LORD; because He and the Father are one, as He Himself said,—“I am the way, the truth, and the life. Philip saith, Shew us the Father. Jesus saith to him, Have I been so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou, then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me.” (John xiv. 6, 8, 9, 10, 11.) *A. C.* 14, 15.

EXPOSITION;

BEING EXTRACTS

From the Theological Writings of SWEDENBORG.

VERSE 1. *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.*—To see in “vision” denotes to see such things as exist with the angels of heaven, which are representative, and thence significative of things spiritual. These spiritual things, when they appear to man, do not appear before the sight of his body, but before the sight of his spirit, for the spirit of man has eyes equally as the body; but the eyes of his spirit see those things which are in the spiritual world, by reason that all things which appear there are from a spiritual origin, and the spiritual man, with the understanding sees spiritual things, and with the eyes the same, in a form like the natural. But the eyes of the body see those things which are in the material world, by reason that all things which appear there are from a natural origin; and the material man sees with the understanding, natural things, and with the eyes the same, in a material form;

wherefore when the eyes of their spirit were opened with the prophets, they saw such things as represented, and thence signified the divine, celestial, and spiritual things of the church, and likewise sometimes such things as represented, and thence signified what was to take place in future in the churches. *A. E.* 1037. See *A. C.* 1786.

The *visions* of the prophets were nothing else than the opening of their interior sight, as when John saw “golden candlesticks,” (Apoc. i. 12, 13.) and the “Holy City as pure gold, and its Luminary like to a stone most precious;” (Apoc. xxi. 2, 10, 11.) besides many other things recorded in the Prophets, from which it may be known that the angels live in the greatest light, and that there are indefinite things there, which no one [upon earth] could ever believe. *A. C.* 1532.

The prophets were in *vision* when they saw objects, as above, in the spiritual world, but *not when they spake the Word*, for then they were not in the spirit but in the body, and heard the words which they wrote down from Jehovah Himself, that is, from the LORD. These two states of the prophets ought carefully to be distinguished; moreover, the prophets themselves carefully distinguish them, for they say everywhere, when they wrote the Word from Jehovah, that Jehovah spake with them and to them, and very often “Jehovah said,” “Jehovah saith,” &c. But when they were in the other state, they say that they were in the spirit in vision, as may appear from the following passages. Ezekiel says,—“The Spirit lifted me up, and brought me into Chaldea, to the captivity, in a *vision* of God; for the *vision* that I saw went up over me.” (iii. 12, 14; xi. 1, 24.) See also many other passages to the same effect in the same prophet, and in Zechariah, Daniel, and John. *A. R.* 945.

Concerning Judah and Jerusalem.—That *Judah* or *Judea* and also *Jerusalem*, do not signify *Judea* nor *Jerusalem*, is evident from many passages. In the Word indeed it is not so often called *Judea* as the “land of Judah,” and by it, as by the “land of Canaan,” is signified the LORD’s kingdom, consequently also the church, for this is the LORD’s kingdom upon earth; and this because that by “Judah,” or by the Jewish nation, was represented the LORD’s celestial kingdom, and by “Israel,” or by the Israelitish people, His spiritual kingdom; and as they thus represented, therefore, when mentioned in the Word, they have, in the internal sense, no other signification [than that of the LORD’s kingdom and church]. This will appear evident from numerous passages in which “Judah” and the “land of Judah” are mentioned. *A. C.* 3654.

By “Jerusalem” is understood the church with respect to doctrine, inasmuch as at *Jerusalem* in the land of Canaan, and in no other place, there was the temple, the altar, the sacrifices, and consequently all divine worship. Wherefore three festivals were likewise celebrated there every year, to which every male throughout the land was commanded to go. This then is the reason why by “Jerusalem,” in the spiritual sense, is signified the church with respect to worship, or what is the same thing, with respect to doctrine; for worship is prescribed by doctrine, and is performed according to it. *H. D. N. J.* 6.

Kings of Judah.—"Kings," when mentioned in the Word, represented the Lord as to His Divine Truth, and "priests" represented Him as to His Divine Good. All the laws of order by which the Lord governs the universe as a *King*, are Truths; but all the laws by which He governs the universe as a *Priest*, and by which He also rules truths themselves, are Goods; for rule grounded in truths alone would condemn every one to hell; but rule grounded in good raises up out of hell, and elevates into heaven. *A. C.* 2015.

The "kings of Judah and Israel," both good and bad, represented the Lord's *royalty*, and the "high priests," both good and bad, represented the Lord's *priesthood*, and the things belonging thereto. This *royalty* and this *priesthood* they represented, when, in the external form, they performed their office according to the statutes and the precepts. In order, therefore, that the type or representative of a church might exist amongst them, such statutes and laws were given to them, by manifest revelation, as were entirely representative of the *kingly* and the *priestly* office. Wherefore, so long as they were in these statutes and precepts, and strictly observed them, so long they were types or representatives; but when they declined from these, and went over to the statutes and precepts of other nations, and especially to the worship of another god, they then deprived themselves of the faculty of representing. Hence it was that by external means, such as captivities, slaughters, threatenings, and miracles, they were compelled to observe the truly representative laws and statutes; but not by internal means, like those who have an internal worship in their external. *A. C.* 4281.

Verse 2. *Hear, O ye heavens, and give ear, O earth!*—By the "heavens" are signified the heavens [where angels dwell], and also the internals of the church. The internals of the church are also the "heavens" with men, and by the "earth" is signified the external of the church. Both the heavens and the earth are said to be "expanded" and "extended" (Isaiah xlii. 5.) when truths from good are multiplied therein. *A. E.* 294.

There are three heavens; [2 Cor. xii. 2.] the third, or inmost, where the angels dwell who are in celestial love; the second, or middle, where the angels dwell who are in spiritual love; and the first, or ultimate, where those angels dwell who are in spiritual-natural love. *A. E.* 322, 708.

By "earth," when mentioned in the Word, is not meant the universal globe, but the church, and specifically that region where the church is, as formerly the land of Canaan, when the Jewish church was there, and in Europe, where the Christian church now is. *A. C.* 566, 662.

Jehovah speaketh.—"Jehovah" [in Hebrew] signifies I AM and TO BE. As GOD alone is the I AM and the ESSE or JEHOVAH, therefore nothing exists in the created universe but what derives its being (*esse*) from Him. Jehovah God is essential Love and essential Wisdom, or essential Good and essential Truth. He is the One God, the Lord and Saviour JESUS CHRIST, in whom is the Divine Trinity. Thus

Jehovah Himself assumed the Humanity to redeem and save mankind; He is a MAN, as in first principles, so also in ultimates. By reason of the marriage of Divine Good and of Divine Truth in every part of the Word, the expression "JEHOVAH GOD" so frequently occurs. By "JEHOVAH" is signified Divine Love or Divine Good; and by "GOD," Divine Wisdom or Divine Truth. *T. C. R.* 3, 19, 82, 102, 159, 253.

I have nourished sons, and have brought them up.—To "nourish sons and bring them up," signifies instruction in divine truths, education, regeneration, and preparation for heaven. God is in the perpetual endeavour to regenerate and to save mankind; He cannot, however, spiritually regenerate any man, but in proportion as man, agreeably to His laws, regenerates himself, or coöperates with God. The work of regeneration is successive, answering, in its several stages, to man's conception, his formation in the womb, his birth, and his education. Every one becomes regenerate, or a *son* of God, in proportion as he abstains from the evils of sin and shuns them. A regenerate man is in communion with the angels of heaven, and an unregenerate man is in communion with the spirits of hell. *T. C. R.* 71, 73, 583—586, 607.

Verse 3. *The ox knoweth his owner, &c.*—[Although these words are said by way of comparison, shewing that animals live according to the order of their creation, but that man, if he rebels against God, does not live according to the order for which he is created, yet they are also *correspondences*, and imply that the natural man, both as to what is *good*, or what he conceives to be good, signified by the *ox*, and as to what is *true*, or what he considers to be true, signified by the *ass*, knows what is conducive to his natural states; and to the obtainment of his ends and objects in this life, according to what the Lord says,—“The children of this world are in their generation wiser than the children of light.” (Luke. xvi. 8.) But as to the Lord and the spiritual things of His kingdom, they, that is, merely natural men, neither know nor consider and understand them.]

Verse 4. *Woe to the sinful nation! a people heavy with iniquity, a seed of evil doers, sons that are corrupters: they have forsaken Jehovah; they have despised the Holy One of Israel; they have gone astray backward.*—"Woe" signifies lamentation over aversion from Goodness and Truth, and consequent damnation; also lamentation over calamity, danger, misery, destruction, or over evils and falses which devastate the church. *A. E.* 531, 564, 680.

By the "sinful nation" are signified those who are in evils, and by a "people heavy with iniquity," those who are in falses thence derived; for "nation," in the Word, when used in a bad sense, is predicated of evils, and "people" of falses; the false of those who are principled in evils is signified by the "seed of evil doers;" and the false principles of those who are in the falses from that evil, are signified by the "sons who are corrupters." That "sons" signify those who, in a good sense, are in truths, and in the opposite sense, those who are in falses, and, abstractedly, truths and falses, see above, n. 724. By

“they have forsaken Jehovah, and despised the Holy One of Israel,” is signified that they have rejected divine Good and divine Truth; “Jehovah” denoting the Lord as to Divine Good, and the “Holy One of Israel,” the Lord as to Divine Truth. By “their going astray backward,” is signified that they altogether receded from them, and went away to infernal evil and the false thence derived; for they who are in evils and falses in the spiritual world, turn themselves *backwards* from the Lord. *A. C.* 768. *H. H.* 123.

In this as in other passages, “nation” and a “seed of evil doers” denote evils which are of the will or lusts; “people” and “sons that are corrupters” denote the falses which are of the understanding, or persuasions. *A. C.* 622.

By “seed,” or those who are born, and by “generations,” are meant [in a good sense] those who are in love and faith to the Lord; and, in the abstract sense, the goods of love and the truths of faith; but in the opposite sense, “seed” signifies those who are against the things of the church, thus those who are in evil and the false thence derived, and in the abstract sense, evils and falses, as in Isaiah i. 4,—“Woe to the sinful nation! a seed of evil doers.” *A. C.* 10,249. Thus the “seed of the serpent,” in Gen. iii. 15, signifies everything false derived from evil. *A. E.* 768.

Verses 6, 7. *From the sole of the foot even to the head there is no soundness; it is wound, and bruise, and running sore: they have not been pressed, neither bound up, nor softened with oil. Your country is desolate; your cities are burnt with fire; your land before you, strangers devour it; and it is become desolate, as overthrown by strangers.*—By these words is described there being no good and thence no truth in the church, but evil and the false thence derived. “From the sole of the foot even to the head there is no soundness,” signifies that both natural things and spiritual, which are the interiors of man and of his will, are destroyed; “wound, and bruise, and running sore,” signify evils of the will, and falses of the thought thence derived and continually abounding: evils of the will are also evil works; “not bound up, nor softened with oil,” signifies not amended by repentance, nor tempered by good. “Your country is desolate, your cities are burnt with fire,” signifies the church being devastated as to all truths, and the doctrinals thereof destroyed by a life according to cupidities arising from evil love. *A. E.* 962.

“Wound” is predicated of destroyed good or charity; and “bruise” of destroyed truth or faith; and “running [or fresh] sore” of each. *A. C.* 9056. See also 431.

Charity and faith constitute spiritual life, which life sickens when the false takes place of the truth which is of faith, and evil takes place of the good which is of charity, for these things [the false and the evil] bring that life to death, which is called spiritual death, and is damnation, as diseases bring the natural life to its death; hence it is that by “diseases,” in the internal sense, is signified evil. By all the “diseases” here named, are signified spiritual diseases, which are evils destroying the life of the will of good, and falses destroying

the life of the understanding of truth,—in a word, destroying the spiritual life which is of faith and charity. Natural diseases also correspond to such, for every disease in the human race is from this source, because from sin; see n. 5712, 5726. Every disease also corresponds to its evil; and the reason is, because the all of the life of man is from the spiritual world; wherefore if his spiritual life sickens, evil is also thence derived into the natural, and becomes a disease there. See what has been said from experience concerning the correspondence of diseases with evils, n. 5711—5727. *A. C.* 8364.

Verse 7. *Your country [or land] is desolate, &c.*—By “land” is meant the church, in like manner by “ground;” and by “cities” the truths of the church, which are called doctrinals, and which are said to be “burned with fire,” when they are consumed by the evils of the loves of self and of the world. Hence it is evident what is signified by “strangers devouring the ground,” &c., viz., evils and the falses of evil destroying the church. *A. C.* 10,287.

Verse 8. *The daughter of Zion, &c.*—By “Zion,” in the Word, is not understood Zion, but heaven and the church, where the Lord reigns by His Divine Truth. This is evident from many passages in which there are prophetic declarations concerning the Lord, as that “when He shall come, He will love Zion, and dwell there for ever;” whereas He did not love either that city or Jerusalem, as is evident from His own words concerning them, but He loved heaven and the church, where He is received by His Divine Truth. Hence it is that Zion is called His “rest,” His “habitation,” the “mountain of Jehovah,” the “city of God,” the “city of the great King,” the “city of Truth,” and that His “kingdom will be there to eternity, from generation to generation;”—all which things could by no means be said of the [literal] Zion of David. *A. E.* 850.

“Daughters” and “virgins” signify those who are of the church, or those who are in the spiritual affection of Truth and Good, which makes the church. The “five wise virgins” signify the genuine members of the church, and the “five foolish,” the spurious or wicked members. *A. E.* 212, 252, 675.

A garden of cucumbers.—By the “cucumbers,” &c., are meant such things as belong to the lowest natural principle of man, or such things as belong to his sensual corporeal principle. (See Numbers xi. 5.) [Hence it is that a “garden of cucumbers” signifies the church reduced to a merely sensual state.] *A. E.* 513.

[*A besieged city*, is the church, as to doctrine, invested and destroyed by false principles of every kind.]

Verses 9, 24. *Jehovah of Hosts.*—In the Word, frequent mention is made of “armies” or “hosts,” and the Lord is called “Jehovah of Hosts,” or Zebaoth; and by “hosts” or armies, are there signified truths from good, combating against falses from evil; and in the opposite sense, falses from evil, combating against truths from good. The reason why such things are signified in the Word by “armies,” is, because by the “wars” mentioned in the Word, both in its historical and prophetic parts, in the internal sense, are signified spiritual

wars, which exist against hell, and against the diabolic crew there; and these wars have relation to truths and goods against falses and evils, whence it is that "armies" signify all truths from good, and in the opposite sense, all falses from evil. That they signify all truths from good, may appear from this circumstance,—that the sun, the moon, and the stars, also the angels, are called the "armies" of Jehovah, by reason of their signifying all truths from good in the complex; also the sons of Israel, by reason of their signifying the truths and goods of the church, are called "armies." And inasmuch as all truths and goods are from the Lord, and the Lord alone combats for all in heaven and for all in the church, against falses and evils which are from hell, therefore He is called JEHOVAH ZEBAOTH, that is, "Jehovah of Hosts" or Armies. *A. E.* 573.

Verse 9. *A small remnant.*—That the true church decreases and remains at length with a few, is evident from the succession of churches. Those who remain are, in the Word, called "remains," and a "remnant," and these are also said to be "in the midst of the land." In the universal it is the same as in the particular; or as in the church at large, so in the individual man in particular. Unless *remains* are preserved by the Lord with every man, he must needs perish in eternal death, for in *remains* is spiritual and eternal life. It is the same in the general or universal church: unless there were some in whom the church or true faith *remains*, or is preserved, the human race would perish. For the "city," (Gen. xix. 20, 21.) as is known, is preserved for the sake of some. It is in this respect, as with the heart in man; so long as the heart is sound, the surrounding viscera can live, but when the heart languishes, disease sets in upon all things, and the man dies. These ultimate *remains* were signified by Noah, for otherwise, as it is said in Gen. vi. 12, the "whole earth would have been corrupted." The prophets frequently speak of *remains* with each man, and in the church, as in Isaiah,—“And it shall come to pass that the *left* in Zion, and the *remnant* in Jerusalem, shall be called holy.” (iv. 3.) In this passage what is holy is predicated of the "*left* and the *remnant* in Zion," which could not be holy on that account, but because they signified *remains* [of what is Good and True] in a church, and also in the man of the church. *A. C.* 468.

In respect to *remains* which are with a man in particular, the fewer these *remains* are, the less can his rational and scientific principles be illustrated. For the light of Goodness and Truth flows in from the Lord, from or through the *remains*. If there were no *remains* with man, he would not be a man, but much viler than a brute. The more scanty *remains* are with a man, the less he is a man; and the more abundant they are, the more he is a man. *Remains* may be considered as a star in the heavens, the smaller it is, the less light there is from it; but the greater it is, the more light it gives. *A. C.* 530.

Sodom and Gomorrah.—That by "Sodom and Gomorrah" are meant all evils and falses flowing from the love of self, has been told me from heaven; for when they who are in evils grounded in that love, perish, as was the case in the day of the Last Judgment, there

appeared, as it were, brimstone and fire raining from heaven, which was also seen by me. That such would be the case also in the day of the Last Judgment, is predicted by the Lord in Luke xvii. 29, 30,—“In the day that Lot departed out of *Sodom*, it rained fire and brimstone from heaven, and destroyed them all.” *A. E.* 653.

"Sodom" denotes the evil of self-love, and "Gomorrah" the false thence derived. *A. C.* 2220.

Verse 10. *Hear ye the Word of Jehovah, O ye princes of Sodom!* *hearken to the law of our God, O ye people of Gomorrah!*—By the "Word of Jehovah" is understood the Divine Good, and by the "law of our God" the Divine Truth, for when Good is treated of the term Jehovah is used, but when Truth is treated of the term God is employed; and whereas the Divine Good, to those who are in the love of self, is evil, it is said, their "sin is as Sodom;" likewise,—“Hear the Word of Jehovah, O ye princes of Sodom!” And whereas the Divine Truth, to those who are in the false of the love of self, is false, it is said—“Hearken to the law of our God, O ye people of Gomorrah!” *A. E.* 653.

Verse 11. *The multitude of your sacrifices,—burnt-offerings, &c.*—“Burnt-offerings” and “sacrifices” were nothing else but the *representatives* of internal worship, and when separated from internal worship they became idolatrous. *Sacrifices* were indeed commanded by Moses to the children of Israel; but the people of the most ancient church, which was before the flood, were altogether unacquainted with sacrifices, nor did it ever enter their minds to worship the Lord by the slaying of animals. The ancient church, which was after the flood, was likewise unacquainted with sacrifices. That church was indeed in representative worship, but not in that of sacrifice. Sacrifices were first instituted in the succeeding church, which was called the Hebrew church, and thence spread among the Gentiles; thence also such worship descended to Abraham, Isaac, and Jacob, and thus to their posterity. That the posterity of Jacob were principled in sacrificial worship before they departed from Egypt, thus before sacrifices were enjoined by Moses on Mount Sinai, may appear from Exodus v. 3; x. 25, 26; xviii. 12; xxiv. 4, 5; and especially from their idolatrous worship of the “golden calf.” (xxxii. 5, 6.) This was done before the command was given to them concerning the altar and sacrifices; which command, therefore, was given because sacrificial worship with them, as with the Gentiles, had become idolatrous; from which worship they could not be withdrawn, because they esteemed it to be of especial sanctity, and because what is once implanted from infancy with an idea of sanctity, particularly if it be implanted into children by their parents, and thereby rooted in them, the Lord never breaks, but bends, unless it be contrary to essential order. Hence appears the reason why it was prescribed that sacrifices should be under such particular rites and regulations, as written in the law of Moses. That “sacrifices” were never acceptable to Jehovah, but were only permitted and tolerated for the reason just mentioned, plainly appears in the prophets, as in Jer. vii. 21—23, &c. *A. C.* 922, 2180.

“Burnt-offerings” and “sacrifices” signify all worship; the former worship from love, and the latter worship from faith proceeding from love. *A. C.* 916, 924.

Verses 11, 12. *What to Me is the multitude of your sacrifices, when ye come to see the faces of Jehovah?*—Inasmuch as by the “faces of Jehovah” or the Lord, is signified the Divine Good united with the Divine Truth, going forth and proceeding from His Divine Love, therefore by the “faces of Jehovah” are also signified the interior things of the church, of the Word, and of worship; for the Divine Good united to the Divine Truth is in the interiors of those things. The exterior things of the church, of the Word, and of worship, being only the effects and works thence derived, the interior things of the church, of the Word, and of worship, are signified by “seeing, seeking, and beseeching the faces of Jehovah,” as in Isaiah,—“What to Me is the multitude of your sacrifices?” &c. *A. E.* 412.

Verses 11—19. *What to Me is the multitude of your sacrifices, incense, new moons, feasts? &c. Wash you, make you clean, &c.*—By “sacrifices, oblations, new moons, and feasts,” and also by “prayer,” “spreading out of the hands,” &c., are understood all things of worship; that such external acts of worship, unless the internal or heart is purified, are entirely evil, yea, abominable, is understood by the above words. The purification of the internal is understood by “wash you, make you clean; remove the evil of your doings from before Mine eyes,” &c. When the internal is thus cleansed, then all things both in life and worship become good, which is understood by the following words:—“Though your sins be as scarlet, they shall be as *white as snow*,” &c. The interior of man, or his heart, is no otherwise purified than by abstaining from, and shunning evils, according to the precepts of the Decalogue. Those evils, so long as a man does not abstain from them, and shun and hate them as sins against God, constitute his internal, and are like a veil or covering interposed [between him and the Lord], and appears in heaven like an eclipse, by which the sun is obscured and the light intercepted, and it is also like a fountain of pitch or black water, from which nothing but what is impure can emanate. That which proceeds from this unregenerate internal, and which before the world appears as good, is nevertheless not good, because it is defiled with the evils from within; it is consequently a Pharisaic or hypocritical good; this good is from man, and is also meritorious good. The Lord says—“Thou blind Pharisee, cleanse first the inside of the cup, that the outside may appear clean also.” (*Matt.* xxiii. 26.) *A. E.* 939.

These words describe a life of external piety separate from internal vital religion, which is charity. This life is a species of profanation. External worship consists in frequenting churches, hearkening devoutly to sermons, attending the sacrament of the Supper, and to other things of worship as appointed, by reading the Word at home, and sometimes books of devotion, and praying customarily morning and evening; and yet to make no account of the precepts of life which are in the Word, and especially of those in the Decalogue,—by acting

insincerely and unjustly in trade, and in judgments for the sake of gain or friendship,—committing whoredom and adultery when lust enkindles, and opportunity serves,—burning with hatred and revenge against those who do not indulge their honour or gain, lying or speaking evil of the good, or good of the evil, and so on. When a man is in these things, and not yet purified from them by aversion and detestation, and still worships God devoutly, as was said above, then he commits profanation, for he mixes his internals which are impure with the externals which are pious, and so defiles the latter. For there can be nothing external which does not proceed and exist from the internals; for man cannot speak except from thought, nor act except from the will. When the life of the thought and of the will is imbued with cunning, malice, and violence, it cannot be otherwise than that those things, as interior sources of life, will flow into the speech and actions, which are of worship and piety, and defile them, as waters are defiled with mire. This worship is what is understood by “Gog and Magog,” (*Apoc.* xx. 8.) and is described in Isaiah,—“What to Me is the multitude of your sacrifices, meat-offerings,” &c., “when your hands are full of bloods?” &c. (*i.* 11—19.) *A. E.* 1061.

Verses 16, 17. *Wash you, make you clean; remove the evil of your doings from before Mine eyes; cease to do evil.*—That by “washing” is signified to purify from falses and evils, appears manifestly from the above words. Inasmuch as “to wash” signifies to remove falses and evils, therefore it is also said,—“Remove the *evil* of your doings; cease to do evil.” In ancient times, when all the externals of the church were representative and significative of things spiritual and celestial, *washings* were in use, and by them were represented purifications from falses and evils; the ground and reason of this signification of *washings*, was, because “waters” signified truths, and “filth,” falses and evils, and all purification from falses and evils is effected by truths; that “waters” signify truths, may be seen above, n. 71. Hence it is that *washings* were instituted with the people of Israel by command; for with them was a representative church, all things whereof signified things spiritual, and the “washings,” purifications from falses and evils, and thence regeneration: to this end, “a brazen laver was placed at the door of the tent of assembly;” (*Exodus* xxx. 18—20.) and also, “lavens of brass were set without the temple; one great laver, which was called the brazen sea, and ten lesser ones.” (*1 Kings* vii. 23—39.) On account of such signification of *washings*, when Aaron and his sons were inaugurated into the priesthood, it was commanded Moses to “wash them with water at the door of the tent, and so to sanctify them.” (*Exod.* xxix. 4; xl. 12; *Levit.* viii. 6.) For the priests represented the Lord as to Divine Good, as the kings did as to Divine Truth, consequently the priests represented the divine sanctity, which is pure without blemish. This representation was induced upon Aaron and his sons by Moses washing them; wherefore it is said, that “so they should be sanctified,” although they acquired no sanctity by the mere washing. *A. E.* 475.

Verse 18. *Come now, and let us reason together, saith Jehovah.*—The Lord wills not only that man should think and speak of things divine, but also *reason* concerning them, to the end that he may see that they are so or not so; and such thought, discourse, or reasoning, provided that it has for its end that he may see the truth, may be said to be from the Lord in him, but it is from the man until he sees truth and acknowledges it. In the meantime it is from the Lord alone that man is capable of thinking, speaking, and reasoning; for this he can do by virtue of his two faculties called liberty and rationality, which he possesses from the Lord alone. *D. P.* 219.

Though your sins be as scarlet, &c.—Inasmuch as by “scarlet” is signified truth, in like manner by “snow;” and by “crimson” is signified good, in like manner by “wool;” and by “scarlet” and “crimson,” in the opposite sense, is signified what is false and evil, therefore, because falsity and truth, and evil and good, have an opposite correspondence to each other, it is said,—“Though your sins be as *scarlet*, they shall be white as *snow*; and though they be red as *crimson*, they shall be as *wool*.” *A. E.* 1042.

Verse 19. *If ye be willing and hearken, ye shall eat the good of the land.*—By “eating good” is signified spiritual good, wherefore it is said,—“If ye be willing and hearken,” [or obey] that is, if ye do; for spiritual food is given, conjoined, and appropriated to man, by willing and thence doing it. *A. E.* 617.

Verse 20. *But if ye refuse and rebel, ye shall be devoured by the sword.*—That a “sword,” in the Word, signifies truth combating against the false, and, in the opposite sense, the false against the truth, and hence dispersion of falses and also spiritual temptation, may appear from many passages therein, of which a few shall be adduced by way of confirmation, as in Matthew,—Jesus said that “He was not come to send peace on earth, but a *sword*;” (x. 34.) where by “sword” is understood the combat of temptation. The reason that it was thus said, was, because men at that time were in false principles, and the Lord manifested interior truths; and falses cannot be ejected unless by combats from those truths. Again in Luke,—“Jesus said, He that hath not a *sword*, let him sell his garment and buy one.” (xxii. 36.) Many other passages might also be adduced. *A. E.* 131.

Verse 21. *How is the faithful metropolis become a harlot!*—A “harlot” signifies what is false, and “whoredoms” signify falsifications of truths. The ground and reason why a “harlot” denotes the false, is, because *marriage* represents the heavenly marriage, which is that of Good and Truth,—the husband [in the celestial sense] the Good, and the wife the Truth; and hence *sons* represent truths, and *daughters* goods, and the several affinities, according to their degrees, represent those things which are of the heavenly marriage. Therefore “adulteries and whoredoms,” inasmuch as they are opposite, signify what is evil and false, and also, in reality, they are opposite; for those who spend their lives in adultery and fornication, have no concern at all about what is Good and True. The reason is, because

genuine conjugal love descends from the heavenly marriage, that is, from the marriage of Good and Truth; but adulteries and fornications from the conjunction of what is evil with what is false, which is from hell; see n. 2727—2759. *A. C.* 4865. [When therefore a doctrine, which is signified by a *city*, is false, it is called a “harlot,” and all its teachings are nothing but falsifications of Truth, which falsifications are, in the Word, called “fornications” or “whoredoms,” as might be proved from very many passages.]

Verses 21, 22. *How is the faithful city [metropolis] become a harlot! &c.*—By “harlot,” everywhere in the Word, is signified falsified truth, as may be seen above, n. 141, 161; and by “city” is signified doctrine; hence by the “faithful city becoming a harlot,” is signified that doctrine which before was the doctrine of genuine truth, is become the doctrine of falsified truth. “Full of judgment, justice lodged in her,” signifies where the truth of doctrine and the good of love was in abundance, for “judgment,” in the Word, is predicated of the truth of doctrine and of the understanding, and “justice” of the good of love and of the will; “but now murderers,” signifies that falsification has extinguished the understanding of truth and the perception of good; that these things are signified by “murderers,” may be seen above, n. 859. “Thy silver is become dross,” signifies that genuine truth was converted into the false; “thy wine is mixed with waters,” signifies truth made vile and destroyed by falsifications. *A. E.* 887.

Verse 23. *Thy princes are rebellious, and companions of robbers: every one of them loveth a gift, &c.*—“Princes,” in the Word, are predicated of truths; and, abstractedly from persons, “princes” signify primary truths, and in the opposite sense, as in this passage, falses. *A. C.* 1482, 2089, 5044. [To be “rebellious,” when said of princes, means to teach things contrary to pure Truth.]

Companions of robbers.—A thief or “robber” is one who, by falses, destroys the goods of faith. *A. C.* 9125.

A “robber” also denotes the evil of merit, for he who takes from the Lord what is His, and claims it to himself, is called a thief or a robber. This evil, inasmuch as it closes the way, and prevents Good and Truth from the Lord flowing in, is said to “kill and destroy.” (John x. 10.) *A. C.* 5135.

Thus all who do not enter into the sheepfold by the Lord, who is the “Door,” that is, by going to Him, by acknowledging Him, believing in Him, and by loving Him, as He Himself teaches, (John x. 1—10.) are “thieves and robbers.” *A. E.* 208.

They judge not the fatherless, and the cause of the widow cometh not unto them.—The “fatherless,” or orphans, in a spiritual sense, signify those who are in truth, and not yet in good, and yet desire to be in good; by a “widow” is signified [in the spiritual sense] good without truth, because left by truth, which is the man [or husband]. *A. C.* 9199. *A. E.* 768. [Thus to “judge and protect the *fatherless*,” and to “plead the cause of the *widow*,” is to lead a life of charity by uniting Truth with Good, or faith with charity.]

Verse 24. *Wherefore saith the Lord, Jehovah of Hosts, the mighty One of Israel, I will be relieved of Mine adversaries; I will be avenged of Mine enemies.*—To act, or to be “avenged,” as an enemy to enemies, and as an adversary to adversaries, when predicated of the Lord, signifies that He averts all evils, which are *enemies*, and from which falses are derived, and all falses, which are *adversaries*, derived from evils. For these things are “enemies” and “adversaries” in the spiritual sense, because they continually infest, assault, and endeavour to destroy truths derived from good, for they are opposites. The reason why to act as an *enemy* and as an *adversary*, when said concerning Jehovah or the Lord, denotes to avert, namely evils [enemies], from which falses are derived, and falses [adversaries] derived from evil, is, because the Lord in no case acts as an “enemy” or an “adversary;” for He is Mercy itself and Goodness itself, and with Mercy itself and Goodness itself what is adverse cannot act [*cadere*], not even against what is false and evil; but what is false and evil acts as an *enemy* and *adversary* against what is Good and True, that is, they who are in falsity and evil are against those who are in Truth and Good; and because the former destroy themselves, when they attempt to destroy the latter, hence it is that it appears as if the Lord acted as an adversary and an enemy [against the wicked], when yet He only places His own in security. From these considerations it is evident in what manner it is to be understood that by acting as an “enemy” and as an “adversary,” when said concerning the Lord, is signified to avert falses derived from evil. How the case is with this arcanum, see what was shewn above, n. 4299, 7643, 7679, 8266, 8946. *A. C.* 9313, 9314.

Verse 25. *I will purge as with potash thy dross; and I will remove all thine alloy.*—“Dross” and “alloy,” [also “tin,”] signify false doctrinal principles called “traditions,” (Matt xv. 3.) which the Jews and Israelites compacted from the literal sense of the Word, which they applied to themselves and to their own loves only. Such doctrines are called the “dross of silver,” because “silver” signifies the truth of the Word, and “dross,” nothing of truth, or what is abstracted from truth, which is rejected. The things which are of the literal sense of the Word, are signified by “brass, iron, tin, and lead,” because these things signify the goods and truths of the natural man, for whom the literal sense of the Word is given; and whereas from this sense they concocted false doctrines, which were traditions, it is said in Ezekiel xxii. 18—22, that “they should [at the period of judgment] be melted down together in the furnace.” *A. E.* 540.

Verse 26. *I will restore thy judges and thy counsellors, &c.*—In the representative church, the priests were at the same time *judges*; as “priests” they represented divine Good, and as “judges” divine Truth. The “Judge of the whole earth” (Gen. xviii. 25) includes both, and signifies Good itself, from which Truth proceeds. *A. C.* 2258. See also 6148. [“Judges,” therefore, in this passage, signify all truths from good, and “counsellors” all genuine truths of faith. These are said to be restored at the restoration and establishment of a New Church.]

Verse 27. *Zion shall be redeemed in judgment, and her converts in justice.*—“Judgment,” in the Word, is predicated of Divine Truth and of intelligence thence derived, also of the Truth of doctrine and of the understanding thence derived; and “Justice” is predicated of Good, or of the good of love and of the will. *A. E.* 405, 519, 627, 652. [It is by the reception and love of these things that “Zion is redeemed,” or the true church of the Lord established.]

Verse 28. *And the destruction of the transgressors and of the sinners shall be together.*—In the Word, evils are sometimes called “sins,” sometimes “iniquities,” and sometimes “transgressions;” but what is meant specifically by the latter and the former, is only made evident from the internal sense: those evils are called *transgressions*, which are done contrary to the truths of faith; those are called *iniquities*, which are done contrary to the goods of faith; and those *sins*, which are done contrary to the goods of charity and love. The two former proceed from a perverted understanding, but the latter from a depraved will; as in David,—“Wash me from mine *iniquity*, and cleanse me from my *sin*; for I acknowledge my *transgressions*, and my *sins* are continually before me.” (Psalm li. 2, 3.) “Iniquity” denotes evil against the goods of faith, “sin” denotes evil against the goods of charity and love, and “transgression” denotes evil against the truths of faith; inasmuch as this latter is evil proceeding from a perverse understanding, and is thus known from the truths of faith, it is therefore said—“I acknowledge my *transgressions*.” Again,—“Remember Thy mercies, Jehovah, and Thy compassions; remember not the *sins* of my youth, and my *transgressions*.” (Psalm xxv. 6, 7.) where “sins” denote evils derived from a depraved will, and “transgressions” denote evils derived from a perverse understanding. *A. C.* 9156.

Verse 29. *For ye shall be ashamed of the oaks which ye have desired; and ye shall blush for the gardens which ye have chosen.*—There are with man things intellectual, things rational, and things scientific; the inmost parts of his mind are things intellectual; his interiors are things rational, and his exteriors are things scientific. These altogether are called his spiritual things, and they exist in the above order. The intellectual things of the celestial man are compared to a *garden* consisting of all kinds of trees; the things rational are compared to a *forest* consisting of cedars and trees of that nature, such as flourished in Lebanon; but things scientific are compared to *plantations of oaks*, on account of the twisted branches which distinguish the *oak*. By the “trees” themselves are signified perceptions, as by the “trees of the garden of Eden on the east,” were signified inmost perceptions, or the perception of things intellectual. By the “trees of the forest of Lebanon,” were signified interior perceptions, or the perceptions of things rational; whereas by the “trees of an *oak grove*,” were signified exterior perceptions, or the perceptions of things scientific which appertain to the external man. *A. C.* 1443.

Verses 30, 31. *Ye shall be as an oak casting its leaves, &c.*—By “oak” is signified the natural man, and by its “leaves,” the scientifics and knowledges of truth therein; by “garden” is signified the rational

man; hence by being as "an oak casting its leaves, and as a garden wherein are no waters," is signified the deprivation of scientific truth, and of rational truth. By "the strong, and his work," is signified what is produced from self-derived intelligence: he is sometimes called "strong," in the Word, who trusts in himself and his own intelligence, for he supposes himself, and the work which he thence produces, to be *strong*; and forasmuch as the proprium of man imbibes all that is evil and false, and thereby destroys all good and truth, therefore it is said,—“The *strong* shall become as tow, and his work as a spark; and they shall both burn together;” to be “burned” denoting to perish by falses originating in evil. *A. E.* 504.

CHAPTER II.

THE WORD.

1. THE Word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2. It shall come to pass in the last days; the mountain of the house of Jehovah shall be established on the head of the mountains, and it shall be exalted above the hills: and all nations shall flow unto it.

3. And many peoples shall go, and shall say, Come ye, and let us go up to the mountain of Jehovah; to the house of the God of Jacob: and He will teach us of His ways; and we

Verse 2. *In the last days.*—This is a frequent expression in the Prophets to signify the last states of the church when it has come to its end; for “days” correspond to states. Thus the time of the flood was the “last days” of the Adamic or most ancient church; and when the Lord came, and was rejected by the Jews, it was the “last days” of that church, or dispensation, erroneously translated in Matt. xiii. 40; xxiv. 8; Heb. ix. 26, the “end of the world,” which, as all commentators admit, should be the “end” or “consummation of the age,” namely, of the Jewish church. (See 1 Corinthians x. 11.) The Lord predicted in the

INTERNAL SENSE.

Manifestly concerning the Lord’s advent, and concerning a new heaven and a new church at that time. (Verses 1—5.)

Gospels (Matt. xxiv.; Mark xiii.; Luke xxi.) the “last days” of the Christian church, when a judgment would be executed in the world of spirits, called Hades, upon those of the fallen church who *in externals* had, whilst on earth, made a show of religion, but *in internals* were full of evil originating in selfish and worldly loves. Immediately after these “last days” and the judgment which is then executed, the promise of a New Church is given, as in the first verses of this chapter; and also in the Apocalypse, (xxi.; xxii.) where the church of the New Jerusalem is to succeed the church of the first Christian dispensation.

will walk in His paths: for from Zion shall go forth the law, and the Word of Jehovah from Jerusalem.

4. And He shall judge among the nations, and shall rebuke many peoples: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5. O house of Jacob, come ye, and let us walk in the light of Jehovah!

6. For Thou hast abandoned Thy people, the house of Jacob: because they are filled from the East, and are soothsayers like the Philistines; and they abound in the children of strangers.

7. And his land is filled with silver and gold, and there is no end to his treasures; and his land is filled with horses, and there is no end to his chariots.

8. And his land is filled with idols; they bow themselves down each to the work of his hands, to that which his fingers have made.

Verse 6. *From the East.*—Swedenborg and other interpreters also, render the term here translated “East,” *Eurus*, or “east wind,” (*A. C.* 5215.) and also simply *oriens*, or the “east.” (*A. E.* 422.) See Exposition.

They abound in the children of strangers.—To “abound” is, in the common version, rendered “to please themselves in;” to *abound*, however, as in the margin, is more correct. For *to abound* is the proper correlative to “filled” in the former clause. From not having a correct idea of the mutual correspondence of the clauses in the prophetic style, involving the marriage union of the Good and True, and *vice versa* of the evil and the false, interpreters, critics, and commentators have laboured much in the dark; whereas, a

Because in the former church there is merely the false and the evil of the false. (Verses 6—9.)

knowledge of this correspondence and parallelism of clauses would greatly assist them. Thus Hitzig, whose translation of Isaiah is much esteemed, renders this clause—“Und dingen Fremder Söhne sich,”—“Make a compact with the sons of strangers,” following Gesenius; but Ewald gives it more correctly—“An Söhnen der Fremden haben Ueberfluss,”—“Abound in the sons of strangers.” *Children or births of strangers* are those things which come not from the “truths of faith,” but from those principles which are “strangers” to the church, that is, false and sceptical doctrines, which are not only strange but hostile to the church, and opposed to the truths of the Word.

9. Therefore shall the [mean] man be bowed down, and the [mighty] man shall be humbled; and Thou wilt not forgive them.

10. Enter into the rock, and hide thyself in the dust, from before the terror of Jehovah, and from the glory of His majesty.

11. The eyes of man's loftiness shall be humbled; the height of men shall bow down; and Jehovah alone shall be exalted in that day.

12. For the day of Jehovah of Hosts is upon every one magnificent and lofty, and upon every one that is exalted; and he shall be humbled;

13. And upon all the cedars of Lebanon, the high and the exalted; and upon all the oaks of Bashan;

Verse 9. *The [mean] man and the [mighty] man.*—The first term for "man" is אָדָם (*Adam, homo*), which

signifies, in general, *man*, when regenerate, as to good. Thus the first church was called "Adam," (*A. C.* 477.) being principled in celestial Good from the Lord; but the second term is אִישׁ

(*ish*), denoting *man*, as principled in Truth from the Lord. In this case, however, the terms *adam* and *ish*, as predicated of the fallen church, signify the opposite. Thus by *adam* being "bowed down," is signified the subjugation at the time of judgment of every evil principle from self-love, as pride, contempt, love of preëminence and power, &c.; and by *ish* being "humbled" is denoted the subjugation of self-intelligence, as intellectual pride, conceit, self-merit, &c., and also of every false principle of doctrine hence originating. The words *mean* and *mighty* are adjoined in brackets to indicate how the Jews understood them, and that the terms are different; they may be represented in Latin by *homo* (*adam*) and *vir* (*ish*), and in German by *Mensch* and *Mann*, and in Greek by ἀνθρώπος and ἀνὴρ; but

our language does not in this case supply expressions to denote this distinction. The terms "man" and "men" (the plural of *ish*) in verses 11, 22, are the same.

Verse 12. *And he shall be humbled.*—In the passage quoted from the *Apoc. Exp.* in the Exposition, Swedenborg translates אִשְׁכָּל, following Schmidius,

by *humilem*, "humble," but in the *A. C.* 4599, he renders it *humiliabitur*, "shall be humbled," thus in agreement with our common version, and nearly all interpreters. The term *humilem*, in the Exposition, must not be considered in the moral sense of "humble," but in its physical sense of "low," as used by the Latins. For *humilis* is taken from *humus*, "the ground," and signifies, in its radical meaning, what is "low," as opposed to what is "high." Thus Virgil says—"*Humilesque myrica*," which is the "tamarisk," a shrub which grows low and creeps on the ground. Hence the "day of the Lord being upon everything low," signifies, by correspondence, against everything evil, mean, degraded, which cannot stand in the light of His countenance, when He comes to judgment.

14. And upon all the lofty mountains, and upon all the high hills;

15. And upon every high tower, and upon every fortified wall;

16. And upon all the ships of Tarshish, and upon all images of desire.

17. And the loftiness of man shall bow down, and the height of men shall be humbled; and Jehovah alone shall be exalted in that day.

18. And the idols shall utterly pass away, [as in smoke].

19. And they shall go into the caverns of rocks, and into holes of the dust, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake terribly the earth.

20. In that day shall a man cast the idols of his silver, and the idols of his gold, which they have made each for himself to worship, to the moles and to the bats;

21. To go into caves of the rocks, and into clefts of the craggy rocks, from before the terror of Jehovah, and from the glory of His

Verse 16. *Ships of Tarshish*, were all kinds of trading vessels bringing from a distance merchandise of every kind; probably so named from *Tartessus* in Spain. (See 1 Kings x. 22; 2 Chron. ix. 21; xx. 36, 37; Psalm xlvi. 7.) These "ships," so often mentioned in the Word, signify the knowledges and doctrinal principles from the Word, which convey to the mind divine and spiritual things from the Lord and His kingdom, as ships convey, for the use of man's bodily life, the various useful things from the kingdoms and nations of the earth.

Images of desire; that is, images and pictures, and, in general, works of art. These things, when predicated of the fallen states of the church, denote the pleasures enjoyed in contemplating

false principles and truths falsified, so as to be made subservient to selfish purposes of honour or gain, or to the gratifications of the merely natural man.

Verse 20. *To the moles and to the bats.*—Swedenborg has quoted this passage in many parts of his works, but in one place, namely in *A. C.* 9424, he has rendered the Hebrew term translated *bats*, by *vespis*, "wasps;" in all the others he has translated it as other interpreters render it, namely, *vespertilionibus*, "bats." We conclude, then, that *vespis* must be a misprint, especially as there is no philological ground for such a version. As to Swedenborg's construction of this verse, see Appendix.

Manifestly concerning the Lord's advent, that He will destroy [at the period of judgment] all who are in the love of self and in the pride of self-intelligence. (Verses 10—18.)

Manifestly concerning the Last Judgment and the casting down of the wicked into hell. (Verses 10, 19—21.)

majesty, when He ariseth to shake terribly the earth.

22. Cease ye from man, whose breath is in his nostrils: for of what account is he to be made? The separation of the good from them described in part. (Verse 22.)

CHAPTER II.

EXPOSITION.

VERSES 1—3. *The Word of Jehovah upon Judah and Jerusalem, &c.*—These words relate to the New Church to be established by the Lord; by the “mountain of Jehovah” which shall then be established “on the head of the mountains,” is understood Zion; and by “Zion” is signified the celestial church, and love to the Lord, which is communicated to those who belong to that church. That this is the primary principle of the church, and that it shall increase and gain strength, is signified by its being “on the head of the mountains, and exalted above the hills.” That they who are principled in the good of love shall acknowledge the Lord, and accede to the church, is signified by “all nations shall flow together to that mountain;” “nations” signifying those who are in celestial good, which is the good of love to the Lord; and “peoples,” those who are in spiritual good, which is the good of charity towards the neighbour. Concerning these latter it is also said—“Many peoples shall go, and shall say, Come ye, and let us go up to the mountain of Jehovah; to the house of the God of Jacob.” That “nations” signify those who are in celestial good, and “peoples,” those who are in spiritual good, see above, n. 331. *A. E.* 433.

Verses 3—5. *Many peoples shall go, and shall say, Come ye, and let us go up to the mountain of Jehovah, &c.*—These things are spoken concerning the advent of the Lord, and shew that they who will be of His New Church are to be instructed in truths, whereby they will be led to heaven. By the “mountain of Jehovah, and the house of the God of Jacob,” is signified the church in which is love to the Lord and worship from that love; convocation to that church, and thereby

Verse 22. *Cease ye from man (homo, adam).*—See note at verse 9. “Man” here (*homo*) is self-love, as opposed to celestial love; the “breath in his nostrils” is self-derived intelligence, or knowledge and intelligence which has self-love for its ground, and not

the love of the Lord and of the neighbour. From this every man must “cease” before he can come into heaven. The question, “Of what account is he to be made?” is an emphatic way of teaching the absolute negative.

to the Lord, is signified by “many peoples going and saying, Come ye, and let us go up to that mountain;” that they will be instructed in truths, by which they will be led, is signified by “He will teach us of His ways, and we will walk in His paths;” “ways” denoting truths, and “paths” the precepts of life. That they will be taught by the doctrine of the good of love, and by the doctrine of truth from that good, which is for the church out of heaven from the Lord, is signified by “out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem;” the “law out of Zion” denoting the doctrine of the good of love, and the “Word from Jerusalem” truth from that good. That then evils of life and falses of doctrine shall be dissipated, is signified by “He shall judge among the nations, and shall rebuke many peoples;” “nations” denoting those who are in evils, and “peoples” those who are in falses; thus, abstractedly, evils of life and falses of doctrine; that then, by the consent of all, combats shall cease, is signified by “they shall beat their swords into ploughshares, and their spears into pruning-hooks;” “swords” and “spears” denoting falses from evils combating against truths from good, and *vice versâ*; “ploughshares” denote the goods of the church cultivated by truths, for a “field,” which is tilled by the plough, denotes the church as to the good of life; “pruning-hooks” denote truths of doctrine, by reason that “trees” in gardens signify perceptions and knowledges of truth; similar things are signified by “nation shall not lift up sword against nation, neither shall they learn war any more;” “war” signifying combats in every complex. That they shall live a life of wisdom, is signified by “Come ye, and let us walk in the light of Jehovah;” the “light of Jehovah” denoting the Divine Truth, and to “walk in it,” to live according thereto, thus in a life of wisdom. That “war” here signifies spiritual war, which is of falsities against truths and goods, and *vice versâ*, and that “swords” and “spears,” which are arms of war, signify such things as are used in spiritual combats, is evident, for the subject treated of is concerning the Lord, and concerning the church to be established by Him, also concerning the doctrine for that church; wherefore it is said—“He shall teach us concerning His ways, and we will walk in His paths;” likewise,—“Come ye, and let us walk in the light of Jehovah!” *A. E.* 734.

Verse 6. *Because they are filled from the East.*—That by the “east,” or by the “east wind,” are signified, in a bad sense, those things which are of lusts and phantasies, is evident from those passages in the Word where the “east” and the “east wind” are mentioned, as in David,—“He caused an east wind to blow in the heaven, and by His power He brought in the south wind; He rained flesh also upon them as dust, and fowls of wing like as the sand of the sea.” (Psalm lxxviii. 26, 27.) That by “flesh,” which that wind brought, is signified *concupiscences* or *lusts*, and by “fowls of wing” phantasies thence derived, is evident from Moses. (Numb. xi. 31—35.) Compare also other passages, as Ezekiel xvii. 10; xix. 12; Hosea xii. 1; xiii. 15; Psalm xlvi. 7; Isaiah ii. 6. *A. C.* 5215.

The "sons of strangers" signify those who are out of the church, and do not acknowledge the Lord; also those who are in evils and the falses of evil, and abstractedly they denote false principles adverse to the truths of the church. *A. C.* 1012, 10,287.

Verses 7, 8. *His land is filled with silver and gold, horses and chariots, and idols.*—[Signifies that in such a corrupt state of the church, and of the human mind, as is here described, there may be abundance of good and truth in appearance, and also of intelligence and of doctrinals, but only in the external man, not in the internal, still less from the Lord.]

Filled with idols, &c.—In the Word we often read of "sculptured and molten images" and "idols." Those who only understand the Word as to the letter, think that only *idols* are understood thereby. Idols, however, are not understood thereby, but false doctrines, such as are formed by man himself, when led to do so by some selfish or worldly love. The formation of these false dogmas, so that they may cohere together, and appear as true, is signified by a "graven image;" and their conjunction and application to the favour of the loves or desires of the external man, so that evils may appear as goods, is signified by a "molten image." This will be evident from consulting the following passages:—Isaiah ii. 20; xxx. 22; xl. 19, 20; xlv. 9—14. *A. C.* 10,406.

Verses 10—21. *Enter into the rock, and hide thyself in the dust, from before the terror of Jehovah, &c.*—What is meant by all these things cannot possibly be understood except from the internal sense, and from a knowledge of the appearance of things in the spiritual world; for without the internal sense, who could know what is signified by "the day of Jehovah being upon the cedars of Lebanon, and the oaks of Bashan, upon the mountains and hills, upon the tower and wall, and upon the ships of Tarshish, and the images of desire;" and what is meant by "[casting the idols of his silver and gold, which each made for himself to worship], to moles and to bats;" and without a knowledge of the appearance of things in the spiritual world, who could know what is meant by "entering into the rock, and hiding themselves in the dust," "entering into the caverns of rocks, and into holes of the dust," likewise "into the caves of the rocks, and the clefts of the craggy rocks;" but, from the internal sense, it is known that by all these things is described the state of those who are in the love of self and of the world, and thence in evils and falses, at the time of the Last Judgment.

It is therefore said that "the day of Jehovah shall be upon every one that is magnificent and lofty, and upon every one that is lifted up and low" [*humilem*, see note]; the "day of Jehovah" denoting the Last Judgment; "every one magnificent and lofty," those who are in the love of self and the world; and the "lifted up and low," those who are in the love of self-derived intelligence. This is further described by "the day of Jehovah being upon all cedars high and exalted, and upon all the oaks of Bashan, and upon all lofty mountains and high hills, upon every high tower and fortified wall,

and upon all the ships of Tarshish, and images of desire." By the "cedars of Lebanon and the oaks of Bashan" is signified the pride of self-derived intelligence,—interior pride by the "cedars of Lebanon," and exterior pride by the "oaks of Bashan;" by the "mountains and hills" are signified the loves of self and of the world, and the evils and falses thence derived, as was shewn above, n. 405; by the "tower and wall" are signified falses of doctrine confirmed; by the "ships of Tarshish and images of desire" are signified the knowledges and perceptions of the falses from evils. Their worship from evils and falses is signified by "the idols which they made for themselves to bow down to," and by "the moles and the bats," worship grounded in such things as are from self-derived intelligence, is signified by "the idols they made for themselves to bow down to;" and the evils and falses of doctrine in which their worship is grounded, are signified by "the moles and the bats," because the sight of these animals is in darkness, and they shun the light. Judgment upon them is described by "They shall enter into the caverns of rocks, and into the holes of the dust," likewise "into the caves of the rocks, and into the clefts of the craggy rocks;" and by "entering into the caverns of rocks and holes of the dust," is signified the damnation of those who are in evils and falses originating in the love of self and of the world, and in the pride of self-derived intelligence, for the hells of such appear as "caverns in rocks," and the entrances to them as the "caves of rocks, and clefts of craggy rocks;" "rocks and craggy rocks" [*petra et rupes*] also signify the falses of faith and of doctrine, and "dust" signifies what is cursed or damned. *A. E.* 410.

Verses 12—17. *The day of Jehovah of Hosts is upon all the cedars of Lebanon, the high and the exalted, &c.*—By the "day of Jehovah" is understood the advent of the Lord, when the Last Judgment was accomplished by Him; that this was accomplished by the Lord, when He was in the world, may be seen in the work on the *Last Judgment*, n. 46. In this passage, those within the church upon whom judgment was executed, are recounted; by the "cedars of Lebanon, high and exalted," are signified those who boast themselves from self-derived intelligence; and by the "oaks of Bashan," those who boast from science; for "cedars," in the Word, are predicated of the rational man, and "oaks," of the natural man; and intelligence belongs to the rational man, and science to the natural man. By "the high tower and the fortified wall" are signified confirmed principles of the false, consequently all those who are in them. By the "ships of Tarshish," and by the "images of desire," are signified the false doctrinals favouring the delights of earthly loves. The destruction of conceit originating in self-derived intelligence and in science, is understood by "the loftiness of man [*homo*] shall bow down, and the height of men [*vir*] shall be humbled;" that all intelligence and science is from the Lord, is signified by "Jehovah alone shall be exalted in that day." It is supposed that science is from man, but science, so far as it serves for the attainment of intelligence in which is the perception of truth, is from the Lord alone. *A. E.* 514.

It is to be observed that all who are in the love of self, especially who are in the love of ruling, when they come into the spiritual world, are extremely desirous of elevating themselves into high places, this being implanted or inherent in that love; hence also to "be of a high and elated mind," and to "aspire after high things," are expressions used in common discourse. The real cause why there is such a desire or lust in the love of ruling, is, because they who are principled therein, wish to make themselves gods, and God is in the highest. That "mountains" and "hills" signify those loves and the evils thereof, is evident from its being said that "the day of Jehovah Zebaoth shall be upon every one that is magnificent and lofty, and upon all the lofty mountains, and upon all the high hills;" to what purpose else could it be said that "the day of Jehovah should be upon mountains and hills"? *A. E.* 405.

Verse 15. *And upon every high tower, and upon every fortified wall.*—That a "tower" here also denotes the worship of self, appears from the signification of a *tower*; the worship of self consisting in a man's exalting himself above others, so as to be worshipped; wherefore self-love, which is haughtiness and pride, is called "height," "loftiness," and "exaltation," and is described by all those things which are *high*, as in Isaiah ii. 11—18. The reason why self-love in worship, or the worship of self, is called a "tower," is, because a "city" signifies doctrine, and formerly cities were fortified with *towers*, in which were guards; towers also were built in the boundaries or confines of a country, wherefore they were called "towers of the guards, or watchmen." Moreover, when the church of the Lord is compared to a "vineyard," the things appertaining to worship and to the preservation thereof, are compared to a "wine-press and to a tower [in a good sense] in a vineyard," as appears from Isaiah v. 1, 2; Matt. xxi. 23; Mark xii. 1. *A. C.* 1306. [As to the further meaning of a "tower," see below, chap. v. 2, Exposition.]

Verse 19. *They shall go into the caverns of rocks, &c.*—The reason why to "hide themselves in the caverns of rocks," &c., signifies to be in evils, and in the falses of evil, is, because they who in the sight of the world have pretended to be in the good of love, and yet were in evil, after death hide themselves in dens and caverns; and they who have pretended that they were in the truths of faith, and yet were in the falses of evils, hide themselves in rocks in the mountains; the entrances appear like holes in the earth, and fissures in mountains, into which they crawl like serpents, and hide themselves there. That such places are inhabited by them, I have frequently seen. Hence it is that by "dens" or "caves," are signified the evils in such, and by "holes and fissures," or "clefts," the falses of evil, in the following passages:—Isaiah ii. 19, 21; vii 19; xxxii. 14; Jer. xvi. 16, 17; xlix. 16. *A. R.* 338.

Verse 20. *The idols of his silver, and the idols of his gold.*—By "idols," in the Word, are signified false [principles] of worship, and therefore to "worship idols," signifies worship grounded in falses; and by "adoring idols of gold, of silver, of brass, of stone, and of wood,"

is signified worship grounded in falses of all kinds, and taken collectively, worship grounded in mere falses; moreover, the materials of which idols were made, their forms, and their garments, among the ancients, represented falses of religion, in which their worship was grounded. "Idols of gold" signified falses concerning things divine; "idols of silver," falses concerning things spiritual; "idols of brass," falses concerning charity; "idols of stone," falses concerning faith; and "idols of wood," falses concerning good works. In all these falses they are principled who do not do the work of repentance, that is, shun evils as sins against God. "Graven images" and "molten images," which were idols, have this signification, in a spiritual sense, in the following passages:—"Every man is become foolish from science; every founder is made ashamed by the *graven image*: for his *molten image* is a lie, neither is there breath in them; they are vanity, the work of errors; in the time of their visitation they shall perish." (Jer. x. 14, 15; li. 17, 18. See also Jer. x. 3, 4, 5, 8, 9, 10.) *A. R.* 459.

CHAPTER III.

THE WORD.

INTERNAL SENSE.

1. For, behold, the Lord, Jehovah of Hosts, That there will be removeth from Jerusalem and from Judah the a defect of the know- stay and the staff; the whole stay of bread, ledges of what is Good and the whole stay of waters; and True. (Verses 1—7.)

2. The mighty man, and the man of war, the judge, and the prophet, and the diviner, and the old man;

Verse 1. The *stay* and the *staff* are the same term in Hebrew, with this difference, that the former is in the masculine, and the latter in the feminine. The ground, we apprehend, for this peculiarity, is, that the two genders may comprise what is universal in respect to Truth, which by correspondence is masculine, in a *spiritual* sense, and to Good, which is feminine;—we say in a *spiritual* sense, because in a *celestial* sense Good is masculine and Truth feminine. It may be observed that "stay," in the last clause, is, in both instances, as applied to "bread" and "water," in the masculine.

Verse 2. The reader will observe the parallelisms in this verse, the "mighty man," or hero, and the "man of war," &c., as the marriage-union of ideas,—

that the one relates to what is Good and the other to what is True, or *vice versa*, to the *evil* and the *false*,—is clearly observable. The "diviner," as signifying one conversant with hidden things, (*A. C.* 5748.) is the correspondent to *intelligenc*. The term, however, is more frequently employed in a bad sense; for, as Swedenborg says—"The predictions of diviners, augurs, soothsayers, and pythonesses, or of those who consult familiar spirits, are always opposed to the Lord, and to the good of love and faith." (*A. C.* 3698.) "The learned or wise in magic, and the skilful in incantation," is the literal rendering. *Mussitation*, or a whispering, here translated *magic*, was one of the arts by which magic was practised. Both clauses involve the idea of im-

3. The commander of fifty, and the honourable, and the counsellor, and the wise in magic, and the intelligent in incantation.

4. And I will make boys their rulers, and infants shall govern them.

5. And the people shall be oppressed, one man by another, and a man by his neighbour: the boy shall raise himself up against the aged, and the despised against the honoured.

6. Then a man shall take hold of his brother of the house of his father [saying], Thou hast raiment; be thou a prince over us, and let this [our] ruin be under thy hand.

7. In that day shall he lift up [his voice], saying, I will not be a binder up [of wounds]; for in my house is neither bread nor raiment: make me not a prince of the people.

8. For Jerusalem stumbleth, and Judah falleth; because their tongue and their doings are against Jehovah, to rebel against the eyes of His glory.

9. The obstinacy of their countenance doth witness against them, and they declare their sin as Sodom; they hide it not. Woe unto their soul! for to themselves have they rewarded evil.

10. Say ye to the just, that good [shall be their portion]; for the fruit of their doings shall they eat.

pressing others by various arts, either by incantations or other methods, as oratorical efforts, &c., with such persuasions and convictions as the magician or enchanter intended to impress. The common version is, in this instance, not the true literal sense of the Word, and therefore not the basis of the spiritual sense. Both Ewald and Hitzig confirm Swedenborg's rendering; the former translates it by—"Hexenmeister und Zauberkundigen," that is, "Masters of witchcraft and skilful in magic;" and the latter—"Den Weisen in Zauberkünsten, und

den Kundigen des Geflüsters," that is, "The wise in magic arts, and the skilful in incantation or whispering."

Verse 3. *The honourable*; in Hebrew, the "eminent of countenance."

Verse 6. *Let this ruin*, or stumbling-block, and the "ruin" caused by stumbling and falling; said of a city or state that is fallen and in ruins. See verse 8.

Verse 7. *A binder up*; that is, a surgeon who binds up and heals wounds and sores. See Chap. i. 6, and Hosea vi. 1.

Because they are in evils and in falsified principles. (Verses 8—12.)

11. Woe to the wicked! evil [shall be his portion]; for the reward of his hands shall be given him.

12. As for My people, children are their oppressors, and women lord it over them: O My people! thy leaders cause thee to err, and abolish the way of thy paths.

13. Jehovah shall set up Himself to plead; He standeth to judge the peoples.

14. Jehovah will enter into judgment with the elders of His people, and with the princes thereof: for ye have burnt up the vineyard; the plunder of the poor is in your houses.

15. What mean ye, that ye tread down My people, and grind the faces of the poor? saith the Lord Jehovah of Hosts.

16. Moreover saith Jehovah, Because the daughters of Zion are haughty, and walk with the neck stretched forth and with ogling eyes, and mincing as they walk, and tinkling with their feet:

17. The Lord will make bald the crown of the daughters of Zion; and Jehovah will lay bare their nakedness.

Verse 15. *Saith the Lord Jehovah of Hosts*.—The reader must observe the difference between Jehovah and Jehovih; the distinction between these two terms, which is entirely lost in the common version, appears from the Exposition to be important. It is nearly always preceded by *Adon* or *Adonai*, "Lord." (See Chap. i. 24, *note*.) This term occurs most frequently in Ezekiel. It derives its punctuation from אֱלֹהִים. From this we see the

benefit of the points, for the distinction between Jehovah and Jehovih could not have been preserved with any certainty without them. As Jehovih represents the Lord in relation to man and to His church in temptations (see the Exposition) and in the searching process of judgment, we may see the

That the LORD will come to Judgment.— (Verses 13, 14.)

Those who have perverted the truths of the Word will be cast into hell. (Verses 15—26.)

reason why its punctuation and pronunciation are from *Elohim*, "God;" because by this term is denoted the Lord as Truth rather than as Good, which is signified by Jehovah (see above, Chap. i. 2, Exposition); but in temptations the Lord is with man as to His Divine Truth inmosty conjoined with His Divine Good, which fact is aptly represented by the term Jehovih.

Verse 16. *With ogling eyes*.—This term appears to express the idea of the letter, which means to view with side glances as with fondness, and also with wantonness.

Verse 17. *Lay bare their nakedness*.—The term here rendered "nakedness," in the sense of shame, is, in Hebrew, the *podex*, or buttock, also the *pudenda*.

18. In that day the Lord will remove the ornament of their ancle-bands, and of their networks, and of their moon-like crescents;
19. And the ear-rings, and the bracelets, and the thin veils;
20. The turbans, the stepping-chains, and the head-bands, and the scent-boxes, and the amulets;
21. The finger-rings, and the ornaments of the nose;
22. The dress-vestments, and the tunics, and the shawls, and the purses;
23. The mirrors, and the fine linen [shifts], and the hoods, and the large veils.
24. And instead of perfume there shall be putridity; and instead of a girdle, a rent; and instead of braided-work [of hair], baldness; and instead of a robe, a wrapper of sackcloth; and a brand [mark] instead of beauty.
25. Thy men shall fall by the sword, and thy strength in the war.
26. And her gates shall lament and mourn; and she being desolate shall sit on the ground.

Verses 18—23. The various articles of female attire and of ornament mentioned in these verses, some of which are, as to their real meaning, obscure, can be best seen, as to their correspondences, by observing the part of the body to which they belong or are affixed. By knowing the correspondence of the head, face, ears, arms, feet, &c., some idea may be formed of the signification, in a spiritual sense, of the clothing and ornaments affixed to those parts. Hitzig has given the most critical analysis of the terms employed in Hebrew to denote these articles of dress and of ornament, which we shall probably take up in the Appendix.

Verse 24. *Instead of perfume* (alluding to the "scent-boxes" at verse 20), as from spices, (Exod. xxx. 23.) *there*

shall be putridity (*tabes*), or the smell of putrid ulcers; the term מַמְאֵה (*mak*),

"putridity," also signifies rottenness, as rotten wood. (Isaiah v. 24.)

Verse 25. *Thy men shall fall*, &c.—The term for "men," in this verse, is neither *adam* nor *ish*, but *methim*, which involves the idea of weakness (see Gesenius' *Lexicon*), and thus implies little or no power of resistance against evils and falses.

Verse 26. *Being desolate*; or, more literally, "being empty," that is, of her inhabitants; or, as the Hebrew term also implies, "having cleaned and adorned herself," as described in the previous verses, she, the city, is represented as "a disconsolate and desolate woman sitting on the ground."

CHAPTER III.

EXPOSITION.

VERSE 1. *For, behold, the Lord, Jehovah of Hosts, removeth from Jerusalem and from Judah the stay and the staff, &c.*—To "remove the stay and the staff" denotes the power and strength of life from Truth and Good; the "stay of bread" denotes power from Good, the "stay of waters," power from Truth. "Staff," in the original tongue, is an expression implying to lean upon and be supported, which in the spiritual world is effected by Truth and Good. A. C. 9028.

Verses 1, 2. *The whole stay of bread, and the whole stay of waters; the mighty man, and the man of war, &c.*—To "remove the whole stay of bread, and the whole stay of waters," signifies all the good of love and truth of faith, from which spiritual life exists; "bread" denotes the good of love, and "water" the truth of faith; and a "staff" and a "stay" denote powers, and thence all things appertaining to spiritual life. To "remove the mighty man and the man of war," signifies all resistance against evils and falses; to "remove the judge and the prophet," signifies all the good and truth of doctrine; and to "remove the diviner and the old man," means all intelligence and wisdom. A. E. 433.

Verse 3. *Jehovah will take away from Zion the wise in magic, [mussitation] and the intelligent in incantation.*—Incantations were in use among the ancients, and were performed three ways: *First*, By keeping another's hearing and thereby his mind continually attending to what they were saying and talking of, by not relaxing their speech or allowing any intermission, and at the same time by aspiring and inspiring thought joined with affection by the breath into the sound of the voice, by which means the hearer could not think anything from himself; in this manner the lovers of falsehood violently infused their falses. *Secondly*, They infused a persuasion, which was done by detaining the mind from everything of a contrary nature, and directing the attention solely to the idea of what was said by themselves, hence the spiritual sphere of the enchanter's mind dispelled the spiritual sphere of the other's mind, and stifled it; this was the kind of spiritual fascination which the magi formerly made use of, and it was called tying up or shackling the understanding. This sort of incantation or enchantment appertained only to the spirit or thought, but the former was also for the lips or speech. *Thirdly*, The hearer kept his mind so fixed in his opinion, that he almost shut his ears against hearing anything from the speaker, which was done by holding his breath, and sometimes by a tacit mussitation, and so by a continued negation of his adversary's sentiment. This kind of incantation was practised by those who heard others, but the two former by those who spake to others. These three kinds of incantation

were practised by the ancients, and are still in use among infernal spirits; but among men in the world, there remains only the third kind among those who have confirmed in themselves false principles of religion from the pride of their own intelligence, for these, when they hear things contrary thereto, do not admit them into their thought any nearer than just into contact, and then from the interior bosom of their mind they send forth, as it were, fire which consumes them, of which the other does not know anything but by conjecture from the face and sound of the voice in the reply, provided the enchanter does not restrain by dissimulation that fire, that is, the anger of his pride. This incantation is at this day the cause that truths are not accepted, and with many that they are not understood. That in ancient times many magic arts prevailed, and among these incantations, is evident from Moses. (Deut. xviii. 9—11.) A persuasion of what is false, and the consequent destruction of the Truth, is signified in the following passages:—"By the *incantation* of Babylon all nations were seduced." (Apoc. xviii. 23. See also Isa. xlvii. 10—12; 2 Kings ix. 22.) On the other hand, "incantation" [is used in a good sense], and signifies the rejection of what is false by means of Truths, which was also effected by tacit thought and mussionation, out of zeal for Truth in opposition to what is false, as is plain from Psalm lviii. 4, 5; Jer. viii. 17; Isa. xxvi. 16. (See Hebrew text.) *A. R.* 462.

Verses 6, 7. *Then a man shall take hold of his brother, &c.*—The subject here treated of, in the internal sense, is concerning the perverted state of the church, when Truth is no longer acknowledged to be truth, nor is it known what Good is. "A man's taking hold of his brother in the house of his father," denotes the acknowledging of everything whatsoever to be good; "raiment" denotes truth; "prince," the primary principle of doctrine thence derived. "In my house is neither bread nor raiment," means that there was neither Good nor Truth. *A. C.* 3703.

Verses 6, 7, 17—24. The "garment" which the prince had, denotes the truth appertaining to doctrine; the various "clothing and ornaments of the daughters of Zion," which are here enumerated, are all kinds and species of Good and Truth, whereof they were to be deprived. *A. C.* 2576.

Verse 8. *Because their tongue and their doings are against Jehovah, to rebel against the eyes of His glory.*—Signifies that all their doctrine and their life is altogether against Divine Truth; "tongue" denoting doctrine; "doings," the life; and "the eyes of the glory of Jehovah," the Divine Truth; to "rebel," is to be against it. *A. E.* 433.

Verses 8, 9. *Because their tongue and their doings are against Jehovah, &c. The obstinacy of their countenances, &c.*—By "their tongue and their doings which are against Jehovah," are signified thought and affection; by the "tongue," thought, because the tongue speaks what the man thinks; and by the "doings," affection, because a man does what is of his affection. These are "against Jehovah, and rebel against the eyes of His glory," when they are against the Divine Good and against the Divine Truth; for by "Jehovah," in

the Word, is understood the Lord as to Divine Good proceeding from His Divine Love, and by His "glory" is understood the Divine Truth; to be against this is signified by "rebell against the eyes of His glory." The "obstinacy of their countenances which witnesseth against them," signifies the refusal and non-admission of divine Truth and divine Good into their thoughts and affections, which are their interiors, and are signified by "countenances" or faces. *A. E.* 412.

Verse 10. *Say ye to the just, that the fruit of their doings shall they eat.*—By "the just, or righteous, eating the fruit of their doings," is signified the celestial Good which man receives by a life according to divine Truth from the Lord, and, as it were, acquires to himself by his own labour and study. *A. E.* 617.

Verse 11. *Woe to the wicked! evil [shall be his portion]; for the reward of his hands shall be given him.*—Inasmuch as few know what is properly understood by "reward," it shall here be briefly explained. By "reward," when predicated of the good, is properly understood that delight, satisfaction, and blessedness which is contained in the love or affection of Good and Truth, for that love or that affection has in itself all the joy of heart which is called heavenly joy, and also heaven. The reason is, because the Lord is in that love, or in that affection, and with the Lord is also heaven. This joy, therefore, or this delight, satisfaction, and blessedness is what is properly understood by the reward which they shall receive who do good and speak truth from the love and affection of Good and Truth, thus from the Lord, and by no means from themselves; and whereas they act and speak from the Lord and not from themselves, therefore the reward is not of merit but of grace. From these considerations it may appear that he who knows what heavenly joy is, may know also what *reward* is; what heavenly joy is, in its essence, may be seen in the work concerning *Heaven and Hell*, n. 395—414; this, therefore, is signified by the "reward" which is given to those who are in truths from good. But the "reward" of those who are in falses from evil, is joy or delight, satisfaction, and blessedness in the world, but hell after their departure out of the world. *A. E.* 695.

Verse 12. *As for My people, children are their oppressors, and women lord it over them, &c.*—By "oppressors or exactors, infants, and women," are signified those who violate, are ignorant of, and pervert truths; by "oppressors or exactors," those who violate truths; by "infants," they who are ignorant of them; and by "women," the cupidities which pervert them. The "leaders who cause to err," signify those who teach; to "abolish the way of the paths," signifies not to know the leading truth. *A. E.* 555.

Verse 13. *Jehovah standeth to judge the peoples.*—It is also said concerning the Lord Himself, that He "stood to judge," because it is said of the Divine Proceeding from the Lord, which is called Divine Truth, inasmuch as judgment is from it: thus in Isaiah,—"Jehovah hath set Himself up to plead, and standeth to judge." *A. E.* 639.

Verse 14. *Jehovah will enter into judgment with the elders of His people, and with His princes.*—By "the elders of the people and the

princes," are signified the same as by the twelve disciples, namely, all of the church who are in the truths and goods thereof, and, in the abstract sense, the truths and goods of the church in every complex. *A. E.* 851.

For ye have burnt up the vineyard.—"Vineyard" manifestly denotes the church as to the good and truth of faith; for the "elders," with whom Jehovah will come into judgment, denote the goods of the church, and "princes" denote the truths thereof. *A. C.* 9130.

The reason why to "desolate" denotes to deprive by lusts, and thereby to consume, is because by the term, which in the original tongue is expressed "to desolate," is properly signified to set on fire and burn up, hence also to devour and consume; and this being the derivation of that expression, by "desolating" is here signified the consumption which is effected by lusts; since the lusts appertaining to man are fires which consume; for there appertains to man the fire of life, and the light of faith; the fire of life is his love, and the light of life is his faith. The love of good, that is, love to the Lord and love towards the neighbour, constitute the fire of life appertaining to a good man and to an angel of heaven, and the love of truth and the faith of truth constitute the light of life appertaining to them; but the love of evil, that is, the love of self and the love of the world, constitute the fire of life appertaining to an evil man and to a spirit of hell; and the love of the false, and the faith of the false, constitute the lumen of life appertaining to them; but the love of evil is called, in the Word, the "burning of fire," because it burns and consumes those things which are of the love of good and truth. That consumption by lusts is signified by that expression in the original tongue, is evident from the following passage:—"Jehovah will come into judgment with the elders of his people, and the princes thereof; ye have consumed [set fire to] the vineyard." *A. C.* 9141.

Verse 15. *What mean ye, that ye tread down My people, and grind the faces of the poor?*—To "grind the faces of the poor," signifies to destroy the affections of knowing truth with those who are in ignorance thereof, and yet desire to be instructed; to "grind" signifying to destroy, and "faces," the affections of knowing truths, and "the poor," those who are in ignorance of truth, and desire to be instructed, for these are they who are spiritually poor. *A. E.* 412.

Saith the Lord JEHOVAH of Hosts.—In the Word frequent mention is made of the Lord JEHOVAH, yea, wheresoever Jehovah the Lord is spoken of, He is called not Lord JEHOVAH but Lord JEHOVIH; and He is especially so called where the subject treated of is concerning temptations; as in Isaiah,—“Behold, the Lord JEHOVIH will come with strong hand, and His arm shall rule for Him: behold, His recompense is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather His lambs with His arm, and carry them in His bosom, and shall gently lead those that give suck;” (xl. 10, 11.) where the Lord JEHOVIH “coming with strong hand” denotes victory in temptation-combats, and “His arm ruling for Him” means that it is derived from His own power. What the

“recompense” is, which was spoken of in the preceding verse, is here declared, viz., that it is the salvation of the whole human race, which is what is meant by “His feeding His flock as a shepherd, gathering the lambs with His arm, carrying them in His bosom, and gently leading those that give suck;” all which are operations of inmost or Divine Love. *A. C.* 1793. See also *A. E.* 601, 850.

Verses 16—22. *Because the daughters of Zion are haughty, &c.*—The “daughters of Zion who are haughty, or extol themselves,” denote the affections of evil within the church; the “rings and the ornaments of the nose,” which shall be taken away, denote Good and its badges; the “dress-vestments, or changeable suits of apparel, and the mantles,” denote Truth and its badges. *A. C.* 3013.

Verse 17. *The Lord will make bald the crown of the daughters of Zion; and Jehovah will lay bare their nakedness.*—The “daughters of Zion” signify the celestial church, and the things belonging to that church, but in this case perverted; by the “crown of the head which shall be made bald” is signified intelligence, of which it shall be deprived; and the “buttock which shall be made naked” signifies the love of evil and of the false. *A. E.* 240.

Verses 18—25. *In that day the Lord shall remove the ornament, &c.*—They who do not think beyond the sense of the letter, know no other than that all those things, with which the daughters of Zion are said to be adorned, are to be understood according to the letter; and that on account of their ornament, and the loftiness and pride thence derived, the men of that kingdom would perish, for it is said that “thy men shall fall by the sword, and thy strength in war;” but that such things are not meant, may be known to those who elevate the mind in some degree above the letter; these know, from various passages in the Word, that by “the daughters of Zion” are not meant the daughters of Zion, but such things as are of the church; as also by “the daughters of Jerusalem,” “the daughters of Judah,” and several others. When therefore the church, and those things which are of the church, are signified by “the daughters of Zion,” it follows that by their “ornaments,” recounted in the above passage, are signified the truths and goods of the church, and that each ornament denotes some specific truth and good; for in the Word nothing is said without a meaning, not even one expression; and whereas that church was to be deprived of its truths and goods, which are signified by those ornaments, therefore it is said, that “instead of a perfume, shall be putridity; instead of a girdle, a rent; instead of braided-work [of hair], baldness; instead of a robe, a wrapper or girding of sackcloth; a brand or burning, instead of beauty;” and also that “thy men should fall by the sword, and thy strength in war;” for by “perfume” is signified Divine Truth, as to its perceptive principles; by “putridity” [or a stench], its privation; by a “girdle” is signified the bond containing truths and goods in their connection; a “rent” instead of it, denotes their dissolution and dissipation; by “braided-work [of hair],” scientific truth; by “baldness,” the deprivation of the intelligence of truth and of the wisdom of good; by “burning,” their consumption by the evils

of self-love; by "beauty," the form of truth derived from good in the church, thus its perfection; and by a "sword," whereby men shall fall, the false principle destroying truth and good; by "no strength in war" is signified not any resistance against evil and the false, for "war" denotes spiritual combat and temptation. From these considerations, it is now evident that by "ornaments," in general, is signified the Divine Truth of the church. *A. C.* 10,540. See also *A. E.* 637.

Verse 24. *Instead of perfume there shall be putridity.*—"Perfume" [or sweet smell], denotes interior truth; "putridity" [or stench], the privation thereof. *A. C.* 10,199.

Verse 26. *And her gates shall lament, &c.*—By "gates" are signified knowledges of what is true and good out of the Word, because by them man is introduced [as through gates] into the church. *A. R.* 899.

"Lamentation and mourning" [here predicated of the gates of Jerusalem], signify grief on account of the devastation of the church as to Truths and as to Good. *A. E.* 555.

To be "desolate and naked," signifies to be destitute of all Truth and Good. *A. E.* 1081.

CHAPTER IV.

THE WORD.

1. AND seven women shall take hold of one man in that day, saying, Our own bread will we eat, and with our own raiment will we be clothed: only let us be called by thy name, to take away our reproach.

Verse 1. *And seven women shall take hold of one man in that day, &c.*—That is, in the day of war and desolation described at the end of the former chapter. As the division of the Word into chapters and verses is not of divine origin, but has been effected by men for the sake of convenience and reference, it would be well if the previous chapter had concluded with this verse. In the Exposition, the reader will consequently find the last verses of the previous chapter referred to

INTERNAL SENSE.

That there will then be a new principle of the church from the Lord. (Verses 1—3.)

by Swedenborg as connected with this verse. But as a New Church, described in the following verses of this chapter, can only commence with a desire for Truth, and an affection for it when found, therefore this *affection* is described by the "seven women;" the number "seven" signifying what is holy, represents the purity of the affection from which a New Church must begin. The affection for Truth is pure in proportion as it is not influenced by selfish and worldly love, as the love of

2. In that day shall the Germ of Jehovah [JEHOVAH, in His Divine Humanity, will be the root of all Goodness, Truth, Happiness, and Glory to the church, and that those who believe in Him will escape condemnation and be saved. Verses 2, 3.] be for beauty and glory, and the fruit of the land for magnificence and for adornment to the escaped of Israel.

3. And it shall come to pass, whosoever is left in Zion, and remaineth in Jerusalem, shall be called holy; every one that is written among the living in Jerusalem:

honour or wealth, &c., or as it is not mixed up with any considerations originating in the merely external man. Commentators, in general, have found a ground for the literal sense of this prophecy in the dreadful wars, when Pekah, in the days of Ahaz, slew in Judea one hundred and twenty thousand men in one day, (2 Chron. xxviii. 6.) when widows and unmarried women were very numerous. In this fact they consider that the prophecy was accomplished, and that it is now of little concern, and of no more application to mankind than any other historical record which has long since transpired. But it should be well remembered that the Word, coming from God, is like Himself, "the same yesterday, to-day, and for ever,"—that it can never grow old, but that when its real truth is seen, it must always be applicable to the states of the church both in the individual and in the aggregate,—and that it does not treat primarily of earthly things and events, but of divine and spiritual things relating to the Lord's church and kingdom and to man's regeneration, employing earthly things and events as emblems and parables to signify, by the laws of correspondence, things spiritual and heavenly. It is only by this "spiritual discernment" (1 Cor. ii. 14.) of God's Word that the reader can derive any real benefit for his spiritual states. See the Exposition.

Verse 2. *In that day shall the Germ of Jehovah, &c.*—The term "germ" is preferable to "branch," because the germ springs immediately from the seed, which is the true idea of צֶמַח (*tzemach*), whereas the *branch* does

not spring immediately from the *seed*, but from the *trunk* of the tree. Most commentators are agreed that the "Branch" signifies the Messiah, as in Jer. xxiii. 5; xxxiii. 15; and as the germ proceeds immediately from the *seed*, we may see that "the Germ of Jehovah" is the Divine Humanity, or the Messiah, proceeding immediately from Jehovah, or the Father, as *its Divine Seed*, and that it must consequently be itself divine, and the seat of "all the fulness of the Godhead bodily." (Col. ii. 9.) That the Lord was born, not as other men, but from divine seed, without the intervention of a human father, is well known from the Gospels. (Matt. i. 18, 25; Luke i. 35; John i. 1—14.) Hence it is, that "beauty, glory, magnificence, and adornment" are predicated of this *Germ*, and of the Fruit which it produces in the *land*, or in the church.

Verses 2, 3. *The escaped of Israel, the left in Zion, and the remnant, or he that remaineth in Jerusalem, &c.*—As a knowledge of "remains," so often mentioned in the Prophets, is of so much importance, we will here observe that the terms denoting these things are named in these verses, and that each term has its peculiar signification. The "escaped" are those who having received, through regeneration from the Lord whilst they lived in the world, His divine Mercy and Truth in the interior states of their natural mind, are escaped, or are delivered from condemnation. The "left" in Zion are the *remains* of Good, and the "remnant" in Jerusalem, the *remains* of Truth.

Verse 3. *Written among the living; or "for life," or rather "for lives,"* as the Hebrew term is in the plural.

4. When the Lord shall have washed away the filth of the daughters of Zion; and shall have purged the bloods of Jerusalem from the midst of her, by the spirit of judgment, and by the spirit of burning.

5. And Jehovah shall create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud by day, and smoke; and the brightness of a flaming fire by night: and over all the Glory shall be a covering.

6. And there shall be a tabernacle for a shade by day from the heat, and for a refuge, and a covert from storm and from rain.

And providence, lest the Word should be further perverted. (Verses 4—6.)

[The celestial and spiritual things of the Word and of heaven are protected by the literal sense, as by a covering, against profanation. Man is also especially defended by the Lord, through the Word, in temptations. Ver. 5, 6.]

CHAPTER IV.

EXPOSITION.

VERSE 1. *And seven women shall take hold of one man in that day, saying, Our own bread will we eat, &c.*—The subject here treated of is concerning the end of the church, when there is no longer any truth, for these words precede,—“Thy men shall fall by the sword, and thy strength in the war,” by which is signified that the understanding of truth would be destroyed by falses, so that there would be no longer resistance in combats; and it follows—“In that day the Germ of Jehovah shall be for beauty and glory,” which being said concerning the advent of the Lord, signifies that truth should spring up anew in the church; by “seven women taking hold of one man,” is signified that from affection they would desire and seek Truth, but would not find it; “man” (*ish*) denoting Truth; “women,” affections or desires for Truth; and “seven,” what is holy. That they would not find instruction in genuine Truths, and thereby spiritual nourishment, is signified by their saying—“Our own bread will we eat, and with our own raiment will we be clothed;” “bread” denoting instruction and spiritual nourishment; and “raiment,” truth clothing good.

Verse 4. *Filth*; in Hebrew, *excrement*; “bloods,” see note to Chap. i. 15. “By the spirit of burning;” the Hebrew term rendered “burning,” also signifies expurgation and extermination, because

at the period of judgment the evil are removed, and the good are purified, by the “spirit of burning,” or by the influx of Divine Love, to which “fire” corresponds.

That it is only [genuine] Truth which can be applied, and by application conjoined, is signified by “only let us be called by thy name,” or “let thy name be named upon us;” and inasmuch as all *honour* is from the spiritual affection of Truth and the conjunction thence derived, and as otherwise there is no honour, therefore it is said—“Take away our reproach.” *A. E.* 555.

Seven women.—The ground and reason why the number “seven” signifies holy things, or what is holy, and, in an opposite sense, what is profane, is from the signification of numbers in the world of spirits. In that world every number involves something. Numbers both simple and compound have occasionally appeared visibly to me, once also in a long series, and I wondered what they signified, and it was said that they existed from angelic discourse. * * * This was known to the most ancient people who were celestial men, and discoursed with angels, and hence they formed ecclesiastical computation by numbers, whereby they expressed as to universals those things which by words they expressed as to particulars. But what each number had involved, did not remain with posterity, only what was signified by the simple numbers, as *two, three, six, seven, eight, twelve*, and hence *twenty-four, seventy-two, and seventy-seven*, especially that by “seven” is signified what is most holy, namely, in the supreme sense, the Divine Itself, and, in the representative sense, the celestial principle of love. Hence it is that the state of the celestial man was signified by the “seventh” or Sabbath day, as shewn above, n. 84—87. *A. C.* 5265.

[“Women,” whether called daughters or virgins, signify either the affections of Truth or of Good, according to the subject, whether Zion or Jerusalem, &c., with which they are mentioned. See above, Chap. i. 8, Exposition.]

Let us be called by thy name.—To be called by a “name,” in the Word, signifies to be imbued with the nature and quality of him by whose name we are called. Thus to be called a *Christian*, means to be imbued with the nature and quality of Christ. Those who separate the name from the nature, or who live not in agreement with the precepts and nature of Him by whose name they are called, are Christians in name only and not in reality, and cannot have “their names (which means the quality of faith and charity from the Lord, *A. C.* 6674.) written in heaven;” (Luke x. 20.) that is, cannot be saved, because by an evil life they have contracted a nature contrary to that which prevails in heaven. To have “the Lord’s new name written upon us,” (Rev. iii. 12.) is to be so imbued with His nature and spirit as to worship Him alone. See *A. R.* 196. See also *A. C.* 2009. *A. E.* 256, 436, 563, 806.

Verse 2. *In that day shall the Germ of Jehovah be for beauty and glory, and the fruit of the land for magnificence and for adornment.*—The “Germ of Jehovah which shall be for beauty and glory,” signifies the Truth of the church; and the “fruit of the land which shall be for magnificence and adornment,” signifies the Good of the church; as “Israel” signifies the spiritual church, it is evident that it is

Truth and Good, and not the "germ and fruit of the land" which shall be for "beauty, glory, magnificence, and adornment." When it is said that "Truth and Good are of the church," the truth of faith and the good of love are understood, for all truth is of faith and all good is of love. *A. E.* 304.

For beauty and glory, for magnificence and adornment.—It should be known that all things in the Lord's kingdom have relation either to Goodness or to Truth, that is, to those things which are of love, and which are of the faith which has charity for its ground. Those things which have relation to Goodness, or which are of love, are called *celestial*; but the things which have relation to Truth, or which are of faith springing from charity, are called *spiritual*. Inasmuch as in all things of the Word, even in the most minute particulars, the Lord's kingdom is treated of, and, in the supreme sense, the Lord Himself; and as the Lord's kingdom is the marriage of Goodness and Truth, which is the heavenly marriage, and as in the Lord is the Divine Marriage from which the heavenly marriage comes, therefore that marriage is in all things of the Word, which is especially obvious in the Prophets and in the Psalms, where repetitions of the same thing occur with only a change of expressions or words; such as "joy and gladness,"—"nations and peoples,"—"beauty and glory,"—"magnificence and adornment," &c. But these repetitions are by no means empty tautologies, for one expression signifies what is *celestial*, namely, that which is of love or goodness, and the other what is *spiritual*, namely, that which is of the faith of charity or of truth. Hence it is evident how the heavenly marriage, that is, the Lord's kingdom, is in every particular of the Word, and, in the supreme sense, the Divine Marriage itself, or the Lord. *A. C.* 4137.

Verses 2, 3. *The escaped of Israel, the left in Zion, and he that remaineth in Jerusalem, &c.*—Mention is made of "remains" and also of "residues" in the Word throughout, but by the former and the latter have been understood only *remains* and *residues* of a people or nation according to the letter, whilst it has been heretofore altogether unknown that, in the spiritual sense, they signify goods and truths in the interior man stored up by the Lord, as in the following passages:—"In that day shall the Germ of Jehovah be for beauty and glory, and the fruit of the land for magnificence and for adornment to the *escaped* of Israel; and it shall come to pass, whosoever is *left* in Zion, and *remaineth* in Jerusalem, shall be called holy; every one written for life, or among the living in Jerusalem." (Isaiah iv. 2, 3.) "They that were left in Zion, and they that remained in Jerusalem," were in no wise made "holy," nor more "written for life" or "among the living" than the rest; whence it is plain that by those who were "left," and who were "remaining," are meant the things that were "holy and written for life," or "among the living," which things are Goods conjoined to Truths in the interior man, stored up by the Lord. *A. C.* 5897.

Deliverance is effected by *remains*, that is, by Goods and Truths stored up with man by the Lord; they who receive those Goods and

Truths, that is, who suffer them to be implanted in their interiors, escape damnation, and are amongst the *residues*. Hence it is that mention is made of "the escaped" in the Word throughout, where "residues and remains" are spoken of, as in Isa. iv. 2, 3. *A. C.* 5899. [In respect to *remains*, see also above, Chap. i. 9, Exposition.]

Verse 4. *When the Lord shall have washed away the filth of the daughters of Zion; and shall have purged the bloods of Jerusalem from the midst of her, by the spirit of judgment, and by the spirit of burning.*—To "wash away the filth of the daughters of Zion," signifies to purify the affections of those who are of the celestial church from the evils of the love of self; "filth" denoting the evil of the love of self; "daughters," the affections; and "Zion," the church principled in love to the Lord, which is thence called the celestial church. To "purge the bloods of Jerusalem," signifies to purify the same from the falses of evil; "by the spirit of judgment, and by the spirit of burning," signifies by the understanding of truth and by the affection of truth; "spirit" denoting the Divine Truth proceeding from the Lord; the "spirit of judgment," the understanding of truth thence derived; and the "spirit of burning," the spiritual affection of truth, for it is this which produces expurgation. *A. E.* 475.

Inasmuch as by "blood," in the genuine sense, is signified the holy [principle], so in the opposite sense, by "blood" and "bloods," are signified those things which occasion violence to it, and indeed from this ground, because by "shedding innocent blood" is signified to violate what is holy; on which account also wicked principles of life and profane principles of worship were called "bloods." That "blood" and "bloods" have such a signification, is evident from the following passage, Isaiah iv. 4. *A. C.* 4735.

Verse 5. *And Jehovah shall create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud, by day, and smoke; and the brightness of a flaming fire by night: and over all the Glory shall be a covering.*—By "Zion" is also signified the church, as to the Word; the internal or spiritual sense of the Word, as to good, is understood by the "dwelling-place" thereof; the external or literal sense, as to truths, is understood by the "cloud by day," and as to good, by the "brightness of a flaming fire by night." This sense, forasmuch as it covers and is the repository of the spiritual sense, is called "a covering over all the Glory," denoting the spiritual sense. These are also said to be "created," because they are the truths of heaven and the church. *A. E.* 294.

By the "dwelling-place of Mount Zion" is signified the good of the celestial church, and by the "assemblies" thereof are signified the truths of that good; the defence thereof lest it should be hurt from too much light or from too much shade, is signified by "the cloud in the day-time and by the smoke, and by the brightness of a flaming fire in the night;" and inasmuch as all spiritual good and truth is preserved from being hurt by natural good and truth, therefore it is said that "over all the Glory shall be a covering;" "glory" denoting spiritual good and truth. *A. E.* 594.

Verse 6. *And there shall be a tabernacle for a shade by day from the heat, and for a refuge, and a covert from storm and from rain.*—As a “tabernacle” denotes the ultimate of Divine Truth which hides the interiors, its being “for a shade by day from the heat, and for a refuge against inundation or storm and rain,” denotes that man may be safe and not hurt. *A. C.* 9433.

Guard to prevent hurt from too much light or too much shade, is signified by “a cloud by day and by smoke, and the brightness of a flaming fire by night;” wherefore it is said that “over all the Glory shall be a covering,” and that “the tabernacle shall be for a shade during the day from heat;” lest falses should break in, in consequence of too much light or too much shade, is signified by its “being a refuge and covert against inundation or storm and rain;” “inundation” and “rain” denoting the irruption of falses. *A. E.* 504.

CHAPTER V.

THE WORD.

1. I WILL now sing to my Beloved, a song of my Beloved concerning His vineyard. My Beloved had a vineyard on a high and fruitful hill:

2. And He fenced it round, and He cleared it of stones, and He planted it with a noble

Verse 1. *On a high and fruitful hill.* These words, in Hebrew, are “in the horn of a son of oil.” The laws of correspondence between things natural and spiritual require the language of the Word to be rendered in its absolutely literal sense, otherwise the correspondence cannot be known, and the spiritual sense in consequence be seen. There are, however, some instances in which the absolutely literal sense, as in this passage, would convey no intelligible idea to the English reader, in which case the idiomatic rendering must be adopted, and the literal sense of the Hebrew text be given in a note. We will here observe the peculiarity of the Hebrew idiom, in which the *form* proceeding from an *essence* is called the “son” of that from which it proceeds; in this case *fatness* is the “son of oil.” In the same idiom, the term

INTERNAL SENSE.

That a church was established by the Lord full of truths and goods from the Word. (Verses 1, 2.)

“Son,” as applied to the Lord, does not mean a separate Person from the Father, but a *Form* proceeding from its *Essence*, which is Divine Love or the Father. In agreement with this idiom the apostle calls the Lord “the Son of His love.” (See the Greek text, Col. i. 13.) Thus the Lord says—“I came forth from the Father;” as a form comes forth from its essence. Much clearness and certainty will be added to our idea of the relation between the Father and the Son, as one Divine Person, by understanding this idiom in Hebrew.—It is not uncommon to call the tops and peaks of mountains “horns,” as the *Schrækhorn* in Switzerland. The correspondence, and the consequent signification, will be easily seen by consulting the Exposition.

Verse 2. *And He fenced it round, and He cleared it of stones, &c.*—The

vine; and He built a tower in the midst of it, and He hewed out also a wine-press therein: and He expected that it should bring forth grapes, but it brought forth wild grapes.

3. And now, O inhabitant of Jerusalem, and O man of Judah, judge, I pray you, between Me and My vineyard.

4. What could have been done more to My vineyard, than I have done unto it? why, then, when I expected that it should bring forth grapes, brought it forth wild grapes?

5. But now, I will indeed make known unto you what I will do to My vineyard: I will remove its hedge, and it shall be devoured; I will destroy its wall, and it shall be trodden down:

6. And I will make it a desolation: it shall not be pruned, neither shall it be weeded; but the brier and the thorn shall spring up in it: and I will command the clouds that they rain no rain upon it.

7. For the vineyard of Jehovah of Hosts is the house of Israel, and the man of Judah the plant of His delights: and He looked for judgment, but behold bloodshed! and for justice, but behold an outcry!

That it became perverted. (Verses 3—7.)

[Notwithstanding all the efforts of Divine Mercy to regenerate men and to establish the church, yet owing to evils of life and to false principles of doctrine, called traditions, it became so perverted as not to admit of anything true and good through heaven from the Lord. Ver. 4—6.]

That it is further destroyed by falsifications of the truth and good of the Word.— (Verses 7—15.)

term **פּוּר** (*iseek*), is now shewn by interpreters to mean “digging” and “loosening,” rather than *fencing*. The idea of a “fence” was taken from the version of the Septuagint, followed by the Vulgate. But it is well known to those who are acquainted with the version of the Septuagint, that it is a most imperfect production when collocated with the Hebrew text, and that the Prophet Isaiah, as rendered into Greek by the Seventy, is the most defectively and imperfectly translated of all the books of the Word, entire clauses being often omitted. (See Dr.

Davidson's *Biblical Criticism*, Edinb. edition, pp. 162-214.) Luther, Ewald, and Hitzig render it by *umgraben*,—“digging;” and as it is in the Piel form, intensity is added to the idea, namely, that “He *thoroughly* dug it up, and cleared it of the stones.” There are, however, reasons why the common version should be retained, especially as a “fence” or “hedge” is mentioned in verse 5.

Verse 7. *But behold, bloodshed!*—Swedenborg has rendered the term for “bloodshed” by *scabies*, a “scab,” in *A. C.* 2242; and by *suppuratio*, a “suppuration,” in *A. C.* 9857. But as

8. Woe unto you who join house to house, who lay field unto field, until there be no place, and ye dwell alone in the midst of the land!

9. To Mine ears [saith] Jehovah of Hosts: Surely, [these] many houses shall become a desolation; the great and the good ones, without an inhabitant.

10. For ten acres of vineyard shall yield [scarcely] one bath [of wine], and a homer of seed shall yield [scarcely] one ephah [of corn].

11. Woe unto them who rise early in the morning, that they may run after strong drink; who continue late in the evening, that wine may inflame them!

12. And the harp, and the viol, the tabret, and the pipe, and wine, are their feasts: but the work of Jehovah they regard not; and the operation of His hands they do not behold.

13. Wherefore My people goeth into captivity for want of knowledge; and their glory are men [dying] of hunger, and their multitude are dried up with thirst.

14. Therefore hell hath enlarged itself, and hath stretched open its mouth without measure: her glory, and her multitude, and her throng, and all who exult in her, shall descend into it.

15. And the [mean] man shall be bowed down, and the [great] man shall be humbled, and the eyes of the haughty shall be cast down:

a "scab" and "suppuration" are the blood of a wound corrupted, "bloodshed" conveys the true idea, especially as the term in Hebrew literally means the "shedding of blood."

Verse 8. *Ye dwell alone*; more literally, "Ye cause yourselves to dwell alone," which involves a more selfish idea.

Verse 13. *Their glory are men*, &c.—The term "glory" here, as contrasted with the "multitude," signifies the

[The cupidities of the love of self and of the world, especially avarice, are the principal causes why the church is destroyed, and why so little of truth and of good remain in it. Verses 8, 9, 10.]

[Another cause of this destruction is the falsification of the truths of the Word, and the sinful delights experienced in these falsifications, for the sake of mere worldly ends, and the consequent destruction of all regard for the pure truths of the Word; on which account spiritual famine prevails, and spiritual death is the consequence. Verses 11—15.]

nobility, or higher class of people, the same as is denoted by "the [great] man," in verse 15.

Verse 14. *Hell [hades] hath enlarged itself*; literally, "her soul;" but as נפש (*naphesh*) is used like "self" in English, in a reflected sense, it can be thus rendered. (See Ewald's *Hebrew Grammar*, translated by Dr. Nicholson, § 566.)

Verse 15. *And the [mean] man*, &c. See Chap. ii. 9, note.

16. And Jehovah of Hosts shall be exalted in judgment, and God the Holy [One] shall be sanctified in justice.

17. Then shall the lambs feed as on their pastures, and the deserted places of the fat ones shall the [flocks of] strangers consume.

18. Woe unto them who draw iniquity with cords of vanity; and sin, as with the thick traces of a waggon:

19. Who say, Let Him make speed, and let Him hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw near, and come to pass, that we may know it!

20. Woe unto them who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

21. Woe unto them who are wise in their own eyes, and intelligent before their own faces!

22. Woe unto them who are mighty to drink wine, and men of strength to mingle strong drink:

23. Who justify the guilty for a reward, and take away the justice of the just from him!

Verse 17. *Then shall the lambs feed as on their pastures*, &c.—Interpreters have differed as to the rendering of this verse. Swedenborg has not, we believe, quoted it. The common version reads—"Shall feed after their manner," but this is obscure; קָדְבָרָם (*chedōvram*)

thus rendered, which is the infinitive with the suffix, or pronoun "their," is from דָּבַר (*davar*), to "drive flocks out to pasture." (See Micah ii. 12, Heb. text.) The literal meaning of the verse, as understood with the context, seems to be this,—that when the people go into captivity (verse 13), and the people both in high and in low condition are humbled and engulfed in *scheol*, or hell (verse 14), the sheep and flocks of strangers, that is, of

That the Lord will come and give the church to others.— (Verses 16, 17.)

That they who have perverted the truths and goods of the church will perish by evils of every kind. (Verses 18—30.)

[In this perverted state good and truth are changed into the opposite evil and false, and men have no relish for anything but what springs from self-love and self-intelligence, and thus excuse and justify evil. Verses 20—23.]

the nomadic tribes, as the Arabs, will come and feed upon the pastures, or deserted places of the "fat ones," or of those who had been rich, but are now either in captivity or dead. Of these a New Church is formed.

Verse 18. *With cords of vanity*.—As to the correspondence of "cords" and "ropes," see the Exposition.

Verse 21. *Before their own faces*; that is, "in their own sight;" or who in their interiors (faces) think themselves wise, and "have need of nothing, and know not that (as to everything spiritual) they are wretched, and miserable, and poor, and blind, and naked." (Rev. iii. 17.)

Verse 22. *Mighty* [or *valiant*] *to drink wine*, &c.—The terms "mighty" or heroic, and "men of strength," are taken from the army, and denote that

24. Therefore as the tongue of fire devoureth the stubble, and as the flame consumeth the chaff, so shall their root become like rottenness, and their blossom shall go up like the dust: because they have rejected the law of Jehovah of Hosts, and despised the Word of the Holy One of Israel.

25. Wherefore the anger of Jehovah is kindled against His people, and He hath stretched out His hand against them, and hath smitten them: and the mountains tremble, and their carcases are as the dung in the midst of the streets. For all this His anger is not turned back, but His hand is stretched out still.

26. And He will erect a standard for the nations afar off, and He will hiss unto them from the end of the earth; and, behold, with speed shall they come swiftly:

27. None among them is faint, and none stumbleth; none shall slumber or sleep; neither shall the girdle of their loins be loosed; nor shall the latchet of their shoes be unbound:

28. Whose arrows are sharpened, and all their bows are bent; the hoofs of their horses shall be accounted as a rock, and their wheels as a whirlwind:

29. Their roaring is like the roaring of a lion; like young lions shall they roar: they shall roar, and shall seize the prey; and they shall bear it away, and none shall deliver.

30. In that day shall they roar against them like the roaring of the sea; and if one look into the land, lo! darkness, distress, and the light is darkened in the ruins thereof.

at the end of the church, its leading members are not only delighted with falsifications of Truth, signified here by "wine and strong drink," but that they are ready to fight for their false doctrines, in order to maintain their

[Wherefore the entire corruption of everything good and true in the church will ensue, and at the period of judgment evils and fables of every kind will burst forth from the interiors which by evils are associated with the hells, and overwhelm the members of the church with destruction. Verses 24—30.]

selfish and worldly emoluments and dignities, which depend upon those false dogmas to which they have subscribed.

Verse 30. *Ruins*.—See Com. Version, margin.

CHAPTER V.

EXPOSITION.

VERSES 1, 2. *My Beloved had a vineyard on a high and fruitful hill [in the horn of a son of oil], &c.*—By "the vineyard which belonged to the Beloved in the horn of a son of oil," is signified the spiritual church, which is principled in truths originating in the good of love, thus which is most excellent, for a "vineyard" signifies the spiritual church, or the church which is principled in truths from good; the inauguration thereof is understood by the "horn of oil," forasmuch as inaugurations were performed by oil out of a horn; and a "son of oil" denotes truth derived from good. By the "Beloved" is signified the Lord, because the churches are established by Him; wherefore it is said that "He fenced it, and gathered out the stones, and planted a noble vine;" the "noble vine" denoting spiritual truth from a celestial origin, or truth derived from the good of love; by the "grapes" which He expected that it should bring forth, are signified the goods of charity, which are goods of life; and by the "wild grapes" which it brought forth, are signified the evils which are opposed to the goods of charity, or evils of life. *A. E.* 375.

In these words there still lies concealed such an arcanum as cannot be expressed by any forms of speech; for by these words is fully described the conjunction of the Lord's spiritual kingdom with His celestial kingdom, that is, the conjunction of the second heaven with the third, consequently the conjunction of the good of faith in the Lord, which is of the spiritual kingdom, with the good of love to the Lord, which is of the celestial kingdom. A "vineyard" denotes the spiritual kingdom; "in a horn" denotes in power; thus "a son of oil" therein, denotes the external good of love in the celestial kingdom; for this kingdom, which is the inmost heaven of the Lord, is called "oil or olive-yard," because "oil" denotes the good of celestial love. *A. C.* 9139.

Verses 2, 4. *He built a tower in the midst of it, and He hewed out also a wine-press therein: and He expected that it should bring forth grapes, but it brought forth wild grapes, &c.*—"He built a tower in the midst of it," signifies the interior things which receive influx, and by which there is a communication with heaven; He also "hewed out a wine-press in it," signifies the production of truth from good; and "He expected it to bring forth grapes, but it brought forth wild grapes," signifies the hope of the fructification of those things by virtue of the good of charity, but in vain, because there was iniquity in the place of good. *A. E.* 918.

That "grapes" signify the good of the spiritual man, thus charity, may appear manifest from several passages in the Word, as in Isaiah,—"*My Beloved had a vineyard in the horn of a son of oil;*

He expected that it would bring forth grapes, but it produced wild grapes;" (v. 1, 2, 4.) where "vineyard" denotes the spiritual church; "He expected it to bring forth grapes," denotes the goods of charity; but "it produced wild grapes," denotes the evils of hatred and revenge. *A. C.* 5117.

Verses 3—6. *And now, O inhabitant of Jerusalem, and O man of Judah, judge, I pray you, between Me and My vineyard. What could have been done more to My vineyard, than I have done unto it? &c.*—By "vineyard" is here understood the church with that nation; by "I expected that it should bring forth grapes, and it brought forth wild grapes," is signified that there appertained to it evils of the false instead of the goods of truth, which are of the church; by "removing the hedge thereof, and its being eaten up, and by breaking through the wall, and its being trodden down," is signified the destruction thereof as to goods and truths, and invasion by evils and falses, which are signified by the "thorns and briars" which should come up; by "I will command the clouds that they rain no rain upon it," is signified that there is no longer with them any reception of truth and good, through the Word, out of heaven. *A. E.* 433.

In this passage, in the sense of the letter, the perverse state of the Israelites and Jews is treated of; but in the internal sense the perverse state of the [Christian] church is treated of, as represented by "Israel and Judah;" the "inhabitant of Jerusalem" is the good of the church; "inhabitant" denotes good, or, what is the same thing, those who are principled in good; and "Jerusalem," the church. In like manner, "the house of Israel" is significative; that "house" denotes good, and "Israel" the church; in like manner the "man of Judah," for by "man" is signified truth, and by "Judah" good, but with this difference, that the "man of Judah" denotes truth grounded in the good of love to the Lord, which is called celestial truth, that is, it signifies those who are principled in such truth. *A. C.* 3654.

Verse 5. *But now, I will indeed make known unto you what I will do to My vineyard: I will remove its hedge, and it shall be devoured; I will destroy its wall, and it shall be trodden down.*—By the "vineyard" is there signified the church of the Lord, which is called the spiritual church; by "removing the hedge," and "breaking through the wall," is signified to falsify and thus to destroy the truths that defend the church; the "wall" and the "hedge" about the vineyard denote the same as the wall and bulwarks of Jerusalem; by "devouring and treading under foot the vineyard" is signified to vastate the church, so that no good and truth can spring up therein, and thus to destroy it. *A. E.* 632.

Verse 6. *And I will make it a desolation: it shall not be pruned, neither shall it be weeded; but the brier and the thorn shall spring up in it: and I will command the clouds that they rain no rain upon it.*—By these words is understood that there shall not be any understanding of divine Truth or the Word in the church; "vineyard" denotes the church, the "clouds," the Word in the letter, and by their "raining no rain" is signified no understanding of divine Truth. *A. E.* 594.

Here likewise it is said of Jehovah, that "He maketh the vineyard a desolation, and commandeth the clouds that they rain no rain upon it;" when notwithstanding this is not done by Jehovah, that is, by the Lord, for He always flows in as well with the evil as with the good, which is understood by His "sending His rain upon the just and upon the unjust." (Matt. v. 45.) But the cause hereof is in the man of the church, in that he does not receive any influx of divine Truth; for when this is the case with man, he shuts up the interiors of his mind which should receive, and these being shut up, the divine influx is rejected. By the "vineyard, which is made a desolation," is signified the church; by "not being pruned nor weeded," is signified that it cannot be cultivated, and so prepared to receive; by the "brier and thorn which shall come up," are signified the falses of evil; by "commanding the clouds that they rain no rain," is signified the non-reception of any influx of divine Truth out of heaven. *A. E.* 644.

The state of desolation and vastation with those who are not regenerated, is also treated of in the Word throughout; in this state are they who altogether deny truths, or turn truths into falses; this is the state of the church towards the end, when there is no longer either faith or charity, as is described in Isaiah v. 5—7. *A. C.* 5376.

Verse 7. *And He looked for judgment, but behold bloodshed! and for justice, but behold an outcry!*—Speaking also of the vastation of Goodness and Truth. In this passage there occurs a species of reciprocation, as is common with the Prophets, which is such that evil is found in the place of Truth, signified by "bloodshed, or a scab, instead of judgment," and the false principle in the place of Good, signified by "an outcry, instead of justice;" for "judgment" is Truth, and "justice" is Good. That an "outcry" [*clamor*] signifies, in a bad sense, the false principle, cannot appear unless from the internal sense of the Word. The expression "outcry" sometimes occurs in the Prophets, when treating of vastation and desolation, on which occasion they speak of "howling" and "crying," signifying thereby that what is Good and True is vastated, and in such case by "howling and crying," in the internal sense, is described the false principle, as in Jeremiah,—*"A voice of the outcry of shepherds, and a howling of the powerful of the flock, because Jehovah layeth waste their pasture;"* (xxv. 36.) where an "outcry of shepherds" denotes that they were principled in what is false, whence comes desolation. See also in the same Prophet, xlvi. 2, 4; and in Zephaniah, i. 10, 14; and other passages which might be adduced. *A. C.* 2240.

An intense supplication is expressed in the Word by an "outcry," and this because the supplication, although tacit, of those who supplicate from the heart, is heard as an outcry in heaven. This occurs when men only think, and more if they deeply sigh from a sincere heart. This was represented by an "outcry" [or clamour] in the representative church; and hence it became a ritual among the Jews. It occurs in like manner with those who teach; they are heard in heaven as though they were crying out. Not only the thoughts but

especially the affections, which are of Goodness and Truth, speak in heaven; that they speak, and if ardent, *cry out*, has been granted me to know from experience, concerning which, of the Lord's Divine Mercy, I shall speak elsewhere. But the affections of what is evil and false are by no means heard in heaven, although a man who makes supplication from such affections, were to *cry aloud*, at the same time pressing his hands closely together [as in prayer], and raising up his eyes to heaven; such affections are heard in hell, and also as an *outcry*, if they are ardent. *A. C.* 9202.

To "wait [or look] for judgment," is to wait for intelligence from divine Truth, and a life according to the precepts. *A. C.* 9857.

Verses 8, 9. *Woe unto you who join house to house, &c.*—But in this passage, where it is said—"Woe unto you who join house to house," &c., it signifies the man in whom is evil. The *house* of man's mind is built up of scientifics, knowledges, and truths united with good. For to collect scientifics, and thereby to raise and to build up the external man, is, in its circumstances, not unlike the building of a house; wherefore the like is signified throughout the Word by "building," and by "erecting houses," as in Isaiah lxx. 21, 22. "House," in this passage, signifies where there is wisdom and intelligence, consequently where there are the knowledges of Good and of Truth. But in Isaiah v. 8, 9, "house" is used in the opposite sense, and denotes scientifics, by which come falsities. *A. C.* 1488.

"House" signifies various things, as the church, good therein, also a man, and likewise his mind both natural and rational. *A. C.* 9150.

Good pertaining to man is, in the Word, compared to a "house," and on this account a man who is principled in good is called the "house of God;" but internal good is called the "father's house," whereas good which is in the same degree is called the "house of brethren," but external good, which is the same as natural good, is called the "mother's house;" all good and truth also is thus born, namely, by an influx of internal good as a father into external good as a mother. *A. C.* 3128.

Verses 9, 10. *For ten acres of vineyard shall yield [scarcely] one bath, &c.*—By "ten" is signified *all* and *much*, as in the following passage in Isaiah:—"Many houses shall be a devastation, great and fair, without inhabitant; for ten acres of vineyard shall yield [scarcely] one bath;" treating of the desolation of truth with those who are of the church. By "many houses which shall be a devastation," are signified the men of the church, specially as to truths from good. By "great and fair," namely, houses, is signified the affection of good and intelligence of truth; for "great" is predicated of good and the affection thereof, and "fair" is predicated of truth and the intelligence thereof; but here in the opposite sense. By "ten acres of vineyard shall yield one bath," is signified that in all things appertaining to the church with man, there is scarcely any truth from good; for by the "bath" is signified the same as by "wine," namely, truth derived from good; wherefore, by "ten acres of vineyard," are signified all things of the church with man. *A. E.* 675.

That the number "ten," and also "tenths," signify remains, may appear from the following passage in Isaiah, v. 9, 10; speaking of the vastation of things spiritual and celestial. "Ten acres of vineyard making one bath," signifies that the remains of things spiritual were so few; and "a homer of seed yielding [scarcely] one ephah [of corn]," signifies that there were so few remains of things celestial. *A. C.* 576.

"Ten acres" denote what is *full*, and also *much*; in like manner, a "homer;" but a "bath" and an "ephah" signify few, for when *ten* denote much, a *tenth part* means a few. *A. C.* 8468.

Verses 11, 12, 21, 22. *Woe unto them who rise early in the morning, that they may run after strong drink, &c.*—These things are said of those who make to themselves doctrinals from self-derived intelligence, and not from the Lord or from the Word, which is from Him, whence they are in mere falses; wherefore the perverted state of such persons who believe themselves to be enlightened, in consequence whereof they are in falses of doctrine, and care not for the Word, from which alone the goods and truths of doctrine and of life can be known, is here described; to "rise early, or at the dawn of morning, and continue to evening," signifies their state of illustration; to "run after strong drink," and to be "inflamed with wine," signifies the fabrication of doctrinals from themselves; "not to regard the work of Jehovah, nor see the operation of His hands," signifies not to attend to the Word and the goods of life and truths of doctrine there discovered; the "work of Jehovah" being predicated of the goods of life, and the "operation of His hands" of the truths of doctrine, each from the Word; inasmuch as such persons are understood, therefore it is said, "Woe to them that are wise in their own eyes, and intelligent before their own faces;" and to be "wise in their own eyes," signifies from self-derived intelligence, and to be "intelligent before their own faces," signifies from self-derived affection; the "eyes" signifying understanding, and the "faces" affection; "woe to them that are mighty to drink wine, and men of strength to mingle strong drink," signifies to, such as aspire after great things, and are ingenious in confirming the falses which favour the loves of self and their own principles; the "mighty" denoting those who aspire to great things, and "men of strength" those who are ingenious and seem to themselves to be intelligent; "to drink wine" [in a bad sense], is to imbibe falses, and "to mingle strong drink," is to confirm them; such are all they who are in the love of self, and who seek after the fame of erudition, for such are in their proprium, and cannot be elevated therefrom, wherefore their thought is in the sensual corporeal principle, wherein no truth can appear, nor spiritual good be perceived; whereas they who are not in the love of self, and seek intelligence for the use of life, are elevated by the Lord from the proprium into the light of heaven, whilst they are ignorant of it, and are thereby enlightened. *A. E.* 376.

Verse 12. *And the harp, and the viol, the tabret, and the pipe, and wine, &c.*—The "harp," the "viol," the "tabret," the "pipe," and also "wine," are to be here understood in the opposite sense, in which they signify exultations and boastings from the falses of evil; that

such things are here signified, is evident from its being said, "Woe unto them, they regard not the works of Jehovah, nor behold the operation of His hands." *A. E.* 323.

Inasmuch as "wine" signifies the good of love and of faith, therefore in the supreme sense it signifies the Divine Truth from the Divine Good of the Lord, for from this, by influx, man, who receives, has the good of love and of faith. Whereas several expressions in the Word have also a contrary sense, so also has "wine," in which sense it signifies the false principle derived from evil [as in this passage]. *A. C.* 6377.

Verse 13. *Wherefore My people goeth into captivity for want of knowledge; and their glory are men [dying] of hunger, and their multitude are dried up with thirst.*—The desolation or destruction of the church for want of the knowledges of good and truth, is signified by "My people goeth into captivity for want of knowledge;" the Divine Truth which constitutes the church, is signified by "glory;" and that this is not in the church, and consequently neither is good, is signified by the "glory thereof being men [dying] of famine;" "men of famine" denoting those who are in no perception of good, and in no knowledges of truth; and that hence they have no truth, is signified by "the multitude thereof being dry with thirst;" "to be dry with thirst" denoting the defect of truth, and "multitude," in the Word, being predicated of truths. *A. E.* 386.

"Thirst" denotes a defect of truth, and hence a privation of spiritual life. *A. C.* 8568.

"Men of famine," signify a scarcity of celestial knowledges; "a multitude dried up with thirst," signifies a scarcity of spiritual knowledges. *A. C.* 1460.

Verse 16. *Jehovah shall be exalted in judgment, &c.*—Inasmuch as the Lord is Divine Good and Divine Truth, and since by "judgment" is signified Divine Truth, and by "justice" or righteousness Divine Good; therefore, in many places where the Lord is spoken of, "justice and judgment" are mentioned, and in other places that men ought to do "justice and judgment." *A. R.* 668.

Verse 18. *Woe unto them who draw iniquity with cords of vanity, &c.*—"Vanity" denotes falsity, and indeed the falsity of doctrine and religion. *A. C.* 2248.

"Cords" of variously twisted appearance and thickness are seen in the other life, and by them are represented various modes of conjunction; hence it is that in the Word "cords" and "ropes" signify conjoining mediums, thus "cords of vanity" denote conjunctions of falsities, which are productive of iniquity or evil of life. Many passages might be adduced in proof of this, of which the following may suffice, as in Hosea,—*"I have drawn them with the cords of a man, with the thick cords of love;"* (xi. 4.) here "cords" evidently signify conjoining mediums, for "love" is spiritual conjunction. Again, in Jeremiah—*"My tabernacle is spoiled, and all my cords are broken;"* (x. 20.) here also "cords" are used to signify conjoining and confirming mediums; the "tabernacle" is the church, which is the Lord's heaven upon earth. *A. C.* 9854.

Verse 19. *Let the counsel of the Holy One of Israel draw near, &c.* By the "Holy One of Israel" is meant the Lord as to His divine Human, and indeed as to the divine Natural; by "Israel and Jacob," in the supreme sense, is meant the Lord as to the divine Natural, by "Israel," as to the internal divine Natural, and by "Jacob," as to the external divine Natural. *A. C.* 7091.

Verse 20. *Who put darkness for light, and light for darkness, &c.*—To "put darkness for light, and light for darkness," signifies to call the false truth, and truth the false; that "darkness" denotes the false and "light" the truth, is evident, for good and evil are first mentioned; therefore, afterwards, mention is made of truth and the false. *A. E.* 526.

Verses 20, 22. *Who put bitter for sweet, and sweet for bitter! Who are mighty to drink wine, and men of strength to mingle strong drink.*—That good and truth adulterated is here signified by "bitter," is evident, for it is said—"Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness," by which is signified the adulteration of good and the falsification of truth; for good is adulterated when good is called evil and evil good, and truth is falsified when darkness is put for light and light for darkness, "darkness" denoting falses, and "light" denoting truths; hence it is evident that similar things are signified by "putting sweet for bitter, and bitter for sweet;" also by its being said, "woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;" by "mighty to drink wine," are signified those who adulterate the truths of the Word, and by "men of strength to mingle strong drink," are signified those who falsify it; "wine and strong drink" denoting the truths of the Word, and "heroes, or the mighty, and men of strength," those who excel in ingenuity and subtlety in adulterating them. *A. E.* 618.

Verse 21. *Woe unto them who are wise in their own eyes, &c.*—That the proprium is nothing but mere evil and the false, was made evident to me from this circumstance, that whatever any spirits spoke at any time from themselves was evil and false, insomuch that whensoever it was only given me to know that they did speak from themselves, I knew instantly that what they said was false, notwithstanding the power of persuasion in themselves that what they said was true beyond all possible doubt. The case is the same with men also who speak from themselves. In like manner, whensoever any have begun to reason concerning the things which respect spiritual and celestial life, or which relate to faith, it was given me to perceive that they were in a state of doubt, yea, of denial touching such things; for to reason about faith, is to doubt and deny it. And whereas this proceeds from themselves, or from the proprium, they are mere falsities into which they fall, consequently into an abyss of darkneses, that is, of falsities; and when they are in this abyss, the least scruple prevails over a thousand truths, which scruple is like a small particle of dust falling on the pupil of the eye, and blinding it in such a manner that it cannot see the universe, or anything contained therein.

Concerning such persons the Lord thus speaks in Isaiah,—“Woe unto them that are wise in their own eyes, and prudent in their own sight [or faces].” (v. 21.) *A. C.* 215.

Verse 22. *Woe unto them who are mighty to drink wine, &c.*—They who believe nothing but what they comprehend by things sensual and scientific, were also called mighty to drink, as in Isaiah,—“Woe unto them that are wise in their own eyes, and intelligent in their own sight. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.” They are called “wise in their own eyes, and intelligent in their own sight,” because they who reason against the truths of faith think themselves wiser than others. *A. C.* 1072.

Verse 24. *Their root shall become like rottenness, and their blossom shall go up like the dust, &c.*—That hereby are signified the scientifics of truth, appears from the signification of “blossoms and flowers” as denoting the scientifics of truth: the reason why “blossoms” have this signification is, because they are germinations which precede, and in their manner produce fruits and seeds; for it is known that trees and plants bear blossoms before they bear fruit; the case is the same with man, as to intelligence and wisdom; the scientifics of truth precede, and in their manner produce those things which are of wisdom with man; for they serve his rational principle for objects, and thus for means of growing wise; hence it is that the scientifics of truth are as “blossoms,” and the good of life, which is the good of wisdom, as “fruit.” Inasmuch as all things which are in the spiritual world have reference to such things as appertain to man, by reason that heaven resembles one man, and corresponds to all the things, even the most minute, appertaining to man, therefore also all things which are in the natural world, according to their agreement with such things as appertain to man, correspond, represent, and signify. Hence now it may be manifest from what ground it is that “blossoms” signify the scientifics of truth, and in general, truths, and that “fruit,” and likewise “seeds,” signify goods. That “blossoms” denote the scientifics of truth, and in general, truths, is manifest from the following passage:—“Their root shall be as corruption, and their blossoms as dust, because they have refused the law of Jehovah of Hosts, and have despised the Word of the Holy One of Israel.” *A. C.* 9553:

Verse 25. *Wherefore the anger of Jehovah is kindled against His people, &c.*—Inasmuch as “a street” signifies the truth of doctrine leading, and, in the opposite sense, the false, therefore by “the mud, the mire, and the dung of the streets,” is signified the false originating in the love of evil; these things are also said from appearances in the spiritual world, for in the cities in that world where falses from evil reign, the streets appear full of dung, mire, and mud. *A. E.* 652.

The reason why the “stretching out the hand” denotes the dominion of power, is, because the hand or arm has power when it is stretched out; therefore, when it is said of Jehovah, that “He stretched out the hand or arm,” it signifies unlimited or infinite power in act. In very

many passages also omnipotence is described by “Jehovah stretching out the hand,” also by “His stretched out hand,” and by “His stretched out arm;” as in Isaiah,—“The anger of Jehovah is kindled against His people, and He hath stretched out His hand over them, and hath smote them, and the mountains trembled.” *A. C.* 7673.

Verses 26. *He will erect a standard for the nations afar off, &c.*—That by a “standard,” or sign, is signified a calling together to war, is manifest from this consideration, that when convocations were made, whether for journeyings, or for festivals, or for war, they “sounded the trumpet,” and also “lifted up a sign or standard” upon the mountains. *A. C.* 8624.

The subject here treated of is concerning those who are in ultimates or lowest things as to the understanding of truth, and as to perception of good; those *ultimates* are called things sensual, which are the ultimates of the natural man; from these, when separated from the spiritual man, stream forth all the evils and falses which are in the church and in its doctrines. The evils thence derived are signified by the “nations which shall come from afar,” and the falses by “him who cometh from the end of the earth;” “afar off” and the “end of the earth” signifying those things which are remote from the goods and truths of the church; by the “arrows which are sharp,” and by the “bows which are bent,” are signified falses of doctrine prepared to destroy truths; and by the “hoofs of the horses which are accounted as the rock,” and by “his wheels which are as the whirlwind,” are signified the ultimates of truth, such as are the things in the sense of the letter of the Word, and arguments and confirmations of the false thereby; the “hoofs of horses” denote the ultimates or lowest [principles] of the understanding, in this case of the understanding perverted, because separated from the understanding of the spiritual man; which ultimates being nevertheless from the sense of the letter of the Word, it is said “they are accounted as the rock;” and the “wheels” denote argumentations and confirmations thereby, which, because they appear strong, it is said are “as a whirlwind.” *A. E.* 355.

[As to the signification of “horses,” see below, Chap. xxxi. 1, 3, Exposition.]

Verse 28. *As a rock, &c.*—The reason why hardness is expressed by a “rock,” is also from the correspondence of a “rock” with truth from good, for to truth from good appertains all power, but when truth acts against the false from evil, then good is blunted, and the remaining truth acts hardly; truth without good is also hard, but still brittle. *A. E.* 411.

“Arrows” [in a good sense] denote spiritual truths, “bow” doctrine, “horses’ hoofs” natural truths, “wheels” the doctrine thereof; which things, having such a signification, are therefore sometimes attributed to Jehovah, to whom they can only be ascribed in a spiritual sense, otherwise they would be empty and improper expressions. *A. C.* 2686.

But in this passage the destroyer of truth is meant, where “arrows” denote falses, and “bows” the doctrine of the false; the “hoofs of the

horses" signify sensual scientifics derived from a perverse intellectual principle; "wheels," the powers of perverting and destroying truths, as "a storm or whirlwind." *A. C.* 8215.

Verses 29, 30. *Their roaring is like the roaring of a lion, &c.*—Here also the "roaring as of a lion, and as of young lions," signifies grief and lamentation over the vastation of divine Truth in the church by the falses of evil; by "seizing the prey, and none taking it from him," is signified the liberation and salvation of those who are in truths from good. The vastation itself is described by "Lo! darkness, anxiety [or distress], and the light being darkened in the ruins thereof;" "darkness" denotes falses, "anxiety" denotes evil, the "darkening of the light," the evanescence of divine Truth, and "ruins" signify total subversion. *A. E.* 601.

"Seizing," "rapine," "spoil," and "prey," are predicated of the Lord in the Word, from the circumstance of snatching away and delivering the good. *A. C.* 6441.

Verse 30. *In that day shall they roar against them like the roaring of the sea; and if one look into the land, lo! darkness, distress, and the light is darkened in the ruins thereof.*—This passage relates to the last time of the church, when the Lord shall come into the world, and judgment be accomplished; inasmuch as at that time there is no longer any good of love or truth of faith, but evil of the false, and the false of evil, it is called a "day of darkness, and of thick darkness." *A. E.* 526.

CHAPTER VI.

THE WORD.

1. In the year in which Uzziah the king died I saw the Lord sitting on a throne, high and lofty; and His skirts filled the temple.

2. Above Him stood Seraphims: each one of them had six wings; with two of them he covered his face, with two of them he covered his feet, and with two of them he did fly.

3. And one cried unto another, and said, Holy, holy, holy, is Jehovah of Hosts! the fulness of the whole earth is His glory!

4. And the pillars of the thresholds were shaken with the voice of him that cried; and the house was filled with smoke.

INTERNAL SENSE.

That the Lord hath appeared in the midst of His Divine Truth, which is the Word.—(Verses 1—4.)

5. And I said, Woe is to me! I am cut off: for I am a man of unclean lips; and in the midst of a people of unclean lips do I dwell: for mine eyes have seen the King, Jehovah of Hosts,

6. And one of the Seraphims came flying unto me, and in his hand was a burning coal, which he had taken with the tongs from off the altar:

7. And he caused it to touch my mouth, and said, Lo! this hath touched thy lips; and thine iniquity is removed, and thy sin is expiated.

8. And I heard the voice of the Lord, saying, Whom shall I send; and who will go for us? And I said, Behold, here am I; send me.

9. And He said, Go, and say thou to this people, And hear ye indeed, but understand not; see ye indeed, but perceive not.

10. Make fat the heart of this people; make their ears heavy, and besmear their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed.

11. And I said, How long, O Lord? And He said, Until the cities be laid waste, so

That the doctrine of the church was impure from not understanding the Word. (Verses 5—8.)

[That all purification comes from the love of the Lord, grounded in genuine worship, and this by means of the doctrine of divine Truth from His Word. Verses 6—8.]

It is predicted that all understanding of the Word would perish, inasmuch that it would no longer be known what is Truth and Good in the church. (Verses 9—13.)

[At the end or consummation of the church

Verse 5. *Mine eyes have seen the King, Jehovah of Hosts.*—On referring to John xii. 41, the reader will see that the Lord Jesus Christ is identified with the King Jehovah of Hosts; for it is there said—"These things said Esaias, when he saw His glory, and spake of Him." That the "glory" here seen, especially when taken in connection with the context, is the glory which the Lord had as one with Jehovah, is evident. This is a proof that the Lord's Humanity is Divine, for the "glory of Jehovah cannot (it is

said) be given to another." Compare this with John xvii. 5, and the same great Truth appears.

Verse 7. *Thy sin is expiated;* or, more close to the Hebrew, "is covered," which involves the truth that sin, when remitted, is removed (not annihilated) and covered, so as not to appear, as the filth of the camp was removed and buried in the wilderness, and thus covered; or as the hells are covered, so as not to appear to those who are in heaven.

that there be no inhabitant; and houses, so that there be no man, and the land be left utterly desolate:

12. Until Jehovah remove man far away; and there be a great desertion in the midst of the land.

13. But yet in it shall be a tenth, which shall return and again be consumed; yet, as the terebinth and the oak, though cut down, hath its stock remaining: so a holy seed shall be the stock thereof.

there will be a total deprivation of all Good and Truth; nevertheless, there will still be remains, or a holy seed, out of which the Lord will form a New Church. Verses 11—13.]

CHAPTER VI.

EXPOSITION.

VERSE 1. *I saw the Lord [Adonai] sitting on a throne, high and lofty, &c.*—By a “throne high and lofty” upon which Adonai was seen to sit, is signified the Lord as to Divine Truth in the supreme heavens, but by the “skirts or borders of His garments” is signified His Divine Truth in the church; the “skirts of the garments,” when predicated of the Lord, signify His Divine Truth in the ultimates. *A. E.* 220.

“His skirts filling the temple” signifies that the Divine Proceeding filled the ultimate of heaven, and also the church; for by “the skirts of the Lord” is signified, in general, the Divine Proceeding, and specifically the Divine Truth, which is in the extremes of heaven and the church. *A. E.* 253.

That the “skirts” or borders of the robe denote the extremes where the natural principle is, is manifest from the passages in the Word, where “skirts” are named, as in Isaiah,—“I saw the Lord sitting upon a throne high and lofty, and the skirts thereof filled the temple,” (vi. 1.) where, by the “throne” on which the Lord sat,

Verse 13. *As the terebinth and the oak, though cut down, hath its stock remaining, &c.*—The “terebinth” is a hardy tree growing in Palestine, and is distinguished from the “oak,” by having its leaves more like those of the laurel. The *stock* or *stump* of the tree, after its trunk is felled, is also a correspondence to “remains,” of which mention

has been made above. (See Chap. i. 9, Exposition, and Chap. iv. 3, *note*.) The living sap in the stump which causes it to germinate afresh, is an indication of somewhat alive after the tree is felled, and thus corresponds to the “remains” of which the Lord can form a New Church, after the old one is cut down like a tree by the process of judgment.

is signified heaven, n. 5313, 8625; by “skirts” are there signified divine Truths in ultimates, or in extremes, such as are the truths of the Word in the sense of the letter, which are said to “fill the temple” when they fill the church. The like is signified by the “skirts filling the temple,” as by the “smoke and the cloud filling the tabernacle,” and also the “temple,” as occasionally spoken of in the Word. That by “smoke” is there signified divine Truths in ultimates, such as is the sense of the letter of the Word, see n. 8916; and also by a “cloud,” n. 4060. That the woman labouring with an issue of blood, when she “touched the border of the Lord’s garment,” was healed; (Matt. ix. 20, 22.) and in general, that as many as “touched the border of His garment,” were healed, (Matt. xiv. 36; Mark vi. 56.) signified that from the Divine in the extremes or ultimates health went forth; for that in the ultimates of good and truth, which are from the Divine, there is strength and power, see n. 9836, and also that responses are there, n. 9905. And in Matthew,—Jesus said of the Scribes and Pharisees, that “they do all their works to be seen of men, that they make broad their phylacteries, and enlarge the skirts or borders of their robes.” (xxiii. 5.) In this passage it is very manifest that “skirts” of a robe denote external things which are extant to view, and that to “enlarge” them denotes to do works in externals, that they may appear or be seen. And in Jeremiah,—“Jerusalem hath sinned a sin, her uncleanness is in her skirts or borders.” (Lam. i. 8, 9.) “Uncleanness in the skirts” denotes in the deeds and words, thus in the extremes; for the extremes derive their essence from the interiors, wherefore when the interiors are unclean, the extremes are also unclean, although the uncleanness does not appear before men, by reason that men look at the external form, and thus do not see the interiors; nevertheless the uncleanness, which is in the interiors, appears before the angels; and is also detected with every one in the other life, for externals are there removed; hence it is made evident what has been the quality of works in their essence. And in Nahum,—“I will uncover thy skirts upon thy faces, and I will shew thy nakedness to the nations.” (iii. 5.) To “uncover the skirts upon the faces” denotes to remove externals, that internals may appear; for the externals, which are of the natural man, by various methods conceal the internals, which are hypocrisies, deceits, lies, hatreds, revenges, adulteries, and other like things, wherefore when externals are taken away, internals appear in their uncleanness and filthiness. And in Jeremiah,—“If thou shalt say in thine heart, Wherefore have these things happened unto me? For the multitude of thine iniquity thy skirts were discovered, thy heels were violated. I will make bare thy skirts upon thy faces, that thine ignominies may be seen, thine adulteries;” (xiii. 22, 26.) speaking of the abominations of Jerusalem. To “discover the skirts,” and to “make them bare,” denotes to take away external things, which cover and hide, that the interiors may be seen; for man learns to feign what is good, what is honest and sincere, for the sake of reputation, of honour, and of gain, when yet inwardly he has evils and falses of various kinds stored up; inasmuch

as by "skirts" are signified external things, therefore also mention is made of the "heels," because the "heels" denote the lowest things of the natural principle, see n. 259, 4938. From these considerations it is now manifest, that by the "skirts of the robe" are signified goods and truths in ultimates or extremes, which are in the natural world. *A. C.* 9917.

Filled the temple.—That "temple," in the Word, signifies the Divine Human of the Lord, and in a respective sense heaven and the church, consequently also the Divine Truth, may appear from the following passages:—"The Jews said to Jesus, What sign shewest Thou to us that Thou doest this? Jesus answered and said unto them, Destroy this *temple*, and I will raise it up again in three days; but He spake of the *temple* of His Body." That "temple" signifies the Divine Human of the Lord is here expressly said; for by the "dissolution of the temple," and its being "raised up again after three days," is understood His death, burial, and resurrection. And in Malachi,—“Behold, I send Mine angel, who shall prepare the way before Me; and suddenly shall come to His *temple* the Lord, and the angel of the covenant whom ye seek.” (iii. 1.) In this passage also by "temple" is meant the Divine Human of the Lord; for the subject there treated of is concerning the Lord's advent, wherefore by "coming to His temple," is signified to His Human. And in the Apocalypse,—“I saw not a *temple* in the New Jerusalem, for the Lord God Omnipotent is its *Temple*, and the Lamb.” (xxi. 22.) The subject here treated of is concerning the new heaven and the new earth, when they shall be in internals and not in externals; hence it is said that "there shall not be a *temple*, but the Lord God Omnipotent and the Lamb;" "the Lord God Omnipotent" is the essential Divine of the Lord, and "the Lamb" is His Divine Human; whence also it is evident that His Divine Human in the heavens is understood by "temple." And in Isaiah,—“I saw the Lord sitting on a throne, high and lifted up; and the *skirts* or *borders* of His garments filled the *temple*,” (vi. 1.) where, by a "throne high and lifted up," on which the Lord was seen to sit, is signified the Lord as to Divine Truth in the superior heavens; but by "the skirts or borders of His garments" is signified His Divine Truth in the church. That the "skirts or borders of the garments," when predicated of the Lord, signify His Divine Truth in ultimates, may be seen, *A. C.* 9917. That "the veil of the *temple* was rent into two parts from the top to the bottom," after the Lord had suffered, (Matt. xxvii. 51.) signified the union of the Divine Human of the Lord with His Divine Itself may be seen, n. 9671 of the same work. By "temple" is signified the Divine Human of the Lord, and at the same time heaven and the church, in the following passages:—"I will bow myself towards the *temple* of Thy holiness, and will confess to Thy name." (Psalm cxxxviii. 2.) And in Jonah,—“I said, I am expelled from before Thine eyes, but yet I will again look back to the *temple* of Thy holiness; and my prayer came to Thee to the *temple* of Thy holiness.” (ii. 5, 8.) And in Habakkuk,—“Jehovah is in the *temple* of His

holiness.” (ii. 20.) And in Matthew,—“Woe to you, blind guides, who say, Whosoever shall swear by the *temple*, it is nothing; but whosoever shall swear by the gold of the *temple*, is guilty. Ye fools and blind; for whether is greater, the gold, or the *temple* which sanctifies the gold?” (xxiii. 16, 17.) And in John,—Jesus said to them who sold in the *temple*, “Take these things hence; make not the house of My Father a house of merchandise.” (ii. 16, 17.) *A. E.* 220. See also *A. C.* 6426, 9714, 10,528.

Verse 2. *Above Him stood Seraphims: each one of them had six wings; with two of them he covered his face, with two of them he covered his feet, and with two of them he did fly.*—That "wings" denote spiritual truths, or the truths of faith, which has power from good, is manifest from other passages in the Word; wherefore, when "wings" are attributed to the Divine [Being], by them is signified the Divine Truth which has Omnipotence, as where they are ascribed to the cherubs, by which is signified the Providence of the Lord. *A. C.* 8764.

By the "Seraphims" here mentioned are signified similar things as by the cherubs; and by the "throne high and lofty" is meant the Divine Proceeding, from which is heaven. By the "wings with which the Seraphim covered the faces and the feet, and with which he did fly," is signified the Divine Spiritual [Principle] in first principles and in ultimates, and the extension thereof on every side, thus the Omnipresence of the Lord. By "holy, holy, holy," is signified *Most Holy*. That this is the Divine Truth which fills all things, is signified by "the fulness of the whole earth with His glory;" and that the Lord is alone holy, and that holiness is predicated of the Divine Truth which proceeds from Him. *A. E.* 285.

By "the wings with which he covered his face" is signified the spiritual affection of truth; by "the wings with which he covered his feet," the natural affection of truth thence derived; and by "the wings with which he did fly," circumspection and presence; in this case Omnipresence, because the "Seraphims" signify the same as the Cherubims, viz, the Divine Providence as to guard. The reason why by "flying," when predicated of men, is signified circumspection, and at the same time presence, is, because the sight is present with the object which it sees; that it appears afar off or distant is owing to intermediates, which appear at the same time, and can be measured as to spaces. This may be fully confirmed from the things which exist in the spiritual world. In that world spaces themselves are appearances arising from the diversity of affections and of thoughts thence derived; wherefore when any persons or things appear afar off, and an angel or spirit wills from intense affection to be with those who are there, or to view those things which are there, immediately he is there present. Similar is the case with the thought, which is the internal or spiritual sight of man; this sees those things which he saw in himself, without space, thus altogether as present; hence it is that "to fly" is predicated of the understanding and its intelligence, and that thereby is signified circumspection and presence. *A. E.* 282.

The "glory of Jehovah," when predicated of the Word, denotes its internal sense. The reason why the interiors of the Word are called "glory" is because the Divine Truth proceeding from the Lord as a sun is the light in heaven which gives sight to the angels there, and at the same time intelligence and wisdom: from that Divine light is all *glory* in heaven, which is such as to exceed all human apprehension. Hence it is evident from what ground it is that the internal sense is called "glory," for the internal sense of the Word is the Divine Truth proceeding from the Lord in heaven, thus the light from which all glory exists. *A. C.* 9429.

That the term Lord [*Adonai*] is used, when Good is treated of, is evident from the Word of the Old Testament, where Jehovah is sometimes called Jehovah, sometimes God, sometimes Lord [*Adonai*], sometimes Jehovah God, sometimes the Lord Jehovih, sometimes Jehovah Zebaoth, and this from a mysterious ground, which can be known only from the internal sense. In general, when the subject treated of is concerning the celestial things of love, or concerning Good, then He is called Jehovah; but when the subject treated of is concerning the spiritual things of faith, or concerning Truth, then He is called God; but when concerning both together, then He is called Jehovah God; and when concerning the divine power of Good, or Omnipotence, then He is called Jehovah Zebaoth, or Jehovah of Hosts, and also Lord, so that Jehovah Zebaoth and Lord are of the same signification, hence, viz., from the power of Good. Also men and angels are called lords, and in an opposite sense they are servants, who have either no power, or only a power derived from their lords. *A. C.* 2921.

Verse 3. *The whole earth is filled with His glory.*—"Glory," in the supreme sense, is the Lord as to Divine Truth, thus it is the Divine Truth which proceeds from the Lord; but "glory," in the representative sense, is the good of love towards the neighbour, or charity, which is the external good of the celestial kingdom, and the internal of the Lord's spiritual kingdom; for this good, in the genuine sense, is the Divine Truth in heaven. *A. C.* 5922.

Verses 5—7. *Woe is to me! for I am a man of unclean lips, &c.*—By "lips" are denoted the interiors of man, consequently internal worship wherein is grounded adoration, which was here represented in the person of the prophet; every one may see that the "touching of his lips, and the removal of his iniquity thereby, and the expiation of his sin," was a representation of the interiors, which are signified by "lips," and which are things appertaining to charity and the doctrine thereof. *A. C.* 1286.

Verses 6, 7. *And one of the Seraphims came flying unto me, and in his hand was a burning coal, &c.*—What these words signify in their series may be seen when it is known that the "altar" signifies the Lord as to the Divine Human [Principle]; the "fire upon it," the Divine Good of His Divine Love; the "mouth and lips of the prophet," the doctrine of Good and Truth; likewise that "to touch" signifies to communicate; the "iniquity" which departed, signifies

the false, and the "sin," evil; for *iniquity* is predicated of the life of the false, or of a life contrary to Truth; and *sin* is predicated of the life of evil, or of a life contrary to Good. *A. E.* 391.

[As to the specific meaning of "transgressions," "iniquities," and "sins," see above, Chap. i. 28, Exposition.]

By "one of the Seraphims touching the mouth and lips of the prophet with a coal from the altar" is signified the interior purification, which is of the understanding and will, and thence inauguration into the gift of teaching; by the "coal from the altar" is signified the Divine Love, from which is all purification; and by the "mouth and lips," the thought and affection, or what amounts to the same, the understanding and will, by which a man is purified from iniquity and sin; wherefore it is said, "Therefore thine iniquity hath departed and thy sin is expiated;" that *iniquity* does not depart by the application of a coal to the mouth and lips may appear to every one. *A. E.* 580.

Verses 9, 10. *Hear ye indeed, but understand not; see ye indeed, but perceive not: make fat the heart of this people, make their ears heavy, and besmear their eyes, &c.*—"To besmear the eyes, lest peradventure they see with their eyes," is to darken their understanding, lest they should understand. *A. E.* 152.

Man acquires a life to himself according to the persuasions which he embraces, that is, the things which he acknowledges and believes; whatever is not received by persuasion, or what he does not acknowledge and believe, does not at all affect his mind; and therefore no one can profane holy things unless he be so persuaded, as to acknowledge them, and still deny them; they who do not acknowledge such things, may indeed know them, but then they are as if they did not know them, or as those who know things that are of no consequence. Such were the Jews about the time of the Lord's advent, and being such, they are said in the Word to be devastated, by which expression is implied that they have no longer any faith. In this case it does a people no injury to have the interior things of the Word unfolded to them, for then they are as persons seeing, who do not see; and as hearing, who do not hear; and who have an hardened encrusted heart, thus described by the Lord in Isaiah,—*"Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and besmear their eyes," &c.* *A. C.* 303.

"Make their ears heavy and besmear their eyes," &c., denotes that it would be better they should be in falsities than in truths, because they were in the evil of life; in which case, supposing them to be instructed in truths, they would not only falsify them, but would also defile them with evils; truth therefore was concealed from the Jews, and this for the same reason that the men of Sodom were smitten with blindnesses, that is, because their doctrinals were full of falsities. Inasmuch as "blindness" signified what is false, therefore in the representative Jewish church it was forbidden to sacrifice anything blind. *A. C.* 2383.

That by "seeing and not knowing" is signified to understand what is true and still not to acknowledge it, is evident; and that by "besmearing the eyes, lest they should see" is signified to deprive them of the understanding of truth; and that faith in the Lord is what is here signified by seeing, is plain from the Lord's words in Matthew, xiii. 13, 14. *A. C.* 3863.

The Divine Providence operates invisibly and incomprehensibly, to the intent that man from a free principle may ascribe it either to Providence or to chance; for if Providence acted visibly and comprehensibly, there would be danger lest man, from what is visible and comprehensible, should believe that it is of Providence, and afterwards should fall into a contrary belief; thus what is true and what is false would be joined together in the interior man, and the true would be profaned, which brings with it eternal damnation; therefore such a man is kept rather in unbelief, than admitted to a state of faith from which he would afterwards recede. This is what is meant in Isaiah vi. 9, 10. *A. C.* 5508.

Verse 11. *Until the cities be laid waste, &c.*—The total vastation of the church is here treated of; "cities" are truths of doctrine, "houses" are the goods thereof, the "land" is the church. *A. E.* 223.

Verses 11, 12. *And I said, How long, O Lord? And He said, Until the cities be laid waste, so that there be no inhabitant; and houses, so that there be no man, and the land be left utterly desolate; until Jehovah remove man far away, and there be a great desertion in the midst of the land.*—These things are not said concerning the vastation of the earth, that there should be no more any cities or houses therein, and that these should be without an inhabitant, and without a man; but they are said concerning the vastation of Good and Truth in the church. By "cities" are there signified the truths of doctrine; by "inhabitant," the good of doctrine; by the "houses" are signified the interior things of man which appertain to his mind; and by a "man," the spiritual affection of truth, and thence wisdom; this is signified by the "houses being devastated, and without a man in them;" by the "land" which shall be reduced to a wilderness is signified the church. Hence it is evident what is signified by "removing man," and by "a great desertion [or desolation] in the midst of the land;" a "desert" signifies where there is no Good, because there is no Truth. *A. E.* 280.

That the mysteries of faith are not laid open before a people are reduced to a state of vastation, in which they have no longer any faith, by reason lest they should profane them, the Lord also plainly declares in the subsequent verses in the same prophet,—“Then said I, How long, O Lord? And He answered, Until the cities be laid waste, so that there be no inhabitant; and houses, so that there be no man, and the land be left utterly desolate: and until the Lord have removed man far away.” By "man" is meant he who is wise, or acknowledges and believes. *A. E.* 303.

The "man" whom Jehovah shall remove signifies him that is wise, and abstractedly wisdom; the "great desertion in the midst of the

land" signifies that there shall be nothing of good, because nothing of truth; the "midst of the land" denoting where truth is in the greatest light; wherefore when the light is not there, darkness pervades the whole, thus there is nowhere any truth. *A. E.* 304.

Verse 13. *Yet in it shall be a tenth part, which shall return, &c.*—The remnant, or remains of man or the church, were also represented by the "tenths" or "tithes," which were holy. Hence also the number *ten* was holy, on which account it is predicated of a remnant, or remains, as in Isaiah vi. 13, where the remnant is called "a holy seed." *A. C.* 468.

The "midst of the land" signifies the internal man; a "tenth part," the smallness of the *remains*. *A. C.* 576.

"A holy seed shall be the stock thereof," signifying *remains*, which are holy, because from the Lord. *A. C.* 1025.

CHAPTER VII.

THE WORD.

INTERNAL SENSE.

1. AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Retzin, king of Syria, and Pekah the son of Remaliah, king of Israel, came up against Jerusalem to besiege it; but they could not prevail against it.

That ignorance of truth and non-understanding of the Word would enter and begin to destroy the church. (Verses 1—6.)

2. And when it was told to the house of David, that Syria did rest upon Ephraim; his heart, and the heart of his people, was moved, as the trees of the forest are moved before the wind.

Verse 1. The historical facts on which the literal sense of the Word is here based, are plainly stated. That the wars waged between the people of Judah and Israel and the surrounding nations, are representative of the states of the church, and also of the members of the church, in their spiritual conflicts during their regeneration, and supremely of the Lord Himself, who, when in the world, as "a Man of war," overcame and subdued "the powers of darkness," is well known to the devout Christian. The numerous wars mentioned in the Word, when viewed from a spiritual stand-point, and seen from their correspondence to spiritual conflicts, assume quite another aspect than when viewed merely as to the letter, or from a natural stand-point only. It is on this ground that the infidel often takes his stand against

3. And Jehovah said to Isaiah, Go out now to meet Ahaz, thou, and Shearjashub thy son, at the end of the aqueduct of the upper-pool, at the highway of the fuller's field;
4. And thou shalt say unto him, Take heed, and be still; fear not, neither let thy heart be faint, because of the two tails of these smoking firebrands; for the burning wrath of Retzin and of the Syrian, and of the son of Remaliah.
5. Because Syria hath devised evil against thee; Ephraim, and the son of Remaliah,
6. Saying, We will go up against Judah, and harass it; and we will make a breach into it for ourselves; and we will set a king to reign in the midst of it, even the son of Tabeal:

the Word of God, and denies its divine origin. But when it is known that the Christian life is a constant warfare against "unclean spirits and devils," or "the powers of darkness and hell," it may be easily seen why wars, representative of these spiritual combats, are so often mentioned in Scripture; and why, in many cases, they are described as being attended with cruelties and atrocities of the most revolting character. The subjugation of everything evil and false, that is, of every diabolical and Satanical principle, is represented by these wars. It is on this account that the Lord, through whose power every victory is won, is called "Jehovah of Hosts," and "the Captain of our salvation," and why the true members of His church are called "soldiers of Christ," why they are said to "fight the good fight of faith," and why they are exhorted to "put on the whole armour of God," "the sword of Truth," &c. That the understanding, or the intellectual life of man, represented by "Ephraim" (see the Exposition), is often at war with "Judah and Jerusalem," or with the true church and its genuine doctrines, is well known; and that "Assyria" (verse 17), or the rational mind, is in "confederacy with Ephraim" in this warfare, is shewn from the spiritual exposition of this chapter.

But "Syria," אַרָם (*Aram*), of which Damascus was the capital, must be well distinguished from "Assyria," אַשּׁוּר (*Ashūr*), of which Nineveh was the metropolis. The former, by correspondence, signifies the knowledges of things good and true from the Word, and the latter the rational mind.

To understand the Word with this "spiritual discernment" (1 Cor. ii. 14.) is the truly profitable way of reading it, because it is then the "daily bread" which comes down from heaven for the nourishment and refreshment of our souls. It is lamentable to see what emptiness there is in the commentaries which do not extend beyond the merely literal sense of these divine prophecies of the Word.

Ver. 3. By *Shear-jashub* is meant "a remnant shall return;" as *names* imply things and their quality, very much is involved in the names mentioned in Scripture. (See Chap. i. 1, *note*.) That "remains" or "a remnant" signifies what is good and true stored up in the interiors of the natural mind for the purpose of man's salvation, see Chap. i. 9, Exposition. The prophet took his son of this name with him to signify that the Lord, as the Prophet, effects His saving purpose chiefly through "remains," involved in the name of

7. Thus saith the Lord Jehovah, It shall not stand, and it shall not be.
8. For the head of Syria shall be Damascus, and the head of Damascus, Retzin; and within threescore and five years Ephraim shall be broken, that he be no more a people.
9. And the head of Ephraim shall be Samaria, and the head of Samaria, Remaliah's son. If ye will not believe, surely ye shall not be established.
10. And Jehovah spake yet again to Ahaz, saying,
11. Ask thee a sign from Jehovah thy God; ask it either in the depth [beneath], or in the height above.
12. And Ahaz said, I will not ask; neither will I tempt Jehovah.
13. And Isaiah said, Hear ye now, O house of David! Is it a small thing for you to weary men, that you should weary my God also?
14. Wherefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son; and she shall call His name IMMANUEL.
15. Butter and honey shall He eat, that He may know to refuse the evil, and to choose the good:

It is predicted that this would not take place as yet. (Verses 7—9.)

But that it will at the time when the Lord shall come into the world. (Verses 10—16.)

[God Himself will become manifest in the flesh by birth of a virgin, and will glorify His Humanity at the end of the Jewish dispensation, to save mankind

his son. Thus in verse 14 the name IMMANUEL, or "God-with-us," involves everything of redemption and salvation, and the medium by which it is effected, which medium is the Lord's Divine Human, for in this He is truly *God-with-us*.

Verse 9. *If ye will not believe, surely ye shall not be established.*—The two terms "believe" and "establish," are from one root in Hebrew, אָמַן (*āman*); the former in the Hiphil, and the latter in the Niphil. This word signifies "to be firm," also trustworthy, reliable, &c. The term *Amen* is from the same root.

It is worthy of observation that our establishment or confirmation in any *truth* is in the degree that we believe it, or have a true and firm faith in it, which is forcibly depicted in the Hebrew terms. *Truth* is also expressed by a term derived from this root, which implies that *Truth* is the essential element of all *faith*.

Verse 15. *Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.*—This verse has caused much trouble and controversy to the interpreters and commentators. In the common version, and also in Luther's translation—"Dass

16. For before the Child shall know to and to establish His refuse the evil, and to choose the good, the church. Ver. 14—16.] land, whose two kings thou abhorrest, shall be forsaken.

17. But Jehovah shall bring upon thee, and That then all understanding of the Word upon thy people, and upon thy father's house, will be perverted by scientifics and reasonings thence derived, even until nothing remains. (Verses 17—20.) days such as have not come, from the day that Ephraim departed from Judah, namely the king of Assyria.

18. And it shall be in that day, that Jehovah shall hiss for the fly that is in the extremity of the rivers of Egypt, and for the bee that is in the land of Assyria :

er wisse Böses zu verwerfen," &c., it implies that the Child shall eat butter and honey *in order* that He may know to refuse evil and choose good. The difficulty consists in not seeing what the eating of butter and honey has to do with the refusal of evil and the choosing of good, or how the refusal of evil, &c. can depend upon the eating of butter, &c. Commentators, especially during the last sixty or seventy years, have endeavoured to twist the text into this form: "Butter and honey shall He eat, *when* He shall know to refuse evil," &c. In England, Drs. Jubb, Lowth, and Clarke, have adopted this rendering; and in Germany, most of the modern critics. But the ζ before the infinitive is not proved by Ewald to have this signification (see Ewald's *Grammar*, § 544), nor by Gesenius in his *Lexicon*, who renders it "until He shall know," &c.; but this is **not** adopted by scarcely any critic.

We have thus entered into particulars on this subject to shew the importance of the spiritual sense of the Word, and how necessary it is to a right interpretation of it, not only to have a correct knowledge of the Hebrew text, but also some perception of its spiritual meaning, that is, to see the Word both from within and without, or to see not only "the veil which covers the face of Moses," (Exod. xxxiv. 35.) which is to see the Word from *without*, but also to turn the veil aside and to

see the face itself, which is to see the Word from *within*. A commentator who does not enjoy this privilege, cannot give a true account of the face of Moses, or give a true idea not only of the spiritual, but also, in many instances, of the literal sense of Scripture. The instances adduced by Bishop Lowth from Harmer, to prove that the ζ is used in the sense of "when," may answer before certain nouns, but not before a verb when immediately preceded by a noun. Besides, "butter and honey shall He eat, *when* He shall know," &c., implies that the Child would not eat butter, &c. *before* that period, which is absurd; quite opposed to the Septuagint version, which renders it — $\pi\rho\upsilon \eta \gamma\omega\omega\upsilon\alpha\iota \alpha\upsilon\tau\acute{o}\nu$,—"before He knows," &c. But the spiritual sense, from the correspondences of "butter" and "honey," clears up the difficulty, since before a man can know how to refuse and reject evil, he must have in his spirit somewhat of love to the Lord, which is the *butter* here intended, in his internal, and of charity and its delight, which is *honey* and its sweetness, in his external man. (See the Exposition.)

Ver. 18. *Shall hiss for the fly*, &c.—To "hiss," שָׂרַק (*sharak*), is that sound which is put forth when bees, in the act of swarming, are allured to another hive. Pliny says (Lib. ix. chap. 20), that "bees rejoice in a sound

19. And they shall come, and they shall rest all of them on the rivers of desolation, and in the clefts of the rocks, and on the thickets, and on all the courses.

20. In that day the Lord shall shave with a hired razor, by those beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

21. And it shall be in that day, that a man shall keep alive a young cow, and two sheep; That then Truth will be taught in all abundance. (Verses 21, 22.)

22. And it shall be, that for the abundance of milk which they shall produce, he shall eat butter: for butter and honey shall every one eat that is left in the midst of the land.

23. And it shall be in that day, that every place, where there were a thousand vines for a thousand pieces of silver, shall be for briers and thorns. That the church will then be wholly devastated. (Verses 23, 24.)

24. With arrows and with the bow shall they come thither; for the whole land shall become briers and thorns.

25. But as to all the mountains which are weeded with the mattock, thither shall not come the fear of briers and of thorns: but it shall be for the sending forth of the ox, and for the treading of sheep. It will be otherwise with those who receive. (Verse 25.)

and in the tinkling of brass, and are thus called together," as is well known in this country. is so rendered by Luther, Schmidius, Swedenborg, and others.

Verse 19. *The rivers of desolation*.—The common version reads "desolate valleys," but נַחַל (*nachal*) is "a river flowing through a valley;" the primary idea is not a *valley* but a *river*, and

Verse 21. *Shall keep alive a young cow and two sheep*; that is, to feed and take care of. This "young cow and two sheep" also signify *remains*, so often mentioned, as the means by which the Lord regenerates and saves man, and by which He establishes His church.

CHAPTER VII.

EXPOSITION.

VERSE 1. *Retzin, the king of Syria, and Pekah, the king of Israel, went up to Jerusalem to war against it, &c.*—All “wars,” although they are of a civil nature, are representative in heaven of states of the church, and are correspondences thereto. Such were all the wars which are described in the Word, and such also are all wars at this day. The wars described in the Word are those which were carried on by the children of Israel with various nations, as with the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, the Assyrians; and when the children of Israel, who represented the church, departed from their precepts and statutes, and fell into the evils which were signified by those nations (for each particular nation with which the children of Israel waged war signified some particular kind of evil), then they were punished by that nation. For example, when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and Chaldeans, because by “Assyria and Chaldea” is signified the profanation of what is holy. What is signified by “the wars with the Philistines” may be seen in *The Doctrine of the New Jerusalem concerning Faith*, n. 50—54. Similar things are represented by wars at this day, wherever they are; for all the things which are done in the natural world correspond with spiritual things in the spiritual world, and all spiritual things concern the church. It is not known in this world which kingdoms in Christendom represent the Moabites and Ammonites, which the Syrians and Philistines, and which the Chaldeans and Assyrians, and the others with whom the children of Israel carried on wars; nevertheless, there are kingdoms in Christendom which represent those people. But what is the quality of the church upon earth, and what are the evils into which it falls, and on account of which it is punished with wars, cannot at all be seen in the natural world, because in that world appear externals only which do not constitute the church; but it is seen in the spiritual world, where internals appear which do constitute the church, and there all are conjoined according to their various states. The conflicts of those in the spiritual world correspond to wars, which on both sides are governed correspondently by the Lord according to His Divine Providence. *D. P.* 251.

Kings of Judah and of Israel.—For the signification of “kings,” when mentioned in the Word, see above, Chap. i. 1, Exposition.

The Lord was called a “Man of war,” and “Jehovah Zebaoth,” or Jehovah of armies, from this circumstance, that when He was in the world, He alone, that is, of Himself, fought against the hells and subdued them. Hence it is the Lord who alone fights for man, and

protects him, when he is assaulted by the hells, and this continually, especially in temptations, which are spiritual combats. In the Word, where mention is made of “war,” in the internal sense, is meant spiritual war, which is against falses and evils, or what is the same thing, which is against the devil, that is, the hells. (See *A. C.* 1664, 2686.) The subject concerning the wars, or combats of the Lord against the hells, is treated of, in the internal sense, both in the histories and prophecies of the Word; in like manner concerning the wars and combats of the Lord for man. Amongst the ancients with whom the church of the Lord was, there was also a Word both historical and prophetic, which at this day is not extant. The historical Word was called *The Book of the Wars of Jehovah*, and the prophetic Word was called *Enunciations* [of Jehovah]. This Word is mentioned in Moses. (Numbers xxi. 14, 27.) That by the expression *moshlem*, “enunciations” or “proverbs,” at verse 27, are signified prophetic declarations, is evident from the signification of that expression in Numbers xxiii. 7, 18; xxiv. 3, 15. By the “wars of Jehovah” are there meant the Lord’s combats and victories, when He was in the world, against the hells; and also His perpetual combats and victories afterwards for man, for the church, and for His kingdom. For the hells continually desire to raise themselves up, inasmuch as they breathe nothing else but dominion; but they are repressed by the Lord alone. Their attempts to climb upwards appear as ebullitions [or bubblings up], and as ejections [or heavings] of the back by man; but as often as they attempt this many are cast down more deeply thither. *A. C.* 8273.

Verse 2. *Syria did rest upon Ephraim.*—The understanding of the Word, both true and false, is described in the prophetic writings, particularly in the prophet Hosea, by “Ephraim;” for the understanding of the Word in the church is signified in the Word by “Ephraim.” Inasmuch as the understanding of the Word constitutes the church, therefore Ephraim is called “a dear son, and a pleasant child;” (Jer. xxxi. 20.) “The first-born;” (Jer. xxxi. 9.) “The strength of the head of Jehovah;” (Psalm lx. 7; cviii. 8.) “A mighty man;” (Zech. x. 7.) “filled with the bow;” (Zech. ix. 13.) and the children of Ephraim are called “armed and shooters with the bow;” (Psalm lxxviii. 9.) for by a “bow” is signified doctrine derived from the Word combating with falses. For the same reason also, “Israel set his right hand upon Ephraim, and blessed him;” and he was also “accepted in lieu of Reuben;” (Gen. xlviii. 5, 14.) and for the same reason, “Ephraim, with his brother Manasseh, under the name of their father Joseph, was exalted by Moses, in his blessing of the children of Israel, above all the rest.” (Deut. xxxiii. 13—17.) But the state and nature of the church, when the understanding of the Word is destroyed, is also described in the writings of the prophets by “Ephraim,” particularly in Hosea; as in these passages:—“Israel and Ephraim shall fall in their iniquity; Ephraim shall be desolate; Ephraim is oppressed and broken in judgment” (v. 5, 9, 11, 12, 13, 24.) “O Ephraim, what shall I do unto thee?”

for thy goodness is as a morning cloud, and as the early dew it goeth away." (Hosea vi. 4.) "They shall not dwell in the land of Jehovah, but Ephraim shall return to Egypt, and shall eat unclean things in Assyria." (Hosea ix. 3.) The "land of Jehovah" is the church; "Egypt" is the scientific principle of the natural man; and "Assyria" is reasoning founded on it; therefore it is said that "Ephraim shall return into Egypt, and shall eat unclean things in Assyria." "Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolations; he maketh a covenant with Assyria, and oil is carried into Egypt." (Hosea xii. 1.) To "feed on wind," to "follow after the east wind," to "increase lies and desolations," is to falsify truths, and so to destroy the church. The same is also signified by the "whoredom of Ephraim," for "whoredom" signifies the falsification of the understanding of the Word, that is, of its genuine truth, as in these passages:—"For now, O Ephraim, thou committest whoredom, and Israel is defiled." (Hosea v. 3.) "I have seen a horrible thing in the house of Israel; Ephraim hath committed whoredom there, and Israel is defiled." (Hosea vi. 10.) "Israel" means the church itself, and "Ephraim" the understanding of the Word, which determines the state and quality of the church; wherefore it is said—"Ephraim committeth whoredom, and Israel is defiled." But as the church amongst the children of Israel and Judah was totally destroyed by falsifications of the Word, therefore it is said of Ephraim—"I will give thee up, Ephraim, I will deliver thee up, Israel, I will make thee as Admah, I will set thee as Zeboim." (Hosea ix. 8.) Now since the prophet Hosea, from the first chapter to the last, treats of the falsification of the genuine understanding of the Word, and of the consequent destruction of the church, therefore he was commanded, for the purpose of representing that state of the church, to "take unto himself a wife of whoredoms, and children of whoredoms;" (i. 2.) and again,—to "take to himself an adulteress." (iii. 1.) We have quoted these passages for the sake of shewing and proving from the Word that the quality of the church is always determined by its understanding of the Word; and that it is excellent and precious if its understanding be grounded on the genuine truths of the Word, but that it is destroyed, yea, filthy, if it be grounded on truths falsified. *T. C. R.* 247.

Verse 3. *The upper-pool.*—The "pools" in Jerusalem signified truths such as are in the exterior and interior senses of the Word. *A. E.* 453.

Verse 4. *And thou shalt say unto him, Take heed, and be still; fear not, neither let thy heart be faint because of the two tails of these smoking firebrands, for the burning wrath of Retzin and of the Syrian, and of the son of Remaliah.*—By "Retzin and Syria" is signified the rational principle perverted, and by "the son of Remaliah, the king of Israel," who is also called Ephraim, is signified the intellectual principle perverted; the intellectual principle, signified by "Ephraim, king of Israel," has relation to the Word; and the rational principle, signified by "Retzin and Syria," has relation to sciences which confirm;

for man, in order to have the understanding of the Word, must also have rationality; and when these two principles are perverted, they look only downwards to the earth, and outwards to the world, as sensual men do who are in the falses of evil; hence they are called "tails;" a "smoking firebrand" signifies the concupiscence of the false, and thence wrath against the truths and goods of the church. *A. E.* 559. See also *A. C.* 6952.

"Retzin, king of Syria," denotes here the knowledges of evil; for "Syria," in a good sense, means the knowledges of good; thus in the opposite sense the knowledges of evil. The "son of Remaliah the king of Samaria" signifies the knowledges of the false; the latter and the former are "tails," because lowest principles; "smoking firebrands" denote wrath. *A. C.* 6952.

As to the meaning of the "tail," see a fuller Exposition below, Chap. ix. 13, 14, also at Chap. xix. 15.

By "Aram," or Syria, are signified the knowledges of good. "Aram," or Syria, signifies also in an opposite sense the knowledges of good perverted, according to what is usual in the Word, where the same expression is frequently applied in such a twofold signification. That "Aram" is thus used in two senses may be seen in Isaiah vii. 4—6. *A. C.* 1232.

Verse 7. *Lord Jehovah.*—See Chap. iii. 15, Exposition and note.

Verse 8. *For the head of Syria shall be Damascus, and the head of Damascus, Retzin, &c.*—"Damascus" was the principal city of Syria, as appears from Isaiah vii. 8; by which is signified nearly the same as by Syria. The last border of the land of Canaan, but beyond Dan, is signified by "Damascus," as in Amos v. 26, 27. The border of the holy land, or of the Lord's kingdom, towards the north, is also called the "border of Damascus." (Ezek. xlvi. 16.) *A. C.* 1715.

Verses 11, 14. *Ask thee a sign from Jehovah thy God, &c.*—The reason why these things were said to Ahaz, king of Judah, is, because the king of Syria and the king of Israel made war against him, even unto Jerusalem; on whose side also was the tribe of Ephraim; but still they did not prevail, by reason that the "king of Syria" there represented the external or natural [principle] of the church, the "king of Israel" the internal or spiritual [principle] thereof, and "Ephraim" the intellectual [principle]; but in this case those three principles, namely, the natural, spiritual, and intellectual, perverted, which were desirous to assault the doctrine of Truth, signified by the "king of Judah and Jerusalem," wherefore they did not succeed. But in order that Ahaz might be assured of their attempt being in vain, it is said to him that he might "ask a sign," that is, a testification that he might be assured; and option was given him whether it should be from heaven or from hell, which was signified by "the depth beneath" or in "the height above;" for the king was evil; but whereas "Jerusalem," by which is signified the doctrine of Truth from the Word, was not to be destroyed by such before the advent of the Lord, therefore a miraculous sign was given to him, testifying concerning that subject, viz., that "a virgin should conceive, and

bring forth a Son, whose name should be IMMANUEL," or God-with-us. That that church should afterwards be destroyed follows in that chapter. *A. E.* 706.

Verse 14. *A virgin shall conceive, and bear a Son, and she shall call His name IMMANUEL.*—That by "the Child born and the Son given," here and in chap. ix., is understood the Lord as to the Divine Human is evident; [see Matt. i. 23.] and that the Lord as to that [principle] also is God, thus that His Human is Divine, is manifestly declared; for it is said, that "His name shall be called God, God-with-us, the Father of Eternity." Besides these passages, many others might also be adduced to confirm that the Lord by Father, in the Word, meant His own Divine Principle, which was the life or soul of His Human, and not another [Person] separate from Himself; neither could He mean any other; hence the Divine and Human in the Lord, according to the doctrine received in the Christian world are not two but one Person, altogether as soul and body, as is expressed in clear terms in the Athanasian Creed; and whereas God and Man, in the Lord, are not two, but one Person, and so united as soul and body, it follows that the Divine [Principle] which the Lord had from conception was what He called Father, and the Divine Human what He called Son, consequently, that each was Himself. *A. E.* 852.

Verses 14—16. *A virgin shall conceive, and bear a Son, &c.*—That the "Son whom a virgin shall conceive and bear, and whose name shall be called GOD-WITH-US," is the Lord as to His Human, is manifest. The appropriation of divine good spiritual and natural, as to the Human, is understood by "butter and honey shall He eat;" divine good spiritual by "butter," and divine good natural by "honey," and appropriation by "eating;" and inasmuch as it is known how to refuse or to reprobate evil, and to choose good in proportion as Divine Good spiritual and natural is appropriated, therefore it is said that "He may know to refuse or to reprobate evil and choose good." That the church was deserted and vastated as to all Good and Truth by scientifics falsely applied, and by reasonings thence derived, is signified by the "land which they shall abhor, being then deserted by or from before her two kings;" the "land" signifies the church; the desertion thereof is understood by being "deserted and abhorred;" and the "two kings," who are the king of Egypt and the king of Assyria, signify scientifics ill applied, and reasonings thence derived; the king of Egypt those scientifics, and the king of Assyria those reasonings. That these are the kings who are here understood is evident from what presently follows in the same chapter, verses 17, 18, where Egypt and Assyria are mentioned; these things also are what principally devastate the church. *A. E.* 617. See also 619.

That the "left" signify remains, see above, Chap. i. 9, Exposition.

Verse 16. *For before the Child shall know to refuse the evil, and to choose the good, the land, whose two kings thou abhorrest, shall be forsaken.*—By "the land being forsaken" is signified the church, or the true doctrine of faith. *A. C.* 566.

That these things are said of the Lord and of His coming is known. The "butter and honey which He shall eat" signify the goods of love; "butter" the good of celestial and spiritual love, and "honey" the good of natural love. By these things is understood that the Lord would appropriate to Himself the Divine, even as to His Humanity. To "eat" signifies to appropriate; that "the land would be forsaken or deserted before He knew to refuse evil and to choose good," signifies that nothing of the church would remain upon the earth, when He should be born; and because those, where the church was, rejected all divine Truth, and perverted all things of the Word, and explained them to favour their own purposes of self-love, wherefore it is said of the land, that is, the church, "which thou abhorrest before her two kings;" "kings" signify the Truths of heaven and the church; "two kings," the Truth of the Word in its internal or spiritual sense, and the Truth of the Word in its external or natural sense. "Milk" (in verse 22), signifies Truth by which is Good; and because "butter" is Good thence derived, it is said that "of the abundance of milk [which the young cow and the two sheep would give] every one left in the midst of the land should eat," which signifies that all Truth should be of Good, [that is, derived from Good and influenced by it.] *A. E.* 304.*

Verses 18, 19. *Jehovah shall hiss for the fly that is in the extremity of the rivers of Egypt, &c.*—Thus is described the church vastated by scientifics falsely applied, and by reasonings thence derived, whereby the knowledges of truth from the Word are perverted. The "fly in the extremity of the rivers of Egypt" signifies the false in the extreme parts or principles of the natural man. The extremes of the natural man are what are called things sensual, for the natural man is interior, middle, and exterior; the interior communicates with the spiritual man by means of the rational principle, but the exterior communicates with the world by the bodily senses, and the middle

* The reader will observe that the "two kings," mentioned in this passage, are not interpreted in the same sense in these two extracts from the *Apocalypse Explained*. The reason of this apparent discrepancy is, we apprehend, that in the former case (page 80), the "two kings" are taken in the proximate historical sense, which is the truly natural sense in which the man of the church first understands the Word, and in which sense the kings of Assyria and of Egypt are meant, by whom devastation was brought upon the land in the manner described, and who were consequently abhorred. But in the pure spiritual sense of the Word, in which angelic minds understand it, neither the king of Assyria nor of Egypt are thought of, because such natural ideas cannot come into the sphere of purely spiritual perceptions; but in this sense the Divine Truths from the Lord, specifically His divine Truth spiritual and His divine Truth natural thence derived, are the "two kings" of the church, and supremely the Lord Himself. Now when the "land," or the church, is utterly devastated by knowledges or scientifics misapplied (*Egypt*), and by perverse reasonings (*Assyria*) founded thereon, then divine Truth Spiritual and Natural, as the "two kings" which ought to rule in the church, are abhorred, and the church becomes a desolation, as it was when the Lord came into the world. The proximate spiritual, or the purely natural sense of the Word, as adapted to man's natural rational, and the purely spiritual sense, as adapted to his spiritual rational mind, ought to be well distinguished by the

conjoins both; the exterior is what is called the sensual, because it depends upon the senses of the body, and thence derives all that belongs to it; the falses which are therein, and thus derived, are signified by "the fly in the extremity of the rivers of Egypt;" but by "the bee in the land of Assyria" are signified false reasonings thence derived; for by "Assyria" is signified the rational principle, and by "Egypt" the scientific principle of the natural man; and inasmuch as the rational principle derives all that it has from the scientific of the natural man, hence the reasonings thereof are signified by "bees," because bees suck out and derive their store from the flowers, as the rational [principle] of man does from the scientific of the natural; here, however, by "bees" are signified false reasonings, because the rational principle collects what belongs to it from scientific falsely applied. The reason why these things are likened to "flies" and "bees" is also grounded in correspondence, for in the spiritual world there appear flying insects of various kinds, but they are appearances from the ideas of the thoughts of spirits; and amongst the noxious are *flies* and *bees* of such a kind. The "flies in the extremity of the rivers of Egypt" derive their correspondence from their birth being from the filth of rivers. It is said that "they shall come and rest in the rivers of desolations, and in the clefts of the rocks," and thereby is signified that the falses originating in scientific and in reasonings thence derived, shall reside where there are no truths, but a faith originating in the false; "the rivers of desolations" denoting where there are no truths, and "the clefts of the rocks" denoting where is the faith of what is false; it is also said "in all shrubs and in all courses," and thereby is signified that the knowledges and perceptions of truth are falsified by them; the "shrubs" denote the knowledges of truth, and "courses or ducts," perceptions which are falsified when the falses above mentioned flow in. No one could see the arcana contained in these words, except from the internal sense, and at the same time from seeing and knowing what is in the spiritual world. *A. E.* 410. See also *A. C.* 7441.

intelligent student of the Word. The Jews applied many of the Lord's parables as He uttered them, to themselves; this was the *proximate* spiritual sense. But beyond this is the purely spiritual sense, which is universal and applies to all the members of the church of every period of time, and to all the states of their life. Viewed therefore as to the *proximate* sense, and as to the pure *spiritual* sense, these two passages will not appear discrepant, but harmonious. Whenever a critical examination takes place between the Exposition of the Apocalypse as given in the *Apocalypse Revealed* and in the *Apocalypse Explained* by Swedenborg, it will be necessary to take as a basis the proximate spiritual sense in which the exposition is given in the *Apocalypse Revealed*, applying more directly to the states of the fallen church in Swedenborg's time, as characteristic of that work, and the more abstract and universal spiritual sense, as characterising the *Apocalypse Explained*. Many excellent observations as to the study of the spiritual sense of the Word, and as to the distinction to be made between the *proximate* and the *more abstract* spiritual sense, will be found in the Rev. W. Mason's "*Help to Devotion*," &c., towards the end, to which we refer the reader's attention.—TRANSLATOR.

Verse 20. *The Lord shall shave with a hired razor, &c.*—Treating of the state of the church in its end, when the Lord was about to come. That reasonings grounded in falses would then deprive the men of the church of all wisdom and spiritual intelligence is described by the above words; the reasonings are signified by "the king of Ashur in the passages of the river," viz., Euphrates; the deprivation of spiritual wisdom and intelligence thence derived, is signified by the "hairs of the head and of the feet being shaved by a hired razor," and by the "beard being consumed;" for by "hairs" are signified natural things into which spiritual things operate, and into which they close, wherefore they signify, in the Word, the ultimates of wisdom and intelligence; the "hairs of the head," the ultimates of wisdom; the "beard," the ultimates of intelligence; and the "hairs of the feet," the ultimates of science; when these ultimate things do not exist, things prior cannot exist, as when there is no basis to a column, or foundation to a house. That they who have deprived themselves of intelligence by reasonings from fallacies and from falses, appear in the spiritual world as bald, may be seen above, n. 66. *A. E.* 569.

Verse 21. *And it shall be in that day, that a man shall keep alive [or feed] a young cow, and two sheep.*—That "pasture," on which sheep and oxen feed, denotes Good and Truth which recreate and sustain the soul or spirit of man, is plain from the Lord's words in John x. 9, where "pasture" signifies the goods and truths pertaining to those who acknowledge the Lord and seek life from Him alone. Thus, to "find pasture," signifies to be taught, illustrated, and nourished in divine Truths. *A. C.* 6078. See also *A. R.* 914.

Because a "shepherd" signifies one who leads to the good of charity by the truth of faith, in the supreme sense a "Shepherd" denotes the Lord Himself. (John x. 11.) *A. C.* 6426.

Verse 22. *The abundance of milk which they shall produce, &c.*—Treating of the New Church to be established by the Lord; and by "butter and honey" is signified spiritual and natural good, and by "eating" is signified to appropriate, as above; by "milk" is signified what is spiritual from a celestial origin, from which those goods are. *A. E.* 617.

"Milk" signifies the truth by which is good, and inasmuch as "butter" signifies the good thence derived, therefore "for the abundance of milk shall every one eat butter that is left in the midst of the land" signifies that all Truth shall be of or from Good. *A. E.* 304.

Verses 23, 24. *Every place where there were a thousand vines for a thousand pieces of silver, &c.*—Describing the church vastated as to all Truth and Good. The quality of the church before, when genuine truths, which are truths from good, were in abundance, is described by there being a "thousand vines for a thousand pieces of silver;" a "thousand vines" denoting truths from good in abundance, and a "thousand pieces of silver" denoting their very high estimation as being genuine; "silver" signifies truth, and a "thousand" signifies

many, consequently, abundance. But what became the quality of the church when it was devastated as to all Truth and Good is described by these words:—"With the arrows and with the bow shall he come thither, because the whole land is a place of briars and thorns;" the "arrows" denote falsities destroying truths, and the "bow" is the doctrine of the false; a "place of briars" signifies the false from evil, and a "place of thorns," the evil from the false; the "land" is the church. *A. E.* 357.

Verse 25. *The mountains which are weeded with the mattock, &c.*—By "the mountains which are weeded with the mattock" are signified those who do good from the love of good; that the false and the evil shall not be with them, but good, as well natural as spiritual, is signified by "there not coming thither the fear of the briars and thorns, but it shall be for the sending forth of the ox and the treading of the sheep," or thither shall the ox be sent, and there the sheep shall tread; the "ox" signifying natural good, and the "sheep" spiritual good. *A. E.* 304.

CHAPTER VIII.

THE WORD.

1. And Jehovah said unto me, Take unto thee a large roll, and write on it with a man's pen, MAHER-SHALAL-HASH-BAZ; [that is, Hasten to the spoil, take quickly the prey.]

2. And I called unto me for a testimony faithful witnesses, Uriah, the priest, and Zechariah the son of Jeberechiah.

3. And I approached unto the prophetess: and she conceived, and bare a son. And Jehovah said unto me, Call his name Maher-shalal-hash-baz:

4. For before the child shall know to pronounce, My father, and my mother, the riches

Verse 1. *And Jehovah said unto me, Take unto thee a large roll, &c.*—This was for the purpose of writing his son's name in large letters, so that the people could read it. It was a large

roll or placard of some kind of material upon which announcements were written for the public. In this case it was a prophetic sign (ver. 18), which no doubt attracted attention. The name of the

INTERNAL SENSE.

It is predicted that before that time the knowledge and perception of truth will perish. (Verses 1—4.)

of Damascus shall be borne away, and the spoil of Samaria, before the king of Assyria.

5. And Jehovah spake also unto me again, saying,

6. Because this people refuse the waters of Shiloah which flow softly, and rejoice in Retzin and the son of Remaliah;

7. Therefore, behold, the Lord [Adonai] bringeth up upon them the waters of the river, the strong and the many; even the king of Assyria and all his glory: and it shall rise over all its channels, and it shall go over all its banks:

Because they would not be willing to understand the Word in simplicity. (Verses 5, 6.)

That by reasonings from falses the whole church will perish, even until there be no longer conjunction with God. (Verses 7—12.)

prophet's son about to be born was *Maher-shalal-hash-baz*, which means "Haste to the spoil quick to the prey." These names, as stated above (see Chap. i. 1, *note*, and Chap. iv. 1, Exposition), involve the substance of the prophecy about to be recorded, and are, as said in verse 18, "for signs and wonders in Israel." In the previous chapter the prophet took his son *Shear-jashub*, which means "the remnant shall return," because the object of the prophetic declaration is to teach that out of "the remains left in the land," the Lord would gather a New Church. But in the present case, the object of the prophecy is to shew that the church would be invaded and despoiled by those things which are signified by "Assyria" and "the waters of the Euphrates," which are *reasonings* from negative principles against the truths of the Word and of the church. Hence it is said that these calamities came upon the people of Israel and Judah because "they refused the waters of Shiloah that flow softly," which waters signify the Truths of the Word conjoined with Good, which makes them flow softly, like the "still peaceful waters," in Psalm xxiii. Whereas the "inundating waters of the river, strong and many," when contrasted with the "waters of Shiloah," are the controversial and boisterous reasonings from negative principles against the truths of the Word and the church. These reasonings, which are the cause of all

scepticism and infidelity, always abound in the fallen church, and with the unregenerate mind. The slightest knowledge of the history of the Christian church will shew us how much these waters have abounded, "even up to the neck," from a very early period, and how the church has been consequently inundated by every species of controversy and collision as to everything truly spiritual. We reason from negative principles respecting things spiritual and heavenly, when we take worldly things, and also the literal sense of the Word not properly understood, as the *ground* of our thought in reasoning about them. In this way, especially if actuated by some selfish motive in respect to honour or gain, it is "as easy for a camel to go through the eye of a needle, as for such minds to enter into the kingdom of Truth." But when we take our principles and grounds of thinking from the Word and its true doctrine, we can reason truly and affirmatively respecting everything spiritual, and confirm and illustrate the Truths of the Word by all kinds of science and knowledge from the world. All commentators have been much perplexed as to the sin of Judah in refusing these "waters of Shiloah," and the prophecy in question is perfectly sealed against their perception of its truth and application; but the doctrine of correspondences opens it to the mind, and shews the nature of the Word and its divine teaching.

8. And shall pass through Judah, and shall overflow and go over, even to the neck shall it reach: and the spreadings of his wings shall be over the full breadth of Thy land, O Immanuel!

9. Associate yourselves, O ye peoples, and ye shall be broken to pieces; and give ear, all ye of distant lands: gird yourselves, and ye shall be broken to pieces; gird yourselves, and ye shall be broken to pieces.

10. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us [Immanuel].

11. For thus said Jehovah unto me, with a strong hand, and instructed me, not to walk in the way of this people, saying,

Verse 8. *The spreadings of his wings over the full breadth of Thy land, &c.*—From the correspondence of “wings” (see Chap. vi. 2, Exposition), it may be seen why almost all things of Assyria are represented with *wings*, as oxen, cows, lions, serpents, &c., a fact which the recent discoveries of Nineveh plainly demonstrate. For “wings” signify, by correspondence, the reasoning powers of the mind; and as “Assyria” corresponds, both in a good and in a bad sense, to the rational faculty (see *A. C.* 119, 6047, also 1186, 5897), hence so many things connected with Assyria are endowed with wings. The ancient Assyrians knew the correspondence of “wings,” and the reason why they formed their images of oxen, &c. with these appendages was, to teach that all things of the natural man—all his affections, both natural and sensual, should be elevated by the knowledge of spiritual truths, and thus be brought under the control and influence of heavenly principles, and this in order to man’s regeneration and happiness. Hence it is said—“Give *wings* unto Moab, that he may flee and get away;” (Jer. xlviii. 9.) to denote that the natural man should acquire the knowledges of Truth that he may become spiritual.

[Although reasonings from merely sensual principles will abound in the fallen church and in the unregenerate mind, so as to drown and suffocate every pure doctrine and perception of heavenly Truth from the Word; yet the LORD, by the assumption of Humanity in ultimates, or as “the Word made flesh,” will enable the church to break down and disperse every doctrine founded on such reasonings. Ver. 8—12.]

But in this prophecy “the *spreadings* of the wings of Assyria” signify the improper and negative employment of the rational mind in relation to the truths of the Word, and the consequent obscuration of everything belonging to the church, denoted by “the breadth of Thy land, O Immanuel!”—which term signifies Jehovah in His Humanity, or the Messiah. For Jehovah, prior to the actual assumption of Humanity by incarnation, established His church by His Humanity as it was in heaven. (See *A. C.* 6371, compared with 6000, 6831.) Hence it is that “Immanuel” is again mentioned in this chapter, verse 10,—“God-is-with-us,” which in Hebrew is *Immanuel*.

Ver. 9. *Ye shall be broken to pieces.*—

The term *חָתַר* (*chōtoō*), signifies to be broken down or to pieces by *dread*, or by any physical power. Schmidius renders it *consternamini*,—“to be dismayed, or alarmed.” Swedenborg has not quoted the passage. But it evidently means that, at the period of judgment, all such false reasonings will be broken down and destroyed.

Verse 11. *With a strong hand*; that is, with a powerful impulse, and with confirmation.

12. Say ye not, A confederacy, to all them to whom this people shall say, A confederacy: and fear ye not [the object of] their fear; neither shall ye dread.

13. Jehovah of Hosts Himself shall ye sanctify; and He shall be [the Object of] your fear, and He your dread.

14. And He shall be [unto you] for a Sanctuary; but for a stone of stumbling and for a rock of offence to the two houses of Israel; for a snare and for a trap to the inhabitants of Jerusalem.

15. And many among them shall stumble, and shall fall, and be broken; and shall be ensnared, and taken.

16. Bind up the Testimony, seal the Law, for My disciples.

17. And I will wait for Jehovah, who hideth His faces from the house of Jacob; and I will look for Him.

18. Behold, I, and the children whom Jehovah hath given me, are for signs and for wonders in Israel from Jehovah of Hosts, who dwelleth in Mount Zion.

19. And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards, to them that chirp and that mutter: [then say ye] Should not a people seek unto their God? should they seek, instead of to the living, unto the dead?

Verse 12. *Say ye not, A confederacy, [or covenant] to all them to whom this people shall say, A confederacy, &c.*, implies that the church, to whom the prophet speaks, is by no means to form a “confederacy,” or a “covenant,” that is, to have anything whatever to do with such a state of perverse reasoning as is represented in this prophecy by “Assyria” (ver. 4, 7), nor to be afraid of

their perverse ratiocinations;—but to “sanctify Jehovah,” and to “fear Him.”

Verse 19. *Them that chirp and that mutter.*—These terms, taken from the chirping of birds and from a species of muttering and mussionation used by enchanters, were employed in magical arts and incantations in seeking communication with familiar spirits. (See Chap. iii. 3, Exp.) The Septuagint

And that they would not know the LORD, who is the Word and the Church. (Ver. 13—16.)

That nevertheless others will know the LORD, who reject fables, and remove what is falsified. (Ver. 17—21.) And by combats against evil and fables, receive reformation.— (Ver. 1, chap. ix.)

[All who seek the knowledges of Truth respecting divine and heavenly things from any other source than from the Word, will not

20. To the Law and to the Testimony [let them seek]; if they will not speak according to this Word, there shall be no dawning light to them.

21. But he shall pass through the land, distressed and famished: and it shall be, when he is famished, and angry with himself, he shall curse his king and his gods, and shall look upward.

22. And to the earth shall he look, and lo! affliction and darkness; he shall be darkened with distress, and driven by thick darkness.

have any light of Truth in their minds, but will be associated with unclean spirits and devils, and come into states of anxiety, misery, and darkness. Ver. 19—22.]

Although in the church there is merely the false. (Ver. 22.)

CHAPTER VIII.

EXPOSITION.

VERSE 1. *Maher-shalal-hash-baz.*—That by “names,” in Scripture, are signified things, and that they involve an infinity of meaning, see above, Chap. iv. 1, Exposition.

Verse 2. *Uriah, the priest.*—That “priests,” and the priestly office, signify the Lord as to Good, and His work of salvation; and that “kings” represented the Lord as to Truth, and His divine royalty, see above, Chap. i. 1, Exposition.

Verse 3. *And she conceived, and bare a son.*—“Conceptions” and “births,” when mentioned in the Word, signify regeneration, or the new birth, “without which no man can enter into the kingdom of

employ the term *εγγαστριμθοι*, that is, “ventriloquists,” to denote this muttering, from which it would appear that *ventriloquy* is an ancient art, used by magicians for the purpose of enchantments and of deception.

Ver. 21, 22. *But he shall pass through it [the land, or church], distressed and famished, &c.*—That is, they who forsake the Word, and have recourse to familiar spirits, shall be plunged in miseries and darkness, and be deprived of everything belonging to heaven and the church.

The reader should here observe the different terms which signify *darkness*, *gloom*, and *thick darkness*, as each has

its specific meaning. Thus *חֹשֶׁךְ* (*chōshēkah*) is simply “darkness,” and implies that *darkness* which arises either from ignorance of truth or from false doctrine. “Gloom,” *מְעוּפָה* (*mēhūph*),

is that *darkness* which comes from false reasonings; the term is derived from *עָף* (*āph*), “to fly,” or “from a wing,” which, as shewn above, signifies the power of reasoning. “Thick darkness,” *אֶפְלָה* (*ōphēlah*), which signifies that *darkness* which comes of evil, called by the Lord “*outer darkness*, where there is wailing and gnashing of teeth.” (See Matt. xxv. 30.)

God.” (John iii. 3, 5.) An idea of the necessity of regeneration, and of the process by which it is effected, is involved in the following general propositions:—I. That unless a man be born again, and as it were created anew, he cannot enter into the kingdom of God, n. 572—576. II. That new generation or creation is effected of the Lord alone by charity and faith, as two mediums, while man coöperates, n. 576—579. III. That inasmuch as all are redeemed, all may be regenerated, every one according to his state, n. 579—583. IV. That the work of regeneration resembles that of man’s conception, of his being carried in the womb, being born, and educated, n. 583—587. V. That the first act of new generation is called reformation, which act is of the understanding; and that the second act is called regeneration, which act is of the will, and thence of the understanding, n. 587—591. VI. That the internal man is first to be reformed, and by this the external, and that man is thus regenerated, n. 591—596. VII. That whilst this is effecting, combat arises between the internal and external man, and in this case he who conquers rules over the other, n. 596—601. VIII. That the regenerate man has a new will and a new understanding, n. 601—607. IX. That the regenerate man is in communion with the angels of heaven, and the unregenerate man is in communion with the spirits of hell, n. 607—611. X. That so far as man is regenerated, so far sins are removed, and that this removal is what is meant by the remission of sins, n. 611—615. XI. That there can be no regeneration without free-will in spiritual things, n. 615—618. XII. That there can be no regeneration without truths, by which faith is formed, and with which charity conjoins itself. *T. C. R.* 518—621. See also *H. D. N. J.* 173—187.

[To “bear a son” signifies, when predicated of the prophet’s wife, to bring forth the genuine doctrine of the church. Thus the “male child,” born of the woman, in the Apocalypse, (chap. xii.) signifies the doctrine of the New Jerusalem, which was given from the Lord out of heaven by means of His Word. *A. E.* 711. See this demonstrated in n. 710 of the same work.]

Verse 6. *Because this people refuse the waters of Shiloah which flow softly, &c.*—By the “waters” of the lake or fish-pool of Siloam, or Shiloah, are signified the truths of the Word, for all things were significative, even to the waters in Jerusalem. By “washing” in these waters, (John ix. 11.) is signified to purify the mind from fallacies which in themselves are falsities. Hence it may be manifest what is meant by the Lord commanding the blind man whom He healed to “go and wash in the pool of Siloam.” For all the miracles and actions of the Lord, when He was in the world, signified divine, celestial, and spiritual things, that is, such things as are of heaven and the church, and this by reason that they are divine, and the Divine or the Lord always operates in ultimates by first principles, and thus in fulness. Ultimates are such things in the world as appear before the eyes; hence it is that the Lord spake, and that the Word is written, by such things in nature as correspond. *A. E.* 476.

[Thus to "refuse or reject the waters of Shiloah" is to reject the truths of the Word; hence it was that the calamities described in the following verses came upon the people of Judah.]

"Waters flowing softly" signify things spiritual; and the "waters strong and many, which came up even to the neck," denote falses destroying the church. *A. C.* 790.

Verse 7. *Behold the Lord [Adonai] bringeth up upon them the waters of the river, &c.*—By "Ashur, and the king thereof," in the Word, is signified the rational principle, in the present case, perverted; hence by "his river," which was Euphrates, is understood ratiocination, and by the "waters of the river" are understood falses confirmed by ratiocinations. These, therefore, are signified by the "waters of the river, strong and many," which are called "strong" from cupidity, and "many" from falsity; the abundance of falses from evil destroying the truths of good in the church is signified by the "waters of the river coming up over all his channels and over all his banks;" also, by "going through Judah and overflowing;" by "Judah" is signified the church where the Word is. *A. E.* 518. See also 569.

Verse 8. *And shall pass through Judah, and shall overflow, &c.*—Here also the "king of Ashur" signifies ratiocination from falses against truths; "he shall go through Judah, he shall overflow and go over," signifies that he will destroy the good of the church; to "overflow" is predicated of falses, because they are signified by "waters;" "even to the neck" signifies that so there shall no more be any communication of good and truth; and "the spreadings out or movements of his wings shall be over the full breadth of Thy land, O Immanuel," signifies that falses shall be against all the truths of the church of the Lord. That the "breadth of the land" signifies the truths of the church, may be seen in the work concerning *Heaven and Hell*, n. 197; and hence in an opposite sense it signifies falses, wherefore "the spreadings or movements of his wings" signifies ratiocinations from falses against truths. "Fulness" signifies all; thus the "fulness of the breadth of the land" signifies all the truths of the church. *A. E.* 304.

"Wings" denote reasonings, whence come falses; the "fulness of breadth" denotes that it was full of falses or things contrary to truth. *A. C.* 1613.

Verses 9, 10. *Associate yourselves, O ye peoples, and ye shall be broken to pieces; take counsel together, and it shall come to nought, &c.*—That those represented by "Assyria" would unite and take counsel together how they might extinguish the doctrine of a true faith, but still their counsel would be vain, and they themselves would be in the greatest terror, as formerly, so at the present time, for their acts [and counsels] will be vain, because God is with us, that is, Immanuel [or the Lord in His Humanity]. Concerning Whom, see above, Chap. vii. 14, Exposition. (Swedenborg's *Notes on Isaiah*, p. 17.)

Verses 11, 12. *For thus said Jehovah unto me, with a strong hand, and instructed me, saying, Say ye not, A confederacy, to all them, &c.*—These words signify that the doctrine of Truth is confirmed, because

it is the Truth, first, that they (the Lord's people whom the prophet addresses) "should not walk in the way of this people," nor say, "A confederacy" [with Assyria], nor should they consociate themselves with any others than with the Lord Himself, and thus should not conspire with others, as with idolators, against Him, as "this people" have done; who conspired, as Ahaz and others did, because they feared them [the Assyrians], believing that their idols, or the gods of the nations, could do all things; but that the God of Israel alone, (verse 13.) that is, the Lord, who is Jehovah, "should be their fear," or the Object of their fear. (Swedenborg's *Notes on Isaiah*, p. 17.)

Verse 13. *Jehovah of Hosts Himself shall ye sanctify; and He shall be [the Object of] your fear, and He your dread.*—Where "fear" is mentioned for the spiritual man, and "dread" for the natural man. That the spiritual man may not be in such fear as is that of the natural man, it is sometimes said, "fear not," as in Isaiah,— "Fear not, O Jacob and Israel, for I have redeemed thee, calling thee by name; thou art Mine." (xliii. 1.) And in Luke,— "Fear not, little flock; for it hath pleased your Father to give you the kingdom." (xii. 32.) *A. E.* 696.

Verse 14. *He shall be a stone of stumbling and a rock of offence, &c.*—Where the subject treated of is concerning the Lord. A "stone of stumbling and rock of offence" denotes being offended; a "trap and a snare" mean destruction, viz., of those who oppose and attempt to destroy the truths and goods of faith in the Lord, by falses which favour the loves of self and of the world; for all the proud are not only scandalized or offended, but are also ensnared by this, that the Divine [Being] has appeared in a human form, and on this occasion not in royal majesty, but in a despised appearance. From these considerations it is now evident, that by the expression, "shall be for a snare," is signified the enticement and deception of evils, and the destruction thence derived. *A. C.* 9348.

The Lord's divine or essential Human is what excites enmity; that this would be an "offence" and a "scandal," is declared throughout the Word. *A. C.* 3488. [Hence the Lord says—"Blessed is he who is not offended in Me." Luke vii. 23.]

A snare and a trap.—"Snares" derive their signification from the enticement and deceit of evils; which enticement and deceit proceed from this ground, that all evils originate in self-love and the love of the world, and these loves are connate with man, the consequence of which is, that man derives from them the delight of his life at its earliest birth, yea, derives from them his life; wherefore those loves, like the latent currents of a river, continually draw the thoughts and will of man from the Lord to himself, and from heaven to the world, thus from the truths and goods of faith to falsities and evils. Reasonings grounded in the fallacies of the senses, in this case, have a powerful influence; and this also is the reason why the literal sense of the Word is perversely explained and applied. These are the things which, in the spiritual sense of the Word, are meant by *snares*, pit-falls, nets, and gins; also, by frauds and deceits. *A. C.* 9348.

Verse 15. *And many among them shall stumble and shall fall, &c.*—To “stumble” denotes to be scandalized or offended, and hence from truths to slide into falses; to “fall and to be broken” denotes to be dissipated. *A. C.* 9163.

Verse 16. *Bind up the Testimony, seal the Law for My disciples.*—The precepts of the Decalogue were called a “Testimony,” because they had relation to a covenant, thus to conjunction between the Lord and man, which conjunction cannot exist unless man keeps those precepts, not only in the external form, but also in the internal; wherefore it is good confirmed by truth, and truth derived from good, which is signified by “testimony.” This being the case, the tables were also called “tables of the covenant,” and the ark, the “ark of the covenant.” Hence, then, it is evident what is signified in the Word by “testimony” in a genuine sense, as in Isaiah viii. 16. *A. C.* 4197.

Seal the Law, &c.—In the Word there is frequent mention made of the “Law,” and it may be expedient to shew what is meant by it in its confined sense, what in a more extensive sense, and what in a sense most extensive. In a confined sense, the Decalogue is meant by the “Law;” in a more extensive sense, it is used to mean the statutes given by Moses to the children of Israel; and in a sense most extensive, it means the whole Word. That by the “Law,” in a confined sense, the Decalogue is meant, is well known; but that in a more extensive sense, the statutes given by Moses to the children of Israel are meant by the “Law,” is evident from the particular statutes in Leviticus being so called; as, for instance—“This is the law of the sacrifice of peace-offerings.” (vii. 11.) “This is the law of the trespass-offering.” (vii. 1.) Yea, the whole book of Moses is called the “Law;” (Deut. xxxi. 9, 11, 12, 26.) as also in the New Testament. (Luke ii. 22; xxiv. 44; John i. 45; vii. 23; viii. 5; and in other places.) That these statutes were meant by “the works of the Law,” mentioned by Paul, where he says, that “man is justified without the works of the law,” (Rom. iii. 28.) is very evident from what follows those words, and also from his words to Peter, whom he blames for Judaizing, where he says three times in one verse, that “no man is justified by the works of the law.” (Gal. ii. 16.) That by the “Law,” in its most extensive sense, is meant the whole Word, is plain from these passages: Jesus said, (John x. 34.) “Is it not written in your law, Ye are gods?” This is written in Psalm lxxxii. 6. “The people answered Him, We have heard out of the law, that Christ abideth for ever.” (John xii. 34.) This is written, Psalm lxxxix. 29; cx. 4; Dan. vii. 14.) “That the Word might be fulfilled which is written in their law, They hated Me without a cause.” (John xv. 25.) This is written, Psalm xxxv. 19. In these passages the whole Sacred Scripture is meant by the “Law,” as may be seen in many places in the Psalms of David. *T. C. R.* 288.

Verse 17. *I will wait for Jehovah, who hideth His faces, &c.*—The “faces of Jehovah,” or the Lord, signify the Divine Love, and all the Good in heaven and the church thence derived; “hiding the faces,” where it is predicated of Jehovah or the Lord, signifies to leave man

in his proprium or selfhood, and thence in the evils and falses which flow from his proprium; for man viewed in himself is nothing but evil, and the false thence derived, and is withheld from those principles by the Lord that he may be in good, which is effected by an elevation from his proprium. It is said that Jehovah, that is, the Lord, “hideth His faces” on account of iniquity and sin, and that He is entreated “not to hide His faces,” when, nevertheless, He never hides or withdraws His Divine Good and Divine Truth, which are signified by His “faces,” for He is Love itself, and Mercy itself, and desires the salvation of all, wherefore He is present with all and with every one, even with those who are in iniquities and sins, and by his presence upholds them in the liberty of receiving Him, that is, of receiving Truth and Good from Him, whence they also do receive, if from liberty they desire it. *A. E.* 412.

Verse 18. *For signs and for wonders in Israel.*—By a “sign” is understood that which declares, testifies, and persuades concerning a thing inquired after; but by a “miracle,” or wonder, is understood that which excites, strikes, and induces astonishment. Thus a “sign” moves the understanding and faith, and a “miracle” the will and its affection; for the will and its affection is what is excited, is stricken, and amazed, and the understanding and its faith is what is persuaded, what a declaration is made to, and what admits of testification. *A. E.* 706.

Jehovah of Hosts, who dwelleth in Mount Zion.—“Jehovah of Hosts,” see Chap. i. 9, Exposition. “Mount Zion,” see Chap. ii. 2, Exposition.

Verses 19, 20. *And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards, &c.*—It is believed by many, that man may be taught of the Lord by spirits speaking with him; but they who believe this, and are willing to believe it, do not know that it is connected with danger to their souls. Man, so long as he lives in the world, is, as to his spirit, in the midst of spirits, and yet spirits do not know that they are with man, nor does man know that he is with spirits. The reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences; a union by correspondences causes that one does not know anything concerning the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him. They cannot enter into anything else, for similar affection and consequent thoughts conjoin all, and dissimilar separate. It is owing to this circumstance that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the man’s affection strongly confirms them. Hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech; hence it is that no other

than enthusiastic spirits speak with enthusiasts; also, that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be the same with Arians, and with Socinians. All spirits speaking with man, are no other than such as have been men in the world, and were then of such a quality: that this is the case has been given me to know by repeated experience. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From these considerations it is evident *to what danger man is exposed*, who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other things it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favour every thought which is thence derived. In like manner if any one is disposed to favour particular principles, enkindled by a certain fire, which has place with those who are not in truths from genuine affection; when a spirit from similar affection favours man's thoughts or principles, then one leads the other, as the blind lead the blind, until both fall into the pit. The Pythonics, or those who had "familiar spirits," formerly were of this description, and likewise the magicians in Egypt and in Babel, who by reason of discourse with spirits, and of the operation of spirits felt manifestly in themselves, were called wise. But by this the worship of God was converted into the worship of demons, and the church perished; wherefore such communications were forbidden the sons of Israel under penalty of death. (See Deut. xviii. 9—14; Isaiah viii. 19, 20.) It is otherwise with those whom the Lord leads, and He leads those who love truths, and will them from Himself; all such are enlightened when they read the Word, for the Lord is in the Word, and speaks with every one according to his comprehension. If these hear speech from spirits, which also they do occasionally, they are not taught, but are led, and this so providently, that the man is still left to himself, since, as was before said, every man is led of the Lord by affections, and thinks from them as from himself in freedom; if this was not the case, man would not be capable of reformation, neither could he be enlightened. But men are enlightened variously, every one according to the quality of his affection and consequent intelligence. They who are in the spiritual affection of truth, are elevated into the light of heaven, so as to perceive the illustration. *A. E.* 1182, 1183.

Verses 19—22. *Should not a people seek unto their God? &c.*—If they seek not the Lord, "no dawning light will be to any of them," that is, they will not have any light of Truth, which shines forth as the morning light, thus they will not have heaven, for the *aurora* or morning light is the time in which the kingdom of God Messiah [the Lord] will come. They who do not seek the Lord, and the things which belong to Him, will be destitute of all things spiritual and celestial, because they will have no faith. This destitution and dearth is described by being "famished" and "thirsty," which will

come upon them at the time of death, and in the last time [of the church]. The consequence is, that they will be "angry," like those who are deprived of heaven, and they, from their false principle, will "curse their king," that is, the Lord Himself, and at the same time they will "curse their gods," whoever they are. Thus they will "look up towards heaven;" and as they will receive no help from thence, they will "look to the earth," or to inferior things, that they may be consoled thereby, and that they may thereby be taught; but they will only find "distress and darkness." For unless inferior things be regarded from superior things, there is nothing but anxiety, or "affliction and darkness" [in them]; for *affliction* and *darkness* will be together, thus so conjoined as though they were one; wherefore it is said, "darkened by *anxiety*, and driven or impelled by *thick darkness*." (Swedenborg's *Notes on Isaiah*, p. 19.)

Verse 20. *No dawning light to them.*—The "dawning light," or the *aurora*, signifies the conjunction of natural Good with celestial-spiritual Good, or with the Divine Good of Truth. This state of conjunction is effected by temptations, hence Jacob "wrestled with the man until the morning dawn" or the *aurora* appeared, when the wrestling ceased. (Gen. xxxii. 26.) For when the conjunction between the internal and the external man takes place, then is the "morning dawn" or *aurora* to man, for he then enters into a spiritual or heavenly state; then also the "light," as of the *aurora*, appears to him, if he is in such a state as to be able to perceive it; otherwise his intellectual principle is enlightened as when he awakes out of sleep early in the *morning*, when the *dawn* first enlightens and begins the day. *A. C.* 4284.

Verses 21, 22. *And it shall be, when he is famished, and angry with himself, he shall curse his king and his gods, and shall look upward; and to the earth shall he look, &c.*—The subject here treated of is concerning those who are in falses from a defect of the knowledges of Truth and Good, and concerning their indignation in consequence thereof. That defect or want is described by "their *looking upwards*, and to the *earth*, and lo! affliction and thick darkness;" to "look upwards, and to the earth," is to look everywhere for Goods and Truths, "and lo! affliction and thick darkness," denoting that they are not anywhere to be found, but mere falses,—dense falsity being understood by "thick darkness." Their indignation in consequence thereof is understood by "when he shall be *famished* and angry, and shall *curse his king* and his *gods*;" to be "hungry or famished" denotes a desire to know; "king" signifies their false [principle]; "gods," the falses of worship thence derived; and to "curse" means to detest. *A. E.* 386.

Verse 22. *And lo! affliction and darkness; he shall be darkened with distress, and driven by thick darkness.*—In the Word throughout mention is made of "darkness," and also at the same time of "thick darkness;" and in such passages "darkness" is predicated of the false, and "thick darkness" of evil together with the false. "Darkness" also signifies ignorance of Truth, such as prevails amongst the nations or Gentiles; and "thick darkness," the ignorance of Good. *A. C.* 7711.

CHAPTER IX.

THE WORD.

1. For the gloom shall not be [such] as was its oppression in the former time, when He despised the land of Zebulun and the land of Naphtali; but in the latter time He will honour them by the way of the sea, beyond Jordan, Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwelled in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, Thou hast increased their joy: they rejoice before Thee, as with the joy of harvest; as they exult who divide the spoil.

Verse 1. *For the gloom shall not be [such] as was its oppression in the former time, &c.*—This verse, in the Hebrew editions of the Bible, is the last of the previous chapter, and has been considered so by Swedenborg. In the internal sense, he accordingly alludes to this verse as the 23rd of the former chapter. It must be read in close connection with the verses immediately preceding it, in order to be rightly understood. It appears to involve a transition state from the “former time,” when the church was utterly devastated, to the “latter time,” when the LORD came to establish the church among the Gentiles; for “the gloom, darkness, and oppression, or anxiousness, when the land of Zebulun and of Naphtali were despised, or brought into contempt,” (for this is the true meaning of **הַקֵּל** (*hēkal*), as demonstrated by Gesenius, Hitzig, Ewald, and others,) depict the state of the church when driven or impelled by

INTERNAL SENSE.

[For the internal or spiritual sense of this verse, see above, p. 87.]

Concerning the LORD's advent, and the New Church which will receive Him. (Ver. 2—4.)

“thick darkness” (see the last verse of the former chapter), or by the “falses of evil;” but the term “honour,” or “make glorious,” implied by **הַכְבִּיד** (*hāckbīd*), marks the new state when light would shine, and the “falses of ignorance” be dissipated, and the church established among the Gentiles by the coming of the LORD, as declared in Matthew iv. 14—16. The common version, it must be admitted, is at fault in the rendering of this verse.

Verse 3. *Thou hast increased their joy, &c.*—The margin gives the true reading in the common version. The reader may observe that the **ך** quiesces in *cholem* when **ל** is the pronoun “to it,” or “its,” in a possessive sense; but there are cases when the **ך** quiesces in *cholem*, as **לך**, with the same signification. Before the Hebrew was so critically studied as in modern times, it was easy to mistake this **לך** for “not,” which is its usual meaning:

4. For the yoke of their burden, the staff of their shoulder, the rod of their oppressor, hast Thou broken, as in the day of Midian.

5. For every warlike band shall be dismayed by the earthquake; and the garment rolled in bloods shall be for burning, even food for the fire.

6. For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The Father of Eternity, The Prince of Peace.

But not the Old Church, which is destroyed. (Verse 5.)

That the LORD will perform all things, who is described, and who will protect from falses and evils. (Ver. 6, 7.)

hence the mistake in the text of the com. version, although the Massorites, in their notes called *Keri*, warn the reader against making this mistake. The Massorites reckon fifteen instances in which the **ל** has a pronominal signification; as another instance in this Prophet, we refer to chap. lxiii. 9, Hebrew text.

Ver. 5. *For every warlike band shall be dismayed by the earthquake.*—This clause of the verse is variously rendered by interpreters. Swedenborg has quoted it only once (*A. E.* 329) in the translation of Schmidius, which is—“Omnis turba conturbabitur terræ motu.” The *turba* meaning “a troop or warlike band,” or crowd, and *conturbabitur* to be “greatly agitated, or dismayed, as by the noise of an earthquake.” Up to the time of David Kimchi, who died in 1200, the above was the common rendering of the clause, but he suggested a new version, which by later critics has been generally adopted. The term **סֵדֶן**

(*sēdēn*) only occurs once, hence the difficulty of determining its true meaning. It was supposed to mean “a battle,” as in the common version, and the term **סֵדֶן**, which consists of the same letters, to signify “a soldier” or “a warrior,” as also in the English translation. All are agreed that the two terms have relation to *war* and *warriors*. But Kimchi suggested that the term *sēdēn*

signifies the military shoe or sandal worn in those times, and thus would correspond to the “garment rolled in bloods” in the latter clause of the verse. Dr. A. Clarke, Bishop Lowth, Dr. Henderson, and Albert Barnes, also Ewald, Hitzig, Gesenius, and others of the German school, adopt this meaning; some with the additional idea that the term involves military accoutrements in general,—all of which shall be cast with a tremendous crash, like the noise of an earthquake, into the fire, when this prophecy should come to its fulfilment. The translation now generally adopted is the following:—“For every sandal of the sandaled in battle, and the garment rolled in blood,” &c. But as **רַעַשׁ** (*rāash*) is the only term in

Hebrew for “earthquake,” it is quite certain that this idea is involved in the passage, and the conclusion is, that the rendering given by Schmidius, Swedenborg, and others, is correct.

Verse 6. *The Father of Eternity.*—In Hebrew *adjectives* are not so numerous as in European languages, especially as in German and English. Two substantives are consequently employed where we should use but one to qualify a proposition. Thus *holy temple* is in Hebrew the “temple of holiness,” *holy hill*, the “hill of holiness,” *Everlasting Father*, the “Father of Eternity,” an *iron instrument*, an “instrument of iron,” &c. We mention this peculiarity in order to shew the reader that the “Father of Eternity” is more direct

7. Of the increase of His government and peace there shall be no end; upon the throne of David, and upon his kingdom, to establish it, and to strengthen it, in judgment and in justice, henceforth and for ever: the zeal of Jehovah of Hosts will do this.

8. The Lord hath sent a Word into Jacob, and it hath fallen in Israel.

9. And all the people shall know, Ephraim, and the inhabitant of Samaria; in pride and arrogance of heart, saying,

10. The bricks have fallen, but we will build with hewn stone; the sycamores are cut down, but we will change them for cedars:

11. Therefore will Jehovah raise up the adversaries of Retzin against him, and mingle his enemies together;

12. The Syrians from the east, and the Philistines from the west; and they shall devour Israel with open mouth. For all this His anger is not turned back, but His hand is stretched out still.

13. For this people have not turned unto Him that smote them; and Jehovah of Hosts they have not sought.

14. Therefore shall Jehovah cut off from Israel the head and the tail, the branch and the rush, in one day:

15. The elder and the honourable, he is the head; and the prophet that teacheth falsehood, he is the tail.

from the original than "Everlasting Father." This form of expression has, however, its own significance, and should not be overlooked in a critical study of the Hebrew text. For a "decree of iniquity," (Isa. x. 1.) is not the same as an "iniquitous decree;" the former means that the decree proceeds from iniquity as its source, but

the latter *may* mean that the decree is iniquitous or unjust in itself, irrespective of its source; that is, it may have been decreed from ignorance, or from the want of proper knowledge, and not from evil in the will. Again, "the idols of his silver," (Isa. ii. 20.) is not the same as "his silver idols;" the former means that from silver, as

That the Old Church, from self-intelligence, will falsify and pervert every truth and good of the Word, and also of the church, even until nothing remains. (Ver. 8—21.)

[In consequence of the knowledges of Truth from the Word being perverted and misapplied, they have turned away from the Lord, and have fallen into what is merely sensual and false, and will be cut off and destroyed. Verses 11—15.]

16. For the leaders of this people cause them to err; and they that are led by them shall be swallowed up.

17. Wherefore the Lord shall not rejoice over their young men; and on their orphans and their widows He shall have no compassion: for every one of them is a hypocrite and an evil-doer, and every mouth speaketh folly. For all this His anger is not turned back, but His hand is stretched out still.

18. For wickedness burneth like a fire: the brier and the thorn it shall consume, and it shall kindle the thicket of the wood; and they shall mount up in a volume of smoke.

19. Through the wrath of Jehovah of Hosts is the land darkened, and the people shall be as food for the fire: a man shall not spare his brother.

20. But he shall cut down on the right hand, and yet be hungry; and he shall devour on the left, and not be satisfied: every man shall devour the flesh of his own arm:

21. Manasseh, Ephraim; and Ephraim, Manasseh: and these together shall be against Judah. For all this His anger is not turned back, but His hand is stretched out still.

his own material, he forms his idol, and is thus more expressive of self-derived intelligence, or of intelligence derived from some other source than from the Word; whereas "his silver idol" may mean that the idol has been formed *for* him, and not *by* him, or from materials which others have supplied, and not from materials supplied by himself. Thus the man who originates a false dogma, makes an idol of his "silver," or of his "gold;" but the man who accepts the false dogma, when made, has "a silver or a golden idol." On the same ground, the expression "Father of Eternity" is fuller of significance than "Everlasting

[In consequence of which all principles of spiritual intelligence, and all affections of what is good and true, will be destroyed by evils of life, and no spiritual nourishment can be had, but only what is of the proprium, or of evil from hell. Verses 16—20.]

[In which case man's will is against his understanding, and *vice versa*, and both together are against essential Good, or the Lord. Ver. 21.]

"Father;" for the former implies that the Lord, as to His Humanity, is *prior*, or that He is the Author and Sustainer of eternity, both past and future; whereas the latter phrase does not so fully imply this; for the Lord, as to His Humanity in first or inmost principles, was always the "Father of Eternity," and now He is also the Last as well as the First, that is, He is the "Father of Eternity" as to His Humanity assumed and glorified in the world, as well as to His Humanity in first or inmost principles from all eternity.

Verse 20. *He shall cut down on the right hand, &c.*—The term *deciderit*,

CHAPTER IX.

EXPOSITION.

VERSE 1. *For the gloom shall not be such as was its oppression in the former time, &c.*—That these words were spoken in Isaiah concerning the Lord is evident, for it is said that “it might be fulfilled which was spoken by the prophet.” (Matt. iv. 14—16.) Wherefore “the land of Zebulun and the land of Naphtali,” also “Galilee of the Gentiles,” or nations, signify the establishment of the church with the Gentiles, who are in the good of life and receive truths, and thus are in the conjunction of Truth and Good, and in combat against evils and falses. That the establishment of the church and reformation of such Gentiles is there understood, is also evident from the series of the expressions; as that “it was beyond Jordan, Galilee of the Gentiles,” and also that “the people sitting in darkness saw a great light, and to them that sit in the region and shadow of death light is arisen.” By “Zebulun and Naphtali,” in the supreme sense, is signified the union of the Divine Itself and the Divine Human of the Lord by means of temptations admitted into Himself, and victories therein obtained by His own proper power. *A. E.* 447.

Verse 2. *The people that walked in darkness, &c.*—Hitherto it has been shewn that by “darkness,” in the Word, is signified the false of evil; but “darkness” also signifies the false not of evil, such as the falses of religion with the upright Gentiles, originating in ignorance of the Truth. “Darkness” also signifies the falses of ignorance, such as formerly existed, and such as at this day exist with the upright Gentiles; these falses are altogether distinct from the falses of evil, for the latter contain in themselves evil, because they are from evil; whereas the former contain in themselves good, for they have good for an end; wherefore they who are principled in these falses can be instructed in truths; and also when they are instructed, they receive truth in the heart, by reason that the good which is in their falses loves the truth, and also conjoins itself with the truth when it is heard. The case is otherwise with the falses of evil: these hold all Truth in aversion and abhorrence, and this for no other reason than because it is Truth, and thus does not agree with their evils. *A. E.* 526.

“to out down,” as the meaning of יָגִיר (*yigir*), is given by Schmidius, and adopted by Swedenborg. But as the author did not himself conduct the *Apocalypse Explained* through the press, *deciderit* is taken in a wrong sense. There are two senses belonging to the word which are distinguished

by different pronunciations. In the one case *deciderit*, with the *i* long as marked, is from *caedo*, “to cut,” or “to slay;” in the other, with the *i* short, it is from *cado*, “to fall.” In the one case, therefore, it signifies “to cut down,” and in the other, “to fall down.” (See the Exposition and note.)

By “dwelling in the land of the shadow of death” is denoted the state of those who are in ignorance of good and of truth. *A. C.* 3384.

To “see a great light” denotes to receive and believe the truths which are of faith. Upon those who are principled in faith heavenly light is said to shine forth, for the light which is in heaven is Divine Truth derived from Divine Good. *A. C.* 3863.

Verses 2, 3. *The people and nations, &c.*—These passages treat concerning the Lord, and by “peoples and nations” are understood all who are of His church, for all who are of the church of the Lord are either of His celestial kingdom or of His spiritual kingdom; besides those who are in those two kingdoms there are no other who belong to the church. There are also two things which constitute the church—the Good and the True, both from the Lord. By “nations” are understood those who are in the Good, and by “peoples” those who are in the True; and abstractedly from persons, by “nations” are signified the goods of the church, and by “peoples,” the truths thereof. The reason why by “peoples” are signified the truths of the church is, because spiritual good, or the good of charity towards our neighbour, in which they are who are understood by “peoples,” in its essence, is Truth. Hence there is a discrimination between those who are of the celestial kingdom of the Lord and those who are of His spiritual kingdom. *A. E.* 331.

Verse 4. *The yoke of their burden, the staff of their shoulder, &c.*—Treating of the Gentiles or nations who were in falses from ignorance, because they had not the Word, and to whom the Lord consequently was not known. The evil with which they were burdened, and the falses whereby they were infested, are signified by “the yoke of the burden, the staff of the shoulder, and the rod of the oppressor or exactor;” the destruction thereof is signified by “breaking them,” for “to break” is predicated of a yoke, a staff, and a rod; and “to destroy” is predicated of evil and the false, which heavily oppress, powerfully persuade, and compel to obedience. *A. E.* 727.

To “carry on the shoulder,” when subjection is treated of, signifies bondage. *A. C.* 9836.

Verse 5. *By the earthquake, &c.*—“Earthquake” signifies the perversion of the church by the falsification of truth; and “bloods,” the falsification of the literal sense of the Word. *A. E.* 329.

Verse 6. *Unto us a Child is born, &c.*—The advent of the Lord is there treated of, concerning whom it is said—“Unto us a Child is born, unto us a Son is given,” because by “Child,” in the Word, is signified good, here the Divine Good; and by “Son” is signified truth, here the Divine Truth; which are thus mentioned on account of the marriage of Good and Truth, which is in every particular of the Word; and inasmuch as the Divine Good and Divine Truth are from the Lord, therefore He is called “the Prince of Peace,” and it is said “there shall be no end of His government and peace.” “Government” is predicated of Divine Truth, and “Peace,” of Divine Good conjoined to Divine Truth, whence He is called “the Prince of Peace.” That “prince” is predicated of truths, and that

the principal Truth is thereby signified, may be seen above, n. 29; and that "peace" is predicated of the conjunction of Good and Truth, may be seen above in this article. *A. E.* 365.

¶ *Unto us a Child is born, unto us a Son is given, &c.* (Isaiah ix. 6.) And in the same Prophet, (vii. 14.) "Behold, a virgin shall conceive, and bear a Son; and she shall call His name IMMANUEL."—That by "the Child born and the Son given" is here understood the Lord as to the Divine Human, is evident; and that the Lord as to that principle also is God, thus that His Human is Divine, is manifestly declared, for it is said that "His name shall be called the mighty God, God-with-us, the Father of Eternity." See above, Chap. vii. 14, Exposition.

The mighty God, the Father of Eternity, the Prince of Peace.—That all the names in this prophecy are predicated of the Lord in His Divine Humanity is evident. That the Lord is the God of heaven cannot be doubted by those who belong to the church, for He Himself taught that "all things of the Father are His;" (Matt. xi. 27; John xvi. 15; xvii. 2.) and that "He hath all power in heaven and in earth." (Matt. xxviii. 18.) He says "in heaven and in earth," because He that governs heaven, governs the earth also, for the one depends on the other. To "govern heaven and earth," signifies to receive from Him all the Good which is the object of love, and all the Truth which is the object of faith, thus all intelligence and wisdom, and thereby all happiness; in short, eternal life. This the Lord also taught when He said—"He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life." (John iii. 36.) Again,—"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." (John xi. 25, 26.) And again,—"I am the way, the truth, and the life." (John xiv. 6.) *H. H.* 5.

¶ *The Father of Eternity.*—All infants, of whom a third part of heaven consists, are initiated into the acknowledgment and faith that the Lord is their Father; and afterwards, that He is the Lord of all, and consequently the God of heaven and earth. That infants grow up in the heavens, and are perfected by means of knowledges, even to angelic intelligence and wisdom, may be seen in the work on *Heaven and Hell*, n. 329—345. *H. H.* 4.

¶ The Lord is called "the Prince of Peace," because He is Peace itself. Innocence and Peace are the two inmost principles of heaven; they are called "inmost principles," because they proceed immediately from the Lord; for the Lord is Innocence itself and Peace itself. The Lord, from *innocence*, is called a "Lamb," and from *peace* says—"Peace I leave to you, My peace I give to you;" (John xiv. 27.) and is also meant by the "peace" with which the disciples were to salute a city or a house which they entered, and of which it is said that "if it was worthy, *peace* would come upon it, and if not worthy, *peace* would return." (Matt. x. 11—15.) Hence also the Lord is called "the Prince of Peace." (Isaiah ix. 6.) A further reason why Innocence and Peace are the inmost principles of heaven, is, because innocence is the

esse of all Good, and peace is the blessed principle of every delight which is of Good. See the work on *Heaven and Hell*, in respect to the state of Innocence of the angels of Heaven, n. 276—283; and in respect to Peace in Heaven, n. 284—290. *C. L.* 394.

Verse 7. *Of the increase of His government and peace there shall be no end, &c.*—Speaking of the Lord and His kingdom. His spiritual kingdom is signified by the "throne of David," and because this kingdom is in divine Truths from divine Good, it is said "to establish it in judgment and in justice." That "judgment" and "judgments" signify divine Truths, is, because the laws of government in the Lord's spiritual kingdom are called *Judgments*; but the laws of government in the Lord's celestial kingdom are called *Justice*; for the laws of government in the Lord's spiritual kingdom are laws from divine Truth, and the laws of government in the Lord's celestial kingdom are laws from divine Good. Hence it is that in the Word mention is made of "judgment and justice" in very many places, as in Isaiah ix. 7; xxxiii. 5; Jer. ix. 24; xxiii. 5; Hosea ii. 19, 20. *A. E.* 946.

Upon the throne of David, and upon his kingdom, to establish it, and to strengthen it in judgment and in justice, &c.—"In justice and in judgment" denotes in the truths of faith and in the good things of charity. *A. C.* 2235.

The zeal of Jehovah of Hosts will do this.—"The zeal of Jehovah will do this," signifies that He will do it from an ardent love of saving the human race. "Zeal" is predicated of Good; but the phrase "zealous [or jealous] God" is employed in respect to those who do not receive the divine Truth of the divine Good of the Lord, and it consequently denotes what is false and evil. For they who are in the opposite principle perceive divine Truth as the false, and divine Good as evil. For every one sees those principles from his own quality. Hence it is that the "zeal" of the Lord, which in itself is love and pity, appears to them as anger; for when the Lord, out of love and mercy, protects His own in heaven, they who are in evil are indignant and angry against the good, and rush into the sphere where the divine Truth and divine Good are, with the attempt to destroy those who are in that sphere; and in this case the divine Truth of the divine Good operates upon them, and makes them sensible of torments such as exist in hell; hence it is that they ascribe to the Divine [Being] wrath and anger, and also all evil, whereas in the Divine there is nothing at all of anger, and nothing whatever of evil, but pure clemency and mercy. It is to be noted that Jehovah, that is, the Lord, is especially called "zealous" or "avenger," when that principle is corrupted which ought universally to reign with the man of the church, namely, the Divine principle [which is love to the Lord above all things, and the love of the neighbour as ourselves]. This principle ought above all things to be loved, to be thought of, and to be feared; for when this divine principle is corrupted or destroyed, then instead of heavenly light, mere thick darkness usurps its place, for there is no longer any influx thereof from the Divine, because there is no reception. *A. C.* 8875.

Verse 8. *The Lord hath sent a Word, &c.*—"Word" here signifies the doctrine of internal and external worship; "Jacob," external worship; and "Israel," internal. *A. C.* 1288.

Verses 9, 10. *Ephraim and Samaria shall know, in pride and arrogance of heart, saying, The bricks have fallen, but we will build with hewn stone, &c.*—That "Ephraim" signifies the understanding of the Word, either in a good or bad sense, see above, Chap. vii. 2, Exposition.

"Stone," in the Word, signifies Truth; hence "brick," as being made by man, signifies what is false; for *brick* is stone artificially made. That "brick" has this signification, may also appear from the following passages, as in Isaiah—"I have spread My hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts; who sacrifice in gardens, and burn incense upon *bricks*." (lxv. 2, 3.) To "burn incense upon bricks," signifies to perform worship grounded in what is fallacious and false; wherefore they are said to "walk after their own thoughts." Again, in the same Prophet—"All the people shall know, even Ephraim, and the inhabitants of Samaria, that say in pride and arrogance of heart, The *bricks* have fallen, but we will build with hewn stone;" (ix. 9, 10.) where "Ephraim" denotes one that is intelligent, who is fallen into perverseness, and who calls falses or "bricks" truths, or [by falsification] makes them so; "hewn stone" signifies what is fictitious. See also Nahum iii. 14, 15; Ezek. iv. 1. *A. C.* 1296. [What is meant by "making bricks" to build the tower of Babel, may be seen in the same number.]

We will build with hewn stone.—To "build altars with hewn stone" is to devise and concoct doctrines from self-intelligence, and not from the Word. For "hewn stones," as will now be shewn, signify doctrines derived from man's own intelligence, formed for the purpose of maintaining some selfish and worldly principles, as of honour, gain, power, &c., and not from the Word, for the purpose of salvation and of eternal ends. "Stones," not cut or hewn, signify truths, (see *A. C.* 8940.) but to "cut" or to "hew" them denotes to hatch or devise truths, or such things as are like truths, from the *proprium*, or from self-intelligence; for those things which are hatched or devised from the *proprium*, or from self-intelligence, have life from man, which life is no life, for the *proprium* of man is nothing but evil, n. 210, 215; whereas the things which are not from the *proprium*, but from the Divine, have life in them, for all life is from the Divine; the subject here treated of [in Exod. xx. 25] is concerning the worship of the Lord from truth, for this worship is signified by "an altar of stones," n. 8940. The truths from which the Lord is to be worshipped ought to be taken from the Word only, for in every single thing of the Word there is life from the Divine; when truths are taken from the *proprium*, they respect and have for an end dignity and eminence over all in the world, and also the possessions of the earth and opulence above all, wherefore they have in them the love of self and of the world, thus all evils in the complex, n. 7488, 8318; but the truths

which are from the Word, respect and have for an end eternal life, and have in them love to the Lord and love towards the neighbour, thus all goods in the complex. When truths are hatched from the *proprium*, or from self-intelligence, they domineer over the truths which are from the Divine, for these latter are applied to confirm the former; when yet the contrary ought to be the case, viz., that truths from the Divine ought to have dominion, and those which are from self-intelligence ought to serve. Those which are from the *proprium*, or from self-intelligence, are called truths, but they are not truths,—they only appear as truths in the external form, for they are rendered like truths by applications from the literal sense of the Word and by reasonings; but in the internal form they are falses: what and of what quality they are, see above, n. 8932. There are in the world two religious corruptions which are from self-intelligence; one, in which the love of self and of the world is all; this religious corruption in the Word is called Babel, being inwardly profane by reason of the love of self and of the world, and outwardly holy by reason of the Word, which has been applied to confirm. The other religious corruption is that in which the *lumen* of nature is all; they who are in it acknowledge nothing for truth which they do not apprehend. Some of this religious corruption acknowledge the Word, but they apply it to confirm, thus to serve; some however do not acknowledge the Word, but place the Divine in nature, for their *lumen*, inasmuch as it is of nature, falls into nature, nor can it be illustrated by the light of heaven, because they reject the Word, whence all illustration comes. Both they of the latter and of the former religious corruption are in hell, because they are void of heavenly life, which they cannot receive because they have rejected the Word; such of them as have applied the Word to confirm, have made the Word of no account in their hearts, but since its authority prevails amongst the vulgar, they use it for this service, to give weight to the devices derived from self-intelligence. From these considerations it may be manifest what is signified in the spiritual sense by the statute, that "an altar should not be built of hewn stones." (Exod. xx. 25.) By "hewn stone" is also signified that which is from self-intelligence in the following passages:—"That the people of Ephraim may know, and the inhabitants of Samaria, because of their arrogance and pride of heart, saying, The bricks have fallen, but we will build with *hewn stone*." (Isaiah ix. 9, 10.) And in Jeremiah—"Although I cry and lift up my voice, He obstructs my prayers; He hath hedged up my ways with *hewn stone*, He hath overturned my paths." (Lam. iii. 8, 9.) And in Amos—"Inasmuch as ye tread him that is worn, and snatch from him the burden of corn, ye shall build houses of *hewn stone*, but shall not dwell in them." (v. 11.) In these passages, "hewn stone" denotes such things in the doctrines of faith as are from self-intelligence. Inasmuch as those things were signified by "hewn stone," therefore the altar at first erected in the land of Canaan by the sons of Israel, after they had passed Jordan, was built of *unhewn stones*, for by the "passage over Jordan" was represented introduction into

the kingdom of the Lord, which is effected by the truths of faith; concerning that "altar" it is thus written in Joshua:—"Joshua built an altar to the God of Israel in Mount Ebal, as Moses the servant of Jehovah commanded the sons of Israel; an altar of entire stones, upon which he had not moved iron." (viii. 31; Deut. xxvii. 1—8.) The temple of Jerusalem, in like manner, was built of entire stones *not hewn*, concerning which it is thus written in the first book of the Kings:—"As to the house itself, when it was to be built, it was built of stone entire, as it was brought; for hammer or axe, any instruments of iron, were not heard in the house when it was building;" (vi. 7.) for by the "temple of the Lord" was represented the Lord as to Divine Truth; that the Lord was represented by the "temple," He Himself teaches; (John ii. 19, 21, 22.) and the reason why He was represented as to Divine Truth was, because it was there taught; wherefore also it was built of stones; for by "stones" was signified Divine Truth, n. 8940; hence also the Lord Himself was called the "Stone of Israel," n. 6426. From these considerations it is now evident what was signified by the "stone of the altar," and what also by the "stone of the temple," likewise by the "stones being entire," and *not hewn*, viz., that religion was to be formed of Truths from the Lord, but from the Word, and not from self-intelligence. *A. C.* 8941.

Verse 10. *The sycamores are cut down, but we will change them for cedars.*—["Sycamores," as associated with "bricks," are the knowledges of Truth in the natural mind perverted. (*A. E.* 503, 815.) To "change them for cedars" is to make those perversions appear rational by false reasoning, and thus by falsifications, for the "cedar" corresponds to the rational perception of Truth; (*A. E.* 388, 514, 654.) but in the opposite sense the "cedar" signifies the interior pride of self-derived intelligence, (*A. E.* 470.) as shewn above, Chap. ii. 13, Exposition, p. 81.]

Verse 12. *The Syrians before, or from the east, and the Philistines behind, or from the west, shall devour Israel, &c.*—That by "Syria," or the "Syrians," is meant the knowledges of good, and in the opposite sense [as in this passage], those knowledges perverted, was shewn above. (Chap. vii. 4, Exposition, p. 79.) The "Philistines" signify, in a bad sense, those who are in the science of knowledges only, and not in the life, and who have rejected the doctrinals of charity, and acknowledged the doctrinals of faith [only]; and because such are principled in the loves of self and of gain, they are called "uncircumcised;" but, in a good sense, the "Philistines" signify those who are in the doctrine of faith, and, as to life, in the good of Truth. *A. C.* 3412, 3413, 3463.

Verses 12, 17, 21. *His anger is not turned back, &c.*—In many parts of the Word we read of anger, wrath, vengeance, &c., as ascribed to God, but when "anger" is attributed to Jehovah, it does not mean anger, but the opposite to anger, thus mercy. That Jehovah has not any anger, is evident from this consideration, that He is Love itself, Good itself, and Mercy itself, and anger is an opposite, and also an infirmity, which cannot be predicated of God; wherefore when "anger"

in the Word is predicated of Jehovah, or the Lord, the angels do not perceive anger, but either mercy or the removal of the evil from heaven. The reason why "anger" is attributed to Jehovah, or the Lord, in the Word, is; because it is a most general truth that all things come from God, thus both evils and goods; but this most general truth, which is intended for infants, for children, and the simple, ought afterwards to be illustrated, viz., by shewing that evils are from man, but that they appear as if they were from God, and that it is so said to the intent that they may learn to fear God, and not perish by the evils which they do, and that afterwards they may love Him; for fear must precede love, to the intent that in love there may be holy fear; for when fear is insinuated into love, it becomes holy from the holy principle of love, and in such case it is not a fear of the Lord's anger and punishment, but a fear lest they should act against essential Good, because this will torment the conscience. Moreover, the Israelites and Jews were driven to observe the statutes and precepts in the external form by punishments, and hence they believed that Jehovah was angry and punished, when yet they themselves induced such things by their idolatry; hence by "anger," "wrath," "fury," "fire," are meant the punishments and damnations into which man casts himself, when into evils. That punishment and damnation are signified by "anger," appears from John iii. 36. *A. C.* 6997.

Verses 14, 15. *Therefore shall Jehovah cut off from Israel the head and the tail, the branch and the rush, in one day: the elder and the honourable, he is the head; and the prophet that teacheth falsehood, he is the tail.*—By these words is understood that all intelligence and wisdom is about to perish, and all the knowledge of Truth. By the "head" is signified intelligence and wisdom, wherefore it is said, "the elder and the honourable is the head;" for the "elder" signifies the intelligence of truth, and the "honourable," the wisdom of good. But by the "tail" is signified the sensual scientific principle, which is the ultimate of intelligence and wisdom; and when this is not conjoined with spiritual intelligence, it becomes a false scientific principle, or the scientific principle applied to confirm falses, which is the sensual scientific, such as appertains to the sensual man, who sees nothing from the understanding. Hence it is that "the prophet who teacheth a falsehood" is called a "tail," for by a "prophet" is signified the doctrine of truth, and hence the knowledge of truth; but in this case the doctrine is the knowledge of what is false, for "falsehood" or a lie signifies the false, and the "teacher of a lie," him who teacheth the false, by applying scientifics from the literal sense of the Word to the confirmation of falses. Similar things are signified by "the branch and the rush;" for the "branch" denotes spiritual truth, and the "rush" sensual scientific, which is ultimate truth, for if the prior and the posterior, or the first and the last, do not make one with man, he is not a perfect man. *A. E.* 559.

That the "tail" [in a good sense] signifies Truth in ultimates, and in the opposite sense, falsity, is evident from Isaiah ix. 14, 15. To "cut off the head and the tail," in a spiritual sense, is to destroy what

is Good and True; for the church is here treated of, which when devastated the "head" signifies evil, and the "tail" what is false. That the "head" is goodness, may be seen, n. 4938; in like manner the "old man" or "elder," n. 6524; that it is a "prophet" who teaches Truth, and in the opposite sense falsity, may be seen, n. 2534. In the opposite sense, therefore, the "head" is evil, and also the "elder" and the "honourable," who do evil; and the "tail," in the opposite sense, is the false; and also the "prophet;" hence it is said, "the teacher of a lie," for a "lie" is the false. *A. C.* 10,071.

Verses 17—19. *Every one of them is a hypocrite and an evil doer; for wickedness burneth like a fire, &c.*—Cupidities from which falses spring are no otherwise than firebrands kindled at a furnace, as is evident from representatives in the other life, concerning which see from experience, *A. C.* 814, 1528. Such are the cupidities of hatreds of various kinds, of revenge, of cruelty, and of adultery; and this is still more the case with such as have practised deceit, and have mixed these cupidities with hypocrisy. That by a "furnace," by "smoke," and by "fire," such things are meant, when mentioned in the Word, is evident from Isaiah—"Every one of them is a hypocrite and an evil doer," &c.; (ix. 17—19.) where "fire" is hatred, and the "volume or rising up of smoke" signifies the falsities thence derived. Hatred is described by "a man not sparing his brother." Those who are in such a state, when inspected by angels, appear no otherwise than as here described. *A. C.* 1861.

[For the signification of "orphans and widows" in this passage, see Chap. x. 1, 2, Exposition, but here in an opposite sense, namely, such as are destitute of the knowledges of what is Good and True; and who, nevertheless, do not desire them, but remain merely natural and unregenerate.]

Verses 19—21. *Through the wrath of Jehovah of Hosts is the land darkened, and the people shall be as food for the fire: a man shall not spare his brother; but he shall cut down on the right hand, and yet be hungry; and he shall devour on the left, and not be satisfied: every man shall devour the flesh of his own arm, &c.*—Without the spiritual sense no one can understand these words, nor even the subject treated of, which is concerning the extinction of Good by the false, and of Truth by evil. The perversion of the church by the false, is understood by "the land being darkened through the wrath of Jehovah of Hosts;" and the perversion thereof by evil, is understood by the "people becoming food for the fire." "The land darkened," signifies the church where there is not Truth but the false, and "food for the fire" signifies the consuming thereof by the love of evil; "fire" denoting the love of evil. The false destroying the Good, is understood by "a man shall not spare his brother;" "man" and "brother" signifying Truth and Good; but, in the present case, "man" the false, and "brother" the good, because it is said that "one shall not spare the other." The consequent deprivation of all Good and of all Truth, howsoever it may be inquired after, is understood by the words, "if he shall cut down on the right hand, he shall yet be hungry;

and if he shall eat on the left hand, he shall not be satisfied;" the "right hand" signifying good from which truth is derived, and the "left hand," truth from good; to "cut down" and to "eat" those things, signifies to inquire and to hunger after; and "not to be satisfied," denotes to be deprived. The extinction of all Truth by evil, and of all Good by the false, is understood by "they shall eat every man the flesh of his own arm;" the "flesh of the arm" denoting the power of good by truth; "man" denoting the false, and to "eat or devour" denoting to extinguish. That all the will of Good and understanding of Truth thence perishes, is understood by "Manasseh eating Ephraim, and Ephraim, Manasseh;" that "Manasseh" is the will of good, and "Ephraim" the understanding of truth, may be seen in *A. C.* 3969, 5354, 6222. That this is the case with those who are in evils and falses, is understood by "they together against Judah;" for when the will is in good, and the understanding in truth, then they are with Judah, inasmuch as they are both with him; but when the will is in evil, and the understanding in the false, then "they are together against Judah."* *A. E.* 386. See also 600, 617.

"To eat the flesh of his own arm," "Manasseh, Ephraim," &c., signifies that the *will-principle* of the man of the church will be against his *intellectual-principle*, and *vice versâ*, his *intellect* against his *will*. *A. C.* 5354.

* In the Latin of Swedenborg, *Jehovah* is here put for *Judah*; but this is evidently a misprint, or if in the manuscript, it would, no doubt, have been detected and corrected by the Author, had he himself superintended the work through the press. But this was a posthumous work of Swedenborg, and printed about twelve years after his death. That the mistake was in the manuscript is probable, as it is repeated in the Exposition. But no misunderstanding of the spiritual sense will arise, if it is borne in mind that *Jehovah*, or the Lord, in the supreme sense, is understood by "*Judah*;" for "*Judah*" signifies celestial love, and in the supreme sense, the Lord, or *Jehovah*, as to that principle. In *A. C.* 5354, the Author renders it—"Una illi sunt contra *Jehudam*,"—"They together are against *Judah*;" as it is in the Hebrew, and as it is given by Schmidius. Respecting the two terms in this extract, *decidere* and *decidere*, see note, p. 100.—TRANSLATOR.

CHAPTER X.

THE WORD.

1. Woe unto them that decree decrees of iniquity; unto the scribes that prescribe oppression:

2. To turn aside the poor from judgment; to rob of their right the miserable of My people: that widows may become their prey, and that they may plunder the orphans!

3. And what will ye do in the day of visitation, and in the devastation which shall come from afar? to whom will ye flee for help? and where will ye leave your glory?

4. He who will not bow himself down, shall fall under the prisoners, and under the slain. For all this His anger is not turned back, but His hand is stretched out still.

5. Woe to the Assyrian, the rod of Mine anger; he is the staff in whose hand is Mine indignation!

Verse 1. *Decrees of iniquity.*—See note to Chap. ix. 6.

That prescribe oppression.—The term **עָמַל** (*āmāl*), here rendered “oppression,” involves the idea of everything vexatious and molesting.

Verse 3. *Where will ye leave your glory?*—Their “glory” implies what is valuable in their possession, thus the knowledges of what is good and true, which are properly the *glory* of a man, but which at the period of Judgment must “be left,” or abandoned, by the wicked.

Verse 4. *He who will not bow himself down, &c.*—This rendering differs from the common version; but it is given by Schmidius and adopted by Swedenborg, and confirmed by the most learned critics. Thus, Hitzig—“*Duckt sich einer nicht,*” &c.—“If one bows himself not down,” &c. **בְּלִתִּי** (*bilti*) is,

INTERNAL SENSE.

Concerning the farther vastation of the church, in that they take away by stealth from others the truths and goods of the church. (Verses 1, 2.)

That they will perish at the time of the Last Judgment. (Ver. 3, 4.)

That they pervert truths by reasonings from self-intelligence. (Verses 5—11.)

in the common version, “without me,” that is, the Lord. The ך is considered to be the suffix “me,” but **בְּלִתִּי** is also an absolute negative “not,” as is evident from Chap. xiv. 6; 1 Sam. xx. 26; and from other passages. The sense, however, is similar, for whether we say, “without the Lord a man shall fall under the prisoners,” &c., or “if a man bow not,” or “humble not himself,” &c., the idea is the same. “Shall fall under the prisoners,” &c., has been variously interpreted by commentators, but the internal sense, it will be perceived, clears up the difficulty. (See the Exposition.)

Verse 5. *He is the staff.*—**הוּא**, the pronoun, is emphatic, *he indeed*, meaning *Ashur*, or the Assyrian. “In whose hand,” literally, “in their hand;” but nothing is more common in Hebrew than for the pronoun to change from

6. Against a hypocritical nation will I send him; and against the people of My wrath will I give him a charge: to take the spoil, and to bear away the prey; and to trample them down like the mire of the streets.

7. But he doth not think rightly, and his heart doth not meditate rightly; but to destroy is in his heart, and to cut off nations not a few.

8. For he saith, Are not my princes altogether kings?

9. Is not Calno as Carchemish? is not Hamath as Arphad? is not Samaria as Damascus?

10. As my hand hath found the kingdoms of the idols, whose graven images were more than those of Samaria and Jerusalem;

11. As I have done unto Samaria and her idols, shall I not likewise do unto Jerusalem and her images?

12. But it shall be, when the Lord hath accomplished His whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the proud heart of the king of Assyria, and the glory of his lofty eyes.

the singular to the plural, and *vice versa*, especially when it involves a collective idea.

Verse 6. *To take the spoil, and to bear away the prey.*—These words in Hebrew, it may be observed, involve the meaning of the prophet’s son in Chap. viii. 1, and shew the nature of the prophecy, namely, that the church would be “spoiled and made a prey of,” or devastated, by what is signified by “Assyria” and its invading army, or by reasonings grounded in the mere scientifics and fallacies of the unregenerate natural man of the church.

Verse 7. *But he doth not think rightly, &c.*—This verse, as rendered by Swedenborg and others, differs from the common version, because **כִּן** (*chēn*)

[All reasonings in the church, from self-love and from self-intelligence, which have pre-eminence, power, gain, &c. as ends of life, are entirely opposed to the goods and truths of the Word, and destructive of all spiritual life.—Verses 7—11.]

That at the time of the Last Judgment these are to be utterly destroyed by the Lord, so that scarcely any-

is not, in that version, taken in its radical meaning, which is *rectum*, “rightly,” also “firm.” (See Exod. x. 29; Numb. xxvii. 7; xxxvi. 5; Isa. xvi. 6.)

Verse 9. *Is not Calno as Carchemish? &c.*—These towns or places are between Assyria and Judah, and the idea is that as *Ashur*, or the Assyrians, had conquered these places, so they would as easily conquer Jerusalem. The progress of the Assyrian army, under Sennacherib, to the conquest, is described in the subsequent verses from 28 to 32.

Verse 12. *I will punish; literally, “I will visit,”* because visitation always precedes judgment and punishment. (See the Exposition, verse 3.)

The glory of his lofty eyes.—The term “glory” in this place is taken

13. For he saith, By the strength of my hand have I done it, and by my wisdom; for I am intelligent: I have removed the boundaries of the peoples; and I have plundered their treasures; and I have brought down, like a valiant man, the inhabitants:

14. And my hand hath found, as a nest, the riches of the peoples: and as one gathereth eggs deserted, so have I gathered all the earth; and there was no one that moved the wing, that opened the mouth, or that chirped.

15. Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that moveth it? as if the rod should shake him that lifteth it; as if the staff should raise him who is not wood.

16. Wherefore the Lord, the Lord of Hosts, shall send upon his fat ones leanness; and under his glory shall He kindle a burning, like the burning of a fire.

17. And the Light of Israel shall be for a fire, and His Holy One for a flame: and He shall burn, and consume his thorn and his brier in one day.

18. And the glory of his forest, and of his Carmel, from the soul to the flesh, shall He consume; and it shall be as when a standard-bearer fainteth.

from the magnificent appearance of a lofty tree, which corresponds to what "Ashur" spiritually implies,—in a good sense, intellectual greatness, and in a bad sense, intellectual pride and boasting. (See Chap. ii. 13, Exposition.)

Ver. 15. *Who is not wood*; עץ-אש. By a Hebrew idiom, when a negative is thus placed in close connection with a substantive, it signifies the opposite. In this case the "staff" is opposed to him who raises it up, who is *non-wood*, that is, anything but wood. Thus an idol is called עץ-אש, (Deut. xxxii. 21.)

that is, a *non-god*, or anything but God, quite opposite to God.

Verse 18. *His Carmel*.—"Carmel" signifies a hill richly planted with trees and shrubs, and, in general, a fruitful district; it is thus the correlative to a "forest" in the former clause.

As when a standard-bearer fainteth; a figure which, by correspondence, teaches that all power of arguing from fallacies and fables on the part of those signified by "Assyria," will, at the time of judgment, be utterly destroyed, so that at the presence of the Divine Truth they will *faint away*.

19. And the remnant of the trees of his forest shall be few, so that a boy may describe them.

20. And it shall come to pass in that day, that the remnant of Israel, and the escaped of the house of Jacob, shall no more lean upon him that smote them; but shall lean upon Jehovah, the Holy One of Israel, in truth.

21. A remnant shall return, a remnant of Jacob, unto the Mighty God.

22. For though thy people, O Israel, shall be as the sand of the sea, a remnant of them only shall return: the consummation is decreed, overflowing with justice.

23. For a consummation and decision shall the Lord Jehovah of Hosts accomplish in the midst of all the land.

24. Wherefore thus saith the Lord Jehovah of Hosts, Fear not, O My people, that dwellest in Zion, because of the Assyrian: with his staff shall he smite thee, and his rod shall he lift up against thee, in the way of Egypt.

25. For yet a little time, and Mine indignation shall cease, and Mine anger in their destruction:

26. And Jehovah of Hosts shall raise up against him a scourge, like the stroke upon Midian at the rock of Oreb, and like the rod which He lifted up over the sea; yea, He will lift it up, in the way of Egypt.

27. And it shall be in that day, that his burden shall be removed from off thy shoulder, and his yoke from off thy neck: and the yoke shall be destroyed because of the anointing.

Ver. 26. *Like the stroke upon Midian at the rock of Oreb, &c.*—A reference here is no doubt made to the slaughter of the Midianites by Gideon, as recorded in Judges vii. (See Nobles, "Sermons on Judges," &c., pp. 126—151.)

Ver. 27. *And the yoke shall be destroyed because of the anointing.*—This clause has caused very much perplexity to commentators. "Because," or more literally, "*in the face of the anointing*," is the point of the difficulty. Schmidius

28. He will come to Aiath; he will pass [The progress of the devastation of the church by scientifics and by perverse reasonings founded thereon, described by various names. Verses 28—32.]
to Migron; at Michmash he will deposit his arms.

29. They will pass the strait; Geba will be their lodging for the night: Ramah is frightened; Gibeah of Saul fleeth.

30. Cry aloud with thy voice, O daughter of Gallim; hearken, O Laish; O miserable Anathoth!

renders it, "Corruptetur enim jugum propter pinguedinem," that is, "The yoke shall be corrupted or destroyed on account of the fatness." But what this means is, as was said, the point of the difficulty. Swedenborg has quoted the former part of the verse in *A. C.* 9836, but it does not appear that he has anywhere adduced this clause. The literal idea, as supposed by Hitzig and others, is taken from the yoke on an ox, who at first *lean*, becomes so *fat* as to break the yoke from off his neck. But this cannot be the true meaning of the passage. "Fat" and "oil" are expressed by one term in Hebrew, **שמן** (*shemen*),

and *anointing* with consecrated oil was a universal process among the Jews; for almost everything was anointed, and the Lord Himself was called the "Messiah," or the *Anointed*. That the "yoke" of Assyria, therefore, should be destroyed from off the neck of Israel, "because of, or in the face or presence of the *anointing*, or of the *oil*," signifies, from correspondence, that at the period of judgment, when Truth from Good, or divine Truth from the Lord, which is spiritually understood by the "anointing," operates upon what is signified by the "yoke of Assyria," or the oppression arising from false and perverse reasonings against the truths of the Word and of the church, this bondage should be broken, and the minds of the true members of the church delivered from its oppressive influence. Thus Hezekiah was *anointed* as king, and in the proximate sense he may signify the "anointing" before whom the Assyrian yoke was destroyed; for the kings of Israel and Judah all represented the Lord as the Messiah.

(See above, Chap. i. 1, Exposition.) The *Targum* or Chaldee commentary says, in reference to this clause—"The nations shall be broken before the Messiah," which is no doubt the true interpretation.

Ver. 28—32. *He will come to Aiath, he will pass to Migron, &c.*—This, in the letter, is a supposed prophetic description of the march of Sennacherib's army as it approached Jerusalem in order to besiege it, and of the terror and confusion spreading through the various places as he advanced. *Aiath* or *Aai* was a little east of Bethel, about twelve miles north of Jerusalem; *Michmash* about three miles nearer; *Geba* and *Ramah* about three miles more to the south; *Gibeah* a little more southward; and *Anathoth* was within three miles of Jerusalem, to the westward of which was *Nob*, from which place, it is said, Sennacherib could have a prospect of Zion, and near which his army was destroyed. The most circumstantial account of all these places is given by Winer, in his *Biblical Lexicon*, or "Biblisches Realwörterbuch zum Handgebrauch für Studierende," &c., to which we refer the student; also to Hitzig's *Translation* of this Prophet.

Ver. 29, 30. *Ramah is frightened;—Cry aloud, or with a shrill voice;—Hearken, or listen, O Laish! O miserable Anathoth!*—These expressions involve the idea of alarm and terror, and consequent lamentation, which, in the spiritual sense, are experienced at the approach of judgment, and in the letter, as far as coincidences can be traced, at the approach of the Assyrian army.

31. Madmena is gone away; the inhabitants of Gelim do flee.

32. Yet this day shall he abide in Nob: he shall shake his hand against the mountain of the daughter of Zion; against the hill of Jerusalem.

33. Behold, the Lord, Jehovah of Hosts, shall lop off the flourishing branch with a terrible crash; and the high of stature shall be cut down, and the lofty shall be brought low.

34. And He shall hew down the thickets of the forest with iron, and by a mighty one shall Lebanon fall.

[Judgment described upon all those who bring upon the church both in themselves and in others such devastation; their pride from self-intelligence, and their love of dominion laid low; and their misapplied scientifics (*thickets*), and their perverse reasonings (*Lebanon*), destroyed. Ver. 33, 34.]

CHAPTER X.

EXPOSITION.

VERSE 1. *Woe unto them that decree decrees of iniquity, &c.*—That "woe" signifies lamentation over aversion from Goodness and Truth, and consequent damnation, see above, Chap. i. 4, Exposition.

Decrees of iniquity, &c.—Crimes by injustice are here exposed, for they placed justice in the external observance of the works of the law, omitting at the same time altogether interior justice. But these things are also to be taken in a spiritual or internal sense, which is the genuine sense of the Prophets. These words are against those who in the spiritual sense are iniquitous, and whose laws are called "decrees or statutes of iniquity," which they cherish, and according to which they perpetrate their crimes. (Swedenborg's *Notes on Isaiah*, p. 22.)

Verse 2. *To turn aside the poor from judgment, to rob the miserable, that widows may become their prey, &c.*—By "the poor, the miserable, the widows, and the orphans," none are signified but they who are spiritually such. For in the Jewish church, as in the ancient, all things were representative, so also was the doing of good to widows, to orphans, to the poor and needy, to sojourners, or strangers, to the lame, blind, sick, &c., for on such occasions was represented in heaven charity towards those who in a spiritual sense were such. That such are meant in a spiritual sense, is evident from the Lord's words—"Blessed are the poor in spirit," &c. (Matt. v. 3.) Again—"I was

a hungered, and ye gave Me to eat; sick, and ye visited Me," &c. (Matt. xxv. 35, 36.) There is frequent mention made of "widows" and of "orphans" in the Word, and he who is not acquainted with the internal sense, cannot believe otherwise than that by a "widow" is signified a *widow*; but by a "widow," in the internal sense, is signified the truth of the church without good, that is, they who are in truth without good, and yet desire to be in good, consequently who love to be led by good. "Husband" is the good which should lead; such in the ancient church were understood in the good sense by "widows," whether they were women or men [*viri*]. For the ancient church distinguished the neighbour, towards whom they were to exercise charity, into several classes; some they called poor, some miserable and afflicted, some bound and in prison, some blind and lame, some sojourners, orphans, and widows, and according to their qualities they dispensed works of charity; their doctrinals instructed them in this respect, being the only doctrinals with which that church was acquainted. Wherefore they who lived at that time, both taught and wrote according to their doctrinals, consequently when they spake of "widows," they meant no other than such as were in truth without good, and still desired to be led by good. Hence also it is evident that the doctrinals of the ancient church taught those things which related to charity and the neighbour, and their knowledges and scientifics were for the purpose of knowing what external things signified, for the church was representative of things spiritual and celestial; therefore the spiritual and celestial things which were represented and signified, were what they learnt by doctrinals and sciences. But these doctrinals and these scientifics at this day are altogether obliterated, and indeed to such a degree that it is not known that they ever existed; for in the place thereof succeeded the doctrinals of faith, which, if they be widowed and separated from the doctrinals of charity, teach almost nothing, for the doctrinals of charity teach what Good is, and the doctrinals of faith what Truth is, and to teach Truth without Good is to walk as one who is blind, for Good is what teaches and leads, and Truth is what is taught and led; between those two doctrinals the difference is as great as between light and darkness; unless the darkness be illustrated by light, that is, unless Truth be illustrated by Good, or Faith by Charity, there is nothing else but darkness. Hence it is, that no one knows from intuition, consequently neither from perception, whether Truth be Truth, but only from doctrine imbibed in childhood and confirmed in adult age; hence also it is that churches so much disagree, and one calls that true which another calls false, and they in no wise accord with each other.

That by "widows," in a good sense, are signified those who are in Truth without Good, but who are still desirous to be led by Good, may appear from the passages in the Word where "widows" are mentioned, as in David—"Jehovah who doeth judgment to the *oppressed*, who giveth bread to the *hungry*; Jehovah who looseth the *bound*; Jehovah who openeth the *blind*; Jehovah who raiseth up

the *bowed down*; Jehovah who loveth the *just*; Jehovah who guardeth the *sojourners*, supporteth the *orphan* and the *widow*." (Psalm cxlvi. 7—9.) The subject here treated of, in the internal sense, is concerning those who are instructed by the Lord in truths and are led to good; but some of these are called "oppressed," some "hungry," some "bound," "blind," "bowed down," "sojourners," "orphans," "widows," and this according to their quality; but their quality no one can know but from the internal sense; the doctrines of the ancient church taught that quality. In this, as in several other passages, "the *sojourner*, the *orphan*, and the *widow*" are named jointly, because by the "sojourner" are signified they who are willing to be instructed in the Truths of faith, n. 1463, 4444; by the "fatherless or orphan," they who are in Good without Truth, and are desirous by Truth to be led to Good; and by the "widow," they who are in Truth without Good, and are desirous by Good to be led to Truth. Those three are named jointly in this and other passages in the Word, because in the internal sense they constitute one class, for by them together are signified they who are willing to be instructed and to be led to Good and Truth. Again—"The Father of the *fatherless*, and Judge of the *widows*, God in the habitation of His holiness;" (Psalm lxviii. 5.) where the "fatherless" denote those who as infants are in the good of innocence, but not as yet in truth, whose Father is said to be the Lord, because as a Father He leads them, and this by truth into goods, viz., into the good of life or wisdom; "widows" denote those who as adults are in truth but not yet in good, whose Judge is said to be the Lord, because He leads them, and this by good into truth, viz., into the truth of intelligence; for by a "judge" is here signified a leader. Good without truth, which is the "fatherless," becomes the good of wisdom by the doctrine of Truth; and truth without good, which is the "widow," becomes the truth of intelligence by the life of Good. So in Isaiah—"Woe unto them who decree decrees of iniquity, to turn away the *poor* from judgment," &c. (x. 1, 2.) So in Jeremiah—"Do judgment and justice, and snatch what is *spoiled* out of the hand of the oppressor; and defraud not the *sojourner*, the *fatherless*, and *widow*, neither do violence, neither shed ye innocent blood;" (xxii. 3.) where also by "the sojourner, the fatherless, and the widow," are signified they who are spiritually such; for in the spiritual world or heaven it is not known who is a sojourner, who fatherless, and who a widow, for they are not such in that world as had been such in the natural world, therefore when these words are read by man, they are perceived by the angels according to their spiritual or internal sense. In like manner in Moses—"Thou shalt not distress the *sojourner*, nor oppress him: thou shalt not afflict any *widow*, or *orphan*. If in afflicting thou afflictest him, and if in crying he crieth to Me, hearing I will hear his cry; and My anger shall be hot, and I will slay you with the sword, that your wives may become *widows*, and your sons *orphans*." (Exod. xxii. 21—24.) This, like all the rest of the precepts, judgments, and statutes in the Jewish church, was representative, and also in that church they were held in

externals so to do, and by such things to represent the internal things of charity, although they had nothing of charity, or did them not from internal affection; the internal thing was, from affection to instruct in truths, and lead by truths to good, those who were in ignorance, and by good to truths, those who were in science, whereby they would have done good in the spiritual sense to "the sojourner, the fatherless, and the widow." That still the external might remain for the sake of representation, it was amongst the curses pronounced on Mount Ebal, to "turn aside the judgment of the *sojourner*, the *orphan*, and the *widow*;" (Deut. xxvii. 19.) to "turn aside their judgment" denotes to do the contrary, that is, by instruction and life to lead to what is false and evil. Whereas also to deprive others of goods and truths, and to appropriate those things to self for the sake of self-honour and gain, was amongst the curses; therefore the Lord said—"Woe unto you, Scribes and Pharisees, because *ye devour widows' houses*, and this under the pretext of making long prayers: therefore ye shall receive greater condemnation;" (Matt. xxiii. 14; Luke xx. 47.) to "devour widows' houses" denotes to deprive those of truths who desire truths, and to teach fables. *A. C.* 4844.

Verse 3. *What will ye do in the day of visitation, and in the devastation which shall come from afar?*—The last time of the church, prior to its judgment, is called in the Word the "day of visitation." This "visitation" is predicated both of the church in general, when it comes to its end, and of those who are within the church in particular, and of the New Church which is then to arise, and also of the Old Church which then expires; in particular, concerning the man of the church who is saved, and of the man who is condemned. That these things are understood in the Word by "visitation," and by the "day of visitation," is evident from many passages, as in Luke—"Blessed be the Lord God of Israel, for He hath *visited* and redeemed His people;—through the tender mercy of our God, whereby the Day-spring from on high hath *visited* us, to give light to them that sit in darkness and in the shadow of death." (i. 68, 78, 79.) This prophecy of Zechariah is concerning the Lord, who was then born. To "visit" here means to raise up a New Church, and to enlighten those who were in the ignorance of Truth, and of the Good of Truth, and to deliver them from their enemies, or from everything evil and false. *A. C.* 6588.

Natural men explain the "day of visitation" by the "day of captivity and of the desolation of Jerusalem," but that it means the day of the Last Judgment, is not only evident from these words but from many other passages. (Swedenborg's *Notes on Isaiah*, p. 23.)

The last time of the church in general, and of each individual in particular, is in the Word called "visitation," and precedes judgment, and thus *visitation* is nothing else than an examination as to nature and quality, viz., the nature and quality of the church in general, or of man in particular, which examination is expressed in the sense of the letter by Jehovah "going down and seeing;" (Gen. xviii. 21.) hence it may appear what is the nature of the sense of the letter,

for Jehovah does not go down, inasmuch as "going down" cannot be predicated of the Lord, who is always in the supreme [or highest principles of things]; nor does Jehovah see whether a thing be so or not, for neither can such "seeing" be predicated of the Lord, inasmuch as He knows all and every thing from eternity; but still it is so expressed in the Word, because with man it appears as if it was so. For man is in inferior [or lower principles], and when anything there exists, he does not consider, nor even know, how the case is with superior [or higher principles], consequently how they flow into the inferior, for his thought reaches no further than to those things which are nearest to him, and hence he cannot perceive otherwise than that "going down and seeing," when applied to the Lord, signify somewhat similar to what is implied in the expressions; and he is the more confirmed in this way of thinking, when he imagines that no one is acquainted with what he thinks; besides, that he has no other idea of heaven than of a place on high, and of God, than as dwelling in the highest, when yet He is not in the highest, but the inmost. Hence it may appear what is the nature of the letter of the Word, viz., that it is written according to appearances, and that if it was not so written, no one would understand and acknowledge it, consequently no one would receive it; but the angels are not thus in appearances as man is, wherefore the Word, whilst as to the letter it is for man, as to the internal sense is for the angels, and also for those men to whom, by the Divine Mercy of the Lord, it is given to be as angels during their life in the world. "Visitation" is spoken of in the Word throughout, and thereby is signified either devastation in reference to the church and to individuals, or deliverance, consequently examination as to nature and quality; it denotes *devastation* in the following passages:—"What will ye do in the day of *visitation?*" &c. (Isaiah x. 3; xiii. 10, 11.) *A. C.* 2242.

Verses 3, 22, 23. *In the devastation,—the consummation and decision.*—The "devastation and consummation" of the Israelitish church is described both in the historical and in the prophetic parts of the Word. The passages in which this "devastation" of the church is described are too numerous to be quoted here. In Isa. x. 3, 22, 23, and in very many other passages throughout the Prophets, we read of these "devastations." But we will here describe the difference between *devastation* and *consummation*. *Devastation* and *consummation* differ from each other just as the shade of evening differs from the thick darkness of night, for *devastation* is a recession from the church, as *consummation* is full separation therefrom. *Devastation*, therefore, is like the case of a person descending from heaven, but not yet arrived at hell, and who tarries in the mid-way, standing sideways between both; but *consummation* is like the case of the same person, who, after so standing, turns his face and breast to hell, and his back and hinder part of his head to heaven, in like manner as the dragon and his angels did when they were cast out of heaven; on which subject see Apoc. xii. While they were fighting with Michael, they were in the mid-way; but when they were overcome, they were in hell.

Devastation takes place while man views the holy things of the church from fables and falsified truths; but *consummation* takes place when he lives in evils or in adulterated goods. But that the difference and distinction between a state of *devastation* and a state of *consummation* may be still more clearly comprehended, it shall be illustrated by comparisons. A state of *devastation* may be compared with a garden or grove surrounding a temple, which garden, by reason of the divine worship performed in the temple, is considered as sanctified, and which contains places for drinking, feasting, dancing, and for the exhibition of plays and buffoonery, with spectators in the courts and windows of the temple; but a state of *consummation* may be compared to the same garden or grove, in which are satyrs and priapuses, with harlots and witches, who altogether enter the temple dancing, and there celebrating their profane sports, as the Pythons did on their sabbaths. A state of *devastation* may also be compared with an hostile army, when it enters the suburbs of a besieged city, and rules therein; but a state of *consummation* may be compared with the same army, when it demolishes the wall, rushes into the city, and destroys the inhabitants. A state of *devastation* may further be compared with a ship upon quicksands, or a sandy bottom, when it is violently shaken, and alternately raised and depressed, so that the master, pilot, and sailors utter cries of lamentation on account of the danger they are in; but a state of *consummation* may be compared to the same ship, when its keel is fretted away by the gravel beneath, and when the planks, being broken and perforated, the ship sinks, and in consequence thereof the people on board, together with the cargo, are lost. A state of *devastation* may be compared with every disease which invades the members, viscera, and organs of the body, by which the patient, being apprehensive of death, consults a physician, takes medicines, and all the while keeps his bed in hopes of recovery; but a state of *consummation* may be compared to the same disease, when it invades the breast, wherein the heart and lungs reside, as in their tabernacle, in which case the disease soon puts an end to the life of the body. *Coronis*, 57.

Verse 4. *They who will not humble [or bend] themselves, shall fall under the prisoners, and the slain.*—To “fall under [or below] the prisoners, or the bound,” means to fall into hell, which is under the places of vastation [where the prisoners or the bound are]. The “slain” [*occisi*] are those who by false principles have extinguished in themselves the truths of faith, but in a less degree than those who are signified by the “stabbed, or thrust through,” [*confossi*] as described in n. 4503. *A. C.* 5037.

As to the meaning of “anger,” when said of Jehovah, see above, Chap. ix. 12, 17, 21, Exposition.

His hand is stretched out still.—In this passage, and frequently above, we read of the Lord’s “hand being stretched out.” That to “stretch out the hand” signifies the dominion of power, is because the hand or the arm has power when it is *stretched out*. Wherefore, when it is said of Jehovah that “He stretches out His hand or His arm,”

is signified His unlimited or infinite power in act. Hence it was that Jehovah so often said to Moses, when miracles were to be performed, that “he should stretch out his hand or his staff.” *A. C.* 7673.

Verses 5, 24, 26. *Woe to the Assyrian, the rod of Mine anger, he is the staff in whose hand is Mine indignation! O My people, inhabitants of Zion, fear not because of Ashur, &c.*—By “Ashur,” or the Assyrian, here are signified, as above, (Chap. viii. 7.) ratiocinations from self-derived intelligence, by which truths are perverted and falsified; the fables thence derived, and the perversion of truth, are signified by “the rod of Mine anger,” and by “the staff of Mine indignation which is in their hand.” That truths shall not be perverted with those of the church who are in celestial love, and in truths thence derived, is signified by “Fear not, O My people, that dwellest in Zion;” that the false urges and excites and attempts to pervert by such things as appertain to the rational man, is signified by “he shall smite thee with a rod, and lift up a staff upon thee in the way of Egypt;” the “way of Egypt” denoting the scientifics of the natural man, from which come ratiocinations. *A. E.* 727.

Verse 6. *To trample them down like the mire of the streets.*—As to the spiritual meaning of “street,” and of “the mud, the mire, and the dung of the streets,” see above, Chap. v. 25, Exposition.

Verses 7, 8. *He [Ashur] doth not think rightly, &c.*—“Ashur” stands for ratiocination concerning divine truths, whence falsities arise, thus he stands for a perverse reason; (see *A. C.* 1186.) the truths thence falsified, or false principles themselves, which by reasonings are made to appear as though they were the veriest truths, are signified by his saying—“Are not my princes kings?” That “Ashur” is ratiocination, and that “his princes who are kings” are the primary false principles which are believed to be the veriest truths, cannot be seen, and hence believed, so long as the mind is kept in the historical sense of the letter, and still less if it is in the negative, or denies that there is anything more holy or universal in the Divine Word than what appears in the letter. Whereas in the internal sense, by “Ashur,” nothing else is understood in the Word than reason and ratiocination, and by “kings” truths themselves; and by “princes” primary truths. It is not known in heaven what “Ashur” is, and also the angels reject from themselves the idea of a “king” and a “prince;” and when they perceive that idea with a man, they transfer it to the Lord, and perceive that which proceeds from the Lord, and which is of the Lord in heaven, namely, the Divine Truth from the Divine Good. *A. C.* 5044.

Verses 10, 11. *As my hand hath found the kingdoms of the idols, whose graven images, &c.*—For the meaning of “idols” and “images,” see Chap. ii. 20, Exposition.

Verses 13, 14. *The Assyrian [or Ashur] hath said, By the strength of my hand have I done it; I have removed the boundaries of the people, I have plundered their treasures, &c.*—By “Ashur” is signified the rational mind; in this instance denoting that it perverts the goods and truths of the church, which are “the treasures and riches of the people” he would take away. *A. R.* 206.

In respect to the true process of reasoning concerning spiritual and divine things, as signified by "Ashur" and "Assyria" in a good sense, see below, Chap. xix. 23—25, Exposition.

Verse 15. *Shall the axe boast itself against him that heareth thereof? shall the saw magnify itself against him that moveth it?* &c.—[These words are said respecting "Assyria" and the perverse use of the rational mind, of which it is here a type. Man has a spiritual-rational mind which is from heaven, or from the Lord, by regeneration; (*A. C.* 3030.) and he has also a natural-rational from the world. In the former he has "wisdom from above," but in the latter, if he is not regenerated, he is wise only for the world. (See James iii. 15—17.) The *natural-rational* is by creation intended to be the *instrument* of the *spiritual-rational*, as "the axe or the saw in the hand of him that should use them;" but if a man does not by regeneration become spiritually rational, or, as the apostle says, "spiritually minded," it is as though these implements "moved and magnified themselves" against those who should rightly use them. The perverse and rebellious action of man when he does not become spiritually rational, is thus, we apprehend, depicted in the above words. It does not appear that Swedenborg has quoted this passage.]

Verses 17, 18. *The Light of Israel, &c.*—By "the Light of Israel," and by "His Holy One which shall be for a fire and a flame," is understood the Lord as to the Last Judgment; by the "fire and flame" is signified the destruction of those who are in falses of evil; by the "glory of the forest, and Carmel [or the fruitful field], which the fire and flame shall devour and consume," is signified the truth and the good of truth appertaining to the church, which, being turned into falses and evils of the false, will be destroyed; "from the soul even to the flesh," signifies even from the understanding thereof to the will thereof; the "soul" denoting the understanding of truth, and "flesh" the will of good. *A. E.* 750.

And consume his thorn and his brier in one day.—For the signification of "thorns and briars," see above, Chap. vii. 23—25; also v. 6, Exposition.

Verses 17, 18, 19, 34. *The Light of Israel shall be for a fire, and He shall burn up the glory of his forest and of his Carmel, &c.*—The "forest" here stands for the church as to the knowledges of Truth, and "Carmel" [or a fruitful field] for the church as to the knowledges of Good; in like manner "Lebanon and Hermon;" to be "a number that a boy can describe them," means a few; and the "thicket of the forest" signifies scientifics; see n. 2831. *A. C.* 9011.

Verses 20—22. *The remnant of Israel, and the escaped of the house of Jacob, &c.*—As to "remains," and the "escaped which shall return," see Chap. i. 9; vi. 13, Exposition.

Verses 22, 23. *The consummation is decreed, &c.*—By "consummation and decision," in this passage, is signified the last state of the church, which is when there is no truth remaining, because no good, or when there is no faith, in consequence of there being no charity; and when this is the state of the church, then the Last Judgment

takes place. The reason why the Last Judgment then comes or takes place, is also because the human race is the basis or foundation of the angelic heaven, for the conjunction of the angelic heaven with the human race is perpetual, and one subsists by the other; wherefore when the basis does not correspond, the angelic heaven as it were totters, therefore a judgment is then accomplished upon those who are in the spiritual world, that all things, as well in the heavens as in the hells, may be reduced into order. That the human race is the basis and foundation of the angelic heaven, and that there is a perpetual conjunction between them, may be seen in the work concerning *Heaven and Hell*, n. 291—302. Hence it may be known that by "consummation" is understood the last state of the church, when there is no faith remaining, in consequence of there being no charity; this state of the church is also called in the Word "vastation and desolation," and by the Lord, "the consummation of the age." (*Matt.* xiii. 39, 40, 49; xxiv. 3; xxviii. 20.) *A. E.* 397. See verse 3; also *A. C.* 4535.

Verses 24, 26. *Thus saith the Lord Jehovah of Hosts, Fear not, O My people, that dwellest in Zion, because of the Assyrian: with his staff shall he smite thee, and his rod shall he lift up against thee, in the way of Egypt, &c.*—Where "staff" denotes power derived from reasoning and science, such as is the power of those who reason from scientifics against the truths of faith, and pervert them, or make light of them,—these things are signified by "the staff with which the Assyrian will smite," and by "the rod which he will lift up in the way of Egypt;" that the "Assyrian" denotes reasoning, may be seen n. 1186, and that "Egypt" denotes science, n. 1164, 1165. *A. C.* 4876.

That dwellest in Zion.—See above, Chap. i. 8, Exposition.

Verses 24—34. *Thus saith the Lord Jehovah of Hosts, &c.*—That the names of kingdoms, of countries, of cities, and of men, signify things, may appear from the above words; for in this passage there is little but mere names, from which there could result no sense or meaning, unless they all signified things; and if the mind should abide in those names, without looking for an internal signification, it could never acknowledge this passage to be the Word of the Lord. But who will believe that all those names, in the internal sense, contain arcana of heaven, and that by them are described the states of those who, by reasonings grounded in scientifics, endeavour to enter into the mysteries of faith, each name describing some particular of that state,—and that the conclusion is, that those reasonings are overturned and dispersed by the celestial things of love, and the spiritual things of faith, from the Lord? That by "Ashur," or Assyria, is signified reasoning or ratiocination, which is the subject here treated of, may appear plain from what has been shewn above concerning "Ashur," n. 119, 1186; and that by "Egypt" are signified scientifics, may also appear from what has been said above, n. 1164, 1165, which the reader may consult and examine, and then determine for himself whether it be not so. The case is the same in respect to all other names which occur in the Word; and likewise in respect to every particular expression. *A. C.* 1888.

Lord [Adonai] Jehovah.—See above, as to the specific meaning of “Jehovah,” Chap. iii. 15, Exposition and note.

Verses 28—34. *He will come to Aiath,—to Migron,—Michmash,—Geba,—Ramah, &c.*—In this passage there occur only mere names, from which no meaning can be drawn, except by the help of the spiritual sense; in which sense all names throughout the Word signify things appertaining to heaven and the church. By virtue of this sense is discovered the signification of the contents of the above passage, as denoting that the whole church was brought into devastation by means of scientifics perverting all truth and confirming all falsity. *S. S. 15.*

Verse 34. *He shall hew down the thickets of the forest, &c.*—The “thickets of the forest” signify scientifics [or the knowledges of the natural mind], and “Lebanon” rational things, [in this case reasonings from mere fallacies and from false doctrines.] *A. C. 2831.*

CHAPTER XI.

THE WORD.

1. AND there shall come forth a Shoot from the trunk of Jesse; and a Sprout from his roots shall become fruitful:

2. And the Spirit of Jehovah shall rest upon Him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and the fear of Jehovah;

Verse 1. *There shall come forth a Shoot from the trunk of Jesse, &c.*—The terms from the vegetable kingdom which, as correspondences, represent the Messiah, or the Humanity assumed by Jehovah for the purposes of redemption, are most deserving of attention, as they show the relation of the Father to the Son, or of the Divinity to the Humanity in the Lord. This relation is not that of two divine Persons, each having a separate individuality, or, as the Athanasian Creed expresses it—“Each by Himself being God and Lord,” which in reality is the idea of two Gods, but it is the relation of a *germ* to its *seed*, (see Chap. i. 2, Exposition.) of a *shoot* to its *trunk*, or *stem*,

of a *sprout* to its *root*, and of a *body* to its *soul*. The term **חֹטֶר** (*chōtēr*), rendered *virga* by Schmidius, Swedenborg, and others, gives the true idea, which is that of a “twig” or “shoot” in connection with its parent *stem*. But a “rod,” as in the common version, does not give the true idea, as it means the twig or shoot when *cut off* from its stem. *Virga* also in Latin signifies a “twig,” but when cut off from the trunk it means a “rod” or “stick.” Again, the term **נֶצֶר** (*nētzēr*), rendered “branch” in the common version, is properly a “shoot” springing directly from the *root*, and not as a branch from the

INTERNAL SENSE.

Concerning the LORD's advent: that He will judge from divine wisdom, and that He will save the faithful, and will destroy the unfaithful. (Verses 1—5.)

3. And His offering of incense shall be in the fear of Jehovah: He shall not judge according to the sight of His eyes; nor shall He reprove according to the hearing of His ears:

4. But with justice shall He judge the poor, and with equity shall He plead for the miserable of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

5. And justice shall be the girdle of His loins, and truth the girdle of His reins.

6. And the wolf shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7. And the cow and the bear shall feed; together shall their young ones lie down: and the lion shall eat straw like the ox.

8. And the suckling shall play upon the hole of the viper; and upon the den of the basilisk shall the weaned child lay his hand.

trunk. Thus Swedenborg, Schmidius, and others render it *surculus*, which is a “shoot,” springing from its root. In a new version of the Word, we cannot be too particular in giving the true idea of the literal sense. Some readers may from custom prefer to read “Rod” and “Branch,” instead of “Shoot” and “Sprout;” but this preference, from a venerated custom, must give way to true ideas. The “rod of His mouth,” in verse 4, is in Hebrew another term, **שֵׁבֶט** (*shēbet*), which is a “staff” used for support, also for striking and chastising, also a “sceptre,” also a “shepherd's crook.”

Verse 3. *And His offering of incense shall be in the fear of Jehovah, &c.*—The term thus rendered is the infinitive Hiphil of **רוּחַ** (*ruach*), with the pronoun “his,” and means to “offer incense;” (see Exod. xxx. 38.) it also signifies to “scent or smell as a grateful

fragrance,” such as that of incense. In the Exposition, Swedenborg renders it with Schmidius, *suffire ejus*, which is literally given in the translation, as it is the proper basis for the correspondent spiritual idea, which is that of delight in worship. In *A. C. 2826*, Swedenborg renders it *odorari ejus*, “his scenting or smelling,” which is also involved in the term. (See the margin of the Common Version.)

Verse 4. *The miserable*.—The term in Hebrew signifies “afflicted,” and denotes man in temptations; it involves also the idea of “meekness,” as in the com. version. Many terms in Hebrew are so copious in meaning as to render it impossible to represent them by one expression in English.

Verse 5. *The girdle of His reins*.—The term “reins” (which is literally *renes*, or “kidneys”), is from **חֲלָצִים** (*chalatz*), which involves the idea of

The state of innocence appertaining to those in the heavens who trust in Him.—(Verses 6—9.)

9. They shall not hurt, nor destroy, in all the mountain of My holiness: for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

10. And it shall be in that day, that the Root of Jesse shall stand for a standard to the peoples; unto Him shall the nations seek: and His resting-place shall be glorious.

11. And it shall be in that day, that the Lord shall again the second time put forth His hand to recover the remnant of His people that remaineth, from Assyria, and from Egypt; and from Pathros, and from Cush, and from Elam; and from Shinar, and from Hamath, and from the islands of the sea.

12. And He shall lift up a standard to the nations; and He shall gather the outcasts of Israel, and the dispersed of Judah shall He collect from the four wings of the earth.

13. And the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not distress Ephraim.

14. But they shall fly upon the shoulder of the Philistines towards the sea; together shall they spoil the sons of the east: on Edom and Moab they shall lay their hand; and the sons of Ammon shall obey them.

activity, or being ready for action, especially in war. (See Isaiah xv. 4; Numb. xxxii. 21, 27.) That part of the body below the loins is meant, which extends from the region of the kidneys to the upper part of the thigh. We mention this, because Swedenborg, Schmidius, and other Latin translators, render it *femur*, which properly signifies the upper part of the thighs; but a girdle is not worn round the thighs,

and therefore the old Scriptural term "reins" is retained.

Verse 14. *On Edom and Moab they shall lay their hand, &c.*—More literally, "shall be the laying on, or the gripe of their hand; and the sons of Ammon their obedience." (As to this peculiar idiom in Hebrew, see Gesenius' *Lehrgebeude*, pp. 725, 726; also my note in the *New Translation of the Psalms*, at cix. 4, p. 478.)

That they who are in falses from ignorance, and who have not suffered themselves to be seduced by falses and evils, will approach the Lord. (Ver. 10—12.)

That then the church will understand the Word, and shake off falses of every kind.—(Verses 13—15.)

15. And Jehovah shall utterly destroy the tongue of the Egyptian sea; and He shall shake His hand over the river with His mighty wind: and He shall strike it into seven streams, and make them pass over it in shoes.

16. And there shall be a highway for the remnant of His people, which shall be left, from Assyria; as it was unto Israel, in the day of his coming up from the land of Egypt. That those falses will not hurt them any more. (Verse 16.)

CHAPTER XI.

EXPOSITION.

VERSE 1. *There shall come forth a Shoot from the trunk of Jesse.*—The Lord, as to His Humanity born of the virgin and glorified in the world, is here called "a Shoot from the trunk of Jesse," also "a Sprout from his roots;" and in other passages He is called "a Germ of justice;" (Jer. xxiii. 5.) "The Seed of the woman;" (Gen. iii. 15.) "The only-Begotten;" (John i. 18.) "A Priest for ever, and the Lord." (Psalm cx. 4, 5.) Here no Son from eternity is meant, but a Son that was to be born in the world; for these passages contain prophecies concerning the coming of the Lord. *D. L.* 19. See also *T. C. R.* 101.

Verse 2. *The Spirit of Jehovah shall rest upon Him, &c.*—In many passages in the Word mention is made of "spirit," and, when predicated of man, by "spirit" is signified divine Truth received in the life, thus his spiritual life, but when predicated of the Lord, by "Spirit" is understood the Divine Principle which proceeds from Him, which, with a general expression, is called Divine Truth. But inasmuch as few at this day know what is understood by "spirit," in the Word, it may be expedient, first, to shew from passages thence adduced, that "spirit," when predicated of man, signifies divine Truth received in the life, thus his spiritual life. Now as there are two things which constitute the spiritual life of man, namely, the Good of love and the Truth of faith, therefore in many passages of the Word mention is made of "the heart and spirit," as likewise "the heart and soul;" and by the "heart" is signified the Good of love, and by the "spirit," the Truth of faith; the latter is likewise signified by "soul," for thereby in the Word is understood man's spirit. That by "spirit," when predicated of man, is signified Truth received in the life, appears from the following passages. Thus in Ezekiel—"Make you a new heart and a new spirit: wherefore will ye die, O house of Israel?" (xviii. 31.) Again—"I will give unto you a new heart, and a new spirit will

I give in the midst of you." (xxxvi. 26.) And in David—"Create in me a clean *heart*, O God; and renew a right *spirit* in the midst of me. The sacrifices of God are a broken *spirit*; a broken and contrite *heart*, God doth not despise." (Psalm li. 10, 17.) In these passages "*heart*" signifies the Good of love, and "*spirit*" the Truth of faith, from whence man has spiritual life; for there are two things which constitute all the [spiritual] life of man, namely, Good and Truth, for these two united in man, constitute his spiritual life. When it is known what is signified by the "*spirit*" appertaining to man, it may be known what "*Spirit*" signifies when it is predicated of Jehovah, or the Lord; to whom are attributed all things appertaining to man, as a face, eyes, ears, arms, hands, as also a heart and a soul, thus also a spirit, which in the Word is called the "*Spirit of God*," the "*Spirit of Jehovah*," the "*spirit of His nostrils*," the "*spirit of His mouth*," the "*Spirit of Truth*," the "*Spirit of Holiness*," and the "*Holy Spirit*," whereby is understood Divine Truth proceeding from the Lord, as may appear from many passages in the Word. The reason that Divine Truth proceeding from the Lord is the "*Spirit*" of God, is, because all the life which men have is derived from thence, as also the heavenly life appertaining to those who receive that divine Truth in faith and life. That this is the "*Spirit of God*," the Lord Himself teaches in John—"The words which I speak unto you are *spirit* and are *life*;" (vi. 63.) and in Isaiah xi. 1, 2. *A. E.* 183. See also *A. C.* 2826, 9818.

Verses 2, 3. *The Spirit of Jehovah shall rest upon Him, &c.*—These words also relate to the Lord, and thereby is described the Divine Truth, in which and from which is all wisdom and intelligence. The Divine Truth which was in the Lord, when He was in the world, and which, after the glorification of His Human, proceeds from Him, is understood by "*the Spirit of Jehovah which shall rest upon Him*." That thence He had Divine Wisdom and Divine Power, is understood by "*the spirit of wisdom and intelligence*," and by "*the spirit of counsel and might*;" that thence He had Omniscience and essential sanctity in worship, is understood by "*the spirit of knowledge and of the fear of Jehovah*;" and whereas "*fear*" signifies the holy principle of worship from divine Truth, it is therefore added, whence "*His offering of incense was in the fear of Jehovah*;" for to "*offer incense*" signifies worship from the Divine-Spiritual [principle], which is Divine Truth, concerning which (see above, n. 324, 491) it is said, "*the spirit of wisdom and intelligence, of knowledge and of fear*;" and by "*spirit*" is understood the Divine Proceeding; by the "*spirit of wisdom*," the Divine-Celestial, which is the Divine Proceeding received by the angels of the inmost or third heaven; by the "*spirit of intelligence*" is meant the Divine-Spiritual, which is the Divine Proceeding received by the angels of the middle or second heaven; by the "*spirit of science*" [or knowledge] is meant the Divine-Natural, which is the Divine Proceeding received by the angels of the ultimate or first heaven; and by the "*spirit of the fear of Jehovah*" is understood all the holiness of worship from those divine principles. *A. E.* 696.

Verse 3. *And His offering of incense shall be in the fear of Jehovah.*—"*Incense*" signifies those things appertaining to worship, which are performed from spiritual good, or from the good of charity, and thence are gratefully perceived. *A. E.* 324, 325, 492.

The reason why "*incense*" signifies worship from spiritual Good, is, because the principal worship in the Jewish church consisted in the offering of sacrifices and incense; wherefore there were two altars, one for sacrifices and the other for incense. The latter altar was within the tabernacle, and was called the "*golden altar*," but the former was without the tabernacle, and was called the "*altar of burnt-offerings*." The reason was, because there are two kinds of goods from which all worship is performed, celestial Good and spiritual Good. Celestial Good is the Good of love to the Lord, and spiritual Good is the Good of love to our neighbour. Worship by *sacrifices* was worship from celestial Good, and worship by *incense* was worship from spiritual Good. *A. R.* 277.

In the fear of Jehovah.—What is signified in the Word by "*fearing God*," may be manifest from very many passages therein, understood according to the internal sense. The "*fear of God*," according to that sense, signifies *worship*, and indeed worship either grounded in fear, or in the good of faith, or in the good of love. The "*fear of God*" signifies worship grounded in fear or dread, when the subject treated of is concerning the non-regenerate, as in Exod. xx. 19, 20; Deut. v. 22, 24, 26; where the "*fear of God*" signifies worship grounded in fear, in respect to them as being of such a nature. For they who are principled in external worship without internal [as was the case with the Jews], are led by fear to the observance of the law, and to compliance with its precepts, but still they do not come into internal worship, or into *holy fear*, unless they are in the good of life, and know and believe what internal worship is. So in Deut. xxviii. 58—60; where to "*fear the honourable and terrible name of JEHOVAH GOD*," is to worship from a principle of fear or dread, to inspire which into a people of such a nature and quality as the Jews were, all evils, even to curses, were attributed to Jehovah. So in Jer. ii. 19; Matt. x. 28; Luke xii. 4, 5. In these passages also to "*fear God*" implies worship from fear or dread, because it is fear which drives them to compliance. *A. C.* 2826.

But *spiritual fear* is holy fear, which is in all spiritual love, variously, according to the quality of the love, and its quantity. In this fear the spiritual man is principled; he likewise knows that the Lord does not do evil to any one, still less does He destroy any one as to "*body and soul in hell*," (Luke xii. 5.) but that He does good to all, and that He is willing to lift up every one as to body and soul to Himself into heaven. Hence the fear of the spiritual man, lest by evils of life and by false principles of doctrine he should avert the Divine in himself, and thereby injure it. But *natural fear*, or the fear of the unregenerate natural man, is dread, alarm, and terror on account of dangers, punishments, and thus on account of hell; which fear is in every corporeal love, variously also, according to the quality of the love and according

to its quantity. The natural man who is subject to that fear, knows no other than that the Lord does evil to the wicked, that He condemns them, casts them into hell, and punishes them; hence it is that they fear, and are afraid of the Lord. In this fear were the generality of the Jewish and Israelitish nation, by reason that they were natural men. *A. E.* 696.

Verse 4. *He shall smite the earth with the rod of His mouth, &c.*—By the “rod of the mouth of Jehovah” is signified Divine Truth, or the Word, in the natural sense; and by the “spirit of His lips” is signified Divine Truth, or the Word, in the spiritual sense,—both destroying the false of evil in the church, which is signified by “smiting the earth, and slaying the wicked.” *A. E.* 727. See also *A. C.* 1286.

Verse 5. *Justice shall be the girdle of His loins, &c.*—A “girdle,” in the Word, signifies a common bond whereby all things are kept in their order and connection, as in Isaiah xi. 5. As a “girdle” signifies a bond conjoining the goods and truths of the church, therefore when the church among the children of Israel was destroyed, Jeremiah the prophet was commanded to “buy himself a *girdle*, and put it upon his loins, and then to hide it in a hole of a rock beside the Euphrates; and at the end of days, when he took it, behold, it was rotten and profitable for nothing;” (Jer. xiii. 1—7.) by which was represented that at that time there was no good in the church, and thence truths were dissipated. The same is signified by a “girdle” in other passages, as in Isaiah—“Instead of a *girdle* there shall be a rent.” (iii. 24.) *A. R.* 46.

Verse 5, 6. *Justice shall be the girdle of His loins, and truth the girdle of His reins;—the wolf shall dwell with the lamb, &c.*—These things are said concerning the Lord, and concerning His kingdom and the state of innocence and peace therein. That they are said concerning the Lord, is evident from the first verse of the chapter, where it is said that “a Shoot shall come forth from the trunk of Jesse, and a Sprout shall grow from his roots.” That “justice shall be the girdle of His loins, and truth the girdle of His reins,” signifies that the Divine Good, proceeding from the Divine Love of the Lord, shall conjoin those in heaven and in the church who are principled in love to Him, and that Divine Truth proceeding from Him shall conjoin those in heaven and in the church who are principled in love towards their neighbour; by “justice,” when predicated of the Lord, is understood the Divine Good, and by His “loins” are understood those who are principled in love to Him; by “truth” is understood the Divine Truth, and by His “reins” are understood those who are principled in love towards their neighbour; and by “girdle” is signified conjunction with them in heaven and in the church. Wherefore “he shall dwell” signifies a state of peace, which takes place when nothing of evil from hell is feared, because it cannot do hurt; “the wolf with the lamb, and the leopard with the kid,” signifies that no evil and false shall hurt those who are in innocence and in charity from the Lord; by the “wolf” is signified the evil which is opposite to innocence, and

attempts to destroy it; and by the “leopard” is understood the false which is opposed to charity, and which, by reasonings in favour of faith alone, attempts to destroy charity; by the “lamb” is signified innocence, and by the “kid” charity; “the calf also, and the young lion, and the fatling together,” signify that the infernal false shall not hurt the innocence of the natural man, nor any good affection thereof; the “calf” signifying the innocence of the natural man, the “fatling or ox,” the affection of the natural man, and the “lion,” the infernal false, as to the potency and cupidity of destroying divine Truth; and a “little child shall lead them,” signifies the state of innocence and love to the Lord in which they will be; a “little child” or boy signifying innocence, and, at the same time, love to the Lord; for love to the Lord makes one with innocence, inasmuch as they who are in that love are also in innocence, as is the case with those who are in the third heaven, who thence also appear before the eyes of others as infants and children. *A. E.* 780. See also *A. C.* 3021, 9828.

Verses 6, 8, 9, 10.—In this passage is described the state of peace and happiness in the heavens and in the church, after the Lord had come into the world; and since a state of peace and innocence is described, mention is made of “a lamb, a kid, a calf, and also of a little child, a suckling, and a weaned child,” and by them all is signified the good of innocence;—the inmost good of innocence by a “lamb;” the interior good of innocence by a “kid;” and the exterior good of innocence by a “calf.” In like manner by “a child, a suckling, and a weaned child.” The “mountain of holiness” denotes heaven and the church, where the good of innocence prevails. The “nations” are they who are in that good. The “Root of Jesse” is the Lord, from whom that good is derived. The good of love from Him to them, which is called celestial good, is the good of innocence. That a “lamb” denotes the good of innocence in general, and specifically the inmost good of innocence, is manifest from this consideration, that it is named in the first place; also from this, that the Lord Himself is called a “Lamb.” That a “kid” denotes the interior good of innocence, see n. 3519, 4871; that a “calf” is the exterior good of innocence, n. 9391; that a “child” is innocence, n. 5236; in like manner “a suckling or infant, and a weaned child,” n. 3494, 5608; that the “mountain of holiness” denotes whence the good of love to the Lord is, n. 6435, 8758; that “nations” signify [in a good sense] those who are in that good, n. 1416, 6005. That the good of love to the Lord which is called celestial good, is the good of innocence, is manifest from those who are in the inmost heaven, who because they are in that good appear naked, and as infants by reason that nakedness, in a good sense, corresponds to innocence, see n. 9277. *A. C.* 10,132.

Verse 7. *And the cow and the bear shall feed; together shall their young ones lie down: and the lion shall eat straw like the ox.*—By the “cow and the bear feeding, and their young lying down together,” is signified that the power and lust of the natural man of falsifying the truths of the Word, shall not hurt the good of the natural man

and the affection thereof; the "cow" denoting the affection of good and truth appertaining to the natural man, and the "bear," the power and lust of the natural man to falsify the truths of the literal sense of the Word; "the lion shall eat straw like the ox," signifies that the infernal false, which is ardent to destroy the truths of the church, shall not hurt the affection of good appertaining to the natural man, either with man in himself or with men amongst each other, and that neither shall it hurt the Word; "straw" signifying the Word in the letter, which is perverted by the infernal false, but cannot be perverted by those who are in truths from good. *A. E.* 781.

Verse 8. *The suckling shall play upon the hole of the viper; and upon the den of the basilisk shall the weaned child lay his hand.*—This passage cannot be understood unless it be known from the things which appear in the spiritual world what is understood by the "hole of the viper," and the "den of the basilisk." It was observed above, (Chap. ii. 19, Exposition.) that the entrances to the hills appear as holes in rocks, and as gaps opening to dens such as belong to wild beasts in the forests; and it is further to be observed, that they who inhabit those places, when they are viewed in the light of heaven, appear as monsters of various kinds, and also as wild beasts. They who are in the hells inhabited by such as act craftily against innocence appear as "vipers," and they who do the same against the good of love appear as "basilisks;" and as a "suckling" or infant signifies the good of innocence, therefore it is said "the suckling shall play upon the hole of the viper;" and as a "weaned child," or an infant ceasing to suck, signifies the good of love, therefore it is said that he shall "lay his hand upon the den of the basilisk." Hence the signification of this passage is, that they who are in the good of innocence and in the good of love to the Lord, shall not be in any fear on account of evils and falses, which are from hell, because they are protected by the Lord. That by the "suckling and infant," in the Word, is signified the good of innocence, may be seen in *A. C.* 430, 3183; what is signified by "vipers," and other poisonous serpents, may be seen in *A. C.* 9013. *A. E.* 410.

Verse 9. *The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.*—Inasmuch as it is not yet known that "waters" in the Word signify the truths of faith and the knowledges of Truth, perhaps by reason of its appearing so remote, I am desirous here briefly to shew that such things are understood by "waters" in the Word, which also is necessary, because without the knowledge of the signification of "waters," it cannot be known what is signified by baptism, nor what by the washing in the Israelitish church, of which mention is so frequently made. "Waters" signify the truths of faith, because "bread" signifies the good of love. The reason why "waters" and "bread" have such a signification, is, because the things which appertain to spiritual nourishment are expressed, in the sense of the letter, by such things as appertain to natural nourishment; for "waters" and "bread," by which are meant all drink and all food in general, nourish the body, and the truths of

faith and the good of love, nourish the soul. This is also from correspondence, for when "bread" and "water" are read in the Word, the angels, as being spiritual, understand those things which nourish them, which are the goods of love, and the truths of faith. But some passages shall be here adduced, from whence it may be known that "waters" signify the truths of faith, likewise the knowledges of truth; as in Isaiah—"Then shall ye draw waters with gladness from the fountains of salvation." (xii. 3.) Again—"He who walketh in justice, and speaketh uprightly, bread shall be given him, and faithful waters." (xxxiii. 15, 16.) Again—"The poor and the needy seek water, but there is none: their tongue fainteth for thirst; I will open rivers upon hills, and will place fountains in the midst of valleys, the desert into a lake of waters, and the dry land into springs of waters; that they may see, and know, and attend, and understand." (xli. 17, 18, 20.) Again—"I will pour out waters upon the thirsty, and floods upon the dry; I will pour out My spirit upon thine seed, and My blessing upon thine offspring." (xliv. 3.) I know that some will wonder why "waters" are mentioned in the Word, and not the truths of faith, when nevertheless the Word is to teach man concerning his spiritual life, and if the truths of faith had been mentioned instead of "waters," man would have known that the "waters" of baptism and of washings do not contribute anything to his purification from evils and falses. But it is to be observed that the Word, to be divine and at the same time profitable to heaven and the church, must be altogether natural in the letter, for unless it were natural in the letter, it would not be the medium to effect conjunction of heaven with the church; for it would be as a house without a foundation, and as a soul without a body, for the ultimates include all the interiors, and are their foundations, as may be seen above, n. 41; man also is in ultimates, and heaven has its foundation upon the church in him. Hence then it is that such is the style of the Word; wherefore when man thinks spiritually from natural things, which are in the sense of the letter of the Word, he is conjoined with heaven, with which he would not otherwise be conjoined. *A. E.* 71.

Verse 10. *In that day, the Root of Jesse shall stand for a standard to the peoples, &c.*—The Lord, as to the Human, is called the "Root of David" on this account, because all divine Truth is from Him, as all things also exist and subsist from their root; hence also it is, that He is called the "Root of Jesse," where Jesse is put for David, because he was his father. *A. E.* 310.

What a "standard" specifically signifies, see below, Chap. xiii. 2, Exposition.

The verses from 1 to 10 describe the state of the regenerate man, who acknowledges the Lord and worships Him alone, shewing that he has power over everything evil and false from hell, and that he is in the enjoyment of heavenly peace and happiness. *T. C. R.* 354.

Verse 11. *The Lord shall recover the remnant of His people from Assyria, Egypt, &c.*—The "remnant of Assyria" are those who are

not destroyed by reasoning from falses against the truths of the church. (*A. C.* 5897.) The "remnant from Egypt" are those who, at the period of judgment, are not destroyed by the misapplication for selfish ends of the scientifics of the Word and the Church. (*A. C.* 3322, 4749.) The "remnants from Pathros and from Cush" are such as have not employed the knowledges of what is Good and True to confirm what is evil and false. (*A. C.* 1163.) The "remnant from Elam" are those who have somewhat of faith grounded in charity still remaining. (*A. C.* 1228, 1685.) The "remnant of Shinar" are such as have an external worship in which there is not a profane principle. (*A. C.* 1183, 1292.) The "remnant from Hamath" are those who, although in external idolatries, have nevertheless somewhat of sincerity in their internals. (*A. C.* 1205.) The "remnant from the islands of the sea" signify distinct kinds of worship, and such as are comparatively remote from internal worship, or such as pertain to the nations out of the church. *A. C.* 1158.

The "outcasts of Israel whom the Lord shall gather" are those who have remains of spiritual love, or charity to the neighbour; and the "dispersed of Judah" are those who have remains of celestial love, or of love to the Lord. *A. E.* 433.

[These "remnants," at the time of judgment in the world of spirits, can be saved, and after instruction in the truths of the Word, can be raised up into heaven; and of those upon earth who are in similar states to these "remnants" the Lord can form a New Church.]

Verses 12, 13, 15, 16. *He shall lift up a standard to the nations; and He shall gather the outcasts of Israel, &c.*—The subject here treated of in the sense of the letter is concerning the bringing back of the Israelites and Jews out of captivity; but in the internal sense it has relation to the New Church in general, and to every individual in particular who is regenerated or becomes a church. The "outcasts of Israel" denote their truths; the "dispersed of Judah" denote their goods; "Ephraim" denotes their intellectual principle, in that it will no longer be repugnant; "Egypt" denotes scientifics, and "Ashur" reasoning grounded therein, which they have perverted; the "expelled," the "dispersed," the "remains," and the "left" [or residue] denote the truths and goods which survive; that "Ephraim" is the intellectual principle, was shewn above; (Chap. vii., Exposition.) that "Egypt" is the scientific, may be seen in *A. C.* 1164, 1165; that "Ashur" is reasoning, may be seen, n. 119, 1186, also above, (Chap. vii. 18, 19.) and that "remains" are goods and truths from the Lord stored up in the interior man, see n. 468, 530. *A. C.* 3654. See also above, Chap. i. 9, Exposition.

Verses 12, 14. *He shall gather the outcasts of Israel and the dispersed of Judah;—they shall fly upon the shoulder of the Philistines towards the sea, &c.*—By "Israel" and by "Judah" are not meant Israel and Judah, but by "Israel" those who are in the good of faith, and by "Judah" those who are in the good of love. To "fly upon the shoulder of the Philistines" signifies to receive and to take into possession the interior truths of faith. To "spoil the sons of the

east," is to receive and to take into possession 'the interior goods of faith; for the "sons of the east" are those who are in the goods of faith and in the knowledges of good. (See *A. C.* 3249, 3762.) That to "spoil" denotes to receive and to take into possession, see what was shewn concerning "the spoiling of the Egyptians by the sons of Israel," in *A. C.* 6914, 6917. Inasmuch as by the "land of Philistia" was signified [in a good sense] the science of the interior truths of faith, and by "Abraham" and "Isaac" was represented the Lord, and by their "sojourning," the instruction of the Lord in the truths and goods of faith and love, which are of divine Wisdom, therefore for the sake of that figure Abraham was ordered to "sojourn in Philistia;" (see Gen. xx. 1, to the end.) and also Isaac; (Gen. xxiv. 26, to the end.) on which subject see the explanations of those chapters. *A. C.* 9340.

Verses 13—16. *The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not distress Ephraim, &c. And there shall be a highway for the remnant of His people, which shall be left, from Assyria; as it was unto Israel, in the day of his coming up from the land of Egypt.*—

In this passage it is impossible to see anything divine, unless it be known what is signified by each particular name, notwithstanding that the subject here treated of is concerning the coming of the Lord, and what shall come to pass at that time, as plainly appears from verses 1 to 10; without the help, therefore, of the spiritual sense, how is it possible for any one to discern the genuine signification of these words in their order, as denoting that they who through ignorance are principled in falses and do not suffer themselves to be seduced by evils, will come to the Lord, and that the Word will then be understood by the church, and that falses will then be no longer hurtful to them. *S. S.* 15.

These things are said concerning the salvation of the nations, which are also signified by the "outcasts of Israel and the dispersed of Judah;" for it is said that the Lord "will set up a standard to the nations." By the "outcasts of Israel" are understood those who are not in truths, but in the desire of learning them; by the "dispersed of Judah," those who are in the good of life, and therefore in love to the Lord. For they who love to do good, love the Lord, for the Lord is in that good, because it is from Him. By "Ephraim" is here understood the intellectual principle, or the understanding in concord with the good of love. That the one is not discordant with the other is understood by the "envy of Ephraim shall depart," and by "Ephraim not envying Judah," and by "Judah not distressing Ephraim." That they will be separated from those who separate faith from charity is signified by their "flying upon the shoulder of the Philistines [who dwell] towards the sea." The "Philistines towards the sea" are those who separate faith from charity, or from the good of life. The *sea* is the ultimate where heaven terminates, and to "fly on the shoulder" is to reject, and thus to separate them from themselves. *A. E.* 433.

Verse 14. *On Edom and Moab they shall lay their hand; and the sons of Ammon shall obey them.*—"Edom" and also "Esau" signify, in a bad sense, those who from the evil of self-love despise and reject truths. *A. C.* 3322. "Moab" denotes those who adulterate goods; "the sons of Ammon" those who falsify truths. *A. C.* 2468.

[By these nations obeying those gathered as *remnants* by the Lord (in verses 11 and 12), is meant that the evils and falsities signified, in a bad sense, by "Edom, Moab, and Ammon," will be subject to them, and thus subdued. For the enemies of the church, and, consequently, of the regenerate states of its members, are chiefly—1, those who despise and reject its truths (*Edom*); 2, those who adulterate its goods (*Moab*); and 3, those who falsify its truths (*Ammon*). Because the evils and falses which principally devastate a church may be brought under these three general heads.]

Verses 15, 16. *Jehovah shall utterly destroy the tongue of the Egyptian sea, &c.*—By these words is signified that all falsities and false reasonings will be dissipated before those who are, from the Lord, in truths from good, and that they will pass, as it were, through the midst of such falsities in safety. Thus it happens in the spiritual world to those who are protected by the Lord. A similar thing is here understood as by the drying up of the Red Sea [*Suph*] before the sons of Israel. They who, under the Lord's protection, will thus pass over are understood by the "remnant of the people that shall be left from Assyria;" for by the "left from Assyria," those are understood who have not perished by reasonings from falsities. *A. E.* 569.

[That by "tongue," in a bad sense, and especially by "the *tongue* of the Egyptian sea," when opposed to those who are in truths from the Lord, is signified false doctrine, and, in general, falses of every kind arising from the perverse application by reasonings of scientifics and knowledges signified by "Egypt;" see above, Chap. iii. 8, 9, Exposition.]

[To "strike the river into seven streams," denotes utter dissipation of the falses thereby signified; for "seven" signifies what is full and entire. (*A. C.* 10,127.) "With a mighty wind," signifies a medium of destruction; see *A. C.* 7679.]

And make them pass over it in shoes.—"Shoes" denote the ultimate or the last sensual and corporeal principle of man; in respect to the regenerate [as in this case], that principle renewed and regenerated. The internal of the natural principle or degree, is signified by the "feet," the middle by the "soles," and the lowest or ultimate by the "shoes." Hence it was a custom to take the *shoes* from off the feet when the Lord in holy worship was approached, (*Exod.* iii. 5; *Joshua* v. 15.) to signify that the Lord and the things of His Word and kingdom should not be thought of from merely sensual and corporeal ideas, but that the mind in acts of worship and in meditation on heavenly subjects, should rise above what is sensual and corporeal. By the "shoes" which were put on the feet of the prodigal son, after his return to his father's house, is signified the conjunction

of Truth and Good in the external or natural man, thus a renewed or regenerated natural principle, by which a man is enabled, from the Lord, to "trample upon serpents and scorpions," (*Luke* x. 19.) or to pass over evils and falses unhurt. *A. C.* 1748, 6844, 7864. See also *A. E.* 279.

CHAPTER XII.

THE WORD.

INTERNAL SENSE.

1. AND in that day thou shalt say, I will give thanks unto Thee, O Jehovah: for though Thou hast been angry with me, Thine anger is turned away, and Thou hast comforted me. Confession and celebration of the Lord on account of salvation.—(*Verses* 1—6.)

2. Behold, O God of my salvation; I will trust, and will not be afraid: for my strength and my song is Jah Jehovah; and He is become unto me salvation.

Verse 1. *I will give thanks unto Thee, &c.*—This chapter is a song of thanksgiving for deliverance from the oppression involved in the previous prophetic declaration respecting the "Assyrians." A similar song was sung by the people of Israel after the overthrow of Pharaoh and the Egyptians in the Red Sea. (See *Exodus* xv.) Hence in the last verse of the previous chapter it is said—"Like as it was to Israel, in the day that he came up out of Egypt." The real scene of this deliverance was in the world of spirits, when, after the Lord's advent and the glorification of His Humanity, He delivered those in "the lower earth" of that world, called by Peter "the spirits in prison, to whom the Lord went to preach;" (*1 Peter* iii. 19.) and by David "the pit of devastation," of which he says—"The Lord brought me up out of the pit of devastation, out of the miry clay, and set my feet upon a rock." (*Psalms* xl. 2.) The church also upon earth received the power from the Lord, through the glorification of His Humanity, to be

delivered from all fallacious, perverse, and false reasonings, and from all false doctrines respecting the truths of His Word, and the things of His kingdom. The Hebrew term here rendered by to "give thanks," or to "praise," signifies, as its radical meaning, to "confess," because *confession* of what the Lord is on the one hand, and of what man is on the other, namely, that the Lord is the only source of all good, truth, power, &c., and that man in himself is nothing but evil—this *confession* is the essential element of all thanksgiving and praise, and of all true worship. Hence Swedenborg, Schmidius, and some other Latin translators render יָדָה (*yādā*) by *confiteor*. But the term "confess," in English, does not fully involve what is implied in the Hebrew word, and therefore it is better to use the terms "praise" or "thanksgiving," as in the common version.

Verse 2. *Jah* (pronounce it *Yah*).—This is a contraction from *Jehovah*, and has its own signification; see the Exposition.

3. And then ye shall draw waters from the fountains of salvation.

4. And in that day ye shall say, Give ye thanks to Jehovah; call upon His name; make known among the peoples His mighty deeds: make mention that His name is exalted.

5. Sing ye to Jehovah; for He hath done glorious things: this is made known in all the earth.

6. Cry aloud, and shout for joy, O inhabitress of Zion; for great in the midst of thee is the Holy One of Israel.

[After fallacious reasonings and false doctrines founded thereon are destroyed at the period of Judgment, pure truths are opened from the Word, which are received by those who are delivered from this bondage, and who will constitute a New Church, with a confession of the Lord and with gladness of heart. Verses 3—6.]

CHAPTER XII.

EXPOSITION.

VERSES 1—6. *And in that day thou shalt say, I will give thanks [or confess] to Thee, O Jehovah, God of my salvation, &c.*—Thus is described “confession” [or thanksgiving] from joy of heart, on account of the advent of the Lord, and His divine power of saving the human race; that “confession” is denoted is evident, for it is first said, “I will confess to Jehovah,” and also afterwards, “confess ye to Jehovah.” The confession that the Lord, from His divine power, would save mankind, is described by these words:—“O God of my salvation; I will trust, I will not fear, because Jah is my Strength; He is become my Salvation! Then shall ye draw waters from the fountains of salvation; and great is the Holy One of Israel in the midst of thee.” “In that day” denotes when the Lord shall come; the “Holy One of Israel” is the Lord. The joy in consequence thereof, which is the joy of confession, is described by these words:—“Sing to Jehovah; cry out and shout, O inhabitress of Zion!” The “inhabitantress and daughter of Zion” denote the church, where the Lord is worshipped; the “song Jah” signifies the celebration and glorification of the Lord. *A. E.* 326.

Verse 2. *Jah Jehovah is my Strength, &c.*—The reason why “Jah” denotes the Divine Truth proceeding from the Divine Human of the Lord, is, because *Jah* is from Jehovah, and is called “Jah,” because it is not the *esse*, but the *existere* from the *esse*, for Divine Truth is the *existere*, but the Divine Good is the *esse*, see n. 6880. By “Jah” is also signified Divine Truth in David—“Sing unto God, praise

Verse 5. *Glorious things*; or, more close to the Hebrew, “magnificently.”

His name; extol Him that rideth upon the clouds by His name *JAH*, and exult before Him;” (Psalm lxxviii. 4.) where to “praise and extol God by His name Jah,” denotes by Divine Truth. Again—“In straitness I called upon *Jah*, *Jah* answered me in the breadth; Jehovah helped me, my strength and song is *Jah*; I shall not die, but live, and announce the works of *Jah*; I will enter through the gates of justice, and will confess *Jah*.” (Psalm cxviii. 5, 13, 14, 17, 20.) In this Psalm “Jah” denotes the Lord as to Divine Truth; in like manner “Jah” in *Hallelu-Jah*. (Psalm cv. 45; cvi. 1, 48; cxi. 1; cxii. 1; cxiii. 1, 9; cxv. 17, 18; cxvi. 19.) *A. C.* 8267.

My song is Jehovah.—That hereby is signified the glorification of the Lord by those who are of the spiritual church, on account of deliverance [from those who are signified by *Assyria*], is evident from what is meant by “singing a song,” as denoting glorification. The reason why it denotes the glorification of the Lord, is, because by “Jehovah” in the Word is meant the Lord. The reason why to “sing a song” denotes to glorify, and thus a “song” denotes glorification, is, because *songs* in the ancient church, and afterwards in the Jewish, were prophetic, and treated of the Lord, especially of His *coming* into the world, and destroying the diabolical crew at that time more raging than ever, and liberating the faithful from their assaults; and inasmuch as the prophetic of “songs” contained such things in the internal sense, hence by them is signified the glorification of the Lord, that is, the celebration of Him from gladness of heart; for gladness of heart is especially expressed by a *song*, inasmuch as gladness in a *song* breaks forth, as it were, of itself into sound. Hence it is that Jehovah, that is, the Lord, in *songs* is called a Hero, a Man of war, the God of armies, the Conqueror, Strength, Defence, the only Shield; and the diabolical crew, which was destroyed, is called the enemy, which was smitten, swallowed up, overwhelmed, cast into hell. *A. C.* 8261.

Verse 3. *With joy shall ye draw waters, &c.*—That “waters” signify the truths of faith, see above, Chap. xi. 9, Exposition; thus to “draw waters” signifies nothing else than to be instructed in the truths of faith, and thereby to be enlightened, as in Isa. xii. 3, 4; xxi. 14. There is a difference of signification, in the internal sense, between “fountain” and “well,” namely, the term “fountain” is applied when the subject treated of is concerning purer and superior truth; but the term “well” is used in treating of truth not so pure, and of inferior truth. Natural truth is inferior truth, and the affection of natural truth is an inferior affection of truth. *A. C.* 3096, 3424.

Verse 4. *Confess [or praise] the Lord, &c.*—Real *confession* of heart, inasmuch as it is grounded in celestial love, is, in a general sense, “confession” [or thanksgiving and praise]. The man who is in this *confession* acknowledges that all good is from the Lord, and that all evil is from himself; and when he is in this acknowledgment, he is in a state of humiliation, for he acknowledges in such case that the Lord is everything appertaining to him, and that he himself is respectively nothing; and when *confession* is made from this state, it is then

grounded in celestial love. Genuine *confession*, or that which is from the heart, can only be made from Good; the *confession* which is from Truth is called "the voice of singing, the voice of them who sport, and who play on instruments," as might be shewn from many passages, especially from the Psalms. *A. C.* 3880.

Verse 6. *Cry aloud, and shout, O inhabitress of Zion!*—As to the signification of "crying out," see above, Chap. v. 7, Exposition. That the "inhabitress or daughter of Zion" is the affection of celestial Truth, see above, Chap. i. 8, Exposition.

CHAPTER XIII.

THE WORD.

INTERNAL SENSE.

1. THE burden of Babel, which Isaiah the son of Amoz saw.

2. Upon a lofty mountain erect the standard; exalt the voice unto them; wave the hand; that they may enter the gates of princes.

Verse 1. *The burden of Babel, &c.*—The terms employed at the commencement of the previous prophecies by Isaiah are "vision" in Chap. i., and "Word" in Chap. ii.; but he here designates the prophecy respecting "Babel" by another term which signifies "burden." The same term also designates the prophetic declarations respecting Moab, Damascus, Egypt, Tyre, and other places. The reason why the prophecies are thus designated is supposed to be on account of their *weighty* importance. On an examination of the prophecies thus designated, it will be found that they, for the most part, announce judgment and condemnation upon the subjects to which they relate. "Babel" in Hebrew, and in Greek, "Babylon," is much mentioned in the Divine Word. The city "Babel" or "Babylon," as the great city of Chaldea, forms the subject of many prophecies in the Old Testament; and in the New, the 17th and 18th chapters of the Apocalypse are especially employed in describing its judgment and its destruction. From the fact that "Babylon" also appears

in the New Testament, as doomed to destruction, ages after the literal Babylon of Chaldea was utterly destroyed, all commentators have come to the conclusion that "Babylon," in the Scriptures, is a type of something most important relating to the church, a distinct idea of which should be had by every reader of the Word. That "Babylon," as a type, is descriptive of some dreadfully wicked principle which endeavours to gain the ascendancy in the church of God, and which, alas! has so much succeeded, is admitted by all. But what this most wicked principle is, remained for Swedenborg clearly to explain, and to shew it up in its true light. It is the love of power and dominion grounded in the love of self, and making use of the truths of the Word and the sanctities of the church, as the means of carrying out its objects and its ends. This dreadful evil, as it gains power and increases, is the source of nearly all the cruel despotism, enmity, persecution, war, and consequent miseries which have afflicted the human race. This principle is inherent in our fallen

This chapter treats concerning the adulteration of good and the profanation of truth, which is *Babel*. That

3. I have commanded My sanctified ones; I have also called My mighty ones to [execute] My wrath; those that exult in My greatness. the LORD will come in divine power. (Verses 1—3.)

4. The voice of a multitude in the mountains, the likeness of much people; the voice of the tumult of kingdoms, of nations gathered together! Jehovah of Hosts mustereth the host for the battle. To a grievous judgment on those who have wholly departed, to destroy them. (Ver. 4—9.)

5. They come from a distant land, from the extremity of the heavens; Jehovah, and the weapons of His wrath, to destroy the whole land.

6. Howl ye, for the day of Jehovah is near; as a devastation from the Almighty shall it come.

nature, and is especially the "serpent's head" which must be crushed. Its devastation becomes dreadful when, as in Roman Catholicism, it has reared its head so high, and grown to such awful dimensions. In other communities it also exists, but owing to obstructions to its progress, it cannot come forth with such power and dominion. We may, now that the spiritual sense of the Word is made known, see the application of what the Psalmist says of the "little ones of Babylon," which otherwise would appear most cruel and revolting.—"Happy shall he be, that taketh and dasheth thy little ones against the rock;" (Psalm cxxxvii. 9.) which signifies that the man or community of men, who, as soon as they discover the nascent germs (the *little ones*) of this great evil springing up within them, "dash them at once against the rock," that is, subdue and destroy them by the power of the divine Truth, denoted by the "rock." Commentators in general have sought the fulfilment of these prophetic declarations against Babylon, in the entire destruction of that city after the Jews were brought back from their captivity. But although Babylon was destroyed by Cyrus, yet it is evident that "the spirit of prophecy," under the type of *Babylon*, contemplates that which is

called "the mystic Babylon," or that state of things which, as described above, is understood by "Babel" or "Babylon" in Scripture. People in general have no difficulty in believing that *Canaan* is a type of heaven, that *Egypt* is a type of the unregenerate man, and, on the same principle of typology, they may see that *Babylon*, *Assyria*, *Edom*, *Moab*, &c., are also types. A careful consideration of what is said in the Exposition will clearly shew this to be the fact.

Verse 3. *I have commanded My sanctified ones, &c.*—The "sanctified ones" and "mighty ones" called to execute judgment, are the same as the "holy angels" who came with the Lord as "the Son of Man" to judgment. (Matt. xxiv.) The truths and goods of His Word, by which judgment is executed, are thus designated; these are, as it were, mustered and arranged as a host or army; hence the Lord is called "Jehovah of Hosts," and the process of judgment is compared to a "battle." (See above, Chap. i. 9, 24, Exposition.)

Verse 6. *From the Almighty.*—The term rendered "Almighty" is *Shaddai*, which is a term applied to the Lord when man is in temptations, and afterwards in consolations. It is the *plur. excellentiæ* from *Shad*, "powerful."

7. Therefore shall all hands be slackened, and every heart of man shall melt;

8. And they shall be terrified: pangs and sorrows shall seize them; as a woman in travail they shall be pained: they shall be astonished every man at his companion; their faces shall be faces of flames.

9. Behold, the day of Jehovah cometh! cruel with indignation, and with burning wrath: to make the land a desolation; and the sinners thereof He shall destroy from out of her.

10. For the stars of heaven, and the constellations thereof, shall not shine forth with their light: the sun shall be darkened at his rising, and the moon shall not cause her light to shine.

11. And I will visit upon the world its wickedness, and upon the wicked their iniquity; and I will cause the arrogance of the proud to cease; and I will lay low the haughtiness of the terrible.

12. I will make a man more rare than fine gold; and [the son of] man than the gold of Ophir.

13. Wherefore I will make the heavens tremble; and the earth shall be shaken out of her place: in the indignation of Jehovah of Hosts; and in the day of His burning anger.

14. And it [Babel] shall be as a roe chased, and as sheep when there is none to gather them: they shall look every one to his own people, and they shall flee every one to his own land.

Because there no longer remains any good and truth with them. (Ver. 10—12.)

That therefore they will all perish with their evils and falses. (Verses 13—18.)

[All good, charity, innocence, &c. assumed in the external, but having no reality in the internal, will, at

Verse 12. *I will make a man more rare, &c.*—The first term for “man” is אָנוֹשׁ (*enosh*), and the other is אָדָם (*adam*). Swedenborg, in *A. C.*

4278, has rendered the former term by *virum hominem*, and the latter by *hominem*; as to the distinction of these terms, see above, Chap. ii. 9. *note*. In the translation we have inserted in

15. Every one that is found shall be thrust through; and every one that is gathered together shall fall by the sword. the period of judgment, be entirely dispersed. Verses 14—16.]

16. And their infants shall be dashed before their eyes; their houses shall be plundered, and their wives ravished.

17. Behold, I will raise up against them the Medes, who do not esteem silver; and as to gold, have no delight in it.

18. Their bows shall dash the young men to pieces; and on the fruit of the womb they shall have no pity: their eye shall not spare the sons.

19. And Babel, the beauty of kingdoms, the glory of the magnificence of the Chaldeans, shall become as the overthrow by God of Sodom and Gomorrah. And abide in hell, where are dire and horrid evils and falses. (Verses 19—22.)

20. It shall not be inhabited for ever; nor shall it be dwelt in from generation to generation: the Arab shall not pitch [his] tent there; neither shall the shepherds make their flocks to lie there.

21. But monsters [*Zijim*] shall lie there; and doleful creatures [*Ochim*] shall fill their houses: and the daughters of the owl shall dwell there; and there shall the satyrs dance.

22. And wild beasts [*Ijim*] shall howl in their houses, and dragons in their palaces of voluptuousness: and her time is near to come; and her days shall not be prolonged.

brackets [the son of], following Swedenborg in one of his quotations of this passage. (See the Exposition.)

Verses 21, 22. *But monsters* [*Zijim*, *Ochim*, *Ijim*] *shall be there, &c.*—*Zijim* means, in the singular, a “desert,” and in the plural, as here, “inhabitants of the desert;” wild beasts of some kind are meant, but of what nature cannot be determined. *Ochim* means “howlings,”

also signifying animals that howl, but of what species cannot be explained. *Ijim* means some kind of unclean, clamorous “bird of prey, of the vulture or hawk kind.” (See Lev. xi. 14.) *Satyrs*, or “wood-demons,” or, as the Hebrew term implies, “hairy, shaggy animals of the goat kind.” On referring to the corresponding passage in the Apoc. xviii. 2, we read respecting “Babylon”

CHAPTER XIII.

EXPOSITION.

VERSE 1. *The burden of Babel* [or *Babylon*], which *Isaiah the son of Amoz saw*.—As in this chapter and in the following [and also in many other parts of the Word, especially in Apoc. xvii., xviii.] the subject treated of is concerning *Babylon*, therefore before we proceed to the explication of these chapters, it shall be shewn what is understood by “*Babylon*” in general and in particular; also what its quality is in the beginning, and what it becomes afterwards by degrees. By “*Babylon*” or by “*Babel*” is understood the church, consisting of those who, by the holy things of the church, aspire to dominion over the universal terrestrial globe, and this by exercising a dominion over the souls of men, claiming to themselves a power of saving whomsoever they will; and who at last seek and appropriate to themselves dominion over heaven and hell; for which end they derive and transfer to themselves all the Lord’s power, as if it was given to them by Him. The church, consisting of such in its beginning, is not the same as 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 lies concealed the fire of the love of ruling, which in process of time, as dominion increases, breaks out, and in the degree in which it comes into act, the holy things of the church become the means, and dominion itself the end; and when dominion becomes the end, then the holy things of the church are applied to that end, thus to themselves; and then they not only make the salvation of souls dependent on their own power, but also appropriate to themselves all the divine power of the Lord; and when they do this, they then pervert all the good and all the truth of the church, and thus profane its sanctities;—these things are “*Babylon*.”

That this is the case has been shewn to me to the life. In the spiritual world there were such as affected a like dominion; and whereas they knew that all power belonged to the Lord alone, they put on a zeal as it were for Him, and for heaven, and for the church, and laboured with all their might that they might worship the Lord alone, and that all things of the Word might be kept most holy; they also ordered that sanctity and integrity might reign in all; but

and its destruction, that “it became the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The Exposition teaches us what these monstrous animals and birds signify. The appearance of these things, like the animals

named in the Apocalypse, was not in this world, but in the world of spirits, and in the hells. Hence the reason why the Jews could never explain what kind of animals the terms signified. Swedenborg has also not translated them.

it was given to know that in that zeal lay concealed an ardent cupidity of ruling over all others, believing that these things which they ordained were accepted by the Lord; for in truth, as soon as they obtained dominion, by degrees the end was revealed, which was not that the Lord, but that themselves, might rule, and thus that the Lord might serve them, and not they the Lord, being indignant if it was not allowed them as gods to dispose all things at their nod; yea, it was apperceived that they made light of the Lord, and even rejected Him, if the power was not granted them of doing all things according to their own pleasure, and unless every decision of theirs was assented to. It was also apperceived that they were desirous, under any pretence, to transfer His divine power to themselves if they dared, but were afraid of being cast down into hell if they did so; hereby it was shewn how “*Babylon*” begins, and how it terminates.

Hence also it was given to conclude, that whilst dominion becomes the end, and the holy things of the church become the means, the worship of God is turned under various pretences into the worship of men, so that they themselves are gods in act, and the Lord is God not in act, but is merely called so for the sake of form. Now, inasmuch as dominion by 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 covet nothing more than to exercise dominion over heaven, and over the Lord Himself, which they also attempt under various pretences, but whilst they are in the attempt they are swallowed up by hell. Inasmuch as in the world they who cast down the Lord from the seat of His kingdom, and place themselves upon it, are in heart like to devils, it is evident that the church consisting of them, in process of time, must be devastated as to all the Good and all the Truth thereof; this is its end. That they are devils appears from the same in the spiritual world. They who have exercised the divine power of the Lord in the world, after death speak most holily concerning the Lord, and worship Him with all external devotion; but when their interiors are inspected (for they may be uncovered and inspected in the spiritual world), it is given to see that they are profane, because atheistical, and full of diabolical craftiness; hence it was manifested that their holy externals served them only as means to an end, which end was dominion.

It was once a question among certain spirits, whether any devil in hell could do the like, wherefore one of the worst was then called, and it was told him that he might receive dominion over many, if he could worship the Lord with sanctity, and acknowledge His Divine [Principle] equal to the Divine [Principle] of the Father, and perform at the same time all things appertaining to worship; he, when he heard that he could have dominion over many, immediately disposed his interiors to cunning, and his exteriors to holiness, and worshipped the Lord in a more holy manner than many angels, waxing angry against all those who adored Him not; but as soon as he observed

that dominion was not given to him he became enraged against the Lord Himself, and not only denied His Divine [Principle] and also the Divine [Principle] of the Father, but cast reproaches upon both, for he was an atheist. That such is also the nature of "Babylon" at this day is manifestly evident from this consideration, that under the pretence of the keys being given to Peter, they have transferred to themselves all the divine power of the Lord, having shut up divine Truth from the people by taking away from them the Word, and have attributed to the dictates of the pope a sanctity equal, yea, actually superior to the sanctity of the Word; they also teach but little, if anything, of the fear and worship of God, but the fear and worship of themselves, and also the worship of holy things for the sake of themselves. Hence it is manifest that "Babylon," in its end, is the church void and empty of all the good of love to God, and of all the good of love towards their neighbour, and consequently of all truth, whence it is no longer a church, but an idolatry; and therefore differing very little from the Gentilism of the ancients, who worshipped Baal, Ashtaroth, Beelzebub, and several others, and notwithstanding had temples, stated feasts, altars, sacrifices, incense, drink-offerings, and other things similar to what were in the Jewish church. These things are adduced concerning "Babylon" in its beginning and in its end, in order that it may be known whence it is that "Babel," in the Word, is sometimes extolled even to heaven, and sometimes cast down even to hell. That such is the nature of "Babel" may fully appear from the descriptions and representations thereof in the Prophets, and especially in Daniel. *A. E.* 1029.

Verse 2. *Upon a lofty mountain erect the standard, &c.*—By a "sign" or a "standard," in the Word, is signified a calling together to war, and whereas it is Jehovah who [in this case] calls together for war, protection from Him is also signified by the "standard." That by a "standard" or a sign is signified a calling together for war is manifest from this consideration, that when convocations were made, whether for journeyings, or for festivals, or for war, they sounded the trumpet, and also lifted up a sign or standard upon the mountains. That they "sounded the trumpet," see Numb. x. 1—11; that they "lifted up a sign or standard" is evident from the following passages:—"Announce ye in Judah, and in Jerusalem call ye to be heard; and say, and *sound the trumpet* in the earth; proclaim, fill, say, Be gathered together, and let us enter into cities of fortification. Set up a *standard* towards Zion: assemble, stay not." (Jer. iv. 5, 6.) And in Isaiah—"All ye inhabitants of the globe, and dwellers on the earth, when a *standard* shall be lifted up, behold ye, and when a trumpet sounds, hear ye." (xviii. 3.) Again—"He hath lifted up a *standard* for the Gentiles from far, and hath hissed to him from the extremity of the earth; and, behold, the swift one shall quickly come." (v. 26.) Again—"Lift ye up a *standard* on a lofty mountain, lift up a voice unto them, shake the hand, that the gates of the princes may come." (xiii. 2.) Again—"Thus saith the Lord Jehovah, Behold, I will lift up My hand towards the nations, and towards the

people will lift up My *standard*, that they may bring thy sons in the bosom, and may carry thy daughters upon the shoulder." (xlix. 22.) From these passages it is evident that by a "standard" is signified a gathering together. That a "standard" or a sign, when it is predicated of the Lord, signifies also protection, is manifest from Isaiah—"They shall fear from the west the name of Jehovah, and from the rising of the sun His glory, because He shall come as a strait river, the Spirit of Jehovah shall set up a *standard* in it; then shall the Redeemer come to Zion." (lix. 19.) Again—"It shall come to pass in that day, the Root of Jesse, which standeth for a *standard* of the people, the nation shall seek; and His rest shall be glory." (xi. 10.) Inasmuch as a "sign," which in the original tongue is expressed by the same expression as a "standard," signified a gathering together, and when it was said of the Lord, signified also protection, therefore it was expressly commanded that a brazen serpent should be set for a sign, concerning which it is thus written in Moses—"Jehovah said to Moses, Make to thyself a serpent, and set it upon a *standard*; and it shall come to pass, that every one who hath been bitten, and shall look at it, shall live. And Moses made a serpent of brass, and set it upon a *standard*; whence it came to pass, if a serpent bit a man, and he looked on the serpent of brass, he revived." (Numb. xxi. 8, 9.) That the "brazen serpent" represented the Lord, see John iii. 14, 15; that it also signified protection is evident, for the healing effected by "looking on the serpent which was on the standard," signified healing from evils of the false by looking on the Lord through faith in Him; for the Lord says in the passage quoted from John—"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but have eternal life." *A. C.* 8624.

Verse 3. *I have commanded My sanctified ones; I have also called My mighty ones, &c.*—[These words signify that the Lord, as the Word, arranges His divine Truths—"His sanctified ones,"—and His divine Goods—"His mighty ones," for the execution of judgment, denoted by His "wrath." Similar things are meant by these words as by the Lord's "coming to judgment with His angels." *Matt.* xxiv. 31.]

Verse 4. *The voice of the tumult of kingdoms, of nations gathered together, &c.*—By the "kingdoms of the nations gathered together," of which a *tumult* is predicated, are not understood nations gathered together from the kingdoms [of this world], for this is a prophetic, and not an historical passage; but by the "kingdoms of the nations gathered together," are signified the falses of evil which they have made to cohere, and by their "tumult" is understood their threats and eagerness of desire to combat against truths; for "kingdoms" are predicated of truths, and, in the opposite sense, of falses, and "nations" signify goods, and, in the opposite sense, evils, as may be seen above, n. 175, 331; and "tumult" is predicated of the eager desire of combating, in the present case, against truths; "Jehovah mustereth the host," signifies the arrangement of truths from good

by the Lord against the falses from evil; the Lord, in the Word, is called "Jehovah Zebaoth," from truths and goods combating against falses and evils, for "Zebaoth" signifies hosts, and "hosts" signify the truths and goods of heaven and the church; and to "number" or muster, signifies to arrange them, and "war" spiritual combat. *A. E.* 453.

As to the meaning of "Jehovah Zebaoth," or of Hosts, see above, Chap. i. 9, 24, Exposition.

Verse 5. *They come from a distant land, from the extremity of the heavens, &c.*—To be at a distance [or to "come from a distant land"] signifies to be in *externals*, because a man is in himself when he is in his *internals*, for his love resides there, and hence is his life. The *internals* of man are such things as belong to his spirit, and in the Word are understood by "things near;" wherefore *externals*, which are remote from *internals*, are understood by "things distant." Every evil man also, whilst he is in externals, is not like himself such as he is in internals; for he then speaks and acts otherwise than he thinks and wills. For his thought and his will then is that he may appear a civil, moral, and also a spiritual man, and this either on account of the law and its penalties, or on account of fame and of honour and gain, thus on account of the fear of the loss of those things. That then man was at a distance from himself is evident from this circumstance, that when he returns from his externals into his internals, which is the case when he is alone, he then thinks and wills altogether otherwise, and also speaks otherwise with his companions who are like himself; hence it is evident that to "stand at a distance" is to be in things external. What is signified, in a good sense, by "coming from afar" or a distance, see below, Chap. xliii. 6; xlix. 1, 12, Exposition; and in Zechariah—"They shall come from afar, and build the temple of Jehovah." (vi. 15.) Those "coming from afar" are the nations who are receptive of what is good and true; the "temple which they shall build" is the church. But in the opposite sense, by "afar off," and "the extremity of the earth or of heaven," is signified evil, because this is the external man; for all who are in evils, and thence in falses, are external men. These are understood by "the nations and the peoples at a distance, and coming from the extremity of the earth," in the following passages, as in Isaiah—"The nations afar off, and coming from the end of the earth;" (v. 26; xliii. 5.) and in Jeremiah iv. 16; v. 15. *A. E.* 1133. See also above, Chap. v. 26, Exposition.

[They who "come from a distance to destroy the land," that is, the church as fallen under the dominion of *Babylon*, or as actuated by the love of dominion by means of the truths of the Word and the holy things of the church, are here represented as "the weapons of Jehovah's wrath," which are evils and falses of every kind arising from Babylonish principles. For *Babylon* must not be thought of as a distant city long since destroyed, but as a state of things existing in the fallen church and in the unregenerate mind. It should be observed that Jehovah is said to "command His sanctified ones," and to "call His mighty ones," (verse 3.) which signify the Lord's coming

to judgment in the Truths conjoined with the Goods of His Word, by the influx and power of which, evils and falses, signified by those "from a distance," are laid bare and overwhelm them with destruction. Why evils and falses are said to be "the weapons of Jehovah's wrath," see above, in respect to "anger," when ascribed to Jehovah, Chap. ix. 12, 17, 21; see also Chap. i. 24, Exposition.]

Verses 6—8. *Howl ye, for the day of Jehovah is near, &c.*—The "day of Jehovah which is near," signifies the Last Judgment performed by the Lord when He was in the world; their terror on account of the destruction then impending, is signified by "all hands are slackened, and every heart of man melteth, and they are sore afraid;" that their attempts to receive the goods and truths of heaven and the church are then in vain, by reason of the falses of evil in which they were and still are, is signified by "pangs and sorrows seizing them, as a woman in travail;" that they are in the evils of hatred and anger, is signified by their "faces being faces of flames." *A. E.* 721.

Verse 6. *As a devastation from the Almighty shall it come.*—The "devastation from the Almighty" [*Shaddai*], signifies devastation in temptations. That God, as to temptations, was called by the ancients *Shaddai*, see *A. C.* 1992, 3667.

"God *Shaddai*" signifies temptations and consolations after them, because Truths from Good [the source of consolations], are implanted in man by temptations. *A. C.* 5376, and *A. E.* 283.

Verse 8. *They shall be terrified; pangs and sorrows shall seize them, as a woman in travail, &c.*—These words treat of the Last Judgment [specifically upon those understood by *Babylon*], when the evil are let into their interiors. The interiors of those who are in the love of self and of the world, and thence in hatred and revenge, are understood by "their faces being faces of flames," for so they appear. The torments they then suffer from the influx of divine Good and of divine Truth, are signified by the "pangs and sorrows as of a woman in travail." Their torments are compared to the "pangs and sorrows of a woman in labour," from a similar cause to that stated in Genesis iii. 16; for evils and falses are then conjoined; in which case, when divine Good and Truth flow in, "pangs and sorrows seize upon them." *A. E.* 412.

Verses 9, 10, 12, 13. *Behold, the day of Jehovah cometh, to make the land a desolation, &c.*—That the "land" here denotes the church, is evident from each expression understood in a spiritual sense. The subject treated of is concerning its end, when Truth and Good, or Faith and Charity, are no more; for by "the constellations and stars which do not shine," are signified the knowledges of Truth and Good; by "the sun which is darkened in its rising," is signified love; by "the moon which causeth not its light to shine," is signified faith; by "man who shall be rendered more rare than pure gold," is signified intelligence and wisdom. Hence it is manifest what is meant by "Behold, the day of Jehovah cometh, to make the earth a desolation; I will make the heavens tremble, and the earth [or land] shall be

shaken out of her place." The "day of Jehovah" is the end of the church, when judgment takes place; the "earth" [or land] is the church; that the earth itself is not shaken out of its place is evident, but that the church where there is not Love and Faith is removed; to be "shaken out of her place" is to be removed from a former state. *A. E.* 304.

Verses 9, 13. *Behold, the day of Jehovah cometh, cruel with indignation, &c.*—By a "cruel day" and the "burning wrath of Jehovah" is understood the Last Judgment; and because it is the evil which waxes hot and the false which is angry, it is therefore called "the day of the wrath of anger;" by "the earth which shall be made a desolation, and which shall be shaken out of her place," is understood the earth which is in the spiritual world, for in that world there are earths as in our world; and when the Last Judgment is performed, the earths in that world are "made a desolation," and are "shaken out of their places," the mountains and hills being overturned, and the valleys sinking into marshes, whence the face of things is entirely changed. By the "earth," in the spiritual sense, is everywhere understood the church; for in the spiritual world the face of the earth is similar to the state of the church with those who dwell there, wherefore when the church perishes the earth also perishes, for they make one; and then in place of the former earth a new one exists. But these changes are unknown to us on our earth, which nevertheless are to be declared and manifested, in order that the spiritual sense of such expressions as we are treating of may be understood. *A. E.* 413.

The devastation and destruction of the church at its end are described by the "indignation, anger, and wrath of Jehovah," whereas it is quite the contrary, namely, that instead of the Lord it is man who, as being in evil, is "indignant, angry, and burns with wrath," and opposes himself to what is Good and True. The punishment which is from evil, is ascribed to Jehovah on account of the appearance. Elsewhere, frequently, in the Word, the last time of the church and its destruction is called "the day of the anger of Jehovah." *A. C.* 5798.

As to the meaning of "anger," when ascribed in the Word to the Lord, see above, Chap. ix. 12, 17, 21, Exposition.

Verses 9—13. *The day of Jehovah cometh, cruel with indignation, and with burning wrath, &c.*—The subject here treated of is concerning the last time of the church, when there is no longer any faith and charity, which time is "the day of Jehovah, cruel with indignation, and with burning wrath." Every one may see that something else is meant than what the words barely dictate; but what is meant cannot be known but from the significatives of the expressions in the spiritual sense, in which sense that "earth" [or land] denotes the church, see n. 566, 662; hence "to make the land a desolation, and to destroy sinners from out of her," signifies the man of the church at that time without faith and charity. That "stars and constellations" denote the knowledges of truth and good, see n. 2120; which are said "not to shine with their light," when they are no longer illustrated by the light of heaven which flows in by [or through] the faith of charity;

that the "sun" denotes love to the Lord, and the "moon" faith in Him, see n. 2120, 2441; hence "the sun being darkened in his rising," signifies that love to the Lord cannot exist with man, and "the moon not causing her light to shine," signifies that neither can charity and faith exist, thus that man cannot any longer be regenerated. To "make a man more rare than fine gold, and [the son of] man than the gold of Ophir," signifies that good is no longer seen, nor truth, for by "man" is signified the good of the church, n. 4287, and by the "son of man" truth derived from good; in the supreme sense the Divine Truth proceeding from the Lord, n. 1724, 1733. "Every one that is found shall be thrust through," signifies that all would perish by reason of the evil of the false; and "every one that is gathered together shall fall by the sword," signifies that they should perish by reason of the false; that to be "thrust through" denotes to perish by reason of the evil of the false, see n. 4503; and that to "fall by the sword" denotes to perish by reason of the false, see n. 2799. "Their infants shall be dashed before their eyes," signifies that they were about to extinguish innocence altogether, for "infants" denote innocence, n. 430; "their wives being ravished," signifies that the goods of truth were perverted, for "wives" denote the goods of truth, n. 2517, 4510, and to be "ravished" denotes to be perverted, n. 2466, 4865. "Their bows shall dash the young men to pieces," signifies that the truths of good were about to perish by doctrines of the false derived from evil, for a "bow" denotes the doctrine of truth, and, in the opposite sense, the doctrine of the false, n. 2686; "young men" denote truths confirmed, n. 7668; and "their eye shall not spare the sons," signifies that he who understands truths still extinguishes them, for "sons" denote truths, n. 489, 491, and the "eye" denotes the understanding of truth, n. 2701. From these considerations it is now plain what is meant by the above prophetic words, viz., that when the church comes to its end, all Truth and all Good are about to perish. *A. C.* 8902.

Verse 11. *I will visit upon the world its wickedness, and upon the wicked their iniquity.*—By the "world" here also are understood those of the church who are in evils, and by the "impious" those who are in falses; wherefore it is said—"I will visit upon the world its wickedness, and upon the wicked their iniquity;" "evil or wickedness" denoting *evil*, and "iniquity" is predicated of *falses*. *A. E.* 741.

Verses 11, 15. *I will visit upon the world its wickedness; every one found therein shall be thrust through, &c.*—Treating also of *Babylon*. That "every one found therein shall be thrust through," signifies that they shall perish by evil; and "every one that is gathered together shall fall by the sword," signifies to perish by falses. *A. E.* 315.

Verse 12. *I will make a man more rare than fine gold, &c.*—By a "man" [*virum hominem*] is signified intelligence, and by a "man" [*hominem*], wisdom; and that these were about to cease, is signified by its being said that "they shall be rendered rare." Intelligence is distinguished from wisdom by this, that *intelligence* is the understanding of truth, such as the spiritual man has, and *wisdom* is the

understanding of truth, such as the celestial man has; the understanding of the latter being from the will of good. Hence it is evident what is signified by the "man" [*virum hominem*], and what by the "man" [*hominem*], in the above passage. *A. E.* 280.

By a "man" is there understood intelligence, the scarcity of which is understood by being "more rare than fine gold;" by intelligence is meant that which is derived from truths, truths being the foundation of all intelligence. By "shaking the heavens, and the earth being moved out of its place," is signified the dissipation of the good of love and the truth of faith, and worship in the externals thence derived; "the heavens and the earth" signifying here, as above, the internal and external of the church, the former being the good of love and faith, and the latter the worship thence derived; for according to the quality of the internal of the man of the church, such is his external, inasmuch as the latter proceeds entirely from the former. Without this there is external inanimate worship and expression without spirit, and without thought from which expression flows, and will from which gesture comes, without life, for there is no spiritual principle therein from which life is derived. *A. E.* 400.

Verse 14. *And it [Babel] shall be as a roe chased, &c.*—[The "roe or gazelle chased," and the "sheep having none to gather them," &c., signify, when predicated of *Babel*, as in this case, those who are in external good as represented by those animals, but not in internal good. At the period of Judgment there are many who have the semblance of good in the external, but not the reality thereof in the internal. "They seem to have," (Luke viii. 18.) but this semblance is then taken away, when "they look to their own people, and flee to their own land," which signifies that they come to their own states, and put on externals corresponding to their internals.]

Verses 17, 18. *Behold, I will raise up against them the Medes, &c.*—By the "Medes" are understood those who make no account of the Truth and Good of the church, and destroy those things which are thence of the understanding and love; by the "silver which they shall not esteem," and by the "gold with which they shall not be delighted," is signified the Truth and Good of heaven and the church; by "silver" their truth, and by "gold" their good. "Their bows shall dash the young men to pieces, and on the fruit of the womb they shall have no pity," signifies that falses of doctrine will destroy all the understanding of truth and all the good of love; "bows" denoting the falses of doctrine, "young men" the intelligence of truth, and "the fruit of the womb" the good of love; "their eye shall not spare the sons," signifies that their perverted understanding and insanity will devastate all the truth of the church; "sons" denoting truths, and the "eye," the understanding perverted, which is insanity. It is to be observed that by the "Medes" are not understood the Medes, but such persons and things in the church as devastate it. *A. E.* 710.

Verse 19. *And Babel [or Babylon], the beauty of kingdoms, the glory of the magnificence of the Chaldeans, shall become as the overthrow by God of Sodom and Gomorrah.*—Inasmuch as all the evil with them

is from the love of self, and all the false is from that evil, and that evil and the false thence derived is condemned to hell, therefore it is said—"So shall Babel be, as the overthrow by God of Sodom and Gomorrah;" the "overthrow by God" signifying condemnation to hell, and "Sodom and Gomorrah," the evils originating in the love of self and the falses thence derived. That these things are signified by "Sodom and Gomorrah," may be seen in the *Arcana Cœlestia*, n. 220, 2246, 2322. *A. E.* 357.

For the signification of "Sodom and Gomorrah," see above, Chap. i. 9, Exposition.

Verses 19—22. *Babel [or Babylon], &c.*—The subject treated of in the whole of this chapter is concerning the total devastation of all things appertaining to the Good, and of all things appertaining to the Truth of the church, with those who are signified by "Babylon." By "so shall Babel be," in the sense of the letter, is understood the great city called "Babel," but in the spiritual sense is understood thereby the church which became "Babylon." Babel is called "the beauty of the kingdoms, and the glory of the magnificence of the Chaldeans," from the wisdom of that church in its beginning, as has been said before; but, in general, by "Babylon" or "Babel" is understood the church in which all the goods of love are destroyed, and at last profaned, and by "Chaldeans," the church in which all the truths of faith are destroyed; hence it is that it is called "the overthrow by God of Sodom and Gomorrah;" "Sodom" also signifying the destruction of all good by the love of self, and "Gomorrah" the destruction of all truth thence derived. "It shall not be inhabited for ever, nor shall it be dwelt in from generation to generation," signifies the destruction thereof to eternity; "not to be inhabited for ever" having respect to the destruction of Good, and "not to be dwelt in from generation to generation" having respect to the destruction of Truth, for they who destroy Good and Truth, and afterwards embrace what is evil and false in the place thereof, cannot be reformed. It is otherwise with those who are in evils and falses, but yet have not destroyed Good and Truth, as is the case with the nations or Gentiles who are ignorant of Good and Truth. "The Arab shall not pitch [his] tent there, neither shall the shepherds make their flocks to lie there," signifies that the church will become such a wilderness; the "Arab" denoting those who live in a wilderness, but do not continue there, because there is no corn nor fruit, as is the case also with "the flocks of the shepherds," when there is no pasture. "The *zijim* shall lie there, and the *ochim* shall fill their houses," signifies infernal falses and evils appertaining to them; the "*zijim*" infernal falses, and the "*ochim*" infernal evils; and the "house" is the mind of those who are of such a quality. "The daughters of the owl shall dwell there, and there shall the satyrs dance," signifies that falsified truths and adulterated goods are there; falsified truths are "the daughters of the owl," and adulterated goods are the "satyrs;" and to "dance or leap" denotes the joy arising from the filthy lust [of dominion] whereby the good of love to the Lord is adulterated. "The *ijim* shall

howl in their houses, and dragons in their palaces of delights" [or voluptuousness], signifies those adulterations and falsifications in their doctrines. *A. E.* 1029.

Verse 20. *It shall not be inhabited for ever; nor shall it be dwelt in from generation to generation, &c.*—Whereas the love of self does not acknowledge any truth of the church, it is said "not a man shall dwell there, nor shall the son of man tarry therein;" by "man" [*vir*] is signified intelligence, and by "the son of man" [*filiius hominis*], the truth of the church. *A. E.* 653.

Verse 21. *But monsters [Zijim] shall lie there; and doleful creatures [Ochim] shall fill their houses: and the daughters of the owl shall dwell there; and there shall the satyrs dance.*—These things are said concerning *Babel*. That such merely natural and corporeal concupiscences appertain to those who are understood by "Babel," and constitute the life of their mind, is signified by their "houses" being filled with such things, and by their "dwelling and dancing there;" by "house" is signified the mind [*mens*], or the merely external mind [*animus*] of man, with the things therein contained; by "the daughters of the owl" are signified falsities, and by "the demons of the forest, or satyrs," cupidities merely corporeal. *A. E.* 586. See also *A. R.* 756, 757.

[See "A Description of Modern Babylon" in the next chapter.]

CHAPTER XIV.

THE WORD.

1. For Jehovah will have mercy on Jacob, and will again choose Israel; and He will place them in their own land: and the sojourner shall be joined unto them, and they shall cleave unto the house of Jacob.

Ver. 1. *For Jehovah will have mercy on Jacob, and will again choose Israel, &c.*—After every judgment in the world of spirits there are always some called *remnants* or *residues* or *escaped*, who are saved, or capable of being instructed by angels, and raised up into heaven. And in the world, at the consummation of the church, there are always some who, like Simeon and Anna, (Luke ii. 25, 38.) are "waiting for the salvation of Israel," and of whom the Lord can form a New Church.

INTERNAL SENSE.

Concerning the New Church which is to be established. (Verses 1—3.)

Thus after the Judgment on *Babylon*, described in the previous chapter, the Lord is said to "choose Israel again," (verses 1—3.) to signify that a New Church will be established amongst those who have escaped from the Judgment of Babylon. Their song of joy and thanksgiving on account of being delivered from the "hard bondage" of Babylon, is described in the subsequent verses. In order to see the galling bondage under which the good-hearted and simple-minded of the

2. And the peoples shall take them, and bring them into their own place; and the house of Israel shall possess them in the land of Jehovah, as servants, and as handmaids: and they shall take them captive, whose captives they were; and they shall rule over their oppressors.

3. And it shall be in that day, when Jehovah shall have given thee rest from thine affliction, and from thy fear, and from the hard bondage with which thou wast made to serve,

4. That thou shalt give utterance to this parable upon the king of Babel, and shalt say, How hath the oppressor ceased! the exactress of gold ceased!

5. Jehovah hath broken the staff of the wicked, the sceptre of the rulers.

6. He that smote the peoples in wrath, with a stroke not curable; he that ruled the nations in anger, is persecuted, and none hindereth.

7. The whole earth is at rest, it is quiet: they burst forth into singing.

8. Even the fir-trees rejoice over thee, the cedars of Lebanon, [saying] Since thou art fallen, no feller hath come up against us.

laity among those who especially constitute modern *Babylon*, suffer, we refer the reader to the Exposition, where "a description of modern Babylon" is given. These good-hearted and simple-minded persons, when delivered from this hard bondage, sing from gladness of heart this song over the fall of *Babylon*, as the Israelites sang the song of triumph over the *Egyptians*; (Exod. xv.) and as in Chap. xii. above, the faithful sang the song of deliverance from the oppressions of *Assyria*, or from the oppressive yoke of fallacious reasonings and false doctrines which pervert and falsify every pure truth of the Word, and destroy the church. Similar songs of thanksgiving

Concerning the judgment upon those who have adulterated the goods of the church, and have profaned its truths, which is *Babel*. (Verses 4—6.)

The casting of them down to hell, where they are the worst of all. (Verses 7—12; 15—21.)

and gladness over the destruction of modern *Babylon*, are mentioned in the Apocalypse. (See chap. xix.)

And He will place them in their own land.—To "place," involves in Hebrew the idea of rest and peace.

Ver. 4. *The exactress of gold.*—The term *מַדְבָּחַת* (*madzahb*) is properly a Chaldee word in the Apha form; it is from *חָבַב* (*deahb*), "gold," and in the Apha means to "desire or exact gold," a suitable epithet of *Babylon*.

Verse 6. *A stroke [or wound] not curable;* or, more close to the Hebrew, "a stroke that will not pass away, or terminate."

9. Hell from beneath is moved because of thee to meet thee at thy coming: he rouseth for thee the Rephaim, all the powerful ones of the earth; he maketh to rise up from their thrones all the kings of the nations.

10. All of them shall answer and shall say unto thee, Art thou, even thou, become weak as we? art thou made like unto us?

11. Is then thy magnificence brought down to hell; the sound of thy viols? is the worm become thy couch, and the earth-worm thy covering?

12. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the earth, thou that didst weaken the nations!

Verse 9. *Hell* [or *Scheöl*] from *beneath*, &c.—“Hell” is here personified as being moved and as rousing up all its principles at the downfall of *Babylon*, because hell has been more enlarged and supplied with a greater number of victims through the wickedness of *Babylon*, or of the love of power and dominion grounded in the love of self, than through any other kind of wickedness proceeding from selfish and infernal love. *Sheöl* שְׁאוֹל signifies either

the “grave,” or the “world of spirits,” intermediate between heaven and hell, called *hades*, or, as in this case, “hell” itself. The *Rephaim* literally denote those who have ceased [to live]; they were those who, together with the *Nephelim* and *Enakim*, signified dreadful persuasions of the false, (*A. C.* 581, 1673.) originating in the infernal love of rule signified by “Babylon;” hence to shew the affinity of these direful spirits, the *Rephaim* are said to “meet the Babylonians” on their descent into hell.

Verse 11. *The worm thy couch, and the earth-worm thy covering.*—The former term רִמָּה (*rimma*), signifies “worms” as bred in putrefaction; it thus implies putridity itself. The idea

[The love of power and dominion grounded in the love of self, being most infernal, and the cause of so many miseries to the human race, utterly destroys everything good and true from the Lord in the church. But at the period of Judgment all such as have been influenced by this infernal principle, will lose all their power and dominion, and will become objects of scorn and of mockery, even to those who are in similar states. Verses 9—12.]

seems to be this, that instead of being embalmed and enwrapped in splendid sepulchral attire, the king of *Babylon* would become a mass of putridity and worms. (See verse 19.) Not to be properly buried, as might be proved from many passages in the Word, signified complete degradation and condemnation. The latter term תּוֹלַעַה (*toleyah*), signifies the “worm” from which a scarlet dye seems to have been prepared, (see *Isaiah* i. 18.) or more probably so said from the colour of the worm.

Verse 12. *How art thou fallen from heaven, O Lucifer!*—It has been commonly supposed that “Lucifer” signifies the chief of the supposed fallen angels; but that *Babel* is here, as Swedenborg says, called “Lucifer,” is evident from the context; no countenance therefore whatever is here given to the erroneous doctrine of the existence of angels created as such, before the creation of man, who having rebelled, fell, together with their chief, Lucifer, into hell, or formed a hell. Such a doctrine, however it may rest upon the fictions of poetry, has no foundation whatever in the Word of God, nor, when the order of creation is understood, has it any rational basis

13. For thou didst say in thy heart, I will ascend the heavens; above the stars of God I will exalt my throne: and I will sit upon the mount of the assembly, on the sides of the north:

14. I will ascend above the heights of the clouds; I will be like the Most High.

15. But thou shalt be brought down to hell, to the sides of the pit.

16. Those that see thee shall look attentively at thee; they shall consider thee, [saying] Is this the man that made the earth to tremble, that shook the kingdoms;

17. That made the world like a desert; that destroyed the cities thereof; that dismissed not his captives to their home?

18. All the kings of the nations, all of them, lie down in glory, each in his own house:

19. But thou art cast out of the sepulchre, like an abominable shoot; like the raiment of those that are slain, thrust through with the

Their pride in that they will to have dominion together with God over heaven. (Verses 13, 14.)

[But this pride is abased and brought down to hell, with every species of contempt, derision, and mockery on the part of those who are there, and without any possibility of resurrection to spiritual life, but only to condemnation. Verses 15—21.]

whatever. (See Swedenborg's work on *Heaven and Hell*, 311—317.) *Lucifer* means “Light-bringer,” or lucid star, and is literally rendered from the Hebrew. The Septuagint the same, *Ὁ εὐσφῶρος*. The reason why *Babylon* in the beginning is called *Lucifer*, is explained in the Exposition. We will here add what Dr. A. Clarke says respecting the misapplication of this passage to confirm the erroneous dogma of the fall of angels, or of Lucifer, their supposed chief. “Although (says the Doctor) the context speaks explicitly concerning *Nebuchadnezzar* (*Babel*); yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated *Lucifer* (the bringer of light), an epithet as common to him as those of *Satan* and *Devil*. But the truth is, the Text speaks nothing at all concerning *Satan* and his fall, nor the occasion of that fall, which many divines have

with great confidence deduced from this Text. O how necessary (the Dr. adds) it is to understand the literal meaning of Scripture.” (Dr. A. Clarke's *Commentary*.) Dr. Henderson also says—“The application of this passage to *Satan*, and to the fall of the apostate angels, is one of those gross perversions of Sacred Writ which so extensively obtain.” (See Dr. Henderson's “*Book of the Prophet Isaiah*,” translated from the original Hebrew,” &c., *in loco*.)

Son of the morning; more literally, of “the dawn,” *aurora*.

Verse 17. *That dismissed not his captives to their home*; more literally, “did not open or loosen his bound, or prisoners, homewards.”

Verse 18. *Lie down in glory, each in his own house*; (meaning “sepulchre”) which signifies an honourable burial, a matter, on account of its spiritual significance, of great interest in ancient times. (See the Exposition.)

sword; like them that go down to the stones of the pit; like a trodden carcase.

20. Thou shalt not be joined unto them in the sepulchre, because thou hast destroyed thy land, thou hast slain thy people: the seed of evil-doers shall not be named for ever.

21. Prepare ye slaughter for his sons, for the iniquity of their fathers; that they may not rise, and possess the land, and fill the face of the world with cities.

22. For I will rise up against them, saith Jehovah of Hosts: and I will cut off from Babel the name, and the remnant; and the son, and the nephew, saith Jehovah. Of their dreadful end. (Verses 22, 23.)

23. And I will make it an inheritance for the bittern, and stagnant pools of water: and I will sweep it with the besom of destruction, saith Jehovah of Hosts.

24. Jehovah of Hosts hath sworn, saying, Surely as I have thought, so shall it be; and what I have purposed, that shall stand: That they are to be destroyed, who by reasonings from self-intelligence destroy the truths of the Word, and profane them.— (Verses 24—27.)

25. To break the Assyrian in My land, and to trample him on My mountains: then shall his yoke depart from off them, and his burden shall depart from off their shoulder.

26. This is the purpose which is determined on the whole earth: and this the hand which is stretched out over all the nations.

27. For Jehovah of Hosts hath purposed, and who shall disannul it? and it is His hand that is stretched out, and who shall turn it back?

28. In the year in which Ahaz the king died was this burden [or prophecy].

Ver. 23. *The bittern*.—Modern interpreters render the term "hedgehog" or "porcupine;" but it is most probable that, in connection with "stagnant pools," the *bittern*, a bird frequenting such places, is meant, in agreement with most interpreters.

29. Rejoice not, thou whole Philistia, that the rod of him that smiteth thee is broken: for from the root of the serpent shall come forth a basilisk, and his fruit shall be a fiery flying serpent. Concerning the judgment upon those who place religion in mere knowledges, who are the *Philistines*. (Ver. 29—32.)

30. And the first-born of the poor shall feed, and the needy shall lie down in safety: but I will kill thy root with famine; and thy remnant he will slay. That on their removal the church will be safe. (Ver. 30, 31.)

31. Howl, O gate! cry out, O city! O Philistia, thou art altogether dissolved: for from the north cometh a smoke; and there is not a solitary one among his assemblies.

32. And what answer shall be given to the messengers of the nation? That Jehovah hath founded Zion; and that in her the miserable of His people shall find refuge.

CHAPTER XIV.

EXPOSITION.

VERSE 1. *Jehovah will have mercy on Jacob, &c.*—The Lord's love is pure *mercy* towards the whole human race, which is of such a nature as to be desirous to save all, to make them eternally happy, and to bestow on them all things appertaining to itself; thus out of pure *mercy* to draw all, who are willing to follow, to heaven,—that is, to itself, by the powerful attraction of love. *A. C.* 1735.

And will again choose Israel.—The *chosen* or the *elect* are those who are in the life of Good and Truth. (*A. C.* 3755.) It is surprising that any one should at all believe that the Jewish nation was *chosen* [for salvation] in preference to others. Hence also it comes to pass that many confirm themselves in this belief, that the life is of no account, but that *election* is everything, and that consequently reception into heaven

Verse 29. *Rejoice not, thou whole Philistia, &c.*—A new prophecy, called a "burden," (see above, Chap. xiii. 1, *note*.) commences here; but these concluding verses, from the 28th to the 32nd, should have formed a separate chapter. As to the important significance of "Philistia," both in a good and in a bad sense, whenever it occurs in Scripture, see the Exposition.

is of mercy alone, without any regard to the life, when yet every one from sound reason is enabled to see that to think so is to think against the Divine Being, for He is Mercy itself; wherefore if heaven was of mercy, without regard to the life, all would be received into heaven, whatsoever might be their numbers; to cast down any one into hell, when yet he might be received into heaven, would be unmercifulness and not mercy, and to *choose* one in preference to another, would be injustice and not justice. Wherefore they who have believed, and who have confirmed themselves in the belief, that some are *chosen* and the rest *not chosen*, and that admission into heaven is merely out of mercy, without any regard to the life, are told, as I have also occasionally heard and seen, that heaven is in no case denied by the Lord to any one, and that if they desire it, they may know it from experience. Wherefore they are elevated into some society of heaven inhabited by those who have spent their life in the affection of good or in charity; but when they come thither, inasmuch as they are evil, they begin to be tormented and inwardly tortured, because their life is contrary, and when heavenly light appears, they appear in that light as devils, almost without the human form. *A. C.* 5057.

[The Jews were said to be "chosen" or "elect," because they were *chosen* by the Lord to *represent a church*, not that they were chosen above all others *for salvation*, but to be types of a church established to represent the means and the process by which salvation is attained. It is chiefly from not making this distinction that the great error of predestination and of unconditional election has been so extensively believed.]

The sojourner shall be joined unto them.—"Sojourners" denote those who are instructed in the Truth and Good of the church, and who receive those principles and live according to them. *A. C.* 8007, 8013, 9196.

They shall cleave unto the house of Jacob.—That to "cleave to" or to adhere, signifies, in the proximate interior sense, conjunction, is evident without explanation. That to "cleave to," in the internal sense, is charity, is evident from this, that charity, or what is the same thing, mutual love, is spiritual conjunction; for it is a conjunction of affections which are of the will, and hence an agreement of thoughts which are of the understanding, thus a conjunction of minds as to both parts. Thus to "cleave unto the house of Jacob," signifies to be in the good of charity, in which those are who are signified by the "house of Jacob." *A. C.* 3875.

Verses 1—25. *Jehovah will have mercy on Jacob, &c.*—All these things are said concerning *Babel*, and not concerning any devil who was created an angel of light, and from his primæval state was called "the son of the morning," but becoming a devil was cast into hell. That *Babel* is here described appears from verses 4 and 22 of this chapter, where "Babel" and "the king of Babel" are mentioned, for it is said—"Thou shalt declare this parable concerning the king of Babel;" and afterwards—"I will cut off from Babel the name and the remnant." It is to be observed that by a "king," in the Word,

is signified the same as by his "kingdom." The reason why *Babel* is called "Lucifer, the son of the morning," is, because, as was said above, "Babel" in the beginning is the church, which is in zeal for the Lord, for the good of love, and for the truths of faith, although inwardly in the zeal of her pastors there lies concealed a fire of the love of ruling, by the holy things of the church, over all whom they can subject to themselves; hence it is that *Babel* is called "Lucifer, the son of the morning;" for the same reason he is also called "the king of kings, into whose hand are given all things; and also the head of the statue which was gold;" (Dan. ii. 37, 38.) likewise, also, "the tree in the midst of the earth, great in height." (Dan. iv. 10, 20.) *Babel* in its beginning is also understood by "the lion which had the wings of an eagle, and which afterwards appeared as a man, and a man's heart was given unto it;" (Dan. vii. 4.) and is called "the ornament of the kingdoms, and the glory of the magnificence of the Chaldeans;" (Isa. xiii. 19.) it is also mentioned amongst "those that know Jehovah." (Psalm lxxxvii. 4.) Now whereas by "Babel," in its beginning, is signified such a church, therefore the *king* of Babel is here called "Lucifer, the son of the morning;" "Lucifer," from the light of truth in which that church then is, and "son of the morning" [*aurora*], from the first beginning of light or of day, for the *aurora* or "morning dawn" is the church in its beginning. But still in that chapter is described that church as to its state in the end, when "Babylon became a harlot," (Apoc. xvii.) which is the state thereof when there is no longer any Good of love nor any Truth of faith remaining; this its state is what is understood by the destruction and condemnation thereof to hell. Their destruction, spoken of in the Word, is no other than that after death those are cast down into hell who have arrogated to themselves a divine power, and have exercised it, and for that end have held the people of the earth in dense darkness or blindness, and in idolatrous worship, especially those who have led men away from the worship of the Lord.

Inasmuch as these are the things which are described in that chapter, the passages which have been thence adduced shall be briefly explained. "Jehovah shall have mercy upon Jacob, and shall yet choose Israel, to place them in their own land," signifies the 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 Babel, and shalt say, How hath the oppressor ceased! the lust [or exactress] of gold ceased!" signifies liberation from the spiritual captivity and servitude, in which they were who were under the dominion of that church. "Jehovah hath broken the staff of the wicked, the sceptre of the rulers," signifies that they have no longer any power by truths from good, because they are in mere fables from evil; such is their impotence in the spiritual world. "The whole earth is at rest, it is quiet; they burst forth into singing; even the fir-trees rejoice over thee, the cedars of Lebanon, saying, Since thou art fallen, no feller hath come up against us," signifies that they who are in the knowledges of good and truth, will no longer be infested by them;

the "land or earth" is the New Church, which will be "quiet" from them; the "fir-trees and the cedars of Lebanon" are the knowledges of good and truth in the external and in the internal sense; "the feller not coming upon them" denotes no more infestation. "Hell from beneath is moved because of thee to meet thee at thy coming; he rouseth for thee the Rephaim, all the powerful ones of the earth; he maketh to rise up from their thrones all the kings of the nations," signifies the delight of revenge of those who are in hell. "All of them shall answer and shall say unto thee, Art thou, even thou, become weak as we? art thou made like unto us? Is then thy magnificence brought down to hell; the sound of thy viols?" signifies that the delight is from the consideration that it is become like to them, and in like manner in the falses of evil. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the earth, thou that didst weaken the nations!" signifies scorning or mockery on account of its being such, although in the beginning it was in heaven, because in the good of love and in the truths of faith; these things are said by those who are in hell, because nothing is more delightful to those who are there than to draw any one down from heaven, and to destroy him by the falses of evil. "For thou didst say in thy heart, I will ascend the heavens; above the stars of God I will exalt my throne: and I will sit upon the mount of the assembly, on the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High," are also words of scorn or mockery upon the pride of their dominion, that still they reach to heaven and arrogate to themselves divine power, and thereby subject all things of heaven and all things of the church to their own will, in order that they may be worshipped and adored as gods; the "mount of the assembly, on the sides of the north," denotes where there is ascent into the heavens; "above the stars, and above the heights of the clouds," denotes over divine Truth; "stars" denoting the knowledges of good and truth, and the "heights of the clouds," the interior truths of the Word.

"But thou shalt be brought down to hell, to the sides of the pit; those that see thee shall look attentively at thee; they shall consider thee, [saying] Is this the man that made the earth to tremble, that shook the kingdoms; that made the world like a desert; that destroyed the cities thereof?" is a continuation of the scorning of those who are in hell, and also of the glorying thence that it is cast down from heaven; the "sides of the pit" are the places in hell where are mere falses of evil; by "the earth, the kingdoms, and the world," is signified the church, and by "cities" are signified doctrinals. "Thou art cast out of the sepulchre like an abominable shoot, like the raiment of those that are slain, thrust through with the sword; like them that go down to the stones of the pit; like a trodden carcass," signifies the state of their condemnation; the "garment of those that are slain, thrust through with the sword, and the trodden carcass," signify the condemnation of the profanation of truth. "Thou shalt not be joined unto them in the sepulchre, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named

for ever," signifies more grievous condemnation than of the rest, on account of having extinguished all things of the church. "Prepare ye slaughter for his sons, for the iniquity of their fathers; that they may not rise, and possess the land, and fill the face of the world with cities," signifies the destruction of them for ever. "I will cut off from Babel the name and the remnant, and the son and the nephew," signifies total destruction, because they have no longer anything of Good and of Truth. "I will make it an inheritance for the bittern, and stagnant pools of waters; and I will sweep it with the besom of destruction," signifies the infernal false by the destruction of truth. To "break *Ashur* or the Assyrian in My land, and to trample him on My mountains," signifies that in the New Church there shall not exist any ratiocinations from falses against truths and goods. Besides what has been here adduced, the things contained in this chapter may be seen more particularly explained in other parts of this work [adduced below], as n. 215, 223, 304, 331, 386, 405, 539, 589, 594, 608, 659, 687, 697, 724, 727, 730, 741, 768, 811. *A. E.* 1029.

A DESCRIPTION OF MODERN BABYLON.

As to *Babylon* in modern times, or as manifested in the Christian church at the present day, the merely natural man confirms himself against the Divine Providence, because in many kingdoms where the Christian religion is received, there are some who claim to themselves Divine power, and desire to be worshipped as gods; and because they invoke dead men. They say, indeed, that they have not arrogated to themselves divine power, and that they do not desire to be worshipped as gods; but yet they say that they can open and shut heaven, and remit and retain sins, consequently can save and condemn men, which is the prerogative of Divinity itself; for the Divine Providence has nothing for its end but the reformation and thereby the salvation of mankind. This is its continual operation with every one; and salvation cannot be effected except by an acknowledgment of the Lord's Divinity, and confidence that it is wrought by Him, when a man lives according to His commandments. Who cannot see that this is the "Babylon" described in the Revelation, and the "Babel" treated of in many parts of the Prophets? That this also is meant by "Lucifer" in Isaiah xiv., is evident from the 4th and 22nd verses of that chapter, in which are the following words:—"Thou shalt take up this proverb against the king of Babel;" (verse 4.) and afterwards, "I will cut off from Babel the name and remnant;" (verse 22.) from which it is evident that *Babel* is there signified by "Lucifer," of whom it is said—"How art thou fallen from heaven, O Lucifer, son of the morning! For thou didst say in thy heart, I will ascend the heavens; above the stars of God I will exalt my throne: and I will sit upon the mount of the assembly, on the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (xiv. 12—14.) That they invoke dead men, and pray to them for succour, is well known.

It is affirmed that they invoke them, because the invocation of them is established by a papal bull, confirming the decree of the Council of Trent, in which it is openly said that they are to be invoked: yet who does not know that God alone ought to be invoked, and not any dead man? But it shall now be stated why the Lord has permitted such things. That He has permitted them for a certain end, which is salvation, cannot be denied; for it is well known that without the Lord there is no salvation. This being the case, there was a necessity that the Lord should be preached from the Word, and the Christian church thereby established; but this could not be effected except by leaders who should act with zeal; and there were no others qualified, than such as were heated, as it were, with zeal, from the fire of self-love. This fire first excited them to preach the Lord and teach the Word; and from this their primitive state it is, that Lucifer is called "the son of the morning." (verse 12.) But as they came to see that they should be able to obtain dominion by means of the holy things of the Word and the church, self-love, by which they were first excited to preach the Lord, broke out from within, and at length exalted itself to such a height, that they transferred all the divine power of the Lord to themselves, not leaving Him any. This could not be prevented by the Divine Providence of the Lord; for had it been prevented, they would have proclaimed the Lord not to be God, and the Word not to be sacred, and would have become Socinians or Arians, and thus have destroyed the whole church; which, whatever may be the character of its rulers, still remains among the people who are under them. For all those of that religion also, who approach the Lord, and shun evils as sins, are saved; for which reason there are many heavenly societies from them in the spiritual world; and it is also provided that there should be among them a nation which has not submitted to the yoke of such a dominion, and which considers the Word as sacred. This is the noble French nation.* But what was the consequence? When self-love, which is "Lucifer," had exalted its dominion even unto the throne of the Lord, had removed Him thence, and placed itself upon it, it could not do otherwise than profane all things appertaining to the Word and the church; and to prevent this, the Lord so ordered it of His Divine Providence, that those who were under its influence should depart from the worship of Him, invoke dead men, pray to their images, kiss their bones, prostrate themselves at their sepulchres, forbid the Word to be read, place the sanctity of divine worship in masses not understood by the vulgar, and sell salvation for money; because, if they had not done these things, they would have profaned the holy things of the Word and the church; for, as was shewn in the preceding paragraph, none can profane things sacred but those who are acquainted with them. Therefore, that they may not profane the most Holy Supper, it is of the Divine Providence of the Lord

* In Swedenborg's time the Jansenists, who advocated the reading of the Word, and who resisted the Bull *Unigenitus*, prevailed in France; but now the Jesuits are predominant in that country. (See *Intellectual Repository*, 1853, p. 20.)—TRANSLATOR.

that they should divide it, giving the bread to the people, and drinking the wine themselves; for the "wine" in the Holy Supper signifies holy Truth, and the "bread," holy Good; but when they are divided, the "wine" signifies Truth profaned, and the "bread," Good adulterated. It is provided, also, that they should [by the dogma of transubstantiation] make it corporeal and material, and account this doctrine to be a primary tenet of religion. He who attends to these particulars, and considers them in some illumination of mind, may see the wonderful operation of the Divine Providence, in guarding the holy things of the church, and saving all who are capable of being saved, snatching as it were out of the fire those who will suffer themselves to be snatched away. *D. P.* 257.

Verse 2. *The peoples shall take them, and shall bring them into their own place, &c.*—Treating of the bringing back of the sons of Israel, by whom are understood the nations. That they who secluded others from truths and seduced them by falses, are secluded from truths and seduced by falses themselves, is signified by "they shall take them captive, whose captives they were; and they shall rule over their exactors or oppressors." *A. E.* 311.

As servants, and as handmaids.—When the intellectual principle is a "mistress," the affection of sciences and of knowledges, which is of the exterior man, is a "handmaid." (*A. C.* 1895.) Things rational and scientific are "men-servants," and their affections are "handmaids." *A. C.* 2567.

Verse 5. *Jehovah hath broken the staff of the wicked, the rod [or sceptre] of the rulers.*—Whereas a "rod" and a "staff" signify the power of divine Truth, and thence divine Truth as to power; therefore they also signify, in the opposite sense, the power of the infernal false, and thence the infernal false as to power; in this sense they are mentioned in the above words. By "breaking the staff of the wicked" is signified to destroy the power of the false from evil; and by "breaking the rod [or sceptre] of the rulers" is signified the rule of the false. And in David—"The staff of the wicked shall not rest upon the lot of the just; that the just may not put forth their hands to iniquity." (*Psalms* cxxv. 3.) The "staff of the wicked" signifies the power of the false from evil; "upon the lot of the just," signifies over truths from good, which are with the faithful, and especially with those who are in love to the Lord, for these, in the Word, are called the "just;" "lest the just put forth their hands to iniquity," signifies lest they falsify truths. *A. E.* 727.

Verse 6. *He smote the peoples with a stroke not curable, &c.*—In this passage "peoples" denote those who are against the truths of the spiritual church, thus who are in falses; and "nations," those who are against the goods of the celestial church, thus who are in evils. These things are also signified by the "peoples" and "nations" who were driven out of the land of Canaan. *A. E.* 331.

Verses 7, 9, 16, 17, 20, 21, 25. *The whole earth is at rest, it is quiet;—hell rouseth for thee the Rephaim, all the powerful ones of the earth, &c.*—These things are said concerning the "king of Babel," by

whom is signified the destruction of Truth through the love of ruling over heaven and earth, to which love of rule the truths of the Word, or the things appertaining to the church, are made subservient as means. In this passage the condemnation of such is treated of. "The Rephaim whom hell rouseth," are those who are in a direful persuasion of the false, and are thence called "the powerful ones of the earth." "To make the earth tremble, to shake kingdoms, to make the world a desert, and to destroy the cities thereof," signifies to pervert all things appertaining to the church; the "land" and the "world" denoting the church, the "kingdoms," the truths which constitute it, and the "cities," all things of doctrine. Hence it is evident what is signified by "thou hast destroyed thy land, thou hast slain thy people." By "Ashur who shall be broken in the land, and be trampled upon the mountains," is signified ratiocinations from falses against truths; to be "broken" is to be dissipated, and to be "trampled" is to be altogether destroyed; the "mountains" upon which this is done, signify where the Good of love and charity reigns, for there, or with those who are there, all ratiocination from falses is dissipated or destroyed. *A. E.* 304.

Verses 12, 17, 21. *How art thou fallen from heaven, O Lucifer! that made the world like a desert, &c.*—By "Lucifer" is here understood *Babel*, where all the truth of the doctrine appertaining to the church was either falsified or annihilated; by "the world which he made like a desert, and the cities thereof which he destroyed," are signified the church and its doctrinals. "Prepare ye slaughter for his sons, that they may not rise," signifies that its falses may be destroyed; and "lest they possess the land, and fill the face of the world with cities," signifies that they may not establish a church [such as *Babel*] and its doctrinals. *A. E.* 223. See also 697, 741.

Son of the morning [dawn].—For the signification of the "dawn" or the *aurora*, see Chap. viii. 20, Exposition.

Verse 13. *For thou [Lucifer] didst say in thy heart, I will ascend the heavens, above the stars, &c.*—By "Lucifer" is understood *Babel*, as is evident from what precedes and from what follows in that chapter. His love of ruling over heaven and the church is described by his saying—"I will ascend the heavens; above the stars of God I will exalt my throne;" whereby is understood the affectation of dominion over those heavens which constitute the spiritual kingdom of the Lord, for truths and the knowledges of truth with them appear as "stars." By "I will sit upon the mount of the assembly, on the sides of the north," is signified the affectation of dominion over the heavens which constitute the celestial kingdom of the Lord; for "the mount of the assembly" and "the sides of the north" denote the goods and truths in those heavens, as was said above. Inasmuch as the mountain of Zion and of Jerusalem was built as much as possible according to the form of heaven, it may appear what is signified by the words adduced from David—"The mountain of Zion, the sides of the north, the city of the great King." (Psalm xlvi. 2.) *A. E.* 405. See also *A. C.* 3387.

Verses 14, 15. *I will ascend above the heights of the clouds; but thou shalt be brought down to hell, &c.*—By "*Babel*" are understood those who in externals are holy but in internals profane, thus those who employ the holy things of the church as means by which they may be adored as gods. All those do this who endeavour, by means of the holy things of the church, to procure dignities and wealth above others as the ends and objects of their life. With such persons it is similar in the other life; they there also in their hearts deny the Divine Being, and by wicked arts strive to make themselves gods. They place themselves [in the world of spirits] high up on the mountains, and proclaim a certain one from amongst them as a god, and also worship him. But when they are in that profane worship, the mountain opens itself into a gulf, and they are swallowed up, and are thus cast down into hell. That this is the case, it has sometimes been given me to see. *A. C.* 10,412.

Verses 19, 20. *Thou art cast out of the sepulchre, like an abominable shoot, &c.*—Those things are said concerning the "king of *Babel*," by whom is signified the profanation of divine Truth; wherefore by "thou art cast out of the sepulchre," is signified condemnation to hell; "like an abominable shoot, like the raiment of the slain, thrust through with the sword," signifies the falsification of Truth, and the profanation thereof; an "abominable shoot" denoting Truth falsified, and "the raiment of the slain, thrust through with the sword," Truth adulterated and altogether destroyed by dire falses; "like them that go down to the stones of the pit, like a trodden carcase," signifies to the hell where are the falses of evil; a "trodden carcase" denoting the infernal spirit with whom everything is spiritually dead, by reason of Good being altogether destroyed. "Thou shalt not be joined unto them in the sepulchre," signifies no consociation with those who rise again to life, for to be "laid in the sepulchre," or to be "buried," signifies that resurrection, and, on the other hand, to be "cast out of the sepulchre," signifies condemnation. Since "to be buried" and "burial" signify resurrection to life and also regeneration, therefore by "not being buried," and by "being cast out of the graves," (Jer. viii. 1, 2.) is signified non-resurrection to heaven, and non-regeneration, but resurrection to hell and consequent damnation, as may be proved from many passages in the Word. "Thou hast destroyed thy land, thou hast slain thy people," signifies the destruction of the church, and of those therein who were in truths from good, by the falses of evil; "the seed of evil-doers shall not be named for ever," signifies eternal dissociation and separation. *A. E.* 659. See also *A. C.* 6767, 8902.

"The seed of evil-doers shall not be named for ever," signifies that the dire false of evil [signified by *Babel*] shall not rise again. *A. E.* 768.

Verses 21—23. *Prepare ye slaughter for his sons;—I will cut off from Babel the name and the remnant, and I will sweep it with the besom of destruction, &c.*—The subject here treated of is concerning the total devastation of Truth amongst those who are understood by *Babel*. That truths are entirely destroyed amongst them by the

adulteration of the Word, is signified by "Prepare ye slaughter for his sons, that they may not rise and possess the *land*, and fill the face of the world with *cities*;" by "land" is understood the church in which are truths, and by "cities" are understood doctrinals from mere fables. That all truths from first principles to ultimates will perish, is signified by "the name and the remnant, the son and the nephew, being cut off from Babel;" and nothing whatever of Truth will remain, is signified by its being "swept with the besom of destruction." It is to be observed that by "sons," in the passage above adduced, are signified those who are in truths, or those who are in fables; but whereas the spiritual sense of the Word has not anything in common with persons, therefore in that sense by "sons" are signified truths and fables abstracted from the idea of person. The reason why the spiritual sense is of such a quality, is, because the idea of person confines the thought and the extension thereof into heaven in every direction; for all thought which proceeds from the affection of truth, makes its way through heaven on all sides, nor is it terminated except as light into shade; but when person is at the same time thought of, then the idea is terminated where the person is, and therewith also intelligence. This is the reason why by "sons," in the spiritual sense, are signified truths or fables abstractedly. *A. E.* 724.

Verse 24. *Jehovah of Hosts hath sworn, saying, Surely as I have thought, so shall it be, &c.*—Jehovah God or the Lord never swears, for it is not suitable to God Himself, or the Divine Truth, to swear; but when God, or the Divine Truth, wills to have anything confirmed before men, then that confirmation, in its descent to the natural sphere, falls into an oath, or into the form of an oath, as used in the world. Hence it is evident that although God never swears, yet in the literal sense of the Word, which is the natural sense, it may be said that He swears. This therefore is what is signified by "swearing," when predicated of Jehovah or the Lord, in this and in other passages. *A. E.* 608.

Verse 25. *To break the Assyrian in My land, &c.*—See above, Chap. x. 24, 26, Exposition.

Verses 26, 27. *The hand stretched out, &c.*—See above, Chap. v. 25, Exposition.

Verse 28. *The burden [or prophecy] concerning Philistia.*—Those who are in Faith separated from Charity, are represented in the Word by the "Philistines." In the Word, by the names of nations and people, as also of persons and places, are signified things relating to the church; the church itself by "Israel" and "Judah," because it was established among them, and various religious persuasions are signified by the nations and people round about them; the religious persuasions which accord with the Truth, are signified by the good nations, and those which do not accord with the Truth, by the wicked nations. There are two evil religious persuasions into which every church degenerates in process of time: the one consists in adulterating its Goods, and the other in falsifying its Truths. That which adulterates the Goods of the church, derives its origin from the

love of rule; and the other, which falsifies the Truths of the church, derives its origin from the pride of self-derived intelligence. The religious persuasion which takes its origin from the love of rule, is meant in the Word by "Babylon;" and that which takes its origin from the pride of self-derived intelligence, is meant in the Word by "Philistia." It is well known who those of *Babylon* are at this day; but it is not known who those of *Philistia* are. Those are of "Philistia" [in a bad sense], who are in faith and not in charity.

That those are of "Philistia" who are in faith and not in charity, may appear from various things which are said of them in the Word, when understood in the spiritual sense; as well from their disputes with the servants of Abraham and Isaac, as recorded in Gen. xxi. and xxvi., as from their wars with the children of Israel, related in the book of Judges, and in the books of Samuel and of Kings; for all the "wars" described in the Word, involve and signify, in the spiritual sense, spiritual wars. And because this religious persuasion, which consists in faith separated from charity, continually desires to invade the church, therefore the Philistines remained in the land of Canaan, and frequently infested the children of Israel.

Because the "Philistines" represented those who are in faith separated from charity, therefore they were called the *uncircumcised*, and by the "uncircumcised" are meant those who are without spiritual love, and thence are only in natural love. Spiritual love is charity. The reason why these are called the *uncircumcised*, is, because by the "circumcised" are meant those who are in spiritual love. That the "Philistines" are called the *uncircumcised*, may be seen, 1 Sam. xvii. 26, 36; 2 Sam. i. 20; and in other places.

That those who are in faith separated from charity were represented by the "Philistines," is manifest not only from their wars with the children of Israel, but also from many other circumstances which are recorded of them in the Word; as from those which are related of Dagon their idol; as of the hemorrhoids and mice with which they were smitten and infested for placing the ark in the temple of their idol; and from the other things which occurred at the same time, and are mentioned, 1 Sam. v. and vi.; likewise from the history of Goliath, who was a Philistine, and was slain by David, as related, 1 Sam. xvii. For "Dagon," their idol, was above like a man, and below like a fish, by which was represented their religion, which by reason of faith, was as it were spiritual, but, from having no charity, was merely natural. By the "hemorrhoids," or hemorrhoids, with which they were smitten, were signified their filthy loves. By the "mice" with which they were infested, was signified the devastation of the church by falsifications of the Truth. And by "Goliath," who was slain by David, was represented the pride of their self-derived intelligence.

That those who are in faith separated from charity were represented by the "Philistines," appears also from the prophetic parts of the Word, where they are treated of; as from these following. In Jeremiah—"Against the *Philistines*;—Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the

land, and all that is therein; the city, and them that dwell therein; so that the men shall cry, and every inhabitant of the land shall howl. Jehovah shall spoil [vastate] all the *Philistines*." (xlvii. 1, 2, 4.) "Waters rising out of the north" are falses from hell; "which shall be an overflowing flood, and shall overflow the land, and all that is therein," signifies the devastation by them of all things of the church; "the city, and them that dwell therein," signifies the devastation of all its truths of doctrine; "so that the men shall cry, and every inhabitant of the earth shall howl," signifies a want of all truth and goodness in the church; "Jehovah shall spoil [vastate] all the *Philistines*," signifies their destruction. In Isaiah—"Rejoice not, thou whole *Philistia*, that the rod of him that smiteth thee is broken: for from the root of the serpent shall come forth a basilisk, and his fruit shall be a fiery flying serpent." (xiv. 29.) "Rejoice not, thou whole *Philistia*," signifies, let not them who are in faith separated from charity rejoice that they still remain; "for from the root of the serpent shall come forth a basilisk," signifies that from the pride of self-derived intelligence will proceed the destruction of all truth among them; "and his fruit shall be a fiery flying serpent," signifies reasonings from false principles originating in evil, against the truths and goods of the church.

That by "circumcision" is represented purification from the evils of love merely natural, appears from these passages:—"Circumcise yourselves to Jehovah, and take away the foreskins of your heart, lest My fury come forth, because of the evil of your doings." (Jer. iv. 4.) "Circumcise the foreskin of your heart, and be no more stiffnecked." (Deut. x. 16.) To "circumcise the heart," or the "foreskin of the heart," is to purify themselves from evils. Hence, on the contrary, by the "uncircumcised" are meant those who are not purified from the evils of love merely natural, thus who are not in charity. And because the unclean at heart is meant by the "uncircumcised," it is said—"No stranger that is *uncircumcised* in heart, or *uncircumcised* in flesh, shall enter into My sanctuary." (Ezek. xlv. 9.) "None that is *uncircumcised* shall eat the passover." (Exod. xii. 48.) And that such are condemned, is declared in Ezek. xxviii. 10; xxxi. 18; xxxii. 19. *D. F.* 49—54.

Verses 29, 30. *Rejoice not, thou whole Philistia, that the rod of him that smiteth thee is broken: for from the root of the serpent shall come forth a basilisk, and his fruit shall be a fiery flying serpent; but I will kill thy root with famine, and thy remnant he will slay.*—The subject here treated of is concerning those who believe the interior sight alone, appertaining to the natural man, to be faith, and that by such sight or faith they are justified and saved, thus denying that the good of charity is of any efficacy: such persons are understood by the "*Philistines*," and a company of them by "*Philistia*," as may be seen, n. 3412, 3413. That this false principle, which is faith alone, or faith separated from charity, destroys all the Good and Truth of the church, is understood by its being said, "from the root of the serpent shall come forth a basilisk;" the "root of the serpent" denoting

that false principle, and the "basilisk" denoting the destruction of the Good and Truth of the church thereby; that hence there arises ratiocination from mere falses, is understood by "his fruit shall be a fiery flying serpent;" a "fiery flying serpent" denoting ratiocination from falses. The deprivation of all Truth, and thence of all Good, is understood by "I will kill thy root with famine, and thy remnant he will slay;" "famine" denoting deprivation of Truth and Good, and "remains" things which are hatched from that principle. That such things are here signified, has also been made evident to me from much experience; they who have confirmed themselves in the doctrine concerning faith alone, both in doctrine and in life, appear in the spiritual world as "basilisks," and their reasonings as "fiery flying serpents." *A. E.* 386.

From the root of the serpent shall come forth a basilisk, and his fruit shall be a fiery flying serpent.—By a "fiery flying serpent" is meant evil shining from infernal fire: the same as is meant by the "fiery flying serpent" in Isaiah xiv. 29. Such an evil *flies* in the church when there is faith in momentaneous salvation from immediate mercy; for thereby—1. Religion is abolished; 2. Security is induced; and 3. Condemnation is imputed to the Lord. As to what concerns the First, *That thereby religion is abolished*; there are two essentials and at the same time universals of religion, an acknowledgment of a God, and repentance. These two essentials are useless to those who think to be saved barely from mercy, without regard to their lives; for what need have they of anything more than to say—"God have mercy upon me"? As to everything else appertaining to religion, they are in the dark, indeed they love darkness. Of the first essential of the church, which is an acknowledgment of God, they only think, "What is God? Who ever saw Him?" If it is affirmed that there is a God, and that He is one, they assent that He is one; if it is affirmed that there are three, they also say that there are three, but that these three are to be called one. This is their acknowledgment of God. Of the other essential of the church, which is repentance, they think nothing at all, and consequently nothing of sin, and at length do not know that there is such a thing as sin. They then hear, and imbibe it with pleasure, that the law does not condemn, because a Christian is not under its yoke. If you only say—"God have mercy upon me for Thy Son's sake," you will be saved. This is repentance of life with them. But remove repentance, or what amounts to the same, separate life from religion, and what remains but the words, "Have mercy upon me"? Hence it is that they cannot conceive otherwise but that salvation is effected in a moment by means of those words, if not before, yet at the hour of death. In such case, what is the Word to them but like an obscure and enigmatical voice uttered from a tripod in a cave? or like an unintelligible response from the oracle of an idol? In a word, if you remove repentance, that is, separate life from religion, what else is a man but evil shining from infernal fire, or a "fiery flying serpent" in the church? for without repentance, a man is in evil, and evil is hell. Secondly, *That*

by faith in momentaneous salvation from pure mercy alone, security of life is induced. Security of life arises either from the belief of the impious that there is no life after death, or from the belief of those who separate life from salvation. A person of the latter description, although he believe in eternal life, still thinks, "Whether I live well, or live ill, I can be saved, because salvation is pure mercy, and the mercy of God is universal, and He wills not the death of any one." If haply a thought occurs that mercy is to be implored by a form of words agreeable to the commonly received faith, he may think that this, if not before, can be done at the hour of death. Every man that is in such a state of security, makes light of adulteries, frauds, injustice, violence, blasphemies, and revenge; and gives a loose to his flesh and his spirit in the commission of all these evils. Nor does he know what spiritual evil is, and its concupiscences. If he hears anything thereof out of the Word, it may be compared to something falling upon ebony and rebounding, or to something which falls into a ditch and is swallowed up. Thirdly, *That by such a faith condemnation is imputed to the Lord.* Who but must conclude, that if he is not saved, it is not the man's fault, but the Lord's, when every one can be saved from pure mercy? If it be affirmed that faith is the means of salvation, he will urge—"What man is there to whom such faith may not be given, as it only consists in thought, which can be infused in every state of the spirit abstracted from worldly things, even with confidence?" He may further urge—"I cannot take it of myself; if therefore it is not given, and a man is condemned, what else can the condemned think, but that it is the Lord's fault, who could save him and would not?" And would not this be to call the Lord unmerciful? Besides, in the warmth of his faith, he may ask—"Why can the Lord see so many condemned in hell, when He is nevertheless able to save all in a moment from a principle of pure mercy?"—not to mention other suggestions of a similar nature, which can be called nothing but impious impeachments of the Divinity. Hence then it may appear that faith in momentaneous salvation from pure mercy, is the "fiery flying serpent" in the church. *D. P.* 340.

Verses 29—32. *Rejoice not, thou whole Philistia, &c.*—"Philistia" is here described, which signifies the church, or those in the church, who are indeed in truths from the literal sense of the Word, or from revelation, and yet in filthy loves; whence their truths do not live, and the truths which do not live are turned into falses, when they are brought from the exterior thought, which is the thought next to the speech, into the interior thought, which is of the understanding, and are there considered as to their origin, which they who are understood by the "Philistines" cannot see. The reason why they cannot see, is, because every man, even a wicked man, has the faculty of understanding, but not good of will, which is good of life, for this arises from love to God, and from love towards the neighbour, and these loves are what cause that faculty to communicate with heaven and thence to receive illustration. In these verses, therefore, are described those who are in truths without good, and that all the

truths with them are turned into falses. The spiritual sense therefore is as follows:—"Rejoice not, thou whole Philistia, that the rod of him that smiteth thee is broken," signifies that they should not rejoice on account of its being permitted them to remain in their heresy by reason of the fewness of those who are in truths from good. "For from the root of the serpent shall come forth a basilisk," signifies that from the sensual man will arise a dogma destructive of all truth; the "root of the serpent" denoting the sensual principle, which is the ultimate of the life of man, and the "basilisk" denoting the destruction of all truth; "and his fruit shall be a fiery flying serpent," signifies, from which is produced a faith separate from charity; this is understood by a "fiery flying serpent," because by reasonings and by confirmations derived from things revealed, but not understood, it flies upwards, and thereby kills the things which are living. The same is therefore signified by the "basilisk" as by the "dragon," which is also called a "serpent," and the same by the "fiery flying serpent" as by the "beasts ascending out of the sea and out of the earth," which are treated of in the 13th chapter of the Apocalypse. Then "the first-born of the poor shall feed, and the needy shall lie down in safety," signifies that when that dogma is received by those who are natural and sensual men, and believe themselves to be more wise than others, then truths derived from good with those who desire truth and who will good, shall live; the "first-born," in the Word, denoting truths born from good, the "poor" those who are not in truths but still desire them, and the "needy" those who are not in goods, but who still in heart will them. "But I will kill thy root with famine," signifies that all truths, from first to last, with those who are in faith alone, will perish by falses. "Howl, O gate! cry out, O city!" signifies that neither will entrance be given to any truth, and that the doctrine will be composed of mere falses; "gate" denoting entrance to the truths of doctrine, and "city" denoting doctrine. "O Philistia, thou art altogether dissolved," signifies the destruction of that church by mere falses; "for from the north cometh a smoke," signifies that all the false from evil will break in from hell; the "north" denoting hell, and "smoke" the false of evil; "and there is not a solitary one among his assemblies," signifies that there shall not be one truth remaining amongst their knowledges. "What answer shall be given to the messengers of the nation?" signifies the illustration of those who are in the good of life from love to the Lord. "That Jehovah hath founded Zion," signifies that a church shall be established from them; "and that in her the miserable of His people shall find refuge," signifies that they who are not in self-wisdom, and who overcome in temptations against those falses, shall have intelligence and salvation. *A. E.* 817. See also *A. C.* 5897.

Verse 31. *Howl, O gate! cry out, O city! O Philistia, thou art altogether dissolved; for from the north cometh a smoke, &c.*—By "gate" is signified the introductory truth of the church; by "city," doctrine; by "Philistia," faith. Hence by "Howl, O gate! cry out, O city! O Philistia, thou art altogether dissolved," is signified the devastation

of the church as to the truth of doctrine, and thence as to faith; by the "north" is signified the hell where and whence are the falses of doctrine, and the falses of faith; and by the "smoke," those falses; hence by the "smoke coming out of the north," is signified the false devastating from the hells. *A. E.* 539.

CHAPTER XV.

THE WORD.

1. THE burden of Moab. Surely in the night Ar is laid waste; Moab is cut off! surely in the night Kir of Moab is laid waste, and cut off!

2. He goeth up to Bajith and to Dibon, to the high places, to weep: over Nebo, and over Medeba, shall Moab howl: on all heads there is baldness; every beard is cut off.

Verse 1. *The burden of Moab.*—In respect to the term "burden," see Chap. xiii. 1, *note*. As to *Moab*, and what is involved in the prophetic declarations respecting the land of *Moab* and the *Moabites*, we especially refer the reader to the Exposition. That "Moab," so often mentioned in Scripture, has a most important signification, which can only be understood from the spiritual sense of the Word, must be abundantly evident to the reflecting mind. The prophecies respecting "Moab" are considered by almost all commentators to be so very obscure, that some have frankly declared they cannot understand them. All that can be gathered is, that Moab, in consequence of not bringing the tribute of sheep (see Chap. xvi. 1.) to Jerusalem, was suddenly or unexpectedly in the night attacked by the army of Judah, or by some other enemy, as the Assyrians, and destroyed. Owing to this sudden attack, consternation, and lamentation, and howling spread through the entire land and its cities, of which a graphic description is given in this chapter. But this attack upon

INTERNAL SENSE.

Concerning the Last Judgment upon those who have rejected the goods of charity, and have perverted the goods of the Word, who are *Moab*; their destruction. (Ver. 1—9.)

Moab cannot account for all the particulars of the devastation which ensued,—it cannot account for "the drying up of the grass," and for "the withering of every green thing." Although there are, no doubt, historical circumstances upon which a merely literal interpretation can in some degree be based, yet it must be evident that, as the Word is divine, and has chiefly to do with the Lord's kingdom or church, and not with the kingdoms of this world, (see John xviii. 36.) there must be an interior or spiritual sense in which these prophecies can be understood,—a sense which relates to the church in all time, and describes its states in the aggregate, and those of its members in particular, so that when understood, or when, as the apostle says, "spiritually discerned," (1 Cor. ii. 14.) great benefit for the spiritual and eternal interests of man can be derived.

Ar, Kir, Bajith, Dibon, &c., were cities, temples, and places of Moab, through which the consternation and lamentation spread. This state of things is a perfect picture, by correspondence, of the excitement and

3. In her streets they shall gird themselves with sackcloth: on her house-tops, and in her streets, every one shall howl; he shall flow down with weeping.

4. And Heshbon and Elealeh shall cry out aloud; unto Jahaz is their voice heard: wherefore the armed of Moab shall cry out; his soul shall be grievous unto him.

5. My heart crieth out over Moab; her fugitives [flee] to Zoar, [like a lowing] heifer of three years; yea, the ascent of Luhith with weeping shall they ascend; yea, in the way of Horonaim they raise an outcry of destruction.

6. For the waters of Nimrim shall be desolations: for the grass is dried up; the herb is consumed; there is no green [thing].

7. Wherefore the abundance which they have made, and what they have laid up, shall they carry over the brook of the willows.

alarm which are experienced at the approach of Judgment in the world of spirits, the world in which all final judgments are executed.

Verse 4. *The armed of Moab shall cry out, &c.*—In the literal sense, the "armed" are the soldiers of Moab, who, instead of shewing valour on the occasion, would participate in the general consternation, and be dismayed and destroyed. In the spiritual sense, the "armed" are such as have, whilst in the world, been more instructed, and who, as leaders and champions, have more confirmed themselves in mere fallacies and erroneous doctrinal sentiments than others, but now, as their false and evil principles are laid bare, they are totally unable to defend either themselves or others.

Verse 5. *An heifer of three years.*—This clause has much puzzled the commentators. As the general subject is that of dread and consternation, manifesting itself by "crying out and howling," the idea seems to be that

[At the period when judgment is executed on those in the church signified by *Moab*, or on those who are in merely external good without a spiritual principle, there will be universal alarm and lamentation over their dreadful condition; as all assumed goods and truths which they had in externals will be taken away, and they themselves left a prey to their merely sensual and evil states, which is spiritual death and hell. Verses 3—7.]

of an heifer seized with dread and fleeing away. We have introduced in brackets from Schmidius the [lowing] or noise of an heifer fleeing through fright. This animal signifies, in a good sense, the affection of good in the external or natural man; (*A. C.* 1824.) and, in a bad sense, the affection of good assumed for the purpose of self-love, either for honour or gain, which in itself is the affection of evil. This "fleeing and lowing heifer," like the "chased roe" and the "scattered sheep" in the Judgment upon *Babel*, (see Chap. xiii. 14, Exposition.) depicts by correspondence, the good assumed by those signified by the "Moabites," from external motives, which good, not having an internal principle, is dissipated at the period of judgment; its dissipation is represented by "an heifer of three years" (its fulness of state, see the Exposition) fleeing and lowing, as indicative of alarm and distress.

Destruction; or, more literally from the Hebrew, "breaking up."

8. For the outcry encompasseth the border of Moab: to Eglaim reacheth her howling; and to Beer-elim her howling.

9. Yea, the waters of Dimon are full of blood: yet will I bring additional [evils] upon Dimon;—a lion upon the escaped of Moab, and upon the remnant of the land.

[This destruction will be complete from inmost to outermost principles (*border*), and the truths and goods professed will be nothing but falsifications and adulterations. Verses 8, 9.]

CHAPTER XV.

EXPOSITION.

VERSE 1. *The burden of Moab, &c.*—[As “Babylon” signifies the church, as was shewn above, when its members are chiefly actuated by the love of power and dominion, by employing the holy things of the Word and of the church for this purpose, and thus profaning them;

We may here mention that these two chapters respecting *Moab*, and the corresponding passages in Jer. xviii., exhibit, according to Swedenborg, a specimen of the style in which the prophetic parts of the Ancient Word were written. (See *T. C. R.* 265.) Owing to the elliptical and obscure nature of this style, it was rather *hieroglyphic* than *didactic*, and only adapted to minds that had some intuitive perception of correspondences, but not, as after the times of Abraham, to minds in which this intuitive perception was, through man becoming more and more corporeal, entirely obliterated. Hence as “the correspondences in this Word were so *remotely* significative of celestial and spiritual things,” it was of the Lord’s Providence superseded by the present Word, which is written by correspondences “not so *remotely* significative of celestial and spiritual things,” (*T. C. R.* 279.) and which, in its literal sense (with the exception of a few of its prophetic parts), is intelligible and deeply interesting, even to the minds of children, which was not the case with the former Word. As a confirmation of Swedenborg’s statement respecting the higher antiquity of these prophecies concerning *Moab*, as derived

from the Ancient Word, (*T. C. R.* 265.) we will quote what the learned Ewald says in his critical commentary on this prophecy:—“In order (says Ewald) to describe the last and entire devastation of Moab, Isaiah repeats the prophecy of a *more ancient prophet*, and merely adds from himself what is said in [the next chap.] verses 13 and 14, namely: ‘This is the Word which Jehovah spake at that time; but now Jehovah hath spoken,’ &c. “Who this older prophet was (adds Ewald), it is difficult to say. The peculiarities of his sentiments or feeling (*Empfindung*) and of his language, induce us to suppose him to have been an ancient prophet from whom nothing else has been preserved.” This older prophet was the Ancient Word. After this statement, Ewald enters upon the peculiarities of the diction, or Hebrew text, and points out several terms and forms of expression which do not belong to the Hebrew of Isaiah’s time, but to an earlier period. (See Ewald’s “*Exposition of the Prophets of the Old Testament*,” vol. i., pp. 229 to 231.) In respect to the style in which the Ancient Word was written, see a Paper by the Translator, in the *Intellectual Repository* for 1852, p. 401.

so “*Moab*” signifies those members of the church who are in merely natural or external good, without a spiritual principle. Such members, or such *Moabites*, are always numerous in the church, and the Judgment upon them is of the greatest moment to all who desire to escape from their condemnation. In the following Exposition, Swedenborg clearly shews the nature of the *Moabites* in the church, and thus opens the various prophecies respecting *Moab*, which are otherwise, as is indeed confessed by nearly all commentators, most obscure.]

The nature and quality of that religious principle which is signified by “*Moab*” and the “sons of Ammon,” may appear from their origin, which is described in Gen. xix., and also from several passages both in the historical and prophetic parts of the Word where they are named. They in general denote those who are principled in external worship, which appears in some respects holy, but not in internal worship, and they who eagerly embrace as Good and True whatever relates to external worship, but reject and despise what relates to internal worship. Such worship, and such a religious principle, takes especial root in those who are principled in natural good, but who despise others in comparison with themselves. Persons of this complexion are not unlike fruits, whose external form is not unpleasing to the sight, but which are inwardly musty or decayed; they are also not unlike marble vases, which contain things impure, and sometimes things filthy; or they are not unlike women, who as to the face, and body, and gestures, are not unhandsome, but who are inwardly diseased, and full of defilements; for there is a common or general good appertaining to such persons, which appears not altogether void of beauty, but the particulars which enter into the composition thereof, are filthy and abominable. This is not indeed the case in the beginning, but by successive degrees, inasmuch as they suffer themselves easily to be tainted with any principles whatsoever which are called good, and thereby with all sorts of false persuasions, which they conceive to be true in consequence of confirming them, and this because they despise the interior things of worship, and all because they are principled in self-love. Such persons have their existence and derivation from those who are in external worship only, and who are represented by “*Lot*” in this chapter, (Gen. xix.) and this when the good of truth is desolated.

They are described in the Word, as well as to their nature and quality in the beginning, when their good is not as yet so much defiled, as afterwards when it is defiled, and when they reject the interior things of worship and of doctrine. *Their nature and quality in the beginning, when their good is not, as yet, so much defiled*, is thus described in Daniel:—“In the time of the end the king of the south shall strive with him; and the king of the north shall rush upon him, with chariot, and with horsemen, and with many ships; and he shall come into the lands, and shall overflow, and pass over; and shall come into the land of honourableness, and many shall fall together: these shall be snatched out of his hand, Edom, and *Moab*, and the *first-fruits of the sons of Ammon*.” (xi. 40, 41.) The “king of the south” denotes

those who are principled in goodnesses and truths; the "king of the north," those who are principled in evils and falses; "the king of the north, with chariot, with horsemen, with ships, coming into the lands, overflowing and passing over," denotes that evils and falses, signified by "chariots, horsemen, and ships," would prevail; "Edom, Moab, and the first-fruits of the sons of Ammon, to be snatched out of his hand," denote those who are principled in such good not as yet so much defiled with falses, wherefore they are called "the first-fruits of the sons of Ammon." So in Moses—"We passed by the way of the wilderness; and Jehovah said unto Moses, *Do not straiten Moab*, nor mix thyself with them in war, because I will not give thee inheritance of his land, for I have given Ar for an inheritance to the *sons of Lot*;" (Deut. ii. 8, 9.) and concerning the sons of Ammon—"Jehovah spake to Moses, Thou art to pass Ar this day, the *border of Moab*; and shalt come nigh over against the *sons of Ammon*: neither straiten them, nor mix thyself with them, because I will not give thee inheritance of the *land of the sons of Ammon*, for I have given it for an inheritance to the *sons of Lot*." (Deut. ii. 18, 19.) "Ar" denotes good of such a quality; "Moab and the sons of Ammon" denote those who are principled in such good, but in the beginning, wherefore it is commanded that "they should not be straitened." Hence it is that "Moab drove out the Emims and Rephaims, who were as the Enakims, and that the sons of Ammon drove out also the Rephaims, whom they called Zamzummims." (Deut. ii. 10, 11, 20, 21.) By the "Emims, Rephaims, Enakims, and Zamzummims," are signified those who were tainted with persuasions of evil and the false, see n. 581, 1673; by "Moab and the sons of Ammon" are here signified those who were not as yet so much tainted with such persuasions; but these also, when they became tainted, that is, when their good was defiled with falses, were likewise driven out. (See Numbers xxi. 21—31; Ezek. xxv. 8—15.)

Their nature and quality, when their good is defiled, are thus described in Jeremiah:—"Thus saith Jehovah to Moab: Woe upon Nebo! because it is vastated: Kiriathaim is ashamed, is taken; Misgab is ashamed and dismayed; the *praise of Moab* is no more. Give a wing to Moab, because in flying he shall fly away; and his cities shall be a desolation, none shall dwell in them. Leave the cities, and dwell in the rock, ye inhabitants of Moab; and be as a dove, she maketh her nest in the passages of the mouth of the pit: I know, saith Jehovah, his anger; and he is not firm; his false principles, they have not done what is right. Therefore I will howl over Moab, and will cry for all Moab. From the weeping of Jazer I will weep for thee, thou vine of Sibmah; thy young shoots have passed the sea, they have reached even to the sea of Jazer: the waster hath fallen on thy summer fruits, and on thy vintage. Therefore My heart is moved upon Moab, like pipes. Woe to thee, Moab! the people of Chemosh perisheth: for thy sons are taken into captivity, and thy daughters into captivity. And I will bring back the captivity of Moab in the latter days." (xlviii. 1, 9, 28, 30, 31, 32, 36, 46, 47.)

The subject treated of in this chapter throughout is concerning Moab, and by him concerning those who are principled in such good, how they suffer themselves to be tainted with false principles; wherefore it is said—"Give a wing to Moab, that he may fly away," and that "his cities shall be for a desolation," but that "they should leave the cities, and should dwell in the rock, and as a dove should make their nest in the passages of the mouth of the pit," and several things besides, whereby they are admonished to remain in their common goodnesses and truths; and if in such case they should be seduced by false principles arising from ignorance, they should be "brought back from captivity in the latter days." But of those who do not follow such admonition, it is said—"I will howl over Moab, and I will cry to all Moab; and My heart is moved over Moab." The false principles wherewith they are tainted, are signified by Nebo, Kiriathaim, Misgab, Sibmah, Jazer, Chemosh, and several other names which occur in that chapter.

But what their nature and quality become, when their good is altogether defiled by false principles, is thus described in David:—"God spake in His holiness: Gilead is Mine, and Manasses is Mine; and Ephraim is the strength of My head; Judah is My lawgiver; Moab My washpot;" (Psalm lx. 7, 8.) in like manner in Psalm cviii. 7—9; where "washpot" denotes good defiled with false principles. So in Jeremiah—"The *praise of Moab* is no more: in Heshbon they have devised evil upon him; go, let us cut him off from a nation. Moab hath been at ease from his youth, and hath rested in his dregs, neither was he emptied from vessel to vessel, and hath not gone away into captivity; therefore his taste stood in him, and his scent was not changed. On all the house-tops of Moab shall be weeping altogether; because I have broken Moab as a vessel wherein is no pleasure." (xlviii. 2, 11, 38.) The false principles wherewith the good, which is Moab, is defiled, are here called "dregs," in which stands "taste and scent," if he is not reformed, which reformation is here signified by being "emptied from vessel to vessel;" the good itself is called "a vessel wherein is no pleasure," as in David it is called "washpot." So in Isaiah—"The hand of Jehovah resteth in this mountain, and Moab shall be threshed under it, as straw is trodden down in the dunghill." (xxv. 10.) A. C. 2468.

Surely in the night Ar is laid waste, &c.—"Night," in the Word, signifies what is false from evil, for those who are in the false from evil are in the darkness of night; hence it is that all who are in hell, are said to be "in the night." In hell there is indeed a kind of light or lumen, in which they see each other, but that light is as the lumen proceeding from a coal-fire, which is turned into darkness, and into thick darkness when heavenly light [*lux*] flows into it. Hence it is that they who are in hell are said to be "in the night," and are called "angels of night and of darkness," and, on the contrary, they who are in heaven are called "angels of light and of the day." That "night" denotes what is obscure and also what is false, may be manifest from many passages of the Word:—"Jesus said, Are there not

twelve hours of the day? If any one walk in the day, he stumbleth not; but if he walk in the *night*, he stumbleth, because there is no *light* in him." (John xi. 9, 10.) "Twelve hours" denote all the states of Truth; to "walk in the day" denotes to live in the Truth; to "walk in the night," to live in the false. *A. C.* 6000. See also below, Chap. xxi. 11, 12, Exposition.

Verses 2, 3. *On all the heads of Moab there is baldness; every beard is cut off. In her streets they shall gird themselves with sackcloth, &c.*—By "Moab" are signified those who are in natural good [that is, good in which there is nothing spiritual], and who adulterate the goods of the church; that they have no understanding of Truth, nor science or knowledge of Truth, is signified by "baldness on all the heads of Moab, and every beard cut off," likewise by "howling and mourning on the house-tops, and in the streets;" "incisions upon all hands," (as in Jer. xlvi. 37.) signify things falsified; mourning on account thereof is signified by "girding on sackcloth," likewise by "howling and flowing down with weeping." *A. E.* 637.

In this passage, and in others, by "cutting off the hair of the head, and of the beard," and inducing "baldness," is signified to deprive of all Good and Truth, inasmuch as he who is deprived of the ultimates, is also deprived of the things prior; for prior things exist and subsist in ultimates, as was said above. In the world of spirits also there appear those who are bald, and I was instructed that they are those who were abusers of the Word, and had applied the sense of the letter, which is Divine Truth in the ultimates, to wicked purposes, and had thence become deprived of all Truth; they are also most malicious; many are from the Babylonish [Romish] people: but on the contrary the angels appear with becoming hair. *A. E.* 66.

As to the "hair" and "beard," see above, Chap. vii. 20, Exposition.

From this we can see the reason why the boys who called the prophet "Bald-head" were cursed, (2 Kings ii. 23—25.) for thereby was represented the mockery and profanation of the Word. *A. E.* 781.

Verse 3. *In her streets they shall gird themselves with sackcloth, &c.*—Speaking of the city "Ar," in the land of Moab, whereby is signified the doctrine of those who are in truths from the natural man; grief over the falses of their doctrine, from the first to the last, is signified by "girding on sackcloth," and by "howling in the streets, and on the house-tops;" "house-tops" denoting things interior, and "streets" things exterior with them. *A. E.* 652.

They shall gird themselves with sackcloth, &c.—To "put sackcloth on the loins" signifies lamentation on account of good destroyed, for this was a representative of good destroyed. The "loins" signify conjugal love, and hence all celestial and spiritual love, n. 3021; and this from correspondence, for as all the organs, members, and viscera of the human body correspond to the Grand Man (as shewn at the end of the chapters on Genesis), thus "loins" correspond to those in the Grand Man, or heaven, who have been in genuine conjugal love. And because conjugal love is the fundamental of all loves, therefore by the "loins" in general is signified every kind of celestial and

spiritual love; hence the ritual custom of "placing sackcloth on the loins" when they lamented over good destroyed, for all good is of love. That they "put sackcloth on their loins" when they testified that lamentation, is evident from the historical as well as from the prophetic parts of the Word, as in Amos viii. 10; Jonah iii. 5, 6, 8; 2 Kings xix. 1; and in Isaiah xv. 2, 3; in which passage "Moab" signifies those who adulterate goods, as may be seen in n. 2468; lamentation over that adulteration which is signified by "Moab," is described by such things as correspond to evil of that kind, wherefore similar things are said concerning *Moab* in Jer. xlvi. 37. *A. C.* 4779.

[This lamentation is further described by "howling," by "flowing down with weeping," and by "crying out aloud," &c. For when judgment is executed upon those in the church who, in this instance, are represented by *Moab*, as is the case after death in the world of spirits, their anguish of soul is signified by "howling, lamentation, and weeping," &c. To adulterate the goods of the Word and of the church, is to assume in the external form a profession of religion and of what is *good* from the Word, as justice, sincerity, purity, humility, charity, &c., whilst in the heart or the internal nothing but selfish motives and evils prevail, and consequently nothing of love to the Lord and the neighbour exists. Verily, there are many *Moabites* in the church! (See above, Chap. xi. 14, Exposition.) Thus *hypocrisy*, or the assumption of what is good in the external, whilst the internal, or "the inside of the cup and the platter is full of defilement," (Matt. xxiii. 25.) is the aggregate of adulterated good.]

Verses 4, 5, 8. *Heshbon and Elealah shall cry out aloud; unto Jahaz is their voice heard, &c.*—From the signification of an "outcry" is the common expression of "crying unto God," when the mind is in a state of grief, as in Isaiah xix. 20; xxx. 19; lxxv. 19; Jer. xiv. 2; and elsewhere. Concerning the further significations of the word "outcry" [*clamor*], as predicated of various affections, such as of interior lamentation, of imploration, and supplication from anguish, of contesting, and indignation, of confession, &c., see what is said in the *Arcana Coelestia*, n. 2240, 2821. *A. E.* 393. See also above, respecting an "outcry," Chap. v. 7, Exposition.

Verse 5. *Her fugitives [flee] to Zoar, &c.*—Zoar was a city not far from Sodom, whither Lot [the father of Moab] fled, when delivered by angels from the burning of Sodom. (See Gen. xix. 20, 22, 30.) Zoar is also mentioned in Gen. xiv. 2; Deut. xxxiv. 3; Isa. xv. 5; Jer. xlvi. 34. The term "Zoar," in Hebrew, signifies *little* or *small*, and it denotes *affection*, either the *affection* of good, or, in the opposite sense, the *affection* of evil. Those who are in the affection of Truth have little of Truth because little of Good, as compared with those who are in the affection of Good. (See *A. C.* 2429.) *A. C.* 1589, 2439.

[Hence the "fugitives to Zoar" would signify those of *Moab* who, at the time of Judgment, have some little affection of Truth, and who are consequently saved, as Lot was saved from the destruction of Sodom by fleeing to Zoar. These "fugitives" may be called the "remains" of *Moab*.]

An heifer of three years.—That “three years” involve all things of the church as to times and states, is evident from the signification of the number “three” in the Word; for “three” signifies a full time [or state] of the church from its origin to its end, thus its entire state. The last time of the church is therefore signified by the “third day,” the “third week,” the “third month,” the “third year,” and the “third century” [or age], which are the same [in the spiritual sense]. As the states of the church are signified by the number “three,” thus also are the states of every one who is a church, yea, of everything which is of the church, as is evident from the signification of that number as explained from different passages of the Word. (See *A. C.* 720, 901.) That “an heifer of three years” thus signifies the time or state of the church to its last or end, namely, when it is devastated or desolated, may be evident from Isaiah—“My heart crieth out over Moab; her fugitives flee to Zoar, [like a lowing] heifer of three years,” &c.; (xv. 5.) and also in Jer. xlviii. 33, 34. No one could ever understand what these things mean, unless he knew what is signified by “Moab,” by “Zoar,” by “the ascent of Luhith,” by “the outcry of Heshbon and Elealeh,” by “Jahaz,” by “Horonaim,” by “the waters of Nimrim,” and by “an heifer of three years.” That all these things, and what is said of them, signify the ultimate devastation [of those in the church signified by *Moab*] is evident. *A. C.* 1825.

Verses 6, 9. *The waters of Nimrim shall be desolations; yea, the waters of Dimon are full of blood, &c.*—From this passage it appears what “blood” signifies in the opposite sense, for “blood,” in the genuine sense, signifies the Divine Truth, and with the recipients thereof Truth from Good; hence, in an opposite sense, it signifies violence done to the Divine Truth, and with those who do it, the false from evil. This opposite signification may appear from this circumstance, that it is predicated of “the waters of the sea, of the rivers, and of the fountains,” that they are turned into *blood*, for “waters” signify truths; wherefore by “blood” are here signified fakes which destroy truths. *A. E.* 329.

Verse 6. *The grass is dried up, the herb is consumed, there is no green [thing].*—That hereby is signified scientific truth appears from the signification of “grass” as denoting the scientific principle; and from the signification of “green” as denoting what is true and living from Truth; because, as *green grass* serves for food to animals, so scientific truth serves for spiritual nourishment to men; for what is produced in fields, in gardens, and in plains, and serves for nourishment either to man or beast, has a correspondence with such things as serve for the nourishment of the spirit and mind, which is called spiritual nourishment. By scientific truth is meant everything scientific by which spiritual truth is confirmed, and which has life from spiritual good. *A. E.* 507.

By what is “green” is signified the sensitive principle of Truth, because by “herb,” “grass” and the “foliage” of trees, are signified truths [of various kinds]; hence it is that by the “green” of these

things is signified the sensitive principle of Truth, by which is meant the ultimate of perception. This sensitive principle of Truth is also signified in Isaiah xv. 6—“The grass is dried up, there is no *green* thing.” *A. C.* 7691.

[When, therefore, it is said of Moab that the “grass is dried up, the herb is consumed, and that there is no green thing,” the entire destitution of all knowledge and truth, as having a spiritual and living principle within it, is thereby represented.]

Verse 7. *And what they have laid up, shall they carry over the brook of the willows.*—The “willows of the brook” signify the lowest goods and truths of the natural man which appertain to the external sensual principles. This will appear from the following passage. Inasmuch as by “the feast of tabernacles” was signified the implantation of good by truths, therefore it was commanded that they should, on the occasion of that feast, “take the fruit of goodly trees, branches of palm-trees, and the boughs of thick trees, and the *willows of the brook*; and that they should rejoice before the Lord seven days.” (Lev. xxiii. 40.) By “the fruit of the goodly trees” is signified celestial good; by “the branches of palm-trees,” spiritual good, or the Good of Truth; by “the branches of the thick trees,” scientific Truth with its Good; and by “the willows of the brook,” the lowest goods and truths of the natural man which are of his external sensual principles. Thus by these four kinds of “trees” are signified all goods and truths from first principles to last with man. *A. E.* 458.

[Hence when it is said of *Moab* that, at the period of judgment, “they shall carry their abundance, or their riches, and what they have laid up, to the brook of the willows,” is signified that the treasures of knowledge which they have “laid up” in their memory from the Word, will be found to be only in the lowest sensual principles of their minds, denoted by “the brook of the willows.” Similar things are denoted by the Jews, when in captivity, “hanging their harps on the *willows*,” (Psalm cxxxvii. 2.) to signify that the affections of what is true and good, represented by the “harp,” had become merely sensual.]

Verse 9. *The waters of Dimon are full of blood.*—That “blood” in a good sense signifies what is holy, and in the opposite sense, as in this passage, what is profane, see above, Chap. iv. 4, Exposition.

CHAPTER XVI.

THE WORD.

1. SEND ye forth the lamb of the ruler of the land from the Rock towards the wilderness, to the mountain of the daughter of Zion.

2. And as a wandering bird, driven from the nest, so shall be the daughters of Moab at the fords of Arnon.

3. Bring counsel; execute judgment; make thy shadow as the night in the midst of noon-day: hide the outcasts; discover not the fugitive.

4. Let Mine outcasts sojourn with thee, O Moab; be thou to them a covert from the face of the spoiler: for the oppressor is no more, the destroyer ceaseth; they that trampled you are consumed out of the land.

Verse 1. *Send forth the lamb, &c.*—In the letter, the “lamb,” used in a collective sense, may mean the tribute which the Moabites during their subjection to Judah, had to send to Jerusalem; for we read in 2 Kings iii. 4—“And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool.” Lambs were constantly required for the morning and evening sacrifice, as well as for food, and, in the proximate sense, this fact may be the basis of the letter. By correspondence, however, this is a tribute which we all owe to the Lord, who is “the Ruler of the land,” or the church, and if we rebel and refuse to bring this tribute, our externally assumed good for the purposes of deception in the world, will have no innocence, signified by the “lamb,” within it, and at the time of judgment will be swept away.

The Rock; in Hebrew, *Sela*, which in the letter may denote *Petrea*, or the rocky country of Moab, but in the internal sense, faith in the Lord. (See the Exposition.)

Verse 2. *As a wandering bird, &c.*—This verse depicts a nest disturbed, or destroyed, so that the birds belonging to it, not knowing, from alarm, whither to go, consequently flutter or wander about. The “daughters of Moab” are the affections of the religious principle (see the Exposition) signified by *Moab*; the “wandering birds” are the false doctrines and persuasions of the *Moabites*, which, at the time of judgment, are in terror and put to flight, like “birds driven from their nest.”

Arnon, as a brook or river, was one of the borders of Moab; (Numb. xxi. 13.) the “fords of Arnon” were the places of transit, where those, upon whom judgment is executed, endeavour to make their escape, and to come into another state.

INTERNAL SENSE.

That the LORD is not acknowledged by them. (Verses 1, 2.)

That they will remain until the LORD's coming, and then are to be judged. (Verses 3—5.)

5. And the throne shall be established in mercy: and in truth shall He sit thereon, in the tabernacle of David, a Judge, searching out judgment, and despatching justice.

6. We have heard of the pride of Moab: he is very proud; of his haughtiness, and his pride, and his anger: vain are his lies.

7. Therefore shall Moab howl; for Moab shall every one howl: for the foundations of Kir-hareseth shall ye moan; surely they are stricken.

8. For the fields of Heshbon are withered; [as to] the vine of Sibmah, the lords of the nations have broken down the branches thereof; they reached unto Jazer; they strayed through the desert; her branches are plucked up; they passed over the sea.

9. Wherefore I will weep, as with the weeping of Jazer, for the vine of Sibmah: I will water thee with my tears, O Heshbon and Elealeh! for upon thy summer fruits, and upon thy vintage, the shout [of war] hath fallen.

10. And joy and gladness are taken away from Carmel; and in the vineyards they shall not sing, they shall not shout: in the vats the treader shall not tread out the wine; I have made the shouting to cease.

11. Wherefore my bowels for Moab like a harp shall sound; and mine inward parts for Kir-haresh.

12. And it shall be, when Moab shall see that he hath wearied himself out on the high

Verse 5. *A judge*; or, judging.
Verse 6. *His lies*; or, vain triflings and boastings are not firm, *i. e.*, vain.
Verse 7. *For Moab shall every one howl*; or, “the whole of Moab shall howl.”
Verse 9. *The [shout of war]*.—The term הַדָּד (*hēdad*), rendered “shout,”

denotes either a shout in war, as in this case, or a shout of rejoicing, as below, in the following verse—“I have made the shouting [*hēdad*] to cease.” The English exclamation “hurrah!” seems to correspond to the Heb. *hēdad*, which term Swedenborg leaves untranslated. See *A. C.* 2608.

Of what quality they are, and of what quality they will be after their destruction. (Ver. 6-14.)

[That all the truths of the Word and the sanctities of the church possessed by the external man (*Moab*), separate from the internal, will, at the period of Judgment, be destroyed by the evils (*lords of the nations*), which have governed the life, but which are not manifested until the process of judgment lays them open. In consequence of this destruction there will be lamentation and inward anguish instead of rejoicing; in which case all external acts of piety will be of no avail. Ver. 8—12.]

place, that he shall enter his sanctuary to pray; but he shall not prevail.

13. This is the Word which Jehovah spake concerning Moab at that time:

14. But now hath Jehovah spoken, saying, Within three years, as the years of a hireling, the glory of Moab shall be reviled, in all his great multitude; and the remnant shall be few, small, and without strength.

[At this consummation everything of the church will be reduced to a mere *hireling* condition. Ver. 13, 14.]

CHAPTER XVI.

EXPOSITION.

VERSE 1. *Send ye forth the lamb of the ruler of the land from the Rock towards the wilderness, &c.*—By a “lamb” is signified innocence, and inasmuch as the Lord is the essential Innocence, which is in His kingdom, for from Him is the ALL of innocence, hence He is called a “Lamb,” as in the above passage, and also in the Apocalypse:—“They shall fight with the *Lamb*, but the *Lamb* shall overcome them, because He is Lord of lords, and King of kings;” (xvii. 14.) and besides in other passages in the Apocalypse, as chap. v. 6; vi. 1, 16; vii. 9, 14, 17; xii. 11; xiii. 8; xiv. 1, 4; xix. 7, 9; xxi. 22, 23, 27; xxii. 1, 3. That the “paschal lamb” denotes the Lord, in the supreme sense, is a known thing; for the “passover” signified the glorification of the Lord, that is, the putting on of the Divine [Principle] as to the Human; and, in the representative sense, it signifies the regeneration of man; and the “paschal lamb,” that which is the essential of regeneration, viz., innocence; for no one can be regenerated but by charity in which is innocence. *A. C.* 3994.

Inasmuch as the Lord when in the world, as to His Human, was Innocence itself, and since the ALL of innocence proceeds from Him, therefore He is called a “Lamb,” and “the Lamb of God,” as in Isaiah:—“Send ye forth the *Lamb* of the ruler of the land from the Rock towards the wilderness, to the mountain of the daughter of Zion.” (xvi. 1.) Again:—“He hath endured exaction, and was afflicted, yet He opened not His mouth; He is led as a *Lamb* to the slaughter.” (liii. 7.) And in the Apocalypse:—“The *Lamb* who is in the midst of the throne shall feed them.” (vii. 17.) *A. C.* 10,132.

That the “Rock” is the Lord as to Faith, and, in respect to man, that it is a *faith* which is from the Lord, is evident from many passages in the Word, as in Deuteronomy:—“Ascribe ye greatness unto our God; He is the *Rock*, His work is perfect;”—“he lightly esteemed the *Rock* of his salvation;”—“of the *Rock* that begat thee,

thou art not mindful,” &c. (xxxii. 3, 4, 13, 15, 18, 31, 37.) From these things it is evident that it is Jehovah, that is, the Lord, who is called the “Rock;” that it is Jehovah, or the Lord, as to *faith*, appears evident from the particulars here adduced, as understood in the internal sense. As a “stone,” in the Word, signifies the Truth of faith, (see *A. C.* 643, 1298, 3720.) hence it is that the Lord, as to Divine Truth, is called “the Stone of Israel.” (*A. C.* 6426.) From these considerations also it may be manifest that by “Rock” is meant the Lord as to faith, and also faith which is from the Lord, in the words which the Lord spake to Peter in Matthew:—“I say to thee, Thou art Peter [*Petrus*], and upon this *rock* [*petra*] will I build My church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind in the earth, shall be bound in the heavens: and whatsoever thou shalt loose in the earth, shall be loosed in the heavens.” (xvi. 18, 19.) That “Rock,” in this passage, denotes the Lord as to faith, and faith which is from the Lord, and that “Peter” represents that *faith*, see the Preface to Chap. xxii., Genesis; also n. 3738, 3750. It is evident also to every one who thinks from sound reason, that the power of opening heaven and shutting hell for the good, and of opening hell and shutting heaven for the evil, is of the Lord alone; and the reason why it is of faith, is, because it is from the Lord, thus also is of the Lord, that is, the Lord Himself is in it; all power in the other life is by the Truth of faith derived from Good, n. 4931, 6344. He who thinks from reason may also conclude that the church of the Lord was not built upon any man, thus not upon Peter, but upon the Lord Himself, thus upon faith in Him. From these considerations it may be seen into what and how great errors they fall, who lay so great stress on the letter of the Word; and with what eagerness the rulers of the church catch at the idea that such power was given to Peter, and consequently to those who call themselves his successors, for it favours their love; and with what difficulty they suffer themselves to be persuaded that anything else is meant, for every one is willing to procure to himself the highest degree of power. From the above it is also evident how necessary it is to know what is signified by a “rock,” what by “keys,” and what by the “gates of hell,” and by several such things, in the internal sense. Jehovah is called a “Rock,” and that on such occasions is meant the Lord as to faith, is also manifest from many other passages in the Word, as from the following, which it is allowed to adduce without further explication:—“Send ye forth the lamb of the ruler of the land from the *Rock* towards the wilderness, to the mountain of the daughter of Zion.” (Isa. xvi. 1.) Again—“Thou hast forgotten the God of thy salvation, and hast not remembered the *Rock* of thy strength.” (xvii. 10.) *A. C.* 8581.

The “wilderness” denotes what has yet but little of life; (*A. C.* 1927.) also states of temptation. *A. C.* 2708; see especially 3900.

Verse 2. *As a wandering bird, driven from the nest, so shall be the daughters of Moab, &c.*—Mention is made of “daughters” in many passages of the Word, and every one may see that in those passages

are not meant *daughters*, as where mention is made of “the daughter of Zion,”—of “the daughter of Jerusalem,”—of “the daughters of Tarshish,”—of “the daughter of My people,” denoting affections of Good and Truth, as may be seen above, Chap. i. 8, Exposition; and whereas they denote the affections of Good and Truth, they denote also churches, for churches are churches by reason of those affections. Hence it is that by “the daughter of Zion” is signified the celestial church, and this from the affection of Good; whereas by “the daughter of Jerusalem” is signified the spiritual church, and this from the affection of Truth. (*A. C.* 2362.) The same is also signified by “the daughter of My people.” (*Isa.* xxii. 4; *Jer.* vi. 14, 26; and in many other passages.) Hence it is evident what is signified by the “daughters” of the nations, as by the “daughters” of the Philistines, the “daughters” of Egypt,—of Tyre and Sidon,—of Edom,—of Moab,—of the Chaldeans, and of Babel, and the “daughters” of Sodom, namely, the affections of what is evil and false, in which their religious principles were grounded, consequently the religious principles themselves. *A. C.* 3024.

Verse 3. *Make thy shadow as the night in the midst of noon-day.*—“In the midst of noon-day,” signifies in the midst of the light of Truth. *A. C.* 9642.

Verses 3, 4, 14. *Bring counsel; execute judgment; hide the outcasts; discover not the fugitive. Let Mine outcasts sojourn with thee, O Moab; be thou to them a covert from the face of the spoiler, &c.*—The subject treated of throughout this chapter is also concerning “Moab,” and, by him, concerning those who are principled in such [external] good, and who are here described in nearly the same words as in *Jer.* xlvi. 1, being advised in like manner to remain in their common goodnesses and truths, and not to suffer themselves to be tainted with false principles. Common goodnesses and truths are signified by their “bringing counsel, executing judgment, hiding the outcast, not discovering the fugitive, and being a covert from the face of the spoiler,”—all which things signify the externals of worship; but whereas they suffer themselves to be tainted with false principles, it is said—“Within three years, as the years of a hireling, the glory of Moab shall be reviled, in all his great multitude; and the remnant shall be few, small, and without strength.” *A. C.* 2468.

Verse 5. *And the throne shall be established in mercy: and in truth shall He sit thereon, in the tabernacle of David, a Judge, searching out judgment, and despatching justice.*—These things are said of the Lord. Heaven, which was established by Him, and the church thence derived, are signified by “the throne established in mercy;” that the Lord there reigns by Divine Truth from Divine Good, is signified by “sitting upon it in truth, in the tabernacle of David;” by “David” is meant the Lord as to His royalty, which is Divine Truth; and by his “tabernacle” is signified the Divine Good; by “judgment” is signified the truth of doctrine, because all judgment is from that truth; and by “justice” is signified the good of love, both from the Lord with those who are in heaven and in the church. *A. E.* 799.

Verse 6. *We have heard of the pride of Moab, &c.*—By “pride” is understood the love of self, and the love and faith of what is false with those who are of the church. *A. E.* 653, 675.

Vain are his lies.—“Lies” are the falses of faith, because “Moab” signifies those who are in the evil of self-love, and who thence falsify Truths. *A. C.* 8908.

Verses 7—9. *For Moab shall every one howl; for the foundations of Kir-hareseth shall ye make a moan, &c.*—Very many of the prophecies, as the above, are of such a nature that, if they had not an internal sense, they would be of no use; whereas it is necessary that, as the Word is divine, it should contain within itself the laws of the heavenly kingdom into which man is about to come. *A. C.* 2608.

Verse 9. *I will weep, as with the weeping of Jazer, for the vine of Sibmah: I will water thee with my tears, O Heshbon and Elealeh! for upon thy summer fruits [or harvest], and upon thy vintage, the shout [of war] hath fallen.*—By “harvest” here also is signified the last state of the church, for by “shouting” is signified the end, when upon finishing the vintage and gathering in the harvest, they were wont to triumph and make a shouting, but in the present case to lament, because it is said “it hath fallen.” By “Jazer,” the “vine of Sibmah,” and by “Heshbon and Elealeh,” are signified the men of the external church, who explain the Word to favour the loves of the world, for those places were given for an inheritance to the tribes of Reuben and Gad, by whom, inasmuch as they dwelt on the outside of Jordan, the external church was represented; the “vine of Sibmah” signifies their church; their destruction, when the Lord should come and accomplish judgment, is also described in this chapter. *A. E.* 911.

Verse 10. *Joy and gladness are taken away from Carmel; and in the vineyards they shall not sing, they shall not shout, &c.*—In these words is described the taking away of celestial delight originating in Good, and the truths thence derived, in consequence of the deprivation of genuine Good and Truth. The Good of the church is understood by “Carmel,” and the Truth thence derived by “vineyards,” and by the “treading of the wine in the wine-press;” the delights thereof, which are taken away, are signified by “joy, exultation, singing, and vintage-shouting;” for it was a custom to sing in the vineyards, and in the wine-presses, when the grapes were trodden into wine, on account of the representation of the delights derived from truths, which were signified by “wine.” *A. E.* 376. See also *A. C.* 1071; *A. R.* 316.

Verse 12. *He shall enter his sanctuary to pray, but he shall not prevail.*—[These words imply that those represented by Moab who, at the period of Judgment, are in external worship without an internal principle of love to the Lord and their neighbour, will have recourse to their “sanctuary,” or to externals of worship, in order to avoid the impending destruction, but “will not prevail;” as all prayers and all external acts of worship and piety, which have not an internal principle, will be of no avail to salvation. See below, Chap. xviii. 7, Exposition, where the true nature of Saving Worship and Piety are shewn; see also above, Chap. i. 11—19, Exposition.]

Verse 14. *Within three years, as the years of a hireling, the glory of Moab shall be reviled, in all his great multitude; but the remnant shall be few, small, and without strength.*—By “Moab” are here understood those who are in falses from evil; by his “glory,” and by his “great multitude,” are understood those falses; by “the three years after which his glory shall be reviled,” is signified what is complete and consummated; wherefore it is said that “the remnant shall be few, small, and without strength,” by which is signified that it shall be no more. “Three years” are mentioned, whereby is understood consummation, thus, from beginning to end. It is to be observed that the same is signified by “three years” as by “three months,” “three weeks,” “three days,” and “three hours,” inasmuch as “times,” in the spiritual sense, signify states, and “three times,” whether greater or less, a full state. *A. E.* 532.

Of a hireling.—They who learn and imbibe truths from the Word, or from the doctrine of the church, or from any other sources whatsoever, even from themselves by conclusions, for the sake of gain, that is, that they may gain *honours* or *wealth*, or likewise, that they may *merit heaven*,—these are they who, in the internal sense, are meant by “hirelings.” To the man of the church, gains ought to be in the last place, not in the first; when they are in the last place, they are then servants; but if in the first place, they are lords. He who respects gains in the *first* place, is an inverted man, and also is represented as inverted in the other life, with his head in hell; but he who respects charity and faith in the first place, thus the Lord and his neighbour, he is an erect man, and also is presented erect in the other life, with his head in heaven. *A. C.* 9180.

Within three years, as the years of a hireling, &c.—[These words involve the idea, by correspondence, that at the period of judgment, when the states of those in the church signified by *Moab* are consummated, as denoted by “three years,” all such will be reduced to a merely *hireling* and *mercenary* condition, that is, they will study and embrace the truths of the Word from merely selfish motives, relating to honour and gain; when this is the case, the end is come and judgment ensues.]

CHAPTER XVII.

THE WORD.

INTERNAL SENSE.

1. THE burden of Damascus. Behold, Damascus is rejected, so as to be no city; and it is become a heap of ruins.

2. The cities of Aroer are deserted: they shall be for the flocks, and they shall lie down, and none shall make them afraid.

3. And the fortress shall cease from Ephraim, and the kingdom from Damascus; and the remnant of Syria shall be as the glory of the sons of Israel, saith Jehovah of Hosts.

4. And it shall be in that day, the glory of Jacob shall be made thin, and the fatness of his flesh shall be made lean.

5. And it shall be as when one gathereth the standing harvest, and his arm reapeth the ears; or as when one gleaneth ears in the valley of Rephaim.

6. There shall be left gleanings in it, as in the shaking of the olive-tree; two [or] three berries on the head of the uppermost bough; four [or] five on the fruitful branches, saith Jehovah the God of Israel.

7. In that day shall a man regard his Maker; and his eyes shall look towards the Holy One of Israel:

Verse 1. *The burden of Damascus.*—See Chap. xiii. 1, *note*. “As to be no city;” or, from being a city.

Verse 5. *The valley of Rephaim.*—“Rephaim” means giants; see above,

Chap. xiv. 9, Exposition. When the church is reduced to a state corresponding to this “valley,” the knowledges of what is Good and True are scarce indeed.

Concerning those who place religion in the science of knowledges only, which is *Damascus*, that they are to be destroyed. (Verses 1, 2.)

That the science of knowledges will be serviceable to the New Church. (Verse 3.)

That that science of knowledges will then be rare. (Verses 4—6.)

But that they are to be instructed from the Lord. (Verses 7, 8.)

8. And he shall not regard the altars, the work of his hands; and what his fingers have made, he shall not respect; nor the groves, nor the solar statues.

9. In that day shall the cities of his refuge be as a forsaken bough, and an uppermost branch, which they left before the sons of Israel: and there shall be desolation.

10. Because thou hast forgotten the God of thy salvation, and hast not remembered the Rock of thy strength, therefore shalt thou plant plants of delights, and shalt set it with strange slips:

11. In the day when thou shalt have made thy plants to grow, and in the morning when thou shalt have made thy seed to flourish; even in the day of possession shall the harvest be a heap, and there shall be desperate sorrow.

12. Woe to the tumult of many peoples, who make a noise like the noise of the seas; and to the roaring of the nations, who make a roaring like the roaring of many waters!

13. Like the roaring of many waters do the nations roar; but He shall rebuke them, and they shall flee far away; and they shall be driven like the chaff of the mountains before the wind, and like the stubble before the whirlwind.

14. At the time of evening, behold terror! before the morning, it is no more. This is the portion of those that spoil us, and the lot of those that plunder us.

Verse 8. *The solar statues.*—These statues were placed in the groves where they worshipped, and are supposed to have been dedicated to the sun. (See Chap. xxvii. 9., Exposition.)

Verse 10. *Plants of delights, strange slips;* or, “slips of strangeness,” or “of the stranger.” As to this idiom, see above, Chap. ix. 6, note.

That they who do not suffer themselves to be instructed from the Lord, will be in want of all things, and instead of truths will eagerly embrace fables. (Verses 9—14.)

[That all tumults and reasonings from false principles will, at the time of Judgment, be rebuked and silenced. Verses 12—14.]

CHAPTER XVII.

EXPOSITION.

VERSE 1. *Behold, Damascus is rejected, so as to be no city, &c.*—By “Aram” or Syria [of which *Damascus* was the capital], are signified the knowledges of Good. The same appears also from Ezekiel:—“*Aram* was thy merchant, in the multitude of thy works: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate;” (xxvii. 16.) speaking of “Tyre,” or the possession of knowledges; where “works, emeralds, purple, broidered work, fine linen, coral, and agate,” signify nothing else but the knowledges of Good. So in Hosea:—“Jacob fled into the country of *Aram*, and Israel served for a wife, and for a wife he kept sheep; and by a prophet Jehovah brought up Israel out of Egypt, and by a prophet was he preserved; Ephraim provoked Him to anger with bitterness;” (xii. 12—14.) where “Jacob” signifies the external church, and “Israel” the spiritual internal church; “Aram” denotes the knowledges of Good; “Egypt” denotes perverted science; and “Ephraim,” perverted intelligence;—the signification of which names could never appear from the literal sense, but only from the internal sense, in which names signify things relating to the church, as has been already observed. So in Isaiah:—“Behold, *Damascus* is rejected, so as to be no city; and it is become a heap of ruins: and the fortress shall cease from Ephraim, and the kingdom from *Damascus*; and the remnant of *Aram* [or *Syria*] shall be as the glory of the sons of Israel;” (xvii. 1, 3.) where the “remnant of Aram” signifies the knowledges of Good, which are called “the glory of the sons of Israel;” “Aram,” or Syria, signifies also, in an opposite sense, the knowledges of Good perverted, according to what is usual in the Word, where the same expression is frequently applied in a two-fold signification. That “Aram” is thus used in the opposite sense, may be seen in Isaiah vii. 4—6; ix. 12; Deut. xxvi. 5. *A. C.* 1232.

See above, as to “Syria,” Chap. vii. 4, Exposition.

How important it is to acquire the knowledges of Truth and Good [signified by “Syria”] from the Word, may appear from the following considerations:—That by truths cometh love to the Lord,—by truths we receive love to our neighbour,—by truths we have heavenly intelligence and wisdom,—by truths regeneration is effected,—by truths man has power against evils and fables, and consequently against hell,—by truths there is purification from evils and fables,—by truths the church exists;—by truths heaven exists;—by truths is the innocence of wisdom;—by truths a man has conscience;—by truths order is established;—by truths cometh the beauty of angels, and also of men with respect to the interiors of their spirits,—and that by virtue of truths man is a man. But by all this is meant truths grounded

in good, and not by truths without good, and by good from the Lord. Hence every one can see the great importance of acquiring the knowledges of Truth and Goodness. *A. R.* 161.

Verse 2. *The cities of Aroer are deserted, &c.*—[“Aroer” was the plain of Syria, and its “cities” or towns, as subordinate to Damascus, signified various doctrinals of Truth and Goodness, which when thus “deserted and devastated,” become the possession of those who can make a proper use of them, denoted by “the flocks that shall lie down, and by none making them afraid,” of whom, as the “remnant of Syria,” (verse 3.) a New Church can be formed. It does not appear that Swedenborg has quoted this verse. See above, Chap. v. 17, *note*, where a similar passage occurs. The “glory of the sons of Israel,” are the knowledges of Truth and Good applied to the life for the purposes of salvation.]

Verse 3. *The fortress shall cease from Ephraim.*—As to the meaning of “Ephraim,” see above, Chap. vii. 2, Exposition.

Verse 4. *The glory of Jacob shall be made thin, &c.*—To be “made thin” or slender, is to be deprived of the truths of faith; “the fatness of his flesh shall be made lean,” signifies to be deprived of the good of charity. *A. C.* 5200, 5204.

[As to the theological *leanness* which prevails in the church at this day, from the want of the knowledges of Truth, see *T. C. R.* 391.]

Verses 5, 6, 11. *And it shall be as when one gathereth the standing harvest, and his arm reapeth the ears;—there shall be left gleanings in it, as in the shaking of the olive-tree;—even in the day of possession shall the harvest be a heap, and there shall be desperate sorrow.*—The subject treated of in this chapter is concerning the knowledges of Truth and Good appertaining to the church, as being destroyed. Those knowledges are signified by “Damascus,” which is here treated of, and by “Aroer;” their being destroyed is described by “gleanings being left in it, as in the shaking of the olive-tree; two [or] three berries on the head of the uppermost bough, four [or] five on the fruitful branches;” likewise by “the harvest being a heap in the day of possession,” namely, that there shall be no more than one heap, wherefore it is also called “desperate sorrow.” Hence it is evident that by “harvest” is here signified the last state of the church; that state is also signified by “morning,” for when the last state of the church is at hand, it is then *morning* to those who will be of the New Church, and *evening* and *night* to those who are of the Old; that this is here understood by “morning,” appears from the last verse of the chapter, where it is said—“At the time of *evening*, behold terror! before the *morning*, it [terror] is no more.” (Isaiah xvii. 14.) “Terror” signifies destruction. *A. E.* 911.

Verse 6. *There shall be left gleanings in it, as in the shaking of the olive-tree, &c.*—The devastation of the church is here treated of, and this is said of the *remaining few* who are in Good and Truth. A comparison is made with “the shaking of the olive-tree,” because by the “olive-tree” is signified the church as to the good of love, and its “branches” the truths thence derived. “Two, three” signify

the few who are in good, and thence in truths; “two” signify good, and “three” truths; and “four, five” signify the few who are in good; “four,” those who are in good, and “five” a few; and because “four, five” signify the few who are in good, therefore it is said—“*Four, five* on the *fruitful* branches;” for the “fruit-bearing olive-tree” signifies those in the church who are in good as to life. As these things are signified by those numbers, therefore it is said “two, three” and “four, five,” and not “two and three” and “four and five.” *A. E.* 332.

Verses 7, 8. *In that day shall a man regard his Maker, &c.*—The subject here treated of is concerning the establishment of a New Church by the Lord. That they shall then be led into goods of life, and informed in truths of doctrine, is understood by “a man in that day having regard to his *Maker*, and his eyes looking towards the *Holy One of Israel*;” the Lord is called “Maker,” by reason that He leads into goods of life, for these make a man; and He is called the “Holy One of Israel,” by reason that He teaches truths of doctrine, wherefore it is also said—“In that day shall a *man* regard his *Maker*, and his *eyes* shall look towards the *Holy One of Israel*;” man being called “man” [*homo*], from the good of life, and “eyes” being predicated of the understanding of truth, thus of the truths of doctrine. That in such a case there will be no worship from self-love, in which evils of life originate, nor from self-derived intelligence, in which originate falses of doctrine, is understood by his “not having regard to the altars, the work of his hands, and not having respect to what his fingers have made.” By “the *altars*, the work of his hands,” is understood worship grounded in self-love, from which evils of life are derived; and by “what his fingers have made,” is understood worship grounded in self-derived intelligence, from which are derived falses of doctrine; by “the *groves* and *solar statues* of the groves” is signified the religious principle grounded in falses and thence in evils; by “groves,” the religious principle grounded in falses, and by “solar statues,” such as is grounded in the evils of the false. *A. E.* 391.

Hence by these words is understood that the all of doctrine should be from the Lord, and not from the *proprium* of man, which is the case when a man is in the spiritual affection of Truth, that is, when he loves Truth itself, because it is Truth, and not principally because thereby he can acquire fame and a name. *A. E.* 585.

Verse 10. *The Rock of thy strength, &c.*—See above, Chap. xvi. 1, Exposition.

Verses 10, 11. *Because thou hast forgotten the God of thy salvation, therefore shalt thou plant plants of delights, and set strange slips, &c.*—That to “sow” the land or the field, signifies, in the Word, to teach and to learn the truths and goods of faith, which are of the church; and that the “increase of the field” are the goods and truths thence derived, is evident from many passages in the Word, as in Isaiah xvii. 10, 11; here such things as grow upon the earth are mentioned, and that the things of the church are understood thereby is evident,

namely, by "planting plants of delights," as said of those who have "forgotten the God of their salvation," are understood such things as favour the affections [of the merely natural man]; and that by "setting the earth with strange slips," is to teach truths which are not genuine, [the end of which will be "desperate sorrow."] *A. C.* 9272.

Verse 12. *Woe to the tumult, &c.*—As to what is meant by the denunciation "Woe!" see above, Chap. i. 4, Exposition.

["The tumult of many peoples, the noise of the seas, and the roaring of the nations," &c., signify, by correspondence, the tumultuous collisions and reasonings which take place at the time of judgment, when the external or natural mind is laid open, and its falses and evils exposed and dispersed, as "chaff and stubble," by the power of divine Truth. See *A. E.* 706.]

Verse 13. *And they shall be driven like the chaff of the mountains before the wind, and like the stubble before the whirlwind.*—In the spiritual world, as well as in the natural world, there exist strong winds and storms; but the storms in the spiritual world exist from the influx of the Divine [Principle] into the lower parts of that world, where they are who are in evils and falses. That influx, as it descends out of the heavens towards the earths, which are below, becomes more dense, and appears as clouds, and with the evil, dense and opaque, according to the quantity and quality of their evil; these clouds are appearances of the false from evil, arising from the spheres of their life; every angel and spirit being encompassed by such a sphere. When therefore the Divine [Principle] is sent forth powerfully from the Lord as a sun, and flows in into these dense and opaque clouds, there arises a storm, which is perceived by the spirits there, in like manner as storms are perceived by men in the world. It has been given me sometimes to perceive these storms, and also the "east wind," by which the evil were dissipated and cast into the hells, when the last Judgment was performed. From these considerations it may appear what "storms," "tempests," and "impetuous winds" signify in the following passages. Thus in Isaiah:—"Thou shalt disperse them, and the wind shall carry them away, and the storm shall dissipate them." (xli. 16.) And in Jeremiah:—"From the storm of Jehovah anger went forth, and a whirlwind threatening to rush in; upon the head of the wicked it shall rush." (xxiii. 19; xxx. 23.) And in David:—"I would hasten my escape from the windy storm and tempest." (Psalm lv. 8.) *A. E.* 419.

Like the chaff and the stubble, &c.—"Wheat" denotes the goods of love and charity; "chaff" signifies what contains nothing of good. *A. C.* 3941.

Verse 14. *At the time of evening, behold terror! before the morning, it is no more, &c.*—"Evening" signifies the last time of the church, when there is nothing but evils and falses, which are called "terror," because they are hell; but the "morning" signifies the first time of the church, when evils and falses are not; wherefore it is said—"Before the morning, terror is no more." *A. E.* 677.

CHAPTER XVIII.

THE WORD.

INTERNAL SENSE.

1. *Woe to the land shadowing with wings!* which is beyond the rivers of Cush;

2. Which sendeth ambassadors on the sea, and in vessels of rushes on the face of the waters: Go, ye swift messengers, to a nation distracted and spoiled; to a people terrible from the first, and hitherto; a nation meted out by line, and trodden down, whose land the rivers have spoiled!

3. All ye inhabitants of the world, and ye dwellers on the earth, when the standard is lifted up on the mountains, behold! and when the trumpet is sounded, hearken!

4. For thus hath Jehovah said unto me: I will sit still, and consider in My habitation;

Concerning those who will to be in blind ignorance respecting things of salvation, who are *Cush* or *Ethiopia*; of what quality they are. (Verses 1, 2.)

That when the church shall be established, they will be rejected like things of no value.— (Verses 3—6.)

Verse 2. *To a nation distracted and spoiled.*—*מְשַׁחֵם* (*memuschak*), rendered by Swedenborg, Schmidius, and others, *distractam*, is literally "drawn out," "protracted," or "drawn apart," which is *distracted*. It is therefore a term which well expresses, by correspondence, what is implied in the spiritual sense. For what is more *distracting* to the mind than to be under the influence of fallacious reasonings and false doctrines, denoted by "the land [or church] shadowing with wings," or to be harassed by doubts as to the true ideas of what we are required to believe for salvation. *מֹרֵט* (*morat*), rendered by Swedenborg and Schmidius *expilatum*, "robbed" or "spoiled," signifies to tear out, or pluck, as the hair off the head, or feathers off a bird. (Dan. vii. 7.) This also corresponds, for by false doctrines and fallacious reasonings, denoted by the "shadowing

with wings," the mind is plucked and robbed of all its powers and principles of intelligence, which are the *feathers* of its wings.

Meted out by line, and trodden down, whose land the rivers have spoiled;—is supposed to mean the Egyptians, whose land, after the inundations of the Nile, was again and again *measured out* to secure the possessions to their rightful owners. It was also customary to *tread down* the seed by animals into the new soil left by the subsidence of the waters. It is probable that Egypt may, in the letter, be the land referred to, but the correspondence shews us that an unregenerate state of mind, in which terrible and ferocious principles arising from the unsubdued love of self and of the world, is signified. This state of the mind and of the church is inevitable, when it is "shadowed with wings," or in wilful darkness as to the truths of the Word and the sanctities of the church.

like the serene heat in the sunshine, like a cloud of dew in the heat of harvest.

5. For before the harvest, when the bud is perfect, and the blossom has become a swelling grape, He shall cut off the shoots with pruning-hooks, and the branches He shall take off, He shall cut away.

6. They shall be left together to the bird of the mountains, and to the beasts of the earth: and the bird shall abhor it; and every beast of the earth shall despise it.

7. At that time shall a gift be brought to Jehovah of Hosts, from a people distracted and spoiled; and from a people terrible from the first, and hitherto; a nation meted out by line, and trodden down, whose land the rivers have spoiled; to the place of the name of Jehovah of Hosts, to the mountain of Zion.

Verse 6. *The bird shall abhor it, and every beast of the earth shall despise it.*—As this rendering differs entirely from the common version, which is—“And the fowls shall summer upon them, and all the beasts of the earth shall winter upon them,” the reader will be interested to know how this great difference in the rendering of this passage is accounted for. קניז

(*kootz*), here rendered “to abhor,” signifies to be weary of anything, so as to loath it; this is its radical meaning. (See Lev. xx. 23; Numb. xxi. 5.)

חָרַף (*chārāph*), here rendered “to despise,” signifies to carp at, to scorn, or despise, and reproach. How then have some interpreters, together with the common version, come to the conclusion that, in this passage only, these two words are to give up their radical signification, and to be translated “to summer” and “to winter”? The real ground of this mistranslation is the erroneous supposition that “the fowls of the mountains and the beasts of the earth” are to be taken in a bad

sense, or in the sense of rapacious birds and beasts, and that the places where they should “summer” and “winter,” would be so full of slain bodies and carnage, that they would have abundance to devour all the summer and winter. But in the divine Text there is no mention whatever made of slaughter or of dead bodies, but only, in the previous verse, of “rejected shoots, twigs, and branches of the vine,” and these are the things which are to be “left to the birds and the beasts,” and which “they will abhor and despise.”

It is true that עֵיט (*ayit*) does most commonly signify a rapacious bird, such as the eagle and vulture, but in this case “the bird of the mountain” does not necessarily imply such rapacious birds. The word rendered “beast,” is the common term in Hebrew for cattle, and signifies a tame as well as a wild or rapacious beast. That Luther, although he adopts the rendering of “summer” and “winter,” did not understand this passage in the sense of rapacious birds and wild beasts feeding on the slain, is evident

That nevertheless they who are in ignorance by reason of their not being of the church, will approach the Lord.— (Verse 7.)

CHAPTER XVIII.

EXPOSITION.

VERSES 1, 2. *Woe to the land shadowing with wings! which is beyond the rivers of Cush, &c.*—What is meant by “the land shadowing with wings,” and “the land which the rivers have spoiled,” no one can know, unless it be known that the “land” denotes the church, and that the “rivers” denote falses. “The land *shadowing with wings*” is the church which is in thick darkness as to divine Truths; these are signified by [the *darkening of*] “wings,” as may be seen above, Chap. viii. 8, Exposition; “beyond the rivers of Cush” [or *Ethiopia*], signifies as to knowledges from the literal sense of the Word, which are falsified. “The nation trodden down, to which the *messengers* should go, whose land the *rivers* had spoiled,” signifies those out of the

from his version, which reads—“Dass des Sommers die Vögel, darinnen nisten und des Winters allerley Thiere im Lande darinnen liegen;”—“In summer the birds will make their nests therein, and in winter the beasts will lie down therein.” Seeing then that to “abhor” and “despise,” as rendered by Swedenborg and by Schmidius, is the radical meaning of those terms, how is it that the version now generally adopted is that of “summering” and “wintering”? This is one of those cases in which the translators required a perception of the internal sense, to enable them to see the true literal meaning of the passage. (See the Exposition.) Not seeing how “the bird of the mountain,” which signifies Truth from Good, and “the beast of the field,” which is the affection of Good, could “abhor and despise the shoots, twigs, and branches cut off [at Judgment] from a corrupt vine,” which “rejected shoots,” &c. are significative, by correspondence, of Truths perverted and falsified, some translators, followed by our common version, have in this instance twisted the divine Text out of its proper meaning. קניז (*kūtz*), “to abhor,” having, in form, an affinity with an Arabic term signifying “to pass the summer,” and the term חָרַף (*chārāph*) signifying, as one of its meanings, “to pluck and to gather fruits,” hence a

modification of the latter term, namely *chōreph*, means “autumn,” when the fruits are plucked or gathered. From this certain translators, together with the common version, have interpreted the term as meaning “winter,” and have employed these two terms as denominative verbs, signifying “to summer” and “to winter.” In no other passage in the Scriptures have these terms this signification; and although Gesenius, in his *Lexicon*, gives this rendering, yet in his *Thesaurus*, which was his latest work, he doubts and almost denies that “*chōreph*” signifies “winter,” but only “autumn.” Moreover, several ancient interpreters confirm the rendering as given by Swedenborg. (See Schulz and Bauer’s “*Scholia*,” *in loco*.) We have been thus lengthy in this *note* on account of the wide difference between Swedenborg and the common version in this instance, and to shew that both Schmidius and Swedenborg are correct in the version they have given. We may add that, on referring to the Septuagint, they give, as is often the case in that ancient version, only a general idea of the passage, and not a specific translation—“συναχθήσεται,” &c.;—“The birds of heaven shall be gathered unto it, and all the beasts of the earth shall come unto it.” This would not be a basis for the spiritual sense, because not the true literal meaning.

church who are in falses from ignorance; "rivers" denoting Truths of doctrine, and, in an opposite sense, falses; that "the messengers should go to them," signifies that they should be invited, in order that the church may be amongst them. *A. E.* 304.

"The land shadowing with wings" is the church, which by reasonings from scientifics darkens itself; "beyond the rivers of Cush," signifies knowledges by which it confirms its false principles; (see *A. C.* 1164.) "which sendeth ambassadors on the sea," denotes to consult scientifics, signified by the "sea;" (see *A. C.* 28.) "in vessels of rushes on the face of the waters," which "vessels" signify the vilest [or most common] receptacles of Truth, [which are merely sensual ideas and conceptions.] *A. C.* 6723.

That by "Cush" [or *Ethiopia*] are signified the interior knowledges of the Word, by which they confirm false principles, is evident from Jeremiah:—"Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; Cush and Puth, that handle the shield." (xvi. 8, 9.) Here "Egypt" stands for those who believe nothing [spiritual] except they understand it from scientifics; hence come all doubtful, negative, and false principles, which is to "ascend," to "cover the earth," and to "destroy the city." "Cush" signifies the more universal or interior knowledges of the Word, by which false principles are confirmed; and "Puth" stands for knowledges from the literal sense of the Word, which are according to the appearances of the senses. *A. C.* 1164.

Verse 3. *All ye inhabitants of the world, and ye dwellers on the earth, when the standard is lifted up on the mountains, behold! and when the trumpet is sounded, hearken!*—By the "inhabitants of the world," and "dwellers on the earth," are signified all in the church who are in Goods and Truths, as above. The coming of the Lord is signified by "when the standard is lifted up on the mountains, behold! and when the trumpet is sounded, hearken!"—"the standard upon the mountains and the sounding of the trumpet" signifying convocation to the church. *A. E.* 741.

As to the various meaning of a "standard," see above, Chap. xiii. 2, Exposition.

Verse 4. *Like a cloud of dew in the heat of harvest, &c.*—The "cloud of dew" signifies Truth from Good fructifying. *A. E.* 594.

Like the serene heat in the sunshine, and like the heat of harvest.—These words, as the planting of a New Church is treated of, stand for love and charity. *A. C.* 934.

Verse 6. *They shall be left together to the bird of the mountains, and to the beasts of the earth: and the bird shall abhor it; and every beast of the earth shall despise it.*—Speaking of "the land shadowed with wings," by which is understood the church, which, from the obscurity in which it is, catches at imaginary things for spiritual Truths, and thence, by reason of ignorance, comes into the negation thereof. By "birds" and "beasts" are also here signified thoughts of Truth and

affections of Good, as well-rational as natural, which are said to "abhor and despise it" [such a state of the church]; that such "abhorring and despising" cannot be predicated of *birds and beasts*, is manifest, but of the affections of Good and thoughts of Truth, that is, of those that are in them. *A. E.* 650.

Verse 7. *At that time shall a gift be brought to Jehovah of Hosts, from a people distracted and spoiled; a nation meted out by line [delineata], and trodden down, whose land the rivers have spoiled; to the place of the name of Jehovah of Hosts, to the mountain of Zion.*—The subject here treated of is concerning the invitation of all to the church, wherefore also "people" and "nation" are named. "The mountain of Zion" signifies the church, to which they are invited; by "a people distracted and spoiled," are signified those with whom truths are taken away, altered, or perverted by those who are in falses of doctrine; by "a nation meted out by line, and trodden down, whose land the rivers have spoiled," are signified those with whom goods are treated in like manner; "rivers" denoting falses and reasonings from them. *A. E.* 331.

At that time shall a gift be brought to Jehovah, &c.—By offering a "gift" on the altar, is signified all Divine Worship, by reason that Divine Worship, with the Jewish nation, consisted principally in offering burnt-offerings and sacrifices [as gifts]; by which were therefore signified all things of Worship. *H. D. N. J.* 214, 221.

Worship does not consist in prayers, and in external devotion, but in a life of charity; prayers are only its externals, for they proceed from man by [or through] his mouth; wherefore such as the man is as to life, such are his prayers. It is of no consequence that he puts himself in a posture of humility, kneeling on his knees, and groaning when he prays, for these are external things; and unless external things proceed from internal, they are only gestures and sounds without life. There is an affection in every single thing which man speaks, and every man, spirit, and angel is his own affection, for the affection of each is his life; it is the affection itself which speaks, and not the man without it; wherefore, such as the affection is, such is the prayer. Spiritual affection is what is called charity towards the neighbour; in that case there is *true worship*; prayer is what proceeds from it. Hence it may be manifest that the essential of *worship* is a life of charity, and its instrumental is gesture and prayer; or that the life of charity is the primary of *worship*, and prayer is its secondary. From which consideration it is evident that they who place all Divine Worship in oral piety, and not in actual piety, are in a great error. *Actual piety* consists in acting from a principle of sincerity and rectitude, and from a principle of justice and equity in every work and in every function, and this because it is commanded by the Lord in the Word; for thus man in all his works has respect to heaven and to the Lord, with whom he is thereby conjoined. But to act with sincerity and rectitude, with justice and equity, merely from the fear of the law, or the loss of reputation, of honour, and of gain, without at all the living of the Divine Law, of the precepts of the Word, and

of the Lord, and yet to pray devoutly in temples, is *external piety*, which, howsoever holy it appears, is still not piety, but is either hypocrisy, or is some pretence derived from habit, or is something persuasive grounded in a false principle that Divine Worship consists in that alone; for it does not look to heaven and to the Lord with the heart, but only with the eyes,—the heart looks to self and the world, and the mouth speaks from habit of the body alone and its memory; by such worship man is conjoined to the world and not to heaven, and to self and not to the Lord. *A. E.* 325.

CHAPTER XIX.

THE WORD.

1. THE burden concerning Egypt. Behold, Jehovah rideth on a light cloud, and He cometh to Egypt! and the idols of Egypt shall be moved at His presence; and the heart of Egypt shall melt in the midst of her.

2. And I will mingle the Egyptians with the Egyptians: and they shall fight, every man against his brother, and every man against his neighbour; city against city, kingdom against kingdom.

Verse 1. *The burden concerning Egypt.*—As to the term “burden,” see Chap. xiii. 1, *note*. In respect to *Egypt*, and the numerous prophecies we find in the Scriptures respecting that country and people, it is of the utmost importance that the true meaning of *Egypt* in prophecy should be understood, otherwise all the weighty prophetic declarations either in favour or in condemnation of *Egypt*, are of little importance to the church and to the individual mind. But when rightly understood, or, as the apostle says, “spiritually discerned,” these prophecies are daily lessons of divine wisdom and of practical saving efficacy to the men of the church in all times and in all states. We have seen above the

signification of *Babylon*, *Assyria*, and *Moab*, when mentioned in Scripture, and we now solicit the attention of the reader to the important meaning of *Egypt*; for that *Egypt* has a spiritual signification, or that these prophecies are to be understood in a spiritual sense, is plainly involved in the divine declaration that Jerusalem, where “our Lord was crucified, is *spiritually* called Sodom and *Egypt*.” (Rev. xi. 8.)

A light cloud.—The term קל (*kal*), “light,” signifies also “swift,” as in chapter xviii. 2, “swift messengers.” The two ideas of *lightness* and *swiftness* are correlative. The Lord is represented as “coming in the clouds to judgment,” (Matt. xxiv. 30.) which

INTERNAL SENSE.

Concerning those who make to themselves a religion of the mere science of such things as appertain to the Word and the church, and who enter into that science, which is *Egypt*: that hence arise controversies and heresies, and that

3. And the spirit of Egypt shall fail in the midst of her; and I will swallow up her counsel: and they shall seek to the idols, and to the sorcerers, and to them that have familiar spirits, and to the wizards:

4. And I will shut up the Egyptians in the hand of a hard lord; and a fierce king shall rule over them, saith the Lord, Jehovah of Hosts.

5. And the waters shall fail from the sea, and the rivers shall be wasted and dried up.

6. And the streams shall recede; the rivers of Egypt shall be diminished and dried up: the reed and the flags shall wither.

7. The papyrus by the river, even at the mouth of the river, and all that is sown by the river, shall wither, be driven away, and be no more.

8. And the fishermen shall mourn, and all they that cast the hook into the rivers shall be sad, and they that spread the net on the face of the waters shall languish.

9. And they that work threads of silk, and they that weave curtains, shall be confounded.

signify the truths of His Word, by which, and especially by the manifestation of which in “power and glory,” all judgment is executed. (John xii. 48.) “The Word that I have spoken, the same shall judge him in the last day.” (See the Exposition.)

Verse 9. *And they that work threads of silk, and they that weave curtains, shall be confounded.*—This verse is a literal translation, as near as possible, from the Latin of Schmidius and Swedenborg. A critical examination of the Hebrew justifies this version. “Threads,” Heb. פִּשְׁתִּים (*pishtim*), properly “flax,” or the cotton plant; for *flax* and *cotton* are expressed, according to Gesenius (see his *Lexicon*), in Syriac and Arabic by one word.

The Hebrew term is supposed to be of Egyptian origin, and means properly the “thread-plant,” whether the threads be of flax or cotton. As *pishtim* is in the plural, we have rendered it “threads,” as more close to the Heb.

than *linum*. שְׂרִיקוֹת (*sericoth*) is from a term which signifies to comb, and to clean out flax. The term is supposed by some to be the origin of *sericum*, which is the Latin expression for silk, also muslin; and it evidently means flax spun into so fine a yarn or thread, as to resemble, when woven, glossy sarsenet, or shining cambric. (See the Exposition, in which its correspondence is clearly shewn.) The Heb. term here rendered “curtains,”

10. And her foundations shall be broken up; all that make a gain of pools for fish [shall be confounded].

11. Surely, the princes of Zoan are fools; [as to] the wise counsellors of Pharaoh, their counsel has become brutish. How will ye say unto Pharaoh, I am the son of the wise, the son of the kings of antiquity?

12. Where are they; where, thy wise ones? let them now tell thee, and let them know what Jehovah of Hosts hath determined upon Egypt.

13. The princes of Zoan are become fools, the princes of Noph are deceived; and they have caused Egypt to err, the corner-stone of her tribes.

is properly "perforated work," or "network," as in the Bible version, and was employed, no doubt, amongst other uses, as *curtains*. Hence Swedenborg renders it as in the Exposition, following Schmidius, *aulæorum*, "of curtains;" but, in the *A. C.* 5145, he translates it by *foraminosa opera*, or "perforated work."

Verse 10. *And her foundations shall be broken up; all that make a gain of pools for fish.*—This verse has caused much trouble to the translators and commentators; the rendering in which now nearly all critics agree is this:—"The pillars are broken down, and all the hired labourers are grieved in mind." By the "pillars," it is said, are meant the higher classes of Egypt, and by the "labourers" the lower classes, which when these calamities should come on Egypt, would be dismayed and destroyed. Other interpretations have also been proposed, but they are not worth mentioning. "Fish" is here נֶפֶשׁ (*nēphesh*), the term for "soul," "breath," and in general, a "living creature," with the term חַיָּה (*chayah*), "living," sometimes added to it, as in Gen. i. 24; ii. 7, 19. Schmidius and Swedenborg render this clause by

stagna animæ, "pools of the soul," that is, of the living creatures that live in the pools, which are *fish*. The meaning of the verse by correspondence, is, we apprehend, this:—"The foundations broken up" are the principles of good assumed in the external for merely selfish ends in the world, which as *foundations* will, at the time of judgment, be broken up and dispersed; and to "make gain of pools for fish" is to investigate and teach truths from the love of gain, and not from the love of the neighbour, (see the Exposition of verse 8.) who, at the judgment, "will be confounded." In *A. E.* 750, Swedenborg has adduced the passage, and explained *nēphesh* or *anima*, as meaning "the life of man's spirit, which is called his spiritual life;" thus the passage means to make gain of those things which belong to the spiritual life, which are truths.

Verse 13. *The princes of Noph are deceived.*—In *A. E.* 654, Swedenborg, together with Schmidius, renders the term here translated "deceived," by *ablati*, "taken away." (See the Exposition.) But in the *A. C.* 1482, 5044, he translates it by *decepti*, which we have adopted, as in the Bible version. The Hebrew term involves the two ideas.

14. Jehovah hath mingled in the midst of her a spirit of perversities; and they have caused Egypt to err in all her works, as a drunkard staggereth in his vomit:

15. Nor shall there be any work in Egypt, which the head or tail, the branch or rush, can perform.

16. In that day Egypt shall be as women; it shall tremble and be afraid at the shaking of the hand of Jehovah of Hosts, which He shall shake over it. That they will perish. (Verses 16, 17.)

17. And the land of Judah shall be a terror to Egypt; every one that maketh mention thereof unto them shall tremble, because of the counsel of Jehovah of Hosts, which He hath determined against it.

18. In that day there shall be five cities in the land of Egypt speaking the language of Canaan, and swearing unto Jehovah of Hosts; one of them shall be called, The city of the Sun. That such scientifics will be of use, when they are instructed from the Lord in truths. (Ver. 18—22.)

19. In that day there shall be an altar to Jehovah in the midst of the land of Egypt; and a pillar by the border thereof to Jehovah:

20. And it shall be for a sign and for a witness to Jehovah of Hosts in the land of Egypt; for they shall cry unto Jehovah because of oppressors, and He shall send unto them

Verse 14. *They have caused Egypt to err, as a drunkard staggereth, &c.*—It may be well to note that to "err" and to "stagger" are one term in Hebrew; the radical meaning of to "err" is *agre eo*, to "go or walk with difficulty," to "stagger,"—thus to go astray, as is the case with the drunkard. Spiritually, when a man is under the influence of false doctrines, he staggers and goes astray.

Verse 18. *The city of the Sun.*—In the Bible version, we read "the city of destruction," and in the margin,

"city of the sun" [*Heliopolis*]. This difference of reading, which is great, has arisen from the two terms חַרָּם (*cherez*), "the sun" or "heat," and חָרָס (*herez*), which is similar in its form, and signifies "destruction." Some manuscripts have one term, and some the other. The former however is the correct reading, as demonstrated by Gesenius. The subject also itself, which relates to the establishment of the church, proves the rendering of Swedenborg to be correct.

a Saviour and a Prince, and He shall deliver them.

21. And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day; and they shall offer sacrifice and oblation, and they shall vow a vow unto Jehovah, and shall perform it.

22. And Jehovah shall smite Egypt, smiting and healing her; and they shall turn unto Jehovah, and He will be entreated of them, and will heal them.

23. In that day there shall be a highway from Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria: and the Egyptian shall serve with the Assyrian.

That then the spiritual, the rational, and the scientific principles will act in unity. (Ver. 23—25.)

24. In that day Israel shall be a third, together with Egypt and Assyria; a blessing in the midst of the land:

25. Whom Jehovah of Hosts shall bless, saying, Blessed be My people, Egypt; and Assyria, the work of My hands; and Israel, Mine inheritance!

CHAPTER XIX.

EXPOSITION.

VERSE 1. *The burden concerning Egypt.*—[As it is most important that the prophecies respecting “Egypt” should be well understood, in order that a man may see the right application of the Word to his own states, we beg to direct the attention of the reader to the following extracts.]

That by “Egypt” [in a bad sense] is signified the natural man separate from the spiritual, and thence the falses flowing from the evils of the love of self, consequently from the conceit of self-derived

intelligence, shall now be explained; for when the natural principle of man is separated from the spiritual, which takes place chiefly from the love of self, then from the evils of that love falses flow forth, all the false being derived from evil; for the false is the patron of evil, and the evil of the will is formed in the understanding by the ideas of the thought, which ideas are called falses; and whereas the falses flowing forth from the evils of the love of self, are attended with self-conceit, for man then thinks from his proprium, therefore also by “Egypt” is here signified the conceit of self-derived intelligence. But inasmuch as by “Egypt” is signified the natural man in both senses, namely, as well conjoined with the spiritual man as when separated from it, thus in a good sense and in a bad sense, therefore the various things which appertain to the natural man are also signified by “Egypt,” which in general have reference to knowledges and scientifics, for the truths and falses of the natural man are called knowledges and scientifics; but the truths themselves, when they have obtained life, which is effected by the life of faith, which is charity, appertain to the spiritual man, or spiritual mind of man, and these with their affections and pleasantnesses do not appear to the manifest sense and sight of the man, as is the case with the knowledges and scientifics of the natural man. The reason of this is, because man, so long as he lives in the world, thinks naturally and speaks naturally, and what is thought and spoken naturally is sensibly felt and perceived by him in a certain sight which appertains to his understanding, whereas his spiritual thought, which is conjoined with the affection of truth or of the false, does not appear before man has put off the natural body, and put on the spiritual body, which takes place after his decease, or departure from this world, and his entrance into the spiritual world, when he thinks spiritually and speaks spiritually, and no longer naturally as before. This comes to pass with every man; whether he be merely natural or at the same time spiritual; and thought with the merely natural man after death is still spiritual, but gross, without intelligence of truth or affection of good, for it consists of correspondent ideas, which indeed appear as material, but still are not so; but concerning the spiritual thought and the speech also thence derived of merely natural men in the spiritual world, the Lord willing, more will be said elsewhere.

The reason why by “Egypt,” in the Word, is signified the natural man in both senses, good and bad, consequently all that which properly belongs to the natural man, is, because in Egypt the sciences were cultivated, especially the science of correspondences and representations, at the time when churches were representative. But whereas they made to themselves resemblances, according to correspondences, which, when from internal they became altogether external, they began to worship with holy rites, and thus perverted the representatives of things spiritual and celestial to idolatrous purposes, and also to magic; hence it is that by “Egypt,” in a bad sense, which is opposite to the former, is signified the false scientific of the natural man, and also what is idolatrous and magical.

That such things are signified by "Egypt" may be abundantly confirmed from the Word; but before we proceed to such confirmation it is proper to be known that with every man there is an internal, which sees from the light of heaven, which is called the internal spiritual man, or the internal spiritual mind, and an external, which sees from the light of the world, which is called the external natural man, or the external natural mind. With every man of the church the internal must be conjoined with the external, or the internal spiritual man with the external natural man. When they are thus conjoined, then the spiritual man, inasmuch as it is in the light of heaven, has dominion over the natural man, which is in the light of the world, and rules it as a master of a family rules his servant, and teaches it as a master teaches his disciple. From this conjunction man is a man of the church, and an angel; but when the natural man is not conjoined with the spiritual, nor subordinate thereto, as is especially the case when the spiritual man is shut, as it is with those who deny the divine things of the Word and the church, who thence see nothing from the light of heaven, then the natural man is in blindness as to things spiritual, and by his rational principle perverts all the truths of the church, and by the ideas he has of them turns them into falses.

∕ This subject, viz., the conjunction of the spiritual man with the natural man, and the separation of the natural man from the spiritual, is much treated of in the Word, especially where treating concerning Egypt, inasmuch as by "Egypt" is signified the natural man as well conjoined with the spiritual man as separate therefrom; and where the natural man is treated of separate from the spiritual, Egypt is rebuked and rejected. Whereas "Egypt," in an extensive sense, signifies the natural man, therefore the true scientific and the false scientific is also thereby signified, for truths and falses in the natural man are called scientifics; and whereas scientifics true and false are signified by "Egypt," faith is also thereby signified, inasmuch as faith is of truth, and truth is of faith, whence faith conjoined to charity is also signified by "Egypt" in a good sense, and faith separate from charity in the opposite sense; for faith is conjoined to charity when the spiritual man is conjoined with the natural, and then by "Egypt" is signified the true scientific; but faith is separate from charity when the natural man is separate from the spiritual, and then by "Egypt" is signified the false scientific; for when the natural man is separate from the spiritual, man has then no truths, and if he imbibes truths from the Word or from the doctrine of the church, he still falsifies them by the ideas of his thought, whence all truth with him becomes false. So far concerning the significations of "Egypt" in the Word; it shall now be demonstrated from the Word itself [and especially from this chapter], that by "Egypt" [in a good sense] is signified the natural man conjoined to the spiritual, or the scientific vivified by the influx of spiritual light, or, what is the same, faith conjoined to charity, which in itself is faith; and afterwards it shall also be demonstrated that by "Egypt," in the

opposite sense, is signified the natural man separate from the spiritual, or the scientific not vivified by any influx of spiritual life, or, what is the same, faith separate from charity, which in itself is not faith. *A. E.* 654.)

That by "Mizraim," or Egypt, are, in the Word, signified sciences, or various scientifics, applied to explore the arcana of faith, and thence to confirm preconceived principles of the false; and that it also signifies simply sciences, and thus such as are useful, appears from this chapter from beginning to end, and also from many other passages too numerous to quote here. *A. C.* 1165.

That "Egypt" is the science of knowledges in respect to the Lord, but science in general in respect to other men, may appear from its signification in the Word. For the Ancient Church was seated in Egypt, as in many other places; and when the church was there, sciences, above everything else, flourished in that country; whence by "Egypt" is signified science. But after they became desirous to enter by sciences into the mysteries of faith, and thus from their own power to explore the truth of divine arcana, then they became addicted to magic, and by "Egypt" were signified scientifics which pervert, whence come falsities, and from these evils, as appears from Isaiah xix. 11. That by "Egypt" are signified useful sciences, and thus, in the present case, that science of knowledges which is capable of serving as recipient vessels for things celestial and spiritual, may appear from the following passages in the Word:—"They have caused *Egypt* to err, the corner-stone of the tribes;" (Isaiah xix. 13.) where it is called "the corner-stone of the tribes," as serving for a support to the things belonging to faith, which are signified by "tribes." Again, in the same prophet—"In that day shall five cities in the land of *Egypt* speak the language of Canaan, and swear to Jehovah of Hosts. In that day there shall be an altar to Jehovah in the midst of the land of *Egypt*, and a pillar by the border thereof to Jehovah; and it shall be for a sign and for a witness to Jehovah of Hosts in the land of *Egypt*; for they shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour and a Prince, and He shall deliver them. And Jehovah shall be known to *Egypt*, and the *Egyptians* shall know Jehovah in that day, and shall offer sacrifice and oblation, and they shall vow a vow unto Jehovah, and shall perform it. And Jehovah shall smite *Egypt*, smiting and healing her; and they shall turn unto Jehovah, and He will be entreated of them, and will heal them." (ix. 18—22.) Speaking of "Egypt" in a good sense, to denote those who are attached to scientifics, or natural truths, which are the vessels of spiritual truths. Again, in the same prophet—"In that day there shall be a highway from *Egypt* to Assyria; and the Assyrian shall come into *Egypt*, and the *Egyptian* into Assyria: and the *Egyptian* shall serve with the Assyrian. In that day shall Israel be a third, together with *Egypt* and Assyria; a blessing in the midst of the land, whom Jehovah of Hosts shall bless, saying, Blessed be My people, *Egypt*; and Assyria, the work of My hands; and Israel, Mine

inheritance!" (xix. 23—25.) Where, by "Egypt," is signified the science of natural truths, by "Assyria" reason or things rational, and by "Israel" things spiritual,—which succeed each other in orderly arrangement; wherefore it is said that "in that day there shall be a highway from Egypt to Assyria, and Israel shall be a third, together with Egypt and Assyria." So in Ezekiel:—"Fine linen in brodered work from *Egypt* was thy spreading forth, that it might be to thee for a flag;" (xxvii. 7.) speaking of "Tyre," by which is signified the possession of knowledges; "fine linen in brodered work" denotes the truths of sciences which are of service: scientifics, as belonging to the external man, ought to serve the internal. Again, in the same prophet—"Thus saith the Lord Jehovah: At the end of forty years I will gather *Egypt* from the people whither they were scattered, and I will bring again the captivity of *Egypt*;" (xxix. 13, 14.) where "Egypt" has a like signification. So in Zechariah:—"And it shall come to pass, that whoso will not come up of the families of the earth unto Jerusalem to worship the King Jehovah Zebaoth, even upon them shall be no rain; and if the family of *Egypt* go not up, and come not;" (xiv. 17, 18.) where "Egypt" also is used in a good sense, and has the same signification. That science, or human wisdom, is signified by "Egypt," may appear likewise in Daniel, where the sciences of things celestial and spiritual are called "the treasures of gold and silver," and also "the precious things of *Egypt*." (xi. 43.) It is said also of Solomon, that his "wisdom excelled the wisdom of all the children of the east, and all the *wisdom of Egypt*." (1 Kings iv. 30.) The house built by Solomon for Pharaoh's daughter was representative of this alone. (1 Kings vii. 8.) The Lord's being brought into Egypt when an infant had no other signification than what is here [Gen. xii.] signified by "Abram;" it being also done that He might "fulfil all things which were represented concerning Him." The emigration of Jacob and his sons into Egypt represented nothing else, in the inmost sense, but the Lord's first instruction in knowledges from the Word; as appears from the following passages.

Concerning the Lord it is thus written in Matthew:—"The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into *Egypt*, and be thou there until I bring thee word. When he arose, he took the young Child and His mother by night, and departed into *Egypt*; and was there until the death of Herod; that it might be fulfilled which was spoken by the prophet, saying, Out of *Egypt* have I called My Son;" (ii. 13—15.) of which it is thus written in Hosea:—"When Israel was a child, then I loved him, and out of *Egypt* have I called My Son." (xi. 1.) Hence it appears that by the child "Israel" is meant the Lord, and that His instruction when a child is signified by these words—"Out of *Egypt* have I called My Son." So again in the same prophet:—"By a prophet Jehovah brought Israel out of *Egypt*, and by a prophet was he preserved;" (xii. 13, 14.) where, in like manner, by "Israel" is meant the Lord; by a "prophet" is signified one that teaches, consequently, the doctrine of knowledges. So in

David:—"Turn us again, O God of Hosts, and cause Thy face to shine, and we shall be saved. Thou hast brought a vine out of *Egypt*, Thou hast cast out the nations, and planted it;" (Psalm lxxx. 7, 8.) speaking also of the Lord, who is called "a vine out of *Egypt*," in respect to the knowledges in which He was instructed. *A. C.* 1462.

Behold, Jehovah rideth on a light cloud, and He cometh to Egypt! and the idols of Egypt shall be moved, &c.—Where by "Egypt" is not meant [literally] Egypt, but the natural man separate from the spiritual, who is then in falses and evils, and thereby perverts all the Truths and Goods of the church; that those falses and evils destroy him, when Truth from Good flows in from the Lord, is described by these words of the prophet, understood in the internal sense. "Jehovah rideth on a light cloud," signifies that the Lord enlightens the understanding with truths; to "ride," when predicated of Jehovah, or the Lord, denotes to enlighten the understanding, and a "light cloud" signifies the Truth; that in such case the "idols of Egypt are moved, and the heart of the Egyptian melteth," signifies that the evils and falses which are of the natural man separate from the spiritual then destroy him; "idols" denoting falses, the "heart" denoting evils, and "Egypt," the natural man. This signification of a *cloud* is evident from appearances in the spiritual world; likewise from the Word, where "clouds" are mentioned. From appearances in the spiritual world thus,—the universal angelic heaven consists solely of the Divine Truth which proceeds from the Lord, the reception whereof makes them angels. In the supreme heaven this Truth appears as the pure *aura*, which is called ether; in the inferior heaven as less pure, almost as the atmosphere, which is called air; in the lowest heaven it appears as a thin watery [element], upon which is vapour like a *cloud*. Such is the appearance of the divine Truth according to degrees in descent. There is a similar appearance when the angels of the superior heavens speak concerning divine Truths; their discourse in such case being presented to the view of those who are in the lowest heaven under the aspect of a *cloud*, which floats hither and thither, whilst the more intelligent amongst them know from its gliding or floating, its brightness and form, what the angels of the superior heavens are discoursing about with each other; hence it may appear whence it is that a "cloud" signifies divine Truth in ultimates. *A. E.* 594.

That the Lord comes in "clouds" to judgment, see Matt. xxiv. 30. Verses 1—15. *The burden concerning Egypt, &c.*—That by "Egypt," in a bad sense, is signified the natural principle of man separate from his spiritual, may appear also from these words viewed in their internal sense; and a man becomes merely natural when in his life he does not look to the Lord, but only to himself and to the world, whence he comes into the conceit of self-derived intelligence, which is common with the learned, who thereby pervert their rational principle, and shut the spiritual mind. In order that it may be known that the natural man is signified by "Egypt," self-derived intelligence by "the river thereof," and falses by "the waters of the river of

Egypt," we will explain in a series the things which are here summarily adduced from that chapter. "Jehovah rideth on a light cloud, and cometh into Egypt," signifies the visitation of the natural man from divine Truth spiritual-natural; for visitation is inquisition into the quality of man, and inquisition is effected by divine Truth; a "light cloud" denotes the divine Truth spiritual-natural, from which it appears what is the quality of man as to his natural principle, whence the "idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of her," signifies a heap and crowd of falses in the natural man, whence worship is derived, and his terror on account of visitation. "I will shut up the Egyptians in the hand of a hard lord, and a fierce king shall rule over them," signifies that the evil of the false and the false of evil shall reign therein; a "hard lord" denoting the evil of the false, and a "fierce king" the false of evil. Then "the waters shall fail from the sea, and the rivers shall be wasted and dried up," signifies that in that case there shall not be any truths in the natural man, nor any intelligence thence derived. "And the streams shall recede, the rivers of Egypt shall be dried up," signifies that it shall turn itself from truths to falses, whence intelligence, being without truths from the light of the spiritual man, will become dead. "The reed and the flags shall wither," signifies that all perception of truth and good from the sense of the letter of the Word, otherwise appertaining to the sensual man, will vanish. /Therefore "the fishermen shall mourn, and all they that cast the hook into the rivers shall be sad, and they that spread the net on the face of the waters shall languish," signifies that they who teach and instruct will labour in vain by truths from the Word to reform the natural man; "fishermen and they who spread the net on the face of the waters" denoting those that teach and instruct natural men from the Word, specifically from the literal sense thereof; "fish" signify knowledges thence derived, and to be "sad" and to "languish" denote labouring. "They that work threads of silk, and they that weave curtains, shall be confounded," signifies those who teach spiritual truths in a natural manner; "threads of silk" denoting truths, "curtains" natural truths from a spiritual origin, and to "work and weave them" is to teach. "How will ye say unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? Where are they; where, thy wise ones?" signifies that the wisdom and intelligence of the natural man from the spiritual are perished, for the natural man is formed to receive intelligence and wisdom from the spiritual man, which takes place when both act as a one, like cause and effect. "The princes of Zoan are become fools, the princes of Noph are taken away," signifies that the truths of wisdom and intelligence derived from spiritual light in the natural man are turned into the falses of insanity; "Zoan" and "Noph" were in the land of Egypt, and signified the illustration of the natural man from spiritual light; and "they have caused Egypt to err, the corner-stone of the tribes," signifies that the natural man was perverted, in which, notwithstanding, all the goods

and the truths of the church have their foundation. "Nor shall there be any work in Egypt, which the head or tail, the branch or rush, can perform," signifies that they have no longer any intelligence, nor science of truth, consequently, no truth, either spiritual or natural, *A. E.* 654.

The idols of Egypt.—As to the meaning of "idols," see above, Chap. ii. 20, Exposition.

Verse 2. *I will mingle the Egyptians with the Egyptians, and they shall fight, every man against his brother, and every man against his neighbour, &c.*—By the "Egyptian" here is signified the natural man separate from the spiritual, who, inasmuch as he is in no light of Truth, disputes continually concerning what is good and evil, and concerning what is true and false: and that disputation is signified by "I will mingle the Egyptians with the Egyptians, and they shall fight, every man against his brother, and every man against his neighbour;" by "brother" and "neighbour" is signified Good from which is Truth, and Truth from Good, and, in the opposite sense, evil from which is the false, and the false from evil; wherefore it is also said "city against city, kingdom against kingdom;" "city" denoting doctrine, and "kingdom" the church from it, which, in like manner, were about to combat with each other. *A. E.* 746.

The crowds of falses appertaining to a man (when his external is separated from his internal, as is signified by "Egypt" in this case), reasoning and combating against the truths of the spiritual man, is signified by "I will mingle the Egyptians with the Egyptians, and they shall fight," &c. A "man" and his "brother" signify Truth and Good, and, in the opposite sense, the false and evil; and a "man" and his "neighbour" signify truths amongst themselves, and, in the opposite sense, falses among themselves. This dissension and this combat take place when falses reign, inasmuch as falses continually dispute with falses, but not truths with truths. That similar contentions of the doctrines among themselves, or of churches among themselves, will take place, is signified by "*city shall fight against city, and kingdom against kingdom;*" "city" denoting doctrine, and "kingdom" the church thence derived. *A. E.* 734. See also *A. C.* 2547.

Verse 3. *Familiar spirits.*—See above, Chap. viii. 19, Exposition.

Verse 4, 5. *I will shut up the Egyptians in the hand of a hard lord; and a fierce king shall rule over them, &c.*—By the "Egyptians" are here signified the knowledges which belong to the natural man; by the "hard lord in whose hand they shall be shut up," is signified the evil of self-love; by a "fierce king," the false principle thence derived. By "the waters failing from the sea," is signified that although there is an abundance of knowledges, or scientifics, still there are no truths [in such minds]; and by "the rivers being wasted and dried up," is meant that there is no doctrine of Truth, and hence no intelligence. *A. E.* 275.

Jehovah of Hosts.—See above, Chap. i. 9, 24, Exposition.

Verses 5—7. *The waters shall fail from the sea, &c.*—These things are said concerning "Egypt," whereby is signified the scientific

principle which is of the natural man; and by "the rivers thereof" is signified the knowledge and apperception of truth; that these would perish, is signified by "the stream being wasted and dried up;" that thus there would be no longer any truths, not even such as are natural and sensual, which are the lowest of all, is signified by "the reed and the flags withering, the papyrus by the stream, and all that is sown by the river, withering, and being driven away, so as to be no more." *A. E.* 518. See also *A. C.* 9755.

(Verse 6. *The streams shall recede; the rivers of Egypt shall be diminished and dried up: the reed and the flags shall wither.*—By these words, in the spiritual sense, is understood that all intelligence of divine Truth should perish. "The streams shall recede," signifies that all things of spiritual intelligence shall depart; "the rivers of Egypt shall be diminished and dried up," signifies that all things of natural intelligence shall perish; "the reed and the flags shall wither," signifies that ultimate truth, which is called sensual, and is only scientific, shall vanish; "streams and rivers" denote the things appertaining to intelligence. "Egypt" is the natural principle; the "reed and flags," scientific sensual truth, or the sensual scientific principle; to "recede," "diminish," "dry up," and to "wither," denote to perish and disappear. *A. E.* 627.

Verses 6—8. *And the streams shall recede, and the fishermen shall mourn, &c.*—By the "river and streams of Egypt" are not signified a river, nor by "fishermen" fishermen; but other things are thereby signified, which do not appear except it be known what is signified by "Egypt," and by its "river," and by "fishermen." If these things are known, then the sense becomes evident. *A. C.* 6693.

Verse 8. *And the fishermen shall mourn, and all they that cast the hook into the rivers shall be sad, &c.*—Where, by "the fishermen who cast the hook into the rivers, and spread the net," are understood those who desire to procure to themselves knowledges, and thereby intelligence; in this case, that they are not able to procure these knowledges by reason of there not being anywhere any knowledge of Truth. *A. E.* 513.

A "fisherman," in the spiritual sense of the Word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner, as may be demonstrated from these passages:—"The fishermen shall mourn, and all they that cast the hook," &c. (Isaiah xix. 8.) In another place it is said respecting the sea whose waters were healed—"The fishers shall stand upon it from Engedi even unto En-eglaim; they shall be present to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many." (Ezek. xlvi. 10.) And in another place—"Behold, I will send for many fishers, saith Jehovah, and they shall fish them." (Jer. xvi. 16.) Hence it is evident why the Lord chose fishermen for His disciples, and said—"Follow Me, and I will make you fishers of men;" (Matt. iv. 18, 19; Mark i. 16, 17.) and He said to Peter, after he had caught a multitude of fishes—"Henceforth thou shalt catch men." (Luke v. 10.) The origin of this signification

of "fishermen" may be seen demonstrated in the *Apocalypse Revealed*, namely, that since "water" signifies natural truths, (n. 50, 932.) as does also a "river;" (n. 409, 932.) a "fish" signifies those who are in possession of natural truths; (n. 405.) and thence "fishermen," those who investigate and teach truths. *Doct. of Influx*, 20.

Verse 9. *And they that work threads of silk shall be confounded.*—Here, as said of *Egypt* in a bad sense, to "work threads of silk," signifies to feign or counterfeit truths. That "flax" [*linum*], or linen, signifies Truth, is from representatives in heaven; for in heaven they who are in the Truth of the natural principle, that is, from a spiritual origin, appear clothed in white, which white appears as of [fine] linen. The Truth itself of the rational principle is also there represented as a texture of the purer [or finer] threads of flax, which threads appear like the *threads of silk*, splendid, beautifully translucent [or shining], and soft; and the garment from those *silky threads* appears in like manner, if the Truth thus represented is from Good. On the contrary, those threads which are like the threads of linen, do not appear translucent, nor splendid, nor soft, but as hard and fragile, but still white, if the Truth which is thus represented, is not from Good. From this it is evident why angels appeared in "linen and shining garments." (Matt. xxviii. 3; John xx. 11, 12.) *A. C.* 7601.

Verse 10. *All that make a gain of pools for fish* [*animæ*, see note], &c.—"Pools for fish" [*animæ*] signify those things which are of intelligence from knowledges; and because *Egypt* is here treated of, "pools for fish" are those things which are of intelligence from the scientifics of the church; for *Egypt* is a type of those scientifics which are knowledges, but in an inferior degree. *A. C.* 7324.

[That to "make a gain" of these things, is to investigate, to learn, and to teach truths from merely selfish and mercenary motives relating to honour and gain, see above, Chap. xvi. 14, Exposition; see also the note, in which the "foundations being broken up" is explained.]

That the "fish-pool of Siloan" signifies the Word in the sense of the letter, is evident from Isa. viii. 6; (see above, Exposition, p. 88.) and, in general, the "fish-pools" that were at Jerusalem. *A. E.* 239.

Verses 11, 12. *The princes of Zoan are fools; the wise counsellors of Pharaoh have become brutish, &c.*—"Pharaoh" signifies here the scientific principle of the church in general; hence he is called "the son of the kings of antiquity,"—the "wise" and the "kings of antiquity" for the truths of the ancient church. But that scientific principle is here understood to be infatuated, or foolish, for it is said—"The princes of Zoan are fools; their counsel has become brutish." That Pharaoh is here called "the son of the kings of antiquity," is because the scientifics, signified by "Egypt," were from the truths of the ancient church. *A. C.* 5044, 6015.

By the "wisdom" of *Egypt* nothing else is signified than the science of natural things, and by "magic" the science of spiritual things; thus by "the wise of Egypt" are understood exterior scientifics, and by "the magi of Egypt" interior scientifics, and by "Egypt" itself, science in general. *A. C.* 5223.

Verse 13. *The princes of Zoan and Noph, &c.*—Zoan and Noph were ancient places in Egypt, (Numb. xiii. 22.) the princes of which being “taken away” [or *deceived*], signified that ancient wisdom was taken away, and that *Egypt* was led astray. (Swedenborg’s *Notes on Isaiah*, p. 46.)

Verse 14. *Jehovah hath mingled in the midst of her [Egypt] a spirit of perversities, &c.*—By “Egypt” is signified the science of things as well spiritual as natural; by “mingling in the midst thereof the spirit of perversities” is signified to pervert and falsify those things; by “the drunkard” are signified those who are insane in spiritual things; and inasmuch as truths commixed with falses are cast out [like vomit], it is therefore said—“Even as a drunkard staggereth in his vomit.” *A. E.* 235.

As a drunkard staggereth in his vomit.—I have spoken with spirits respecting “drunkenness,” and it was declared by them to be an enormous sin; for a man thereby becomes a brute, and is no longer a man, because a man is a man by virtue of his intellectual faculty, which, when destroyed, he becomes a brute. Moreover, by *drunkenness* he brings destruction upon his body, and hastens his death; besides which, he destroys in luxury what would be of use to others. Wherefore *drunkenness* appears so filthy to spirits, that they abhor such a life, which, nevertheless, mortals [in this age] have permitted among themselves as belonging to civil life. June 27, 1748. *Spiritual Diary*, 2422.

As to what “strong drink” signifies, see above, Chap. v. 11, 22, Exposition.

For the signification of “drunkenness,” in its spiritual sense, see below, Chap. xxviii. 1—8, Exposition.

Verse 15. *Nor shall there be any work in Egypt, which the head or tail, the branch or rush, can do.*—By “Egypt” is signified the science as well of spiritual things as of natural; by “there being no work for it which the *head* and the *tail* can do,” is signified that it has no spiritual things, nor natural things, by which the spiritual are confirmed; the “head” denoting the knowledges of things spiritual, by which comes intelligence, and the “tail” natural scientifics, which are serviceable to things spiritual as means of intelligence; similar things are signified by “the *branch* and the *rush*,” the “branch” denoting spiritual truth, and the “rush” the sensual scientific, which is ultimate truth; for if the former and the latter, or first and ultimate principles, do not make one in man, he has not “the *head* and the *tail*,” [that is, he is not a perfect man.] *A. E.* 559.

Verse 16. *In that day Egypt shall be as women: it shall tremble and be afraid at the shaking of the hand of Jehovah, &c.*—“Women,” in a good sense, signify those who are in Good from the affection of Truth, and, in the opposite sense [as in this passage], those who are in evils from the affection of the false. *A. E.* 55.

Shall tremble at the shaking of the hand of Jehovah.—What is meant by “the stretched out hand of Jehovah,” see above, Chap. v. 25, Exposition.

Verse 17. *The land of Judah shall be a terror to Egypt, &c.*—The “land of Judah” is faith from a celestial origin, separate from the proper intelligence of man. Here it signifies heaven and the church. Whilst the natural man is being regenerated, especially when he is in false principles, at the approach of heaven, or of heavenly influences, as at the time of judgment, he is borne away with *terror*. (See Swedenborg’s *Notes on Isaiah*, p. 47.)

Verses 18, 19. *In that day there shall be five cities in the land of Egypt, speaking the language of Canaan, &c.*—“Five cities in the land of Egypt, speaking the language of Canaan,” signify truths of doctrine in abundance, according to the genuine truths of the church; “five” denote many, or abundance; “cities” denote truths of doctrine; “the lip [or language] of Canaan” signifies the genuine truths of the church. The “altar to Jehovah” means worship from the good of love. *A. E.* 223.

Verses 18—25. *The land of Egypt, &c.*—Here “Egypt” is put for the natural man conjoining to the spiritual, thus for the nations and people who were without the church, and who, not being in truths, were natural men, but who, when they heard the Gospel, acknowledged the Lord, and, being thence instructed in the truths of doctrine, received faith. The advent of the Lord is understood by “in that day,” which is here five times mentioned. “In that day there shall be five cities in the *land of Egypt*, speaking with the language of Canaan,” signifies that there shall be with them several doctrinals, according to the truths of the doctrine of the church itself: “five” denoting several; “cities,” doctrinals; the “land of Egypt,” the church of such nations; and the “lip [or language] of Canaan,” the truths of the doctrine of the church. “Every one shall be called, The city *Cherez*” [or, of the Sun], signifies the doctrine of the good of charity in every one; “city” denoting doctrine, and “*Cherez*,” which, in the Hebrew tongue, signifies the sun and the beaming of its splendour, denotes the good of charity, and faith thence derived. “In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar by the border thereof to Jehovah,” signifies the worship of the Lord from the goods of charity, and thence from the truths of faith, in all things appertaining to the natural man; by the “altar to Jehovah” is signified worship from the good of charity, and by the “pillar” worship from the truths of faith; by “in the midst of the land of Egypt,” is signified everywhere and in all things of the natural man; and by the “border” or boundary, scientific truth. “They shall cry unto Jehovah because of oppressors, and He shall send unto them a Saviour and a Prince,” signifies their grief on account of the defect or want of truth, and thence of spiritual good, and the advent of the Lord, from whom they will receive them; to “cry” denotes grief; “oppressors” signify the want of truth, and thence of spiritual good; and “Saviour and Prince” signify the Lord, who is called “Saviour from the Good of love, and “Prince” from the Truth of faith. “Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day,” signifies the acknowledgment of the Lord,

and of His Divine [Principle]; and "they shall offer sacrifice and oblation," signifies the worship of the Lord according to His precepts from the Word, thus from truths of doctrine and from the good of love. "And Jehovah shall smite Egypt, smiting and healing her; and they shall turn unto Jehovah, and He will be entreated of them, and will heal them," signifies temptations, and thus conversion and healing from falses by truths. "In that day there shall be a highway from Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria," signifies that then the rational principle shall be opened to them by scientific truths, and man shall view the scientific appertaining to the natural man rationally, and thus intelligently; "Egypt" is the scientific principle which appertains to the natural man, and "Assyria" is the rational. "In that day Israel shall be a third, together with Egypt and Assyria, a blessing in the midst of the land," signifies influx into each from spiritual light; "Israel" is the spiritual man who has light from heaven; "Egypt" is the natural man who has light from the world; and "Assyria" is the rational man who is middle or mediate, and who receives light from the spiritual, and transmits it into the natural, whom it thereby illustrates. "Whom Jehovah of Hosts shall bless," signifies influx from the Lord; "saying, Blessed be My people, Egypt," signifies the natural man illustrated; and "Assyria, the work of My hands," signifies the rational, not from self, but from the Lord; and "Israel, Mine inheritance," signifies the spiritual man, who is called "inheritance" because all the spiritual principle is of the Lord, for it is His Divine Proceeding, from which is heaven and the church. Without such spiritual sense, how could these prophecies be understood? *A. E.* 654. See also *A. C.* 6047.

Verse 21. *They shall vow a vow unto the Lord, and shall perform it.*—By "vowing a vow" denotes, in the internal sense, to will that the Lord may provide; hence in the supreme sense, in which the Lord is treated of, it denotes a state of Providence. The reason why "vowing a vow," in the internal sense, denotes to will that the Lord may provide, is grounded in this, that in *vows* there is a desire and an affection that what is willed may come to pass, thus that the Lord may provide. Somewhat also of stipulation is implied, and at the same time somewhat of debt on the part of man, which he engages to discharge in case he comes to possess the object of his wish. *A. C.* 3732.

Verses 23—25. *In that day there shall be a highway from Egypt to Assyria, &c.*—By "Israel, Assyria, and Egypt," are signified the three principles which appertain to the men of the church, namely, the spiritual, rational, and scientific; by "Israel" the spiritual, by "Assyria" the rational, and by "Egypt" the scientific; inasmuch as all the rational principle of man is formed by scientifics, and both from the spiritual, which is out of heaven from the Lord, for all intelligence of truth, and all applications of the sciences to truths, is thence. It is therefore said that "in that day there shall be a highway from Egypt to Assyria; and the Assyrian shall come into

Egypt, and the Egyptian into Assyria: and the Egyptian shall serve with the Assyrian;" and afterwards, that "Israel shall be a third, together with Egypt and Assyria; a blessing in the midst of the land;" the "midst" signifies the inmost, from which the rest, or from which the whole is derived, as may be seen above, n. 213; and "land," or earth, denotes the church, where these things are; and, inasmuch as it is the spiritual [principle] from which the rational and scientific are applied to genuine truths, therefore *Israel* is called the "inheritance," or the heir of the house who possesses all things; and *Assyria* "the work of My hands," because the rational is thence formed; and *Egypt* is called "a people blessed," because in the scientific, as in their ultimate, all things are together; hence also it is evident that by "blessing," in the Word, is understood *spiritual blessing*. *A. E.* 340.

By these words, in their spiritual sense, is signified that, at the time of the Lord's coming, the *scientific*, the *rational*, and the *spiritual* should make a one, and that then the *scientific* should serve the *rational*, and both the *spiritual*. By the repetition of the words "in that day," is meant the first and second coming of the Lord. *T. C. R.* 200.

How a man thinks, and how angels think, when these words are read, can be evident from the literal sense of the Word, and from its internal sense. A man, from the literal sense, thinks that the Egyptians and Assyrians are to be converted to God, and accepted, and that they will make one with the Israelitish people. But the angels think, when these words are read, according to the internal sense, respecting the man of the spiritual church, who in that sense is there described; whose *spiritual* principle is "Israel," whose *natural* is "Egypt," and whose *rational*, which is intermediate, is "Assyria." But both these senses make a one, because they correspond. Wherefore when the angels think thus spiritually, and man thus naturally, they are conjoined together almost like the soul and the body. The internal sense of the Word is also its soul, and the literal sense its body. Of such a nature is the Word in every part; hence it is evident that it is the medium of conjoining heaven with man, and that the literal sense serves as a basis and foundation. *H. H.* 307.

CHAPTER XX.

THE WORD.

1. IN the year that Tartan came unto Ashdod, (whither he was sent by Sargon, king of Assyria,) and fought against Ashdod, and took it;

2. At that time Jehovah spake by the hand of Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3. And Jehovah said, As My servant Isaiah hath walked naked and barefoot three years, as a sign and a wonder, upon Egypt and upon Ethiopia;

4. So shall the king of Assyria lead the captivity of Egypt, and the exiles of Ethiopia, young men and old, the naked and barefoot, with their hind-parts uncovered, [even] the nakedness of Egypt.

5. And they shall be terrified and ashamed of Ethiopia their expectation, and of Egypt their glory.

6. And the inhabitant of this island shall say in that day, Behold, such is our expectation, to which we fled for help, that we might be delivered from the king of Assyria! and how shall we escape?

Ver. 1. *Tartan came unto Ashdod.*—“Tartan” was a general of the king of Assyria; “Ashdod” was a city of Philistia, where the ark of God was placed in the temple of Dagon. (See 1 Sam. v.) The taking of this city

INTERNAL SENSE.

Concerning the same, that in consequence of being deprived of truths, reasonings will carry them away, and will devastate them of every good of religion. (Ver. 1—6.)

[When filthy evils and falses of every kind will be laid bare, to the terror and shame of those who had vainly expected that worldly wisdom and moral philosophy were all-sufficient for the purposes of life, and who had consequently neglected the truths of the Word. Verses 3—6.]

would be dangerous to Judah, hence they sought help from Egypt and from Ethiopia against the king of Assyria.

Ver. 3. *Ethiopia*, or as in Heb. *Cush*, was one of the kingdoms of Africa, part of which is now called Abyssinia.

CHAPTER XX.

EXPOSITION.

VERSE 1. *King of Assyria.*—As to the meaning of “Assyria,” in a spiritual sense, see above, Chap. xix. 23—25, Exposition. This is a continuation of what is said in the former chapter, verses 1—18. In this chapter, *human wisdom*, or *human philosophy*, and its *nakedness* is treated of; which, when taken away [at the Judgment], desperation ensues, and it becomes evident that no help can come from that source. (Swedenborg’s *Notes on Isaiah*, p. 50.)

Verse 2. *Naked and barefoot.*—As to this representation it should be known that at that time it was customary for the prophets, in this manner, to represent those things concerning which they prophesied. For the *arcana* of heaven thus representatively fell amongst those spirits who then governed men. Similar representations were at that time amongst spirits, which the prophets had also to assume, because the men of the church were external. Wherefore we read of Saul, that “whilst he was prophesying, he lay upon the ground *naked* the whole day and night.” (1 Samuel xix. 24.) And of other prophets we read that they made ridiculous gestures. These representations, however, were heavenly; but, as was said, such as occurred amongst spirits who were nearest in association with men. Of these representations many notable things might be said. From the same cause it was that all the rites of the church consisted of representatives, which thus came from heaven, and returned to heaven, provided they were natural things made significative by correspondences. This also is the reason why the language of the prophets consists of such perpetual representatives; and if these representatives are not known, the things said by the prophets can by no means be understood. Without a knowledge of these things, the letter is in some cases dead, without any intelligible sense. But when the things relating to the internal man are discovered, then these shades of the letter disappear, and truths are seen *naked*, or come forth in their own light. (Swedenborg’s *Notes on Isaiah*, p. 50.)

Verses 2—4. *Jehovah spake by the hand of Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, &c.*—None can see what is secretly treasured up in these words concerning the church and heaven, unless he knows the spiritual sense of them; for in every single thing of the Word somewhat appertaining to heaven and the church is contained, inasmuch as the Word is spiritual; wherefore it shall be explained. By “prophet” is here understood the doctrine of the church; by “putting off sackcloth from upon his loins,” or by presenting the loins naked, is understood to discover filthy loves; by the usual “sackcloth” of the prophet are here understood the breeches which cover, and by the “loins” are signified those

loves; by "putting off the shoe from the foot," or unshoeing the soles of the foot, is signified to discover the filthy things of nature. By "the king of Assyria leading the captivity of Egypt, and the exiles of Ethiopia," is understood that the perverted rational [principle] will confirm evils and falses, by scientifics and by fallacies; by "the young men and old," is understood by all things, as well general as particular; by "naked and barefoot," is understood that they are deprived of all truth and all good; by "uncovered hind-parts," or buttocks, are understood the evils of self-love; by "the nakedness of Egypt," are meant the falses thence derived. Hence it is manifest what is here treated of appertaining to the church and heaven, namely, that the perverted rational, which is the rational that denies a God, and attributes all things to nature, confirms itself by scientifics and by fallacies, until it is without all understanding of Truth and all will of Good. That by "prophet," in the Word, is understood doctrine, may be seen, *A. C.* 2534, 7269. That by the "loins" are signified the loves in each sense, n. 3021, 4280. That by the "feet" are signified the natural things appertaining to man, and by the "soles of the feet" those which are in the ultimates, n. 2162, 3147. That by "shoes" are signified the same things, as to the covering of them, n. 1748, 1860. That by the "king of Assyria" is signified the rational [principle] in both senses, n. 119, 1186. That by "Egypt" is signified the scientific [principle] which is of the natural man, also in each sense, the good and the evil, n. 1164, 1165. That by "Ethiopia," or *Cush*, are signified the fallacies of the senses, n. 1163, 1164. *A. E.* 240.

[By the "filthy things of nature" being discovered, as signified by "putting off the shoe from the foot," are meant things which in themselves are *natural* and allowable, such as eating, drinking, sexual intercourse, &c.; but which, when abused, and not enjoyed under the government of rational and spiritual principles, become filthy and abominable. Every abuse of these lower appetites is laid bare at the time of Judgment.]

Verses 2, 3. *Go, and loose the sackcloth from off thy loins, &c.*—Without the spiritual sense it is impossible for any one to know why the prophet Isaiah was commanded to "loose the sackcloth from off his loins," and to "put off his shoe from his foot," and to "go naked and barefoot three years;" and why the prophet Jeremiah was commanded to "buy himself a girdle, and put it on his loins, and not to draw it through the waters, but to go to the Euphrates, and hide it there in a hole in the rock;" (*Jer.* xiii. 1—7.) or why Ezekiel the prophet was commanded to "make a razor pass upon his head, and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in his skirts, and, at last, to cast them into the midst of the fire;" (*Ezek.* v. 1—4.) or why the same prophet was commanded to "lie upon his left side three hundred and ninety days, and upon his right side forty days, and to make himself a cake of wheat, and barley, and

millet, and fitches, with cow's dung, and eat it; and in the meantime to raise a rampart and a mound against Jerusalem, and besiege it;" (*Ezek.* iv. 1—15.) or why Hosea was twice commanded to "take to himself a harlot to wife;" (*Hosea* i. 2—9; iii. 2, 3.) with several other things of a like nature. Moreover, who can know, without the spiritual sense, what is signified by all things appertaining to the tabernacle, as by the *ark*, the *mercy-seat*, the *cherubim*, the *candlestick*, the *altar of incense*, the *shew-bread on the table*, and the *veils* and *curtains*? Or who would know, without the spiritual sense, what is signified by Aaron's holy garments, as by his *coat*, his *cloak*, the *ephod*, the *urim* and *thummim*, the *mitre*, and several things besides? Or, without the spiritual sense, who would know what is signified by all those particulars which were enjoined concerning *burnt-offerings*, *sacrifices*, *meat-offerings*, and *drink-offerings*; and also concerning *Sabbaths* and *feasts*? The truth is, that nothing was enjoined, be it ever so minute, but what was significative of something appertaining to the Lord, to heaven, and to the church. From these few instances, then, it may be plainly seen that there is a spiritual sense in all and every part of the Word. *S. S.* 16.

Verses 3, 4. *As My servant Isaiah hath walked naked and barefoot three years, as a sign and a wonder upon Egypt and upon Ethiopia* [*or Cush*], &c.—By "Egypt" and "Ethiopia" are not understood Egypt and Ethiopia, but by "Egypt" is understood the external or natural principle as to scientifics, and by "Ethiopia" the external or natural principle as to worship, which, when it is destitute of an internal spiritual principle, is also destitute of Truth and Good; for all the Truth and all the Good appertaining to the natural or external man, is from influx through the spiritual man from the Lord, and when it is destitute of Truth and Good, then the natural or external man, as to those things which are there, is as a man *naked* and *barefoot*. That there will be only reasonings from falses, and that these things will destroy, is signified by "the king of Assyria leading the captivity of Egypt, and the exiles of Ethiopia, the naked and barefoot." That all innocence should perish, and all wisdom, is signified by "the young men and old, whom the king of Assyria shall lead away;" their total and plenary destruction was represented by the prophet "going three years naked and barefoot;" "three years" signifying an entire period from beginning to end, consequently total destruction. *A. E.* 532.

As to the spiritual signification of "Ethiopia," or *Cush*, see above, Chap. xviii. 1, Exposition.

What is further understood by being "naked," and by "nakedness," see below, Chap. xlvii. 3, and lviii. 7, Exposition.

What "Egypt" signifies, in a spiritual sense, see above, Chap. xix. 1, Exposition.

As to "three years," and, in general, the number "three," see above, Chap. xv. 5, Exposition.

Verses 4—6. *So shall the king of Assyria lead the captives of Egypt, &c.*—No one can perceive from these words anything appertaining to the church, but only somewhat obscurely historical, which

is scarcely discernible, as that "the king of Assyria shall lead away Egypt and Ethiopia into captivity," and that "the dwellers of some island should grieve in heart;" but such circumstances, here and elsewhere treated of, have relation to the concerns of the church, which concerns are evident when it is understood that the "king of Assyria" signifies the rational principle perverted, and thence ratiocination from false scientifics which favour the delight of the natural loves, whereupon the natural man grieves because it is thereby perverted; for by "the king of Assyria shall lead away the captivity of Egypt, and the crowds [or exiles] of Ethiopia," or *Cush*, is signified that the rational principle perverted will claim to itself the scientifics of the natural man, and confirm itself thereby, and by its delights which they favour. The "king of Assyria" denotes the rational principle perverted; to "lead Egypt captive, and carry away the crowd or exiles of Ethiopia," denotes to apply them to itself and confirm itself through ratiocinations. "Egypt" is the scientific principle of the natural man; (see above, Chap. xix., Exposition.) and "Ethiopia," or *Cush*, the delight which it favours. That the goods of truth of the natural man grieve thereat, or that the natural man, in whom are the goods of truth, grieves, is signified by the words following, namely, by their "being in terror, and ashamed of Ethiopia their expectation, and of Egypt their glory," and by "what the inhabitant of this island shall say in that day." By the "inhabitant of the island" is denoted the good of truth in the natural man, or the natural man in whom is the good of truth; the "inhabitant" signifying Good, and the "island" Truth, both in the natural man, as may be seen above. That there is such a sense in these words can scarcely be credited by some, nevertheless it is really the case. *A. E.* 406.

Verse 6. *Such is our expectation, &c.*—When those who have trusted to themselves and to their own intelligence, and not to the Lord and His Word, see themselves thus *naked* and *carried into captivity*, by the cupidities of reasoning (*Assyria*) from false and negative principles, they are covered with shame, and are deprived of those things in which they had trusted as the ground of their *expectation*. (Swedenborg's *Notes on Isaiah*, p. 51.)

CHAPTER XXI.

THE WORD.

INTERNAL SENSE.

1. THE burden of the desert of the sea. That natural good Like the whirlwinds of the south rushing will no longer remain. along; from the desert he cometh, from the (Verses 1—4.) terrible land.

2. A grievous vision is revealed unto me: the treacherous dealeth treacherously, and the spoiler spoileth! Go up, O Elam; besiege, O Media! I have made all her sighing to cease.

3. Therefore are my loins filled with pain; pangs have seized me, as the pangs of a

Verse 1. *The burden of the desert of the sea.*—"The desert of the sea" has caused much perplexity to the commentators. They cannot understand it. The burden of the prophecy evidently relates to *Babylon* and its fall, at the time of Judgment, in the world of spirits, both when the Lord first came and also at His Second Advent. The reader will remember, from the Exposition of chapters xiii. and xiv., who those are in the church that are represented by *Babylon*. Here a new phase of the judgment on *Babylon* is described. In the former chapters their love of power and dominion, and their consequent self-exaltation, was condemned; whereas in the first ten verses of this chapter their perversion of scientifics, denoted by the "sea," is condemned. (See the Exposition.) All the knowledges of what is Good and True from the Word, called *scientifics*, whilst in the possession of the merely natural man, are signified by the "sea" as a *collection of waters*, which the *Babylonians* in the church have perverted and falsified for the purpose of securing their own selfish dominion. As an instance, see how they have perverted the literal sense of the Word in respect to the *Rock* and the *Keys*.

(Matt. xvi. 18, 19.) This perversion of the scientifics of the Word is called "the desert of the sea," and those in whom these perversions exist are signified in the next chapter by "the valley of vision," which represents the phantasies and insanities which actuate their minds.

"The *desert* and the *terrible land*" are the church reduced to such a state, whence come the "whirlwinds" of destruction.

Verse 2. *A grievous vision*; in Heb. "hard," involving the idea of what is *grievous* and *dreadful*.

Elam and *Media* are the goods and truths of the Word, as adapted to the natural man, unperverted, which at the Judgment are brought to bear upon those who have perverted them, and are understood by "the desert of the sea."

"I have made all her sighing to cease" signifies the *sighing* of those who can be delivered at the time of judgment, and who may be called the "remains" or the "escaped" of *Babylon*,—in like manner as in chap. xiv. 3, the Lord is said to "give them rest from their sorrow, and from the hard bondage in which they were made to serve."

woman in travail: I am so bent down, that I cannot hear; I am so dismayed, that I cannot see.

4. My heart is bewildered; terror has affrighted me: the night of my pleasure hath he turned into horror unto me.

5. The table is prepared, the watch is set; they eat, they drink: arise, O ye princes; anoint the shield!

6. For thus hath the Lord said unto me, Go, station a watchman; whatever he shall see, let him declare.

7. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he observed diligently with extreme diligence:

8. And he cried out, A Lion! O my lord, I stand continually upon the watch-tower, and on my ward have I continued whole nights:

9. And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen! is fallen! and all the graven images of her gods he hath broken to the ground.

10. O my threshing, and the son of my floor! what I have heard from Jehovah of Hosts, the God of Israel, that I have declared unto you.

11. The burden of Dumah. He calleth unto me from Seir, Watchman, what of the night? Watchman, what of the night?

Verse 5. *The table is prepared; they eat, they drink.*—These verbs in Heb. are in the infinitive mood, involving the idea of an earnest desire to be instructed on the part of those who, as "remains," escape from the judgment on *Babylon*.³ The same are also denoted, in ver. 10, by "O my threshing,

and the son of my floor!" which represents those who, by the process of judgment, can be purified, and thus separated, as the wheat is separated from the chaff, and, when instructed, raised up to heaven.

Ver. 8. *And he cried out, A Lion!*—In the original either the *lion* or the

Expectation of the Lord, when the natural principle is to be first imbued with truth and good. (Verses 5—7.)

Also the rational principle. (Verses 8—10.)

The adulteration of truth and good ceaseth. (Verse 9.)

That the coming of the Lord is expected. (Verses 11, 12.)

12. The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye: return, come.

13. The burden of Arabia. In the forest at night shall ye lodge, O ye [travelling] companies of Dedanim.

14. To meet the thirsty bring ye forth water, O ye inhabitants of the land of Tema; with bread come before the fugitive.

15. For from the face of swords shall they flee: from the face of the drawn sword; and from the face of the bended bow; and from the face of the grievous war.

16. For thus hath the Lord said unto me, Within a year, as the years of a hireling, shall all the glory of Kedar be consumed;

17. And the remainder of the number of the bows of the mighty sons of Kedar shall be diminished: for Jehovah the God of Israel hath spoken it.

That then the knowledges of good and truth will be given to those who are in ignorance. (Verses 13, 14.)

That He will come when all the knowledges of good and truth perish, so that none at all remain. (Verses 15—17.)

CHAPTER XXI.

EXPOSITION.

VERSE 1. *The burden of the desert of the sea.*—As to the meaning of "burden," see Chap. xiii. 1, Exposition.

The desert of the sea.—The "sea" signifies a gathering together, or a collection of scientifics from which come reasonings concerning

watchman may be the nominative to the verb "cry." The Lord is described by both as a "Watchman"—His Divine Providence is represented watching over the states of the church; and as a "Lion"—the power of His Divine Truth, ready, like "the *Lion* of the tribe of Judah, to open the seals of the book, and to execute judgment." (See Rev. v. 5, &c.)

Verse 15. *From the face of swords shall they flee, &c.*—This is more close to the Hebrew than the simple preposition "before," and the spiritual sense can be more distinctly seen. (See Chap. i. 20, Exposition.) All prepositions in Hebrew are in their origin substantives, and the internal sense sometimes requires that their original or radical meaning should be seen.

Truth; the "sea" also signifies the natural and sensual principles, for these are the things which contain. Truth in the natural or external man is Truth in *science*, and the knowledges of Truth in the external or natural man are called *scientifics*; whereas Truth in the spiritual or internal man is Truth in *faith*. For by virtue of Truth *science* is made truth in faith, when it is elevated out of the natural or external into the spiritual or internal. Hence it is that truths appertaining to a man in childhood, are truths in science; but in adult age, if he suffers himself to be regenerated, they become truths in faith, for the internal man is successively opened even to that age. The ground and reason why "sea" denotes the gathering together of *scientifics*, is, because "waters," "fountains," and "rivers" signify truths, hence their being gathered together denotes "seas." That this is the case, is also manifest from the passages in the Word where mention is made of the "sea" or "seas," as in David:—"The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein. He hath founded it upon the *seas*, and upon the *rivers* He hath established it." (Psalm xxiv. 1, 2.) Where the "earth" and the "world" denote the church; the "seas" upon which He hath founded the world, are *scientific* truths; the "rivers" upon which He hath established it, are the truths of *faith*. That the earth, world, seas, and rivers are not there meant, is evident; for the world is not founded upon the *seas*, nor established upon *rivers*. Many passages might be adduced in proof of the spiritual signification of "sea," when mentioned in the Word; but there is space only for one from Jeremiah:—"The *sea* came up over *Babel*; by the multitude of the *waves* thereof she was covered. The *cities* thereof are reduced to desolation." (li. 42, 43.) "Babel" denotes worship which in externals appears holy, but in internals is profane. (See above, Chap. xiii. and xiv., Exposition.) The "sea coming over Babel" denotes the false grounded in *scientifics*, and hence denials; the "cities which are reduced to desolation" are doctrinals. *A. C.* 9755.

As to the spiritual signification of "sea," see above, Chap. xi. 9 and 15, Exposition; also below, Chap. lvii. 20.

Like the whirlwinds of the south rushing along, &c.—The *winds* which exist in the spiritual world appear to arise there from different quarters, some from the *south*, some from the *north*, and some from the *east*. Those which are from the *south* disperse truths with those who are in falses, and those which are from the *east* disperse goods with those who are in evils. The reason of the *winds* dispersing them, is, because winds exist from a strong and powerful influx of the Divine through the heavens into the lower parts of the spiritual world, and where the influx comes, it fills truths and goods, that is, the minds, both internal [*mentes*] and external [*animos*] of those who are in Truths and Goods, with the Divine; wherefore they, in whom the interiors of the mind [*mens*] and of the *animus* are merely falses, and outwardly truths mixed with falses and goods mixed with evils, cannot sustain such influx from the Divine, whence they betake themselves to their own falses and evils which they love, and reject

the truths and goods which they do not love, except for the sake of self and for the sake of appearances. *A. E.* 419. See also above, Chap. xvii. 13, Exposition.

From the desert, from the terrible land.—[These words depict the church as devastated by *Babylon*, or by dominion grounded in self-love. (See Chap. xiii. and xiv., Exposition.) The church is a *desert* when its truths are falsified and perverted, and a *terrible land* when its goods are adulterated and profaned. The "vision" of such a land is, indeed, *grievous*.]

Verses 1, 6, 7, 9. *The burden of the desert of the sea, &c.*—The "desert of the sea" signifies the vanity of those scientific things [or mere knowledges], which are acquired not for the purposes of use [to the spiritual life]. The "chariot of asses" signifies a heap of particular *scientifics*, and a "chariot of camels" a heap of general *scientifics*, which are in the natural man. The vain reasonings which are with those who are signified by "Babel," (verse 9.) are thus described. *A. C.* 3048.

Verse 2. *A grievous vision is revealed unto me, &c.*—See Chap. i. 1, Exposition, as to the true nature of the "visions" of the prophets.

The treacherous dealt treacherously, &c.—To act "treacherously," or perfidiously, is to act against revealed Truths; [and to "spoil" is to act against what is Good.] *A. E.* 710.

Go up, O Elam; besiege, O Media!—That by "Elam" is signified the science which is of the natural man, is evident from those passages in the Word where "Elam" is named, as in Jeremiah—"Behold, I will break the bow of *Elam*, the chief of their might." (xlix. 35.) By "Elam" is understood the science which is of the natural man, and hence his trust; by his "bow" is signified his science, from which, as from doctrine, he fights; by "the chief of his might" is signified his *trust*. For science is of no avail [to salvation] unless it serve the rational and spiritual man. *A. E.* 357.

By "Elam," in a good sense [when the science or knowledge of Truth is made to serve the spiritual man], is signified faith from charity, as is evident from the essence of the internal church. The internal church is that with which charity is the principle from which it thinks and acts. The first offspring of charity is faith, for from this, and from no other source is faith. Thus it is said—"I will set My throne in *Elam*, and will destroy from thence the king and the princes, saith the Lord; and I will bring again the captivity of *Elam*." (Jer. xlix. 38, 39.) And in Isaiah:—"Go up, *O Elam*; besiege, *O Media!*" (xxi. 2.) In which passage the devastation of the church by *Babel* is treated of, which devastation is signified by "the *treacherous* dealing treacherously, and the *spoiler* spoiling." "Elam" there is the internal church, and "Media" the external, or external worship in which is internal. That "Media" [or *Madai*] is such a church, or such a worship, is evident from Gen. x. 2, where he is called "the son of Japheth." *A. C.* 1228.

Verse 3. *My loins are filled with pain; pangs have seized me, as the pangs of a woman in travail, &c.*—Speaking of the last state of

the church, when the Truths and Goods thereof cannot be received, except with much painful effort, by reason of the evils and falses which then hinder. The "loins," which are said to be "filled with pain," signify the marriage of Good and Truth, from which is heaven and the church; which are said to be "filled with pain" when Truth cannot be conjoined with Good. Those hindrances therefore are signified by "the pangs, as of a woman in travail, which have seized her." *A. E.* 721. See also above, Chap. xiii. 6—8, Exposition.

Verse 4. *My heart is bewildered; terror has affrighted me, &c.*—[These words depict the consternation of those who, at the time of judgment, are in merely natural or external good, without an internal spiritual principle. This merely natural good they had assumed for selfish purposes in the world, and for the sake of appearance; but at the judgment it is taken away, and they are left to the horror of their own states.]

Verse 5. *Arise, O ye princes; anoint the shield!*—The reason why the "weapons of warfare" were anointed, was, because they signified truths fighting against falses; and as truths from good are what prevail against falses, and not truths without good, wherefore the weapons were "anointed with oil," which signifies good. On which account the "arms of war" represented the truths by which the Lord combats with man against falses from evil, which are from hell. *A. E.* 375. See also *A. C.* 9954; *A. R.* 779.

Verses 6—9. *For thus hath the Lord said unto me, Go, station a watchman; whatever he shall see, let him declare. And he saw a chariot with a couple of horsemen, &c.*—The subject here treated of is concerning the advent of the Lord, and concerning a New Church on the occasion. By "a lion upon the watch-tower," is signified the guard and providence of the Lord; wherefore it is said—"I stand continually upon the watch-tower, and on my ward have I continued whole nights." By "a chariot with a couple of horsemen," is signified the doctrine of Truth from the Word; and by "hearkening" [or observing], is signified a life according thereto. That a "chariot" signifies the doctrine of Truth, may be seen, *A. C.* 2760, 2762, 5321. That "horseman" signifies the Word as to understanding, may be seen, n. 2760, 6401, 6534. *A. E.* 278.

Verse 8. *And he cried out, A Lion!*—That a "lion" signifies the Good of celestial love, and hence Truth in its power, and that, in the opposite sense, it signifies the evil of self-love in its power, may be demonstrated from those passages in the Word where a "lion" is mentioned. *A. C.* 6367.

Verse 9. *Babylon is fallen! is fallen! and all the graven images of her gods he hath broken to the ground.*—As to the signification of "Babylon," see above, Chap. xiii. and xiv., Exposition.

By "graven images" are signified the doctrines which are formed from man's own intelligence, and not from the Word. *A. C.* 8869. See below, Chap. xl. 19, 20, Exposition; also above, Chap. ii. 20.

It ought to be known that the church becomes a *Babylon* when charity and faith cease, and the love of self begins to rule in their

stead; for this love, in proportion as it is unchecked, rushes on, aiming to domineer not only over all whom it can subject to itself on earth, but even over heaven; nor does it rest there, but it climbs the very throne of God, and transfers to itself His Divine Power. That it did this even before the Lord's coming, appears from chapters xiii. and xiv., explained above. But the "Babylon" there treated of was destroyed by the Lord when He was in the world, as well by those who constituted it being reduced to mere idolators, as by a last Judgment upon them in the spiritual world, which is understood by the prophetic sayings that "Lucifer," who there is *Babylon*, "was cast into hell," and that "Babylon has fallen;" and moreover by "the writing on the wall," and "the death of Belshazzar;" and also by "the stone hewn from the rock," which destroyed the statue of which Nebuchadnezzar dreamed. But the "Babylon" treated of in the Apocalypse is the *Babylon* of this day, which arose after the Lord's coming, and is known to be amongst the Papists. This *Babylon* is more pernicious and more abominable than that which existed before the Lord's coming, because it profanes the interior truths and goods of the church, which the Lord revealed to the world when He revealed Himself. How pernicious, and how inwardly abominable modern *Babylon* is, may appear from the description given of it above, p. 163. *L. J.* 54, 55.

Verse 10. *O my threshing, and the son of my floor!*—"Threshing" signifies [when predicated of Judgment] to dissipate evils. *A. E.* 316. ["The son [or chaff] of my floor" denotes the falses in connection with the evils to be dissipated. Hence the process of judgment is described by "the winnower's fan," and by "purging the threshing-floor." *Matt.* iii. 12. See Chap. v. 1, *note.*]

Jehovah of Hosts, the God of Israel.—That "the God of Israel" is the Lord as to the Divine Human, is, because they who are of the spiritual church have natural ideas concerning everything spiritual and celestial, and also concerning the Divine Being Himself; wherefore unless they thought of the Divine Being as of a Natural Man, they could not be conjoined to Him by anything of affection. For if they did not think of the Divine Being as of a Natural Man, they would either have no ideas or enormous ideas concerning Him, and would thus defile what is Divine. Hence it is that by "the God of Israel" is understood the Lord as to the Divine Human, and indeed as to the Divine Natural. *A. C.* 7091.

Verse 11. *The burden of Dumah, &c.*—The sons of Ishmael were Nebajoth, the first-born, Kedar, Abdeel, Mibsam, Mishma, *Dumah*, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah. (See *Gen.* xxv. 13, 14.) That these signify all things of the spiritual church, especially among the Gentiles, is evident from the representation of those who are here named; some of them are mentioned in the Word, especially in the Prophets, as Nebajoth, Kedar, *Dumah*, and Tema, and there they signify such things as are of the spiritual church, especially among the Gentiles. This also appears from this, that there were *twelve* of them; and by "twelve" are signified all things

of faith, thus of the church. The reason why by those nations are signified the things which are of the spiritual church, is, because the ancient church, which was amongst them, was the spiritual church. (See *A. C.* 1238, 2385.) But although their doctrinals and rituals were various, nevertheless, they formed one church, because they did not make faith but *charity* the essential. But in process of time, as charity ceased, that of the church which was amongst them became nothing; there remained, however, a representative of the church from them, with a variety [of signification] according to that of the church which had been amongst them. Hence it is that when these people are named in the Word, [as in *Isa.* xxi. 11, 14; *lx.* 6, 7.] they themselves are not meant, but only that of the church which had been amongst them is signified by them. *A. C.* 3268.

[By "Dumah," therefore, are signified all such in the church as are in simple good, or, well-disposed, but who are without truths; and they are here exhorted "to inquire and to come" to the church, and thus to be instructed in truths.]

Verses 11, 12. *He calleth unto me from Seir, Watchman, what of the night? &c.*—By a "watchman," in an internal sense, is meant one who observes the internal states of the church and its changes, thus every prophet is a *watchman*. By "night" is understood the last state of the church; by "morning," its first state. By "Seir," from which the watchman cried, is signified the illumination of the Gentiles who are in darkness; that "Seir" has this signification, may be seen demonstrated in *A. C.* 4240; and that "night" is the last state of the church, see above, Chap. xv. 1, Exposition. "The morning cometh, and also the night," signifies that the men of the New Church have *illumination*, whilst those of the Old have *night*. *A. C.* 10,134. See also *A. E.* 179.

Verse 12. *The morning cometh, and also the night, &c.*—When the light of Truth does not appear, and the Truth is not received, there is a state of the church like *evening* and *night*; but when the light of Truth appears, and the Truth is received, there is a state of the church in the world like *morning* and *day*. Hence it is that these two states of the church are called "evening" and "morning," and "night" and "day" in the Word, as might be proved from many passages. Since such things are understood by "evening" and "morning," therefore the Lord, in order to fulfil the Word, was also buried in the *evening*, and rose again in the *morning*. *Con. L. J.* 13.

Verses 13, 14. *The burden of Arabia; in the forest at night shall ye lodge;—to meet the thirsty bring ye forth water; with bread come before the fugitive, &c.*—To "lodge at night in the forest," is, as said of *Arabia*, to be desolate as to good; for "Arabia," in a good sense, signifies those who are in celestial things, that is, who are in the goods of faith; but to "spend the night in a forest" there, signifies to be no longer in these goods. Hence the desolation which is also described by "fleeing from the face of swords, and from the face of the drawn sword," &c. (Verse 15.) The celestial things, that is, the goods of faith, or what is the same thing, the works of

charity which they have [or ought to have], are signified by "bringing forth water to the thirsty, and coming with bread before the fugitive." *A. C.* 3240.

Verses 13—15. *In the forest, at even, shall ye lodge, O ye travelling companies of Dedanim, &c.*—To "spend the night in the forest," when predicated of the "companies of Dedanim," who are those that are in knowledges, (see *A. C.* 3240, 3241.) is to be devastated as to Truth. The "inhabitants of the land of Tema" signify those who are in simple Good, as is the case with the well-disposed Gentiles, who, as is evident, were from Tema the son of Ishmael. "Kedar" stands for those who are in simple Truth, of whom it is said that "they shall flee from the face of swords, and from the face of the grievous war," by which is signified that they will not sustain the combats of temptations, because no longer in Good. *A. C.* 3268.

Verse 15. *For from the face of [or before] swords shall they flee; from the face of the drawn sword, &c.*—By a "sword," in the above passage, is signified Truth combating and destroying; this destruction appears especially in the spiritual world, where they who are in fables cannot sustain the Truth, but are in a state of anguish, as if they struggled with death, when they come into the sphere of light, that is, into the sphere of Divine Truth; and thus also they are deprived of truths, and devastated. As most expressions in the Word have also an opposite sense, so likewise has the "sword," and in that sense it signifies the false combating against Truth, and destroying it. *A. E.* 131.

Verses 15—17. *From the face of swords shall they flee, &c.*—The subject here treated of, in the spiritual sense, is concerning the knowledges of Good, that they would perish, and that few would remain. By "Kedar," or Arabia, are signified those who are in the knowledges of Good, and, abstractedly, those knowledges themselves. That the knowledges of Truth would perish by fables and by the doctrine of the false, is signified by "they shall flee from the face of swords, from the face of the drawn sword, and from the face of the bended bow;" the "sword" is the false combating and destroying, and the "bow" is the doctrine of the false. That the knowledges of Good would perish, is signified by these words:—"Because of the grievousness of the war, shall all the glory of Kedar be consumed;" "the grievousness of war" denoting the state of assault [or temptation], and "all the glory of Kedar being consumed" denotes devastation. And that few knowledges would remain, is described by "the remainder of the number of the bows of the mighty sons of Kedar shall be diminished;" the "bow of the mighty" denoting the doctrine of Truth, derived from knowledges which prevail against fables. *A. E.* 357.

Verse 16. *As the years of a hireling.*—See above, Chap. xvi. 14, Exposition.

CHAPTER XXII.

THE WORD.

1. THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?

2. O thou that wast full of commotions, the noisy city, the joyous city! thy slain were not slain by the sword, neither did they die in battle.

3. All thy rulers have fled together; by reason of the bow they are bound: all that were found in thee are bound together, they have fled far away.

4. Wherefore I said, Look away from me; I will weep bitterly: strive not to comfort me for the desolation of the daughter of my people;

5. For it is a day of trouble, and of treading down, and of perplexity, from the Lord Jehovih of Hosts in the valley of vision: breaking down the wall, and crying to the mountain.

6. And Elam beareth the quiver; with chariots of men, and with horsemen; and Kir uncovereth the shield.

7. And the choice of thy valleys shall be filled with chariots; and the horsemen have set themselves in array towards the gate.

Verse 1. *The valley of vision.*—That hereby is represented a state of the church and of the unregenerate mind which is full of phantasies respecting divine things, arising from false doctrines and from fallacious reasonings, will be seen from the Exposition.

House-tops.—The houses in the East have flat roofs, and if anything occurs

in the streets, or in the vicinity, it is customary to go up to the house-top to see what is the matter.

Verses 2—5. *O thou that wast full of commotions, &c.*—These words depict the commotion and alarm which take place on the approach of an enemy, and, by correspondence, at the approach of judgment in the world of spirits.

INTERNAL SENSE.

Concerning self-intelligence, that the truths of the church perish thereby. (Ver. 1—7.)

[That in consequence of self-derived intelligence, founded on the fallacies and false reasonings of the natural man, all truths from the Word, and all genuine intelligence founded on those truths, are banished from the church. Hence Truth laments bitterly over this state, and sees no remedy but by the process of judgment which will ensue. Verses 3—7.]

8. And he shall uncover the covering of Judah: and thou [O Judah] shalt look in that day towards the arsenal of the house of the forest.

9. And the breaches of the city of David, ye shall see that they are many; and ye shall collect the waters of the lower fish-pool.

10. And the houses of Jerusalem ye have numbered, that ye might break down the houses to fortify the wall.

11. And ye shall make a reservoir between the two walls to [receive] the waters of the old fish-pool: but ye have not looked to Him that hath made this; and Him that formed it of old ye regard not.

12. And the Lord Jehovih of Hosts shall call in that day to weeping, and to lamentation, and to baldness, and to girding with sackcloth:

13. And, behold, joy and gladness, slaying of oxen, and killing of sheep; eating of flesh, and drinking of wine: [saying] Let us eat and drink; for to-morrow we die.

14. And the [voice] of Jehovah of Hosts was revealed to mine ears: Surely, this your iniquity shall not be expiated till ye die, saith the Lord Jehovih of Hosts.

15. Thus saith the Lord Jehovih of Hosts, Go, enter in to this treasurer, unto Shebna, who is over the household [and say unto him],

16. What hast thou here? and whom hast thou here, that thou hast hewn out here a sepulchre for thyself, O thou that hewest out thy sepulchre on high, that gravest in the rock a habitation for thyself?

17. Behold, Jehovah will cast thee out, O man, violently, and will surely cover thee [with shame].

That the internals of the church are utterly destroyed thereby, inasmuch that they come into ignorance concerning the Lord. (Verses 8—12.)

That then from delights of the false they will destroy the sense of the Word. (Verses 13—15.)

That they will perish. (Verses 16—19.)

18. He will whirl thee round and round, and cast thee away, like a ball, into a wide country: there shalt thou die; and there shall the chariots of thy glory become the shame of thy Lord's house.

19. And I will drive thee from thy station, and from thy place pull thee down.

20. And in that day I will call My servant, Eliakim the son of Hilkiab:

21. And I will clothe him with thy robe, and with thy girdle will I strengthen him: and thy government will I give into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22. And I will lay the key of the house of David upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open.

23. And I will fasten him as a nail in a firm place; and he shall become a throne of glory to his father's house.

24. And they shall hang upon him all the glory of his father's house, the offspring and the issue; every small vessel, from every vessel of basons, to every vessel [or instrument] of viols.

25. In that day, saith Jehovah of Hosts, the nail [once] fastened in a firm place shall be removed; and it shall be hewn down, and it shall fall; and the burden which was upon it shall be cut off: for Jehovah hath spoken it.

That the power of the Word will remain, being guarded by the LORD. (Verses 20—24.)

That that also shall perish in the church. (Verse 25.)

Verse 18. *A wide country*; literally, "a land large of spaces," that is, a distant land, or a state far removed from the true state of the church.

Ver. 22. *The key upon his shoulder*.—"Keys," in ancient times, especially of the city gates, were large and massive, and carried on the shoulder.

Verse 23. *I will fasten him as a nail in a firm place, &c.*—"Nails," or pegs, as useful fixtures, were fastened in at the time of building, and were necessary

articles of furniture, as indeed is now the case. Regarding things from their uses, it will be seen that a "Nail," as a chief means of support, is a striking emblem of Him "who upholds all things by the Word of His power."

Verse 24. *The offspring and issue*.—These terms most commonly involve the produce of the earth, but also children and descendants.

Viols.—The term in Hebrew means also "bottles," as in the com. version.

CHAPTER XXII.

EXPOSITION.

VERSE 1. *The burden of the valley of vision, &c.*—The "valley of vision" denotes phantasies and reasonings whereby worship is falsified and at length profaned. In Hebrew, or in the original tongue, different terms are used to express a "valley," which are significative in the spiritual sense of what is more or less profane in worship, as in Isaiah:—"For it is a day of trouble, and of treading down, and of perplexity, from the Lord Jehovih of Hosts, in the *valley of vision*;" (xxii. 1, 5.) where the "valley of vision," as said above, denotes phantasies and reasonings by which worship is falsified and at length profaned. So in Jeremiah:—"How canst thou say, I am not polluted, I have not walked after Baalim? see thy way in the *valley*;" (ii. 23.) where the "valley" denotes unclean worship. Again, in the same prophet:—"They have built the high places of Tophet, which is in the *valley* of the son of Hinnom. Therefore, behold, the days come, that it shall no more be called Tophet, nor the *valley* of the son of Hinnom, but the *valley of slaughter*." (vii. 31, 32; xix. 6.) The "valley of Hinnom" denotes hell, and also the profanation of Truth and Goodness. (See also Ezek. vi. 3; xxxix. 11, 15.) The term for "valley" in the above places is גַּי (*gai*). But when worship is not as yet become so profane, the term for a "valley" is בִּקְעָה (*bikoh*), as in Isaiah:—"I will open rivers in high places, and fountains in the midst of the *valleys*; I will make the wilderness a pool of water, and the dry land springs of water;" (xli. 18.) speaking of those who are in ignorance, or who are not instructed in the knowledges of faith and charity, but who nevertheless are principled in charity. A. C. 1292.

Verses 1—6. *The valley of vision, &c.*—The external man and his phantasies are here treated of. The "valley of vision" is *phantasy*, for the external man [separate from the internal] is in such a *valley*; concerning whom, when they are said to "ascend upon the roofs or house-tops," is signified the thought thence arising. Their houses had [flat] roofs, which represented lofty things [*excelsa*]. It is called "a city of tumults," or a noisy city, for they are tumultuous, or make a noise like people insane, when the thoughts are not governed by heavenly influences. It is said to be "joyous," because such persons have only a sensation of external or bodily pleasures. They are said to be "slain, or stabbed, but not by the sword," when there is no truth, wherefore they are spiritually slain; "nor slain in battle," because they have no [spiritual] temptation in which they can fall; for he who falls in temptation is said to be "slain in battle." "Thy rulers have fled together;" "rulers" are truths which should rule. All truths have relation to faith, and by faith to the Lord, thus to His kingdom. "All these rulers flee together," because there is no truth

in such minds. The angels of the Lord are said to be "bound and flee away," when they cannot operate in such minds; not that the angels are *bound* or *flee away*, but the minds of men are in such a state as to prevent their operation. "I will weep bitterly," &c.; it is the Truth which here laments, and, in the inmost sense, the Lord is represented, who "wept over Jerusalem;" for "the daughter of My people" is the representative church which was with the Jews, but in a state of vastation. "A day of trouble," &c.; the day of judgment is hereby indicated; "a day of treading down," that is, a day of devastation and of "perplexity;" because in the "valley of vision" they have no counsel, for the entire mind is absorbed by phantasy. "Breaking down the walls;" for the "city" is the intellectual mind, and, in the internal sense, faith; the "wall" is then destroyed when the "city" is laid waste, for the "wall" is the truth of the literal sense of the Word, which is destroyed when faith does not exist. (A. E. 1307.) "Crying to the mountains," is, that they may be heard by the Lord. "Elam beareth the quiver, with chariots," &c.; see above, Chap. xxi. 2, respecting "Elam;" and in verse 5, what is meant by the "shield." (Swedenborg's *Notes on Isaiah*, p. 54.)

Verses 2, 3. *The noisy city, the joyous city; thy slain were not slain by the sword, neither did they die in battle, &c.*—Speaking of the fallacies from sensual things [*the valley of vision*], by which the truths of the church cannot be seen. Those who are in these fallacies, and thus in negative doubts, are said to be "stabbed, or slain, but not by the sword." A. C. 4503. See also above, Chap. xiv. 9, Exposition.

Verses 7, 8. *The choice of thy valleys shall be filled with chariots, and the horsemen have set themselves in array, &c.*—In this passage also the destruction of the church is treated of; and by "gates" are here signified introductory truths, which are destroyed. Those truths are called the "covering of Judah," because by "Judah" is signified celestial love, as may be seen above, n. 119; and those truths *cover and protect* that love. A. E. 208.

Verse 8. *The arsenal of the house of the forest.*—A "forest" signifies the sensual man who is in mere fallacies and thence in falses; hence a "forest" [in a bad sense] signifies what is merely natural, also the external natural man as to all things there. A. E. 388, 403, 405.

Verse 9. *The breaches of the city of David, ye shall see that they are many, &c.*—"Breaches," or ruptures, signify the infraction and perversion of Truth by separating it from Good, as is evident from many passages in the Word, as in Isaiah xxii. 9. "The breaches of the city of David" signify falses of doctrine. "The waters of the lower fish-pool, which they gathered together," signify the traditions by which they made *breaches* or infractions upon the truths of the Word, and thus perverted them. A. C. 4926. See also 9163.

Verses 9, 10. *And the breaches of the city of David, ye shall see that they are many; and ye shall collect the waters of the lower pool. And the houses of Jerusalem ye shall number, that ye might break down the houses to fortify the wall.*—By the "city of David" is understood the church as to truths of doctrine; and by the "breaches" thereof

are signified falses breaking in. By "collecting the waters of the lower fish-pool," is signified to collect many things from the literal sense of the Word, and from the natural man; the "fish-pools" in Jerusalem signified truths, such as are in the exterior and interior senses of the Word; the "waters of the higher fish-pool" such truths as are in the interior sense of the Word, and the "waters of the lower fish-pool" such as are in the exterior sense of the Word, which is the sense of the letter; for "waters" denote truths, and the "fish-pools" in Jerusalem signify the same as the "lakes" and the "seas" without Jerusalem, viz., the collection of them. By "numbering the houses of Jerusalem" is signified to falsify the goods of truth; for the "houses of Jerusalem" signify the goods of truth appertaining to the church, and to "number" here signifies to apprehend them from a sinister view and evil arrangement, which is to interpret falsely, or to falsify them. "That ye might break down the houses to fortify the wall," signifies to destroy those goods, in order to build up a doctrine consisting of mere falses; a "wall" denoting the truth of doctrine defending,—in the present case, falsified, because destitute of good. From these observations it may appear what is signified by *numbering* "days," "steps," and "hairs" in the following passages, as in David:—"So teach us to *number* our days." (Psalm xc. 12.) In Job:—"Are not our *steps* numbered?" (xiv. 16.) and again—"Doth He not see my *ways*, and *number* all my *steps*?" (xxxi. 4.) In Luke:—"The *hairs* of your head are all *numbered*." (xii. 7.) Where, to "number," signifies to know the quality from the least to the greatest, and according thereto to arrange and dispose, that is, to provide. What is signified in particular by "days," "steps," and "hairs," has been shewn elsewhere. A. E. 453.

Verse 10. *Ye have numbered the houses of Jerusalem, &c.*—[To "number the houses of Jerusalem" has a similar signification here to that involved in David's "numbering the people of Israel and Judah." (2 Sam. xxiv. 1, and following verses.) Not that the *numbering* itself was a sin, but because the "numbering of the sons of Israel" by David signified the ordination and arrangement of all things of faith and of love *from self*, and not *from the Lord*. This great sin, which is to take all power out of the Lord's hands, as the *Babylonians* do, and consequently to assume the authority of *opening and shutting* heaven, was represented by this act of David; hence the severe punishment which followed. See A. C. 10,218.]

Verse 11. *But ye have not looked to Him that hath made this; and Him that formed it of old ye regard not.*—This is not to acknowledge, still less to have faith [in the Lord]. A. C. 897.

Verses 12, 13. *The Lord Jehovah shall call in that day to weeping, and to lamentation, and to baldness, and to girding with sackcloth, &c.*—The devastation of the church, and lamentation over it, is signified by being "called in that day to *weeping, wailing*, and putting on of *sackcloth*;" lamentation for the destruction of truth is signified by "weeping;" of good, by "wailing;" of all the affection of good and all the affection of truth, by "sackcloth." By "slaying oxen and

killing sheep" is signified to extinguish natural good and spiritual good; by "eating *flesh* and drinking *wine*" is signified to appropriate what is evil and false; "flesh," in this place, denoting evil, and "wine" the false of evil; and to "eat and drink" thereof signifies to appropriate them. *A. E.* 617.

Verses 14, 15. *Jehovih of Hosts*.—See above, Chap. xiii. 15, Exposition; also *note*.

Verse 16. *Thou that hewest out thy sepulchre on high, that gravest in the rock a habitation for thyself*.—The subject treated of in this chapter is concerning "the valley of vision," by which is signified the false of doctrine confirmed by the sense of the letter of the Word. The love of the false is signified by "the sepulchre on high," and the faith of the false by "dwelling in the rock;" their making such things for themselves is signified by "hewing out and gravest them for themselves." *A. E.* 411.

As to what is signified by a "rock," in a good sense, see above, Chap. xvi. 1, Exposition.

Verses 17—20. *Jehovah will cast thee out, O man, &c.*—[These words are said of "Shebna the treasurer," &c., who signifies the church in possession of the Word and the treasures of knowledge of what is Good and True, and likewise of every individual of the church who is in the same possession, but who applies these knowledges to the aggrandizement of himself, signified by "hewing out on high a sepulchre, and by gravest a habitation in the rock for himself." The punishment of such a life and state is signified by being, at the time of judgment, "violently cast out, and whirled round and round like a ball, by a violent tempest." (See above, p. 196, as to "winds and storms" in the spiritual world.) In this case, "the chariots of glory," which are the doctrinals in which such minds *boast* and *glory*, are turned eventually into shame and contempt. That to "hew out a sepulchre for himself" is *the love of the false* and of self-aggrandizement, may be seen above, Chap. xiv. 19, 20, Exposition. "Eliakim," who was to succeed "Shebna," signifies those who make a proper use of the treasures of knowledge from the Word, by acknowledging the Lord in His Humanity as the *nail* or *peg* upon which everything in heaven and the church depends.]

Verses 21, 22. *Thy government will I give into his hand; and he shall be a father to the inhabitants of Jerusalem, &c.*—By "the house of the king," over which he was to be, is signified the church which is in Truth grounded in Good from the Lord. By "opening and shutting," and by "binding and loosing," is understood in general to save, as may be seen above, n. 86. *A. E.* 206.

Verse 22. *And I will lay the Key of the house of David upon his shoulder, &c.*—By "David" is understood the Lord as to Divine Truth; by the "Key" is signified the Omnipotence of the Lord over heaven and hell; and by "opening that no one can shut, and shutting that no one can open," is signified to lead forth out of hell, and introduce into heaven, consequently to save, in like manner as above, n. 62, where it is explained. That by "David" is meant the Lord as to Divine

Truth, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 43, 44. The same which is here signified by the "Key of David," is also signified by the "Keys of Peter;" (Matt. xvi. 15—19.) which may be seen explained above, Chap. xvi. 1, Exposition; as also by these words to all the disciples—"Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven;" (Matt. xviii. 18.) for the "twelve disciples" represented all things appertaining to the church with respect to its goods and truths, and "Peter" represented it as to truth; and Truths and Goods save man, consequently the Lord alone, from whom they are derived. The same is also signified by the "Key of David" which was given to Eliakim, concerning which it is thus written:—"I will give the government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And I will lay the *Key of the house of David* upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open." (Isaiah xxii. 21, 22.) He was over the King's house, and by the "King's house" is signified the church as to divine Truth. That in these passages a "Key" signifies power, is evident; and that this power belongs to the Lord alone. Hence it is evident what the quality of those is who are in the external sense of the Word separate from the internal, namely, that they can have no conjunction with heaven, thus no conjunction with the Lord; like those who explain the words of the Lord concerning the "keys" given to Peter, and to the disciples, according to the letter. By which explanation they arrogate to themselves the power of saving the human race, and make themselves the gods of heaven and earth; and this from the insane love of self and of the world. Whoever thinks from sound reason can see and understand that no man can absolve or remit a single sin, because sin is not remitted or absolved but by the formation of a new life, that is, by regeneration from the Lord. *A. R.* 174; also *A. C.* 9410.

Verses 23, 24. *I will fasten him as a nail in a firm place; and they shall hang upon him all the glory, &c.*—"Nails" and "pegs" denote things conjoining and securing; the reason is, because their use is to conjoin and secure, as may be seen from Isaiah xxii. 23, 24; liv. 2. Again—"Look unto Zion: let thine eyes see Jerusalem, a quiet habitation; its *nails* shall not be removed for ever, and none of its *ropes* shall be plucked away;" (Isa. xxxiii. 20.) where "nails" and "ropes" in like manner denote things conjoining and securing. By a "nail," upon which a thing is hanged, is signified affixion and adjunction, as in Isaiah xxii. 23, 24; Ezek. xv. 3. *A. C.* 9777.

Verse 23. *A throne of glory to his father's house*.—As by a *kingdom* is represented the divine Truth, wherefore the *throne* upon which kings were accustomed to sit, whilst they judged, was called "the throne of glory," as in Isaiah xxii. 23; Jer. xiv. 21; xvii. 12; and in Matthew:—"The Son of Man will sit upon the *throne* of His *glory*." (xix. 28.) "Glory," in the supreme sense, is the Lord as to Divine Truth, thus it is the Divine Truth which proceeds from the Lord. But "glory," in the representative sense, is the good of love towards

the neighbour, or charity, which is the external good of the celestial kingdom and the internal of the spiritual kingdom of the Lord; for this good, in the genuine sense, is the Divine Truth in heaven. The "glory of Jehovah" is so said in respect to the inmost heaven, and the "glory of the God of Israel" in respect to the middle or spiritual heaven. That the Divine Truth appears in the heavens in *glory*, is because Truth itself in the spiritual heaven appears before the eyes as a white cloud, which it has also been given me sometimes to see; but Good in that Truth appears there as a fiery principle, from which a cloud variegated by fire presents wonderful aspects, which are *glory* in the external sense; but "glory," in the internal sense, is intelligence and wisdom, which are represented by those wonderful phenomena. *A. C.* 5922.

Verse 24. *Every small vessel, from every vessel, &c.*—The subject now treated of, in the internal and representative sense, is concerning the Lord's Divine Human, and that by It and from It are all Truths and Goods from first to last. Scientific truths from a celestial stock are "vessels of basons," and scientific truths from a spiritual stock are "vessels of viols." The reason why scientific denote "vessels," and in the Word are signified by "vessels" of every kind, as by *goblets, cups, buckets*, and the like, is, because every *scientific* is somewhat common [or general], which contains in it particulars and singulars agreeing with the common [or general] things; and such common [or general] things are arranged into series, and, as it were, into bundles; and those bundles and series are so arranged together as to resemble a celestial form, and this in order, in things the most singular to things the most common [or general]. An idea of such series may be formed from the muscular series and bundles in the human body; every bundle therein consists of several moving fibres, and every moving fibre of blood-vessels and nervous fibres; every muscular bundle also which by a general term is called a muscle, is encompassed with its coat by which it is distinguished from others,—in like manner the interior fascicles which are called moving fibres; nevertheless, all the muscles and moving fibres in them which are in the body throughout, are so arranged as to concur in every action according to the pleasure of the will, and this in a manner incomprehensible. The case is similar with the scientifics of the memory, which also are exerted by the delight of man's love which is of his will, but by means of the intellectual part; the excitation is occasioned by that which is made the life of man, which is that which is made of his will or love; for the interior man has his view continually in those things, and is delighted with them so far as they agree with his loves; and those which absolutely enter into the loves and become spontaneous, and, as it were, natural, vanish out of the external memory but remain inscribed on the internal memory, whence they are never blotted out; thus scientifics become of the life. From these considerations it is also evident that scientifics are as the *vessels* of the interior life of man; and that hence it is that scientifics are signified by "vessels" of various kinds. *A. C.* 9394.

Verse 25. *The nail fastened in a firm place shall be removed, &c.*—[As everything hanging upon a *nail* depends upon it for its security and protection, so everything in the church depends upon the Lord in His Divine Humanity. To deny the Lord, is to "remove the *nail* from its place," when everything that is Good and True falls to the ground.]

CHAPTER XXIII.

THE WORD.

INTERNAL SENSE.

1. THE burden of Tyre. Howl, O ye ships Concerning the church
of Tarshish! for it is laid waste, so that there which is to be devastated,
is no house, no one entering in: from the land and which is devastated
of Chittim it is made manifest unto them. as to every knowledge of

Verse 1. *The burden of Tyre.*—In the preceding chapters we have seen "the Burden of Babylon," of "Moab," of "Damascus, or Syria," of "Egypt," of "the Sea," and of "the Valley of Vision," explained as to the spiritual signification of these divine prophecies, involving, in this sense, daily lessons of wisdom to the church and to every individual member. Viewed only as to their literal purport and application, as far as this can be ascertained, these prophecies are but little understood with any degree of certainty, and consequently of little practical utility to the church. Viewed, however, as to their spiritual sense, they are indeed most instructive and practical.

We now come to "the burden of Tyre." Tyre and Sidon were the two principal ports of Canaan, and for a long period, owing to their commerce, very wealthy cities. Sidon was the more ancient. Tyre became the emporium or "mart of the nations." As all imports and exports, or all *merchandising*, went through these ports, they would have, in the Word of God, their peculiar signification. As "cities," they correspond to the doctrinal principles of what is Good and True from God's Word, and the various articles of their "merchan-

dise" correspond to the various knowledges of Goodness and Truth which enrich and benefit the spiritual life, as the various articles of commerce enrich and benefit the natural life of man. From the Exposition it will be seen that the "burden," or the denunciatory judgment on *Tyre*, is addressed to all those in the church who pervert, or who make an improper use of the knowledges of Truth and Goodness from the Word. This perversion arises chiefly by employing these precious treasures for the selfish purposes of honour and gain, or of some earthly advantage to the merely natural state, and not for the purpose of salvation, or for the good of the spiritual state of mankind. The final judgment described in this chapter on such a perversity, must be dreadful indeed.

† *From the land of Chittim.*—This is supposed to be Cyprus, or a general name for the islands of the Ægean Sea, corresponding therefore to idolatrous principles, to which all who pervert the knowledges of Truth will be eventually reduced; for all idolatry has had its origin in this perversion. See verse 12—"Pass over to Chittim," &c., that is, to idolatrous principles, "where they will have no rest."

2. The inhabitants of the island are silent; the merchants of Zidon, they that pass over the sea, have replenished thee.

3. And by great waters the seed of Sicho, the harvest of the river [Nile], was her revenue; and she was the mart of the nations.

4. Be thou ashamed, O Zidon: for the sea hath spoken, even the fortress of the sea, saying, I have not travailed, nor brought forth children; neither have I nourished young men, nor brought up virgins.

5. As at the tidings out of Egypt, so shall they be seized with pain at the tidings of Tyre.

6. Pass ye over to Tarshish; howl, O ye inhabitants of the island!

7. Is this your joyous [city], whose antiquity is of ancient days? her own feet shall bear her far away to sojourn.

8. Who hath counselled this against Tyre, the crowning [city], whose merchants were princes, whose traders were the honoured of the earth?

9. Jehovah of Hosts hath counselled it; to pollute the pride of all [her] beauty; to make contemptible all the honoured of the earth.

10. Pass through thy land, like a river, O daughter of Tarshish; the girdle is no more.

Verse 5. *As at the tidings out of [or respecting] Egypt, &c.*—This, it is supposed, relates to the overthrow of the Egyptians in the Red Sea, the “tidings” of which caused great consternation among the nations,—in like manner the overthrow of Tyre would cause pain and dismay wherever the tidings came.

Ver. 6. *Tarshish.*—See above, Chap. ii. 16, Exposition.

Ver. 8. *The crowning [city]*; or, as some interpreters render it, “crowning

truth and good, which is *Tyre*; that by knowledges there is no longer any truth of the church as before. (Ver. 1—9.)

That it will be further devastated by reasonings from falses. (Ver. 10—14.)

itself;” but as it is in the Hiphil, it rather involves the idea of crowning others, namely, with intelligence and wisdom; for all wisdom, which is signified by a “crown,” comes from the knowledges of Truth and Goodness, signified by “Tyre.”

Verse 10. *The girdle is no more.*—**מִסָּבִיל** (*Mesach*), a “girdle,” does not, as some interpreters suppose, signify a mound which girded, as it were, the bay of Tyre, but it means “the girdle

11. He hath stretched out His hand over the sea; He hath shaken the kingdoms: Jehovah hath commanded concerning Canaan, that they should destroy her strong places.

12. And He hath said, Thou shalt rejoice no more, O thou oppressed virgin, the daughter of Zidon! Arise, pass over to Chittim; even there thou shalt have no rest.

13. Behold the land of the Chaldeans! this is not a people; the Assyrian hath laid the foundation into heaps: they raised the watch-towers, they set up the palaces thereof; this people hath reduced her to a ruin.

14. Howl, ye ships of Tarshish: for your stronghold is laid waste.

15. And it shall be in that day, that Tyre shall be forgotten seventy years, according to the days of one king: at the end of seventy years it shall be to Tyre as the song of a harlot.

16. Take the harp, go about the city, O harlot forgotten; strike sweetly the harp; multiply the song, that thou mayest be remembered.

of the daughter of Tarshish” in the previous clause, to indicate that the bond of union, signified by the “girdle,” between Truth and its proper Affection, “was no more.”

Verse 11. *Concerning Canaan.*—The term “Canaan” is derived from a root which signifies to traffic, or to act as a merchant, and is therefore, by some interpreters, rendered a “merchant,” as in the Bible version, but in the margin “Canaan.”

Verse 13. *The Assyrian hath laid the foundation into heaps.*—This verse has caused much trouble to the commentators, and, indeed, it is only the internal sense that can clear up the matter. “Heaps,” thus rendered by Schmidius, Swedenborg, and others, mean *desert places*, as *heaps* of sand, and also those who dwell in such places, called *zjim*.

That the devastation of the knowledges of truth will extend itself, and that it will continue until the Lord's coming. (Verses 15—17.)

As to this term, see above, Chap. xiii. 21, 22, *note*. In *A. C.* 1306 and 1368, Swedenborg has quoted this verse, but has left *zjim* untranslated, though in the *A. E.*, as in the Exposition, he has followed Schmidius, and rendered it by *acervos*, “ruinous heaps,” which means to destroy the truths of the Word by fallacious reasonings, and thus to reduce them to *ruinous heaps*; in this case the “watch-towers” signify phantasies. (See the Exposition.)

Verse 15. *According to the days of one King.*—This clause is pronounced to be unintelligible by some commentators; others endeavour to explain it in the sense of one kingdom or dynasty, but this yields no intelligible sense. This is one of those declarations in which only the internal sense can clear up the difficulty. (See the Exposition.)

17. And it shall be at the end of seventy years, that Jehovah will visit Tyre: and she shall return to her meretricious gain; and she shall commit fornication with all the kingdoms of the earth that are upon the face of the ground.

18. But her merchandise and her meretricious gain shall be holy to Jehovah: it shall not be treasured up, nor shall it be kept in store; for her merchandise shall be for them that dwell before Jehovah, for food sufficient, and for clothing [as of] old.

That then the knowledges are for others. (Verse 18.)

CHAPTER XXIII.

EXPOSITION.

VERSES 1, 2. *The burden of Tyre;—the merchants of Zidon, &c.*—Tyre and Zidon were the ultimate borders of Philistia, and were near the sea; whence by “Tyre” are signified interior knowledges, and by “Zidon” exterior knowledges, and this of things spiritual, which also appears from the Word, as in Jeremiah:—“Because of the day that cometh to spoil all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for Jehovah will spoil the Philistines, the remains of the island of Caphtor;” (xlvii. 4.) where by the “Philistines” are signified the sciences of the knowledges of faith and charity; by “Tyre” the interior knowledges, and by “Zidon” the exterior knowledges of things spiritual. So in Joel:—“What have ye to do with Me, O Tyre and Zidon, and all the borders of Philistia? Because ye have taken My silver and gold, and have carried into your temples My desirable good things;” (iii. 4, 5.) where “Tyre and Zidon” manifestly denote knowledges, and are called “the borders of Philistia;” for “silver and gold, and desirable good things,” are knowledges. So in Ezekiel:—“The princes of the north, all of them, and all the Zidonians, who have gone down with the slain. He shall be laid in

Verses 17, 18. *Meretricious gain* [or *hire*].—אֶתְמָה (*ethmah*), here translated “meretricious gain,” is the gift or reward presented to a harlot. Thus Luther—“Hurenlohn;” and Hitzig—“Buhlerlohn,” which is the same, only a more refined expression. It will be

necessary to keep this in view, in order to understand the internal sense. The Bible version does not, in this case, bring out the idea involved in the original sufficiently clear.

Verse 18. [*As of*] *old*.—See margin in the Common Version, which gives the Hebrew.

the midst of the uncircumcised, with the slain with the sword, Pharaoh and all his company;” (xxxii. 30, 32.) where the “Zidonians” signify exterior knowledges, which, without internal, are nothing but mere scientifics; wherefore they are mentioned together with “Pharaoh,” or *Egypt*, by whom are signified scientifics. So in *Zechariah*:—“Hamath also shall have its border thereby; Tyre and Zidon, for he was very wise;” (ix. 2.) speaking of *Damascus*; “Tyre and Zidon” denote knowledges. So in *Ezekiel*:—“The inhabitants of Zidon and of Arvad were thy mariners; thy wise ones, O Tyre, that were in thee, were thy pilots;” (xxvii. 8.) where “Tyre” denotes interior knowledges, wherefore her *wise ones* are called “pilots;” and “Zidon” denotes exterior knowledges, wherefore her *inhabitants* are called “mariners” [rowers], for such is the relation of interior knowledges to exterior. So in *Isaiah*:—“The inhabitants of the island are silent; the merchants of Zidon, they that pass over the sea, have replenished thee. And by great waters the seed of Sihor, the harvest of the river, was her revenue; and she was the mart of the nations. Be thou ashamed, O Zidon: for the sea hath spoken, even the fortress of the sea, saying, I have not travailed, nor brought forth children; neither have I nourished young men, nor brought up virgins;” (xxiii. 2—4.) where “Zidon” denotes exterior knowledges, which, having nothing internal in them, are called “the seed of Sihor,” “the harvest of the river, her revenue,” “a mart of the nations,” and also “the sea,” and “the fortress of the sea;” and it is said that “she does not travail, nor bring forth;” which expressions, in the literal sense, seem without meaning, but in the internal sense they have a clear signification, as is the case with other passages in the Prophets. Because “Zidon” signifies exterior knowledges, it is called “they that are round about Israel,” or the spiritual church; (*Ezek.* xxviii. 24, 26.) for exterior knowledges are like things that are around. *A. C.* 1201.

As to the knowledges of Truth and Good, and their indispensable necessity to the regeneration and salvation of man, see above, Chap. xvii. 1, Exposition.

Verses 1—3. *Howl, O ye ships of Tarshish! for it [Tyre] is laid waste, &c.*—The holy things of the church, which are here described, no one can know except from the internal sense. Every one knows that the holy things of heaven and the church are everywhere in the Word, and that it is from this that the Word is holy. In the sense of the letter, the subject treated of is concerning the merchandise of Tyre and Zidon, which are not holy, without a more interior sense which is holy. But what, in this sense, is signified by the “merchandise of Tyre,” will be evident when explained. The “ships of Tarshish” are the doctrinals of Truth and Good. “Tyre and Zidon” are the knowledges of Good and Truth; “no house, and no one entering in,” signifies that there is no longer any Good, into which Truth can be implanted. “The inhabitants of the island who are silent,” are the more remote goods; “the seed of Sihor” is scientific truth; “the harvest of the river [or the Nile], her revenue,” is the good which is hence out of the church. *A. C.* 9295.

Ships of Tarshish.—As to the spiritual signification of the “ships of Tarshish,” see also above, Chap. ii. 12—17, Exposition.

Verses 1—5. *The burden of Tyre;—the inhabitants of the island are silent; the merchants of Zidon, they that pass over the sea, have replenished thee, &c.*—By “Tyre” and “Zidon” are signified the knowledges of Good and Truth, wherefore it is said—“The merchants of Zidon, they that pass over the sea;” a “merchant” denoting one who procures to himself those knowledges and communicates them. That they procured to themselves nothing of Good and Truth thereby, is signified by “The sea hath spoken, saying, I have not travailed, nor brought forth children; neither have I nourished young men, nor brought up virgins;” for to “travail” and to “bring forth” is to produce something from knowledges; “young men” are truths, and “virgins” goods. That thence the use of knowledges and of sciences would perish, is signified by these words, “As at the tidings out of Egypt, so shall they be seized with pain at the tidings of Tyre.” A. E. 275.

Verses 1, 2, 4, 5, 6. *Howl, O ye ships of Tarshish! for it [Tyre] is laid waste, so that there is no house, no one entering in: from the land of Chittim it is made manifest unto them, &c.*—The desolation of Truth in the church is described in these words; for by the “ships of Tarshish” are signified the knowledges of Good from the Word, and by “Tyre” the knowledges of Truth thence. That there is no good in consequence of there being no truths, is signified by “Howl, O ye ships of Tarshish! for Tyre is laid waste, so that there is no house, no one entering in.” That falses then enter, until there are no more any goods of Truth and truths of Good in the natural man, is signified by “From the land of Chittim it is made manifest unto them; the inhabitants of the island are silent; the merchants of Zidon, they that pass over the sea, have replenished thee.” The “land of Chittim” signifies falses; the “inhabitants of the island,” the goods of Truth in the natural man, as was explained above; the “merchants of Zidon” signify knowledges from the Word; “passing over the sea” means which are in the natural man; “who [viz., the merchants of Zidon] have replenished thee,” signifies those who have enriched thee therewith. The devastation of Truth and of Good in the natural man is further described by “Be thou ashamed, O Zidon: for the sea hath spoken, even the fortress of the sea, saying, I have not travailed, nor brought forth children; neither have I nourished young men, nor brought up virgins.” By “Zidon,” as well as by “Tyre,” are signified the knowledges of Good and Truth in the church; by “the sea, and the fortress of the sea,” is signified the whole natural man; by “I have not travailed, nor brought forth,” is signified that there is not anything of the church conceived or generated; by “young men” are signified the affections of Truth, and by “virgins” the affections of Good. That this was the case in consequence of knowledges from the Word, and confirming scientifics being applied to falses and evils, is signified by “As at the tidings out of Egypt, so shall they be seized with pain at the tidings of Tyre.” “Egypt” signifies scientifics; “Tyre,”

knowledges from the Word,—in the present case, devastated by falses and evils to which they are applied; and inasmuch as there is lamentation on account thereof, it is therefore said that “they shall be seized with pain.” That all Good and Truth in the natural man would thus perish, is signified by “Pass ye over to Tarshish; howl, O ye inhabitants of the island!” “Tarshish” signifies the interior goods and truths in the natural man; the “inhabitants of the island,” the exterior goods and truths in the same; and to “howl,” signifies grief by reason of devastation. A. E. 406.

Verse 2. *The merchants of Zidon, &c.*—The Lord likened the kingdom of heaven to a “merchant man,” (Matt. xiii. 45.) to teach us that “merchants,” when mentioned in the Word, are those who procure to themselves the knowledges of Truth and Good, and thence intelligence and wisdom. By “pearls” are signified knowledges, and also truths themselves; and by “the pearl exceedingly precious,” is signified the acknowledgment of the Lord. And by “the man selling all that he had,” is signified to alienate all things which are of self-love; and by “buying it” is signified to procure to himself that divine Truth. A. E. 480. See also A. C. 2967, 5886; A. R. 726, 916.

Verses 2, 14. *They that pass over the sea have replenished thee;—your stronghold is laid waste, &c.*—By the “ships of Tarshish” are understood doctrinals from the Word, for those ships carried “gold” and “silver,” by which are signified goods and truths, and the knowledges thereof from the Word; and because by “Tyre” is signified the church as to the knowledges of Truth and Good,—in this passage, devastated, hence it is said—“Howl, O ye ships of Tarshish! for Tyre is laid waste.” By “the inhabitants of the island” are understood those who are in the goods of life according to their doctrinal principles. By “the merchants of Zidon” are signified those who are in Truths from the Word, concerning which it is said that “they have replenished thee.” By “your stronghold,” or fortress, is signified doctrine from the Word, which guards or protects [like a fortress]; and by its being “laid waste” is signified that there is no perception of it, and hence no Truth, for truths are falsified by ideas not just concerning them. A. E. 514.

Verse 4. *The sea hath spoken, even the fortress of the sea, saying, I have not travailed, &c.*—By “the sea, and the fortress of the sea,” is signified the natural principle, where the knowledges signified by “Tyre and Zidon” are. That not any have been reformed by those knowledges, is signified by “I have not travailed, nor brought forth children;” and that there is consequently no understanding of Truth and no affection of Truth, is signified by “neither have I nourished young men, nor brought up virgins.” A. E. 865.

Verse 8. *Who hath counselled this against Tyre, the crowning [city], whose merchants were princes, whose traders were the honoured of the earth?*—Again in Ezekiel:—“All the ships in the sea were for the trading of thy trading; Tarshish was thy trader in silver, iron, tin, and lead; they gave thy markets. Javan, Tubal, and Meshech, these were thy merchants; with the soul of man and vessels of brass they gave

thy *trading*. The sons of Dedan were thy *merchants*; many islands, the *merchants* of thy hand. Syria was thy *trader* with chrysoprasus. But thy *wealth* and thy *tradings*, thy *markets*, and they who trade thy *trading*, shall fall into the heart of the seas in the day of thy fall." (xxvii. 1, to the end.) Who cannot see that by the "tradings" and "merchandise" there mentioned are not understood *tradings* and *merchandise*, for what has the Word, which in itself is divine and celestial, and teaches man concerning God, heaven, and the church, concerning eternal life, and the like, in common with such things? Hence it may be evident to every one that all the particular things there mentioned signify things spiritual, which appertain to heaven and the church, not only the *names* of the places with which the *tradings* were transacted, but also the particular *merchandise* thereof. But to expound all the particulars in the spiritual sense would be too prolix in this place; it is sufficient for the present purpose that it be known that the "tradings" there mentioned signify the acquisitions and communications of the knowledges of Truth and Good, and that the "merchandise," or wares, signify those knowledges themselves which are multifarious. *A. E.* 840.

The crowning city.—A "crown" signifies wisdom, intelligence, and eternal felicity, as may be seen from those passages in the Word where a "crown" is mentioned. *A. E.* 125, 152, 195.

[It hence follows that *Tyre* is called a "crowning city," because all intelligence and wisdom come from the knowledges of revealed Truth, or the Word, and from their right application.]

Verses 1, 10, 13, 17. *Howl, O ye ships of Tarshish! from the land of Chittim it is made manifest unto them, &c.*—That neither the *ships of Tarshish*, nor *Tyre*, nor the *land of Chittim*, nor the *land of the Chaldeans*, nor the *Assyrian*, are here understood, may appear from every particular thing contained in this chapter. But by the "ships of Tarshish" are understood the knowledges of Truth and Good, and likewise by "Tyre;" by the "land of Chittim," what is idolatrous; by the "land of the Chaldeans," the profanation and destruction of Truth; and by the "Assyrian," ratiocination from falses. Hence it is evident what is signified by the "ships of Tarshish *howling* because Tyre is devastated," namely, that there are no more any knowledges of Truth. That "it shall be made manifest unto them from the land of Chittim," signifies that what is idolatrous is from thence. "The girdle is no more," signifies that there is no more coherence of Truth with Good. To "the land of the Chaldeans," signifies that so there is profanation and destruction of Truth. "The Assyrian hath laid the foundation into heaps," signifies that ratiocination from falses has destroyed. To "return to her meretricious gain," and to "commit fornication with all the kingdoms of the earth that are upon the face of the ground," signifies falsification of all the Truths of the church. *A. E.* 304.

Verse 12. *O thou oppressed virgin, the daughter of Zidon!*—As to the meaning of "daughter" and "virgin," see above, Chap. xvi. 2, Exposition.

The girdle is no more.—For the spiritual signification of a "girdle," see Chap. iii. 18—25; xi. 5, Exposition.

Verse 13. *Behold the land of the Chaldeans! this is not a people.*—"The land of the Chaldeans, this is not a people," signifies falses. "The Assyrian hath founded it [into heaps]" for reasonings; "watch-towers" here signify phantasies. *A. C.* 1368.

Verses 15, 16. *At the end of seventy years it shall be to Tyre as the song of a harlot, &c.*—By "Tyre" is signified the church as to the knowledges of spiritual Truth and Good, as was said above,—in this case, the church in which those knowledges are falsified. A "harlot" signifies the falsification of Truth, as may be seen above, p. 141; and by "taking the harp, going about the city, playing sweetly," &c., the exultation and boasting of the false over the destruction of Truth. *A. E.* 323.

As to the spiritual signification of a "harlot" and of "fornication," so often mentioned in the Prophets, see above, Chap. i. 21, Exposition.

Verses 15, 17. *Tyre shall be forgotten seventy years, according to the days of one King, &c.*—That all numbers in the Word are significative, and that they signify things, see *A. C.* 1963, 1988; and that numbers multiplied signify the same with the simple ones from which they are compounded, see n. 5291, 5335. Thus "seventy" the same as "seven" [only in greater fulness]. That "seventy" denotes an entire period, thus a *full state*, is evident from the following passages. "Tyre shall be forgotten *seventy* years, according to the days of one King: at the end of *seventy* years it shall be unto Tyre as the song of a harlot; and it shall be at the end of *seventy* years, that Jehovah will visit Tyre." (Isa. xxiv. 15, 17.) "Seventy years" denote an entire period from beginning to end, [in this case, the entire period of the devastation of *Tyre*.] "According to the days of one King" signifies the state of Truth within the church; for "days" are *states*, n. 6505, and "King" is *Truth*, n. 1672, 2015. Every one who well considers this passage, may see that by "Tyre" is not meant *Tyre*, and that without the internal sense it cannot be understood what it is for "Tyre to be forgotten, or to be given to oblivion *seventy* years," and what it is for this to be "according to the *days* of one King." See also Jeremiah xxv. 11, 12; xxix. 10; and Daniel ix. 24; where it is plain that "*seventy* years" and "*seventy* weeks" signify a full or complete state of the subject treated of, [and not *seventy* years or weeks in a literal sense.] *A. C.* 6508.

As to the spiritual signification of the number "seven," see above, Chap. iv. 1, Exposition.

["One King" does not signify any *one* given king, but the number "one," like the number "seventy," has its spiritual meaning, and signifies what is perfect, entire, and genuine. (*A. E.* 374.) Thus "Tyre shall be forgotten, or given to oblivion *seventy* years, according to the *days* of one King," implies that *Tyre*, or that state of the church which perverts the knowledges of what is True and Good from the Word, would be destroyed as to the states of all genuine Truth;

“days” signifying *states*, “one” what is *genuine* and *perfect*, and “King” *Truth*. That the number “one” does not signify numerically *one*, is evident from what is said in Psalm xxvii. 4:—“*One* [thing] have I desired,” &c., which is a genuine or perfect state of worship, denoted by the things which follow, namely,—“That I may dwell in the house of the Lord all the *days* of my life, to behold the *beauty* of the Lord, and to *inquire* in His temple.” Again, when the Lord says—“*One* [thing] thou lackest,” (Mark x. 21.) He did not mean simply *one* thing, but a perfect state of love to God and of charity to his neighbour, denoted by the things which follow, namely,—“That he should sell what he had,” that is, renounce his *proprium*, and deny himself; “give to the poor,” a life of charity; and “come and follow Him,” to acknowledge and worship the Lord;—by which his state would become *one*, that is, genuine and perfect.]

Verses 17, 18. *And it shall be at the end of seventy years, that Jehovah will visit Tyre, &c.*—“Tyre,” in the Word, is the church as to the knowledges of Truth and Good. The “meretricious gain” denotes the same knowledges applied to evils and falses by perversion; her “merchandise” is the selling thereof; to “commit fornication with all the kingdoms of the earth,” denotes with all the truths of the church. The reason why it is said that “her merchandise and her meretricious gain shall at length be holy to Jehovah,” is, because thereby are signified knowledges of Truth and Good by them applied to falses and evils, and man, by the knowledges themselves, viewed in their true nature and quality, may become wise; for knowledges are the means of becoming wise, and they are also the means of becoming insane, when they are falsified by applications to evils and falses. Similar things are signified where it is said that “they should make to themselves friends of the unjust mammon;” (Luke xvi. 9.) and by its being commanded that “the sons of Israel should borrow from the Egyptians gold, silver, and raiment, and take them away with them;” (Exod. iii. 21, 22; xii. 35, 36.) for by the “Egyptians” are signified scientifics of every kind, which they applied to falsify truths. *A. E.* 141.

The knowledges of what is True and Good from the Word, signified by “Tyre,” are called “meretricious gain” when they are taught for the sake of gain, honour, and fame; for in this way they are, as it were, *sold*, and are not taught for the sake of Truth itself. This, in the Word, is called “meretriciousness and whoredom.” To “commit fornication with all the kingdoms of the earth,” is thus to act with all the truths of the church; “upon the faces of the ground,” signifies wheresoever the church is.” *A. C.* 10,570.

Verse 18. *But her merchandise and her meretricious gain shall be holy to Jehovah, &c.*—The “merchandise” and “meretricious gain” are the knowledges of what is Good and True from the Word applied to evil uses. That these knowledges should be given to the good who apply them to good uses, is meant by “her *merchandise* being for them that dwell before Jehovah, for *food* sufficient, and for *clothing* themselves as of old.” The case is this,—the knowledges of what is Good and True, with the evil, are applied to evil uses; and the

same knowledges, with the good, are applied to good uses. The knowledges are the same, but the application of them to uses makes their quality, whether good or bad, with each individual. These knowledges, as *spiritual treasures*, are like worldly riches, which by one person are applied to good uses, and by another to evil uses. Hence it is that riches, with each person, are of such a nature as the uses to which they are applied. From this it is clear that the same knowledges, like the same riches, which were in the possession of the evil, can be in the possession of the good, and be made subservient to good uses. Hence it may be seen what was represented by the command that “the sons of Israel should *borrow* of the Egyptians vessels of gold and of silver,” &c., (Exod. xi. 2, 3.) and should thus spoil or rob them. Such *robbing* would never have been commanded by Jehovah, unless it had represented in the spiritual world such things, namely, the taking away, at the time of Judgment, of the *treasures* of knowledge from the evil, and transferring them to the good. Thus the Lord says, in respect to the wicked servant—“Take therefore the talent *from him*, and *give it to him* that hath ten talents; for unto every one that *hath* shall be *given*, and he shall have abundance; but from him that *hath not* shall be *taken away* even that which he hath.” (Matt. xxv. 28, 29.) *A. C.* 7770.

The merchandise of Tyre shall be for them that dwell before Jehovah, for food sufficient, &c.—By the “merchandise of Tyre” are signified the knowledges of Good and Truth of every kind; to “dwell before Jehovah” signifies to live from the Lord; to have “food sufficient” signifies to receive, perceive, and appropriate the knowledges of Good sufficiently for the nourishment of the soul; to “clothe himself as of old” [or with what is ancient], signifies to imbibe the knowledges of genuine Truth, for to *cover* is predicated of truths, because “garments” signify truths, “clothing” good, and “old” [or ancient] is predicated of what is genuine, inasmuch as genuine Truths were with the ancients. *A. E.* 617. See also above, in respect to “the kings of antiquity,” Chap. xix. 11, Exposition.

CHAPTER XXIV.

THE WORD.

1. BEHOLD, Jehovah emptieth the earth, and maketh it waste; He overturneth the face thereof, and scattereth the inhabitants thereof.

2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the handmaid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the usurer, so with the giver of usury:

3. The earth shall be utterly emptied, and utterly spoiled; for Jehovah hath spoken this word.

Ver. 1. *Behold, Jehovah emptieth the earth, &c.*—In the previous chapters we have seen judgment executed upon certain governing principles to which the church in its fall becomes subject, such as *Babylon*—or the love of dominion and power grounded in the love of self, and not in the love of God and of the neighbour;—of *Moab*—or of those who are *externally* in good and in external worship, but who *inwardly* are in evil;—of *Egypt*—or of such in the church as are in the possession of scientifics of what is Good and True from the Word, but who pervert those scientifics by applying them to the uses of the merely external man in the way of honour and gain, and not to the uses of the spiritual man, or to the salvation of the soul;—also of *Assyria*, who, in a bad sense, reason negatively and perversely, from fallacies and false principles, respecting the truths of the Word and the holy things of heaven and the church. That all these various classes of persons exist, in great numbers, in the fallen church, is well known; and the Divine Truth takes cognizance of them under the names of these

INTERNAL SENSE.

That the church is entirely devastated, inasmuch that there is no longer anything of the church remaining, but instead thereof the false and evil. (Ver. 1—13.)

different nations, and the various prophecies, which either in a good or bad sense are pronounced respecting them. In this chapter, however, the entire *earth*, that is, the whole church itself, comes into judgment, which happens at its consummation. Thus when the Lord came into the world, the entire Jewish Church experienced, by the process of judgment then executed in the world of spirits, the dreadful phenomena so graphically depicted in this chapter. And at His second coming the Christian Church, the consummation and destruction of which are described in Matt. xxiv. and in the Apocalypse, would, in like manner, experience dreadful catastrophes, after which the Church of the New Jerusalem would be established in its stead.

It is lamentable to see the darkness and ignorance in which even the most learned commentators are as to the nature of the divine prophecies recorded in this, and, indeed, in all other chapters. "Scarcely any two commentators (says the Rev. A. Barnes), are agreed on the subject." The ignorance and consequent confusion have arisen from

4. The earth mourneth, it withereth; the world languisheth, it withereth; the lofty people of the land do languish.

5. The earth is also polluted under her inhabitants; for they have transgressed the laws, they have surmounted the statute, they have broken the everlasting covenant.

6. Therefore hath a curse devoured the earth, and they that dwell therein are punished: therefore are the inhabitants of the earth burnt up, and few are the men that are left.

7. The new wine mourneth; the vine languisheth; all that were glad of heart do sigh.

8. The joy of the tabrets ceaseth; the noise of them that exult is no more; the joy of the harp ceaseth:

9. With a song they shall no more drink wine; the strong drink shall be bitter to them that drink it.

10. The city of emptiness is broken down: every house is shut up, so that no one can enter.

11. There is an outcry in the streets over wine; all joy is desolate; the gladness of the earth is banished.

12. The remnant in the city is desolation; the gate is battered down by devastation.

not knowing that the "earth" signifies the church, and also the nature of the judgment to which it is subject in the world of spirits, at the period of its consummation and destruction. That all final judgments take place in the world of spirits, is abundantly evident from the Apocalypse, where the phenomena of Judgment, in many respects similar to what is stated in this chapter, were seen by John, and recorded in that wonderful portion of God's Word. Verse 5. *The earth is polluted.*—The term in Hebrew may also be taken to involve "profanation."

They have surmounted the statute.—The term "surmount" literally means "to go beyond," as Swedenborg and others render it, viz., *transcenderunt*; this appears to be the proper correlative to "transgress" in the former clause.

Verse 11. *All joy is desolate; the gladness of the earth is banished.*—Swedenborg renders the Hebrew term which is here translated "desolate," by *commisceatur*, in the *A. E.* 652, following Schmidius; but in the *A. C.* 2854, he renders it by *desolatur*. The original term involves the two ideas.

[The entire perversion of everything Good and True in the church is here described by correspondences. Thus the *earth*, which is the church, is said "to mourn and to wither," to denote that everything spiritual is destroyed by evils of life, by falses of doctrine, and by fallacious reasonings; and that all joy and gladness, arising from the reception of Truth and Goodness, no longer exist, as is signified by "the joy of tabrets and of the harp ceasing," &c. Verses 4—12.]

13. For thus shall it be in the inmost of the land, in the midst of the peoples; as the shaking of the olive, as the gleanings when the vintage is finished.

14. These shall lift up their voice, they shall sing for the majesty of Jehovah, they shall shout aloud from the sea.

15. Wherefore in the fires, glorify ye Jehovah; in the islands of the sea, the name of Jehovah the God of Israel.

16. From the uttermost part of the earth we have heard songs, Glory to the just! But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17. The terror, the pit, and the snare, are upon thee, O inhabitant of the earth!

18. And it shall be, that whoso fleeth from the voice of the terror, shall fall into the pit; and whoso ascendeth from the midst of the pit, shall be taken in the snare: for the floodgates from on high are opened, and the foundations of the earth are shaken.

19. The earth is grievously shaken; the earth is utterly shattered to pieces; the earth is violently moved.

20. The earth reeleth like a drunkard; and moveth this way and that, like a lodge for the

That they who are without the church will receive illustration from the Lord. (Ver. 14—16.)

That the church will entirely perish, and that it is to be destroyed. (Verses 16—20.)

night: for her transgression is heavy upon her; and she shall fall, and not rise again.

21. And it shall be in that day, that Jehovah shall visit the host of the high [ones] that are on high; and on earth the kings of the earth.

22. And they shall be gathered together, as prisoners for the pit, and shall be shut up in the prison; and, after many days, they shall be visited.

23. And the moon shall be confounded, and the sun shall be ashamed; for Jehovah of Hosts shall reign on Mount Zion, and in Jerusalem, and before His ancients [shall be] glory.

That they are to be cast into hell. (Verses 21, 22.)

That there will be a New Church from the Lord in room of the Old Church. (Verses 22, 23.)

CHAPTER XXIV.

EXPOSITION.

VERSE 1. *Behold, Jehovah emptieth the earth, &c.*—By the “earth,” when mentioned in the Word, is not meant the universal globe, but the church, and specifically that region where the church is, as formerly the land of Canaan, when the Jewish church was there, and in Europe, where the Christian church now is. *A. C.* 566, 662.

The reason why by the “earth” is signified the church, is, because very frequently by the “earth” is meant the land of Canaan, and in that land was the church. The heavenly Canaan is nothing else. And also when the “earth” is named, the angels who are spiritual do not think of the *earth*, but of the human race upon the earth,

Verse 16. *From the extremity*; literally, “from the wing of the earth.”

Verse 19. *The earth is grievously shaken, &c.*—The verbs in this verse are in the intensive form in Hebrew, which is expressed by the infinitive absolute and the finite verb, so often represented, in the version adopted by Swedenborg, by the gerund in *do*, as “*confringendo* confrica est terra.” Hence it is that this Hebrew idiom, well known to scholars, can only be

adequately expressed by adverbs, as in the translation. We have noted this, because, in the English translations of Swedenborg’s works, this idiom is often conveyed into our language, as by “breaking it shall be broken”—by “moving it is moved,” which means it shall be “*certainly* broken”—it shall be “violently moved.”

Verse 20. *A lodge for the night.*—See Chap. i. 8, *note*. It may mean a hammock swung on the branches of

a tree, as a protection against wild beasts and venomous reptiles, which would be moved about by the wind.

Verse 23. *The moon shall be confounded, &c.*—The term for “moon” is here לְבָנָה (*levonah*), which means *whiteness*, and that for “sun” is חַמָּה (*chamah*), which means *heat*. These are not the ordinary terms in Hebrew for the “sun” and the “moon,” and

are only used in the prophetic style, and that but seldom. The only other instances are in Isaiah xxx. 26, and Solomon’s Song vi. 10. There is, no doubt, a divine reason for the use of these words in preference to the ordinary terms, שֶׁמֶשׁ (*shemesh*), “sun,” and יָרֵחַ (*yaraiak*), “moon.” As to the various styles in which the Word is written, see Chap. i., p. 9.

and of its spiritual state; and its spiritual state is the state of the church. In the opposite sense, when the "earth" is spoken of as being perverted and destroyed, it signifies condemnation. *A. R.* 285.

Verses 1, 2. *Behold, Jehovah emptieth the earth;—and it shall be, as with the people, so with the priest, &c.*—Here the "earth" stands for the church, which is "emptied and made void, and its face overturned, or perverted, and its inhabitants scattered," &c., when there is no longer any interior truths and goods, which are signified by the "priest" and the "people;" nor exterior goods and truths, which are the "servant" and the "handmaid;" which happens when external things rule over internal. *A. C.* 2567.

Verse 2. *As with the people, so with the priest; as with the buyer, so with the seller, &c.*—[These words, which express the relationships in civil life, involve the insubordination and confusion which result when "the face of the earth is overthrown," or when the church, as in the Bible version, is "turned upside down," and all its principles are in disorder and confusion. In which case what is external rules over what is internal, and all the relationship between higher and lower principles is destroyed. This is the case at the end of a church, and especially at the period of its judgment. The same also depicts the states of the unregenerate mind, when no distinction is made between internal and external principles, and when the due subordination of the latter to the former is not considered and established; in which state nothing of heaven can be received into the mind.]

The "buyer" signifies those who procure the knowledges of Truth and Goodness. (*A. C.* 2967.) The "seller," those who communicate these knowledges. (*A. C.* 5886.) The "lender" denotes those who instruct others; and the "borrower," those instructed. (*A. C.* 9299 and 9174.) A "usurer" signifies those who do good for the sake of gain; and a "non-usurer," those who do good from charity. *A. C.* 9210.

Verses 1, 3, 4, 5, 6, 18, 19, 20. *Behold, Jehovah emptieth the earth, and maketh it waste; He overturneth the faces thereof, &c.*—That by the "earth," or land, is not understood the earth, but the church, must be evident to every one. The reason why the church is thus described, is, because the earths or lands in the spiritual world, upon which angels and spirits dwell, undergo such changes according to the changes of the state of the church with the inhabitants thereof, even so as "to be moved." The reason why it is said that "Jehovah emptieth the earth, and maketh it waste," likewise that "in emptying it shall be emptied, and in spoiling it shall be spoiled," is, because the earths or lands there, when the church is devastated with those who dwell upon them, altogether change their appearance. The paradises with their flowerets, verdures, and the like, with which they before flourished, disappear, and instead thereof appearances most unpleasant take place, as sands and rocky places, also heaths full of thickets and briars, with other things of a like nature, corresponding to the falses and evils which devastated the church. The devastation thereof as to the Good of love and charity, is signified by "emptying the earth," and the desolation thereof as to the Truth of doctrine and of faith, is

signified by "making it waste" and by "spoiling it;" and the change itself by "overturning the faces thereof." "The earth mourneth, it withereth; the world languisheth, it withereth; the earth also is polluted under her inhabitants; therefore hath a curse devoured the earth," signifies that there shall not anything grow there or flourish, but that it shall be barren, and filled with things useless; by reason whereof the earth is said to "mourn," to "languish," and to be "devoured with a curse." Whereas these things take place when they that dwell there have no longer any concern for the holy things of the church, therefore it is said—"For they have transgressed the laws, they have surmounted the statute, they have broken the everlasting covenant." Inasmuch as the earths or lands in the spiritual world are sometimes inundated, sometimes violently shaken, and also here and there cleave asunder and open towards hell, which is beneath and lifts itself up, and as this takes place according to the quantity and quality of the falses and evils which are loved, and the consequent falsification and denial of the Goods and the Truths of the church, therefore it is said that "The floodgates from on high are opened, and the foundations of the earth are shaken; the earth is utterly shattered to pieces; and the earth reeleth as a drunkard." These things also actually take place in the spiritual world, when the state of the church is there changed into the contrary. From these considerations it may appear whence it is that, by the "earth," here and elsewhere in the Word, is understood the church. *A. E.* 697. See also *A. C.* 1066.

Verses 1, 2, 4, 5, 6, 11, 12, 13, 16, 19, 20, 21, 23. *The earth shall be emptied, &c.*—From all these verses in which the "earth" is mentioned, it is very evident that by the "earth" is not understood the earth but the church. Let all the particulars in these verses be well considered, and this will be evident. He who is in a spiritual idea when the "earth" is named, does not think of the earth itself, but of the nations there and of their quality. Those who are in heaven think still more of the earth as being the church, and this because they are spiritual. In this chapter the church, as being destroyed, is treated of. Its destruction as to the Good of love and the Truth of faith, which make the church, is signified by "Jehovah emptying the earth, and laying it waste," by its being "violently moved," by its "languishing," by its being "devoured by a curse," by being "polluted or profaned," by "the floodgates from on high being opened," by its being "broken down," by its "foundations moved," by its "reeling like a drunkard," &c. All these things cannot be said of the earth, nor of any nation, but of the church. *A. E.* 304.

Verses 3, 4, 10, 11, 12. *The earth shall be utterly emptied; the earth is also polluted under her inhabitants, &c.*—Here also the devastation of the church is treated of. "The earth, which shall be emptied, confounded, and polluted," is the church; "city" is the Truth of doctrine; "house" the Good thereof; "the wine, over which there is an outcry in the streets," is the Truth of doctrine falsified, over which there is contest and indignation. *A. E.* 223.

Verses 4, 5. *The earth mourneth; the lofty people of the land do languish. The earth is also polluted under her inhabitants, &c.*—The desolation of the church as to its Truths and Goods, on account of the pride of self-derived intelligence, and the profanation of its Truths which are from Good, are thus described. The desolation is described by “mourning” and “languishing.” The church, as to truths and goods, by the “earth” and the “world.” The pride of self-derived intelligence, by “the lofty people of the land;” and the profanation of its truths which are from Good, by “the earth being polluted or profaned under her inhabitants.” *A. E.* 741.

Verse 5. *They have broken the everlasting covenant.*—The Word is the real and very *covenant* which the Lord makes with man, and man with the Lord; for the Lord came down as the Word, that is, as the Divine Truth; and, specifically, the precepts of the Decalogue are the *covenant* of conjunction between the Lord and man, and consequently the principal medium of his salvation. *T. C. R.* 730.

Verses 6, 7, 9, 10. *Therefore hath a curse devoured the earth, and they that dwell therein are punished;—the new wine mourneth, &c.*—The perversion of the church is described in these words; which perversion takes place when the false rules in the place of Truth, in consequence of which there is no longer any Good, since good is acquired by means of truths. By “the land which the *curse* hath devoured” is signified the church; the “*curse*” denoting the perversion thereof. By “the new wine which shall *mourn*,” and “the vine which shall *languish*,” is signified all the Truth of the church; to “*mourn*” and to “*languish*” denoting its deprivation. That there shall no longer be any celestial delight and blessing, is signified by “All the glad in heart do sigh; with a song they shall no more drink wine.” That they shall be averse from all things which agree with Truths, is signified by “The strong drink shall be bitter to them that drink it;” “strong drink” here signifying what is derived from truths, and in agreement therewith. But that the doctrine of what is false shall be destroyed, is signified by “The city of emptiness is broken down;” the “*city*” signifying doctrine, and “emptiness” the false. And that good and wisdom shall be no longer with man, is signified by “Every house is shut up, so that no one can enter;” which takes place when there is no Truth, but only what is false. *A. E.* 376.

Verse 6. *Therefore are the inhabitants of the earth burnt up, and few are the men that are left.*—By “the inhabitants of the earth” are signified the goods of the church, which are said to be “burnt up,” when the loves of self and of the world begin to reign; that in such case the spiritual affection of truth and wisdom thence derived would cease, is signified by “few men being left.” *A. E.* 280. See also *A. C.* 477, 4287.

Verses 7—9. *The new wine mourneth; the vine languisheth, &c.*—Treating of the devastation of the spiritual church, or of the Good and Truth of that church. Spiritual Good, which should cease, is signified by “the new wine mourning,” and “the joy of the *tabrets* ceasing;” and that its Truth was to cease, is signified by “the vine

languishing,” and “the joy of the *harp* ceasing;” for by “new wine” is signified spiritual Good, and the joy thereof by the “*tabret*;” and by the “vine” is signified spiritual Truth, and the joy thereof by the “*harp*.” Inasmuch as it is the affection of those things which should cease, it is therefore said—“All the *glad* in heart do sigh; the *noise* of them that exult is no more;” “gladnesses” and “mirths,” in the Word, signifying spiritual gladnesses and mirth, all which are from the affections of Truth and Good. It is added—“With a *song* they shall no more drink wine;” because by “singing” is signified testification of gladness from the affection of Truth, and by “wine” is signified Truth itself. *A. E.* 323.

Verses 7, 9. *All that were glad of heart do sigh. With a song they shall no more drink wine; the strong drink [sicera] shall be bitter to them that drink it.*—By “the glad of heart sighing,” and by “not drinking wine with a song,” is signified that all internal beatitude of mind and all felicity of heart will perish, on account of the destruction of the Truth of spiritual Good. By “strong drink being bitter to those who drink it,” is signified that the Truth of Good is become unpleasant from its falsification and its adulteration. *A. E.* 618.

Verses 10, 11. *The city of emptiness is broken down; every house is shut up. There is an outcry in the streets over wine, &c.*—By “the city of emptiness” is signified the doctrine in which is not Truth but falsity. By a “house [shut up]” is signified the good of the will, and hence of the life [destroyed]. By “an outcry in the streets over wine” is signified lamentation over the defect of Truth, and its being mixed with falsity; “wine” signifies the Truth of the church from the Word; hence it is said “in the streets,” because a “street” also signifies Truth, and where the lamentation is made. “Joy” and “gladness” are mentioned, because “joy” is predicated of delight from the affection of Good, and “gladness” of delight from the affection of Truth. That those delights will cease, is signified by “all joy being commixed” [or desolate, see *note*], and by “the gladness of the earth being banished;” the “earth” signifies the church. *A. E.* 652.

Verses 10—12. *The city of emptiness, &c.*—“The city of emptiness being broken” means also the human mind deprived of Truth; “every house shut up” signifies without good; that a “house” signifies what is good, see *A. C.* 2233. By “the outcry over wine in the streets” is signified a state of the false; that “outcry” is predicated of falses, see *A. C.* 2240; that “wine” is Truth, over which there is an outcry, because it does not exist, see *A. C.* 1071; that “streets” are what lead to truths, see *A. C.* 2336. “The gladness which is desolate” is predicated of Truth, and “the joy of the earth banished” of Good. Hence it is evident what is signified by “the remnant of the city being desolation,” and by “the gate being battered down by devastation;” the “gate” is said to be devastated when nothing but evils and falses prevail. *A. C.* 2851.

Verses 11, 12, 13. *There is an outcry in the streets over wine, &c.*—By these words is described mourning over the devastation of the church as to celestial Good, and as to spiritual Good, which, in its

essence, is Truth derived from celestial Good. This devastation is compared to "the shaking of the olive-tree," and to "the gleanings when the vintage is finished." *A. E.* 919.

Verse 13. *For thus shall it be in the inmost of the land, in the midst of the peoples, &c.*—These things are said concerning the church devastated as to Good and as to Truth, and in which there is nothing but the evil and the false. "In the inmost of the land," denotes evil being through the whole of the church; and "in the midst of the peoples," denotes the false being through the whole thereof. Therefore the church is compared with "the shaking of the olive-tree," and with "the gleanings that are left when the vintage is finished;" the "olive-tree" signifying the Good of the church, the "vintage" the Truth thereof; and the "shakings" and "gleanings" thereof signify devastation. *A. E.* 313

Verses 14, 15. *These shall lift up their voice, they shall shout aloud from the sea; wherefore in the fires [urim], glorify ye Jehovah, &c.*—In this chapter the devastation of the church is treated of, and in these verses the institution of a New Church among the Gentiles is signified, whose joy is described by "lifting up the voice," and by "singing for the majesty of Jehovah," and by "shouting aloud from the sea, or from the west;" for by the "sea," when thereby the west is understood, is signified the natural principle, because those who, in the spiritual world, dwell in the western quarter, are in natural good, but in the eastern quarter are those who are in celestial good; and since the Gentiles, amongst whom the church would be, were in natural good, therefore it is said—"In the fires [urim], glorify ye Jehovah; in the islands of the sea, the name of Jehovah the God of Israel;" by which is signified that they would worship the Lord from goods and truths in the natural man, for the term "*Urim*" signifies fire, and a focus by which is signified the good of love belonging to the natural man; and "the islands of the sea" signify the knowledges of Truth and Good which are of the natural man; and to "glorify," or to "honour," signifies to adore. By "Jehovah" and "the God of Israel" is understood the Lord, who is called "Jehovah" where Good is treated of, and "the God of Israel" where Truth is treated of; wherefore it is said—"In the fires [urim], glorify ye Jehovah," that is, from Good; and "in the islands of the sea, the name of the God of Israel," that is, from Truths. Hence it is evident that by "the islands of the sea" are signified the truths of the natural man. *A. E.* 406.

Verse 16. *My leanness.*—See Chap. xvii. 4, Exposition.

Verse 17. *The terror, the pit, and the snare, are upon thee, O inhabitant of the earth!*—"Terror" denotes disturbance and commotion of mind, whence it sticks or hesitates between evils and goods, and thence between falses and truths. The "pit" signifies the false, induced by reasonings grounded in the fallacies of the senses, to favour the delights of the love of self and of the world. The "snare" signifies the enticement and the deception of evil thence derived; that a "snare," in the spiritual sense, is enticement and deception by the delights of the loves of self and of the world, thus the enticement and deception of

evils, and this by reasonings grounded in the fallacies of the senses which favour those delights, is evident to every one, for *ensnarings* and *entrappings* are from no other source. Neither do the diabolical crew assault anything else with man except those his loves which they render delightful by every method, until he is taken, and when he is taken, the man reasons from falses against truths, and from evils against goods; and in such case he is not content herewith, but also takes delight in *ensnaring* and *enticing* others to falses and evils. The reason why he also takes this delight, is, because in such a case he becomes one of the diabolical crew. Inasmuch as a "snare," a "gin," a "net" signifies such things, they also signify the destruction of spiritual life, and thereby perdition, since in those loves, as was said above, all evils originate. For in the love of self, originate contempt of others in comparison to self, and presently a scornful look and abusive speech, afterwards enmity if they do not favour, at length the delight of hatred, the delight of revenge, thus the delight of tyrannical behaviour, yea, of cruelty. This love, in the other life, rises to such an excess that, unless the Lord favours it, and gives to those who are influenced by it dominion over others, they not only despise Him, but treat with scorn the Word which speaks of Him, and, at length, from hatred and revenge they act against Him; and, so far as they cannot effect their purposes against Him, they practise them with fierceness and cruelty against all who profess Him. Hence it is evident what is the origin of such qualities in the diabolical crew, viz., that it is from self-love; wherefore a "snare," as it signifies the delight of the love of self and of the world, signifies also the destruction of the spiritual life and perdition, for the all of faith and love to the Lord and the all of love towards the neighbour is destroyed by the delight of the love of self and the world where it has dominion; see what was cited, n. 9335. That these loves are the origin of all evils, and that hell is from them and in them, and that those loves are fires there, is at this day unknown in the world, when yet it might be known from this consideration—that those loves are opposite to love towards the neighbour and to love to God, and that they are opposite to humiliation of heart, and that from them alone exists all contempt, all hatred, all revenge, and all fierceness and cruelty, as every considerate person may know. *A. C.* 9348.

Verse 18. *Whoso fleeth from the voice of the terror, shall fall into the pit, &c.*—In this and in other passages of the Word, they who are in the false and evil are described as *fleeing* and in fear of being slain. Such fear is their ruling affection, because there is no one to defend them; every one who is in the evil and the false bears hatred towards his neighbour, and hence each of them is desirous to slay another. That they who are principled in evil and the false are afraid of all others, may best appear from the case of evil spirits in another life. Such as have deprived themselves of all charity, wander about and *flee* hither and thither; whithersoever they go, if it be to any societies of other spirits, they are immediately discovered as to their evil nature and qualities, in consequence of the perception prevalent in another life, and are not only driven away, but likewise severely punished, even

to the destruction of life, were it possible; for the evil spirits are particularly delighted in punishing and tormenting one another, and their highest satisfaction consists therein. And what has heretofore been an *arcanium*, all this is grounded in the very nature of evil and the false, inasmuch as whatsoever any person wishes for another returns upon himself; for evil and the false have within them the punishment of evil and the false, consequently the fear of punishment. *A. C.* 390, 391.

Verses 18, 19, 20. *The floodgates from on high are opened, and the foundations of the earth are shaken, &c.*—That these things are not said of the *earth*, but of the church, must be evident to every one; for who can understand that “the foundations of the earth are shaken,” that “the earth is moved and reelth as a drunkard,” and also that “it moveth this way and that, like a lodge”? But when, instead of the earth, the church is thought of, these expressions are easily understood. That the change and perversion thereof is signified, is evident from its being said—“For her transgression is heavy upon her; and she shall fall, and not rise again.” And by “the floodgates which are opened from on high,” is understood an inundation of evil and the false. *A. E.* 400. See also, as to “floodgates,” *A. C.* 757.

Verse 20. *The earth reelth like a drunkard.*—As to “drunkenness,” see Chap. xix. 14, and Chap. xxviii. 1—8, Exposition.

Verses 21, 23. *Jehovah shall visit the host of the high [ones] that are on high, &c.*—To “visit” signifies to destroy, because visitation precedes judgment, (see above, Chap. x. 3, Exposition.) when they are destroyed who are in evils and thence in falses; by “the host of the high [ones] that are on high,” are signified all the evils which originate in the love of self; the “host” denoting all evils; by “the kings of the earth” are signified falses of every kind; the “earth,” or land, denoting the church. Hence it may appear what is signified by “Jehovah shall visit the host of the high [ones] that are on high, and on earth the kings of the earth.” The reason why it is said—“The host of the high [ones] that are on high,” is, because they who are principled in the love of self, in the spiritual world, seek high places. (See Chap. ii. 12—17, Exposition.) By “the moon then being confounded,” and “the sun being ashamed,” is signified there being no more reception of divine Truth and of divine Good; the “moon” and the “sun” signifying the Truth of faith and the Good of love, which are said to be “confounded and ashamed” when they are no more received, but instead thereof what is false and evil. *A. E.* 401.

Verse 22. *They shall be gathered together, as prisoners [or as the bound] for the pit, &c.*—The “prisoners,” or the “bound in the pit,” are those who are in vastations, or those who are in temptations. All that locality [in the world of spirits] nearest under the sole of the foot and around, is called “the house of the prison,” where all those are kept who are in vastation, that is, those who have been in false doctrines, and in evil of life from false principles, and yet in good as to their intentions. Such cannot be received into heaven before they have put off these false principles, and also the delight of life which

they thence derived. They who are there are let into temptations, for false principles and the delights thence derived can only be cast out by temptations. The place where they are, or rather the state in which they are, is signified in general by “the house of the prison,” and the places themselves by “pits.” They who are in vastations are called “bound,” not that they are in any *bond* [or chains], but because they are not in liberty as to their former [*priores*] thoughts and affections. That such are signified in the Word by the “bound,” and by “those who are in prison,” is evident from other passages in the Word, as in Isaiah:—“I will give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.” (xlii. 6, 7.) Where the Lord and His advent are treated of. “To open the blind eyes, and to bring out the prisoners from the prison,” &c., signifies those who are in ignorance of what is Good and True, but who nevertheless desire to know and to be imbued therewith. *A. C.* 5037.

As to *vastations* in the other life, see *A. C.* 1106 to 1113.

After many days, they shall be visited.—[These words signify that, after having passed through all the *states* necessary for their purification, they will be delivered by the Lord and elevated to His kingdom.]

Verse 23. *And the moon shall be confounded, and the sun shall be ashamed, &c.*—By the “moon” and the “sun” are here also understood idolatrous worship, and also the false of faith and the evil of love [or a false faith and an evil love]. By “mountain” and by “Jerusalem” is understood heaven and the church; and by “ancients,” or elders, are understood truths from Good, wherefore it is also said that “before them is *glory*,” for by “glory” is signified Divine Truth in heaven. *A. E.* 270.

The moon shall be confounded, &c.—[As the destruction of the *earth* or of the entire church is the subject of this chapter, so the heavens, or specifically the “moon” and the “sun,” are also exhibited as being *confounded* and *ashamed*, because the “earth” signifies the church as to its externals, and the “heavens” the church as to its internals. (See Chap. i. 2, Exposition.) The *moon* is said to be “confounded,” or more literally to “blush,” and the *sun* to be “ashamed,” which are expressions predicable of the human countenance, because the “face” also corresponds to the interiors; and as all things in heaven and in the church are regarded by the Lord as represented by a “man,” or as having relation to the human form, (see Chap. i. 2, *note*.) therefore the *moon* is said to “blush” when divine Truth is not received by the men of the church, but instead thereof fallacies and falsities; and the *sun* of heaven is said to be “ashamed” when the divine Good is not received, but instead thereof evil. In other passages describing the ruin of the church, the *moon* is said “not to cause its light to shine,” and the *sun* to be “darkened.” See above, Chap. xiii. 10, Exposition; see also Joel ii. 10; Matt. xxiv. 29; Rev. vi. 12. As to the peculiar terms employed in this passage of Isaiah to denote the “sun” and the “moon,” see the *note*, p. 257.]

CHAPTER XXV.

THE WORD.

1. O JEHOVAH, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful [things]; Thy counsels of old are faithfulness and truth.

2. For Thou hast made of a city a heap; of a fortified city a ruin: a palace of strangers to be no city; it shall never be built.

3. Therefore shall the powerful people honour Thee; the city of the formidable nations shall fear Thee:

4. For Thou hast been a fortress to the poor, a fortress to the needy in his distress: a refuge from the inundation, a shadow from the heat; when the blast of the violent ones was like an inundation [against] a wall.

5. As the heat in a dry place, the tumult of strangers shalt Thou subdue; as the heat by the shadow of a cloud, the branch of the violent ones shall He bring low.

Verse 1. *I will praise Thy name*; more literally, "I will confess." (See Chap. xii. 1, *note*.) This chapter is a song of thanksgiving after the judgment on the entire church, as described in the previous chapter. The formation of a New Church is here described, and its happiness and intelligence are beautifully depicted. After every judgment there is, on the part of those who escape, called the "remnant," exultation on account of their deliverance, and of their elevation into heaven.

Verse 3. *The city of the formidable nations, &c.*—The term here rendered "formidable," is the same as in verses 4 and 5 is translated "violent." In the former case it signifies to *awaken terror*, and in the latter to *act terribly*,

which is to be *violent*. In the former instance it is used in a good sense, because the "city of the formidable" is the doctrine of Truth, which, in the spiritual world, causes terror to the wicked; but "the blast of the violent ones" signifies the falses of evil which act *violently*.

Verse 5. *The branch of the violent ones.*—The term זָמִיר (*zāmīr*), here rendered "branch," signifies also a "song," and has been thus rendered in several passages, especially in the Psalms. Its radical meaning is to *cut* and *prune*, especially the vine, during which operation the vine-dressers used to sing. Hence it is taken by some interpreters, as in the Bible version,

INTERNAL SENSE.

Confession of the LORD. (Verse 1.)

After that all things of the church had entirely perished. (Ver. 2.)

That then lest they who are without the church perish, they shall approach, and be protected from those who would infest them. (Verses 3—5.)

6. And Jehovah of Hosts shall make for all peoples on this mountain a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. That the LORD will open truths to them, and take away their overspreading blindness. (Verses 6—8.)

7. And in this mountain He will swallow up the face of the covering cast over all peoples, and the veil that is spread over all nations.

8. He shall swallow up death for ever; and the Lord Jehovah shall wipe away the tear from off all faces; and the reproach of His people shall He remove from off the whole earth: for Jehovah hath spoken it.

9. In that day shall they say, Behold, this is our God! we have waited for Him, and He will save us: this is Jehovah; we have waited for Him; we will be glad and rejoice in His salvation. Confession of the LORD by them. (Ver. 9, 10.)

10. For the hand of Jehovah shall rest upon this mountain; and Moab shall be trodden under Him, as the straw is trodden on the dunghill. That the adulteration of the Good of the church and of the Word will be altogether destroyed. (Ver. 10—12.)

11. And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth to swim: but He shall bring down his pride together with the devices of his hands.

and also by Swedenborg and Schmidius, to mean a *branch*, and by others a *song*.

Verse 10. *As the straw is trodden on the dunghill.*—The *Keri*, or the Masoretic Note, reads—בְּמֵי (bēmē),—"in

the waters of the dunghill," which we are inclined to think is the proper reading; because, in the following verse, *Moab* is represented as in the effort of swimming, which implies *waters* to swim in. The idea of a "washpot" with filthy or muddy waters is one of the designations of *Moab*, (Psalm lx. 8.) where *Moab*, or the member of the

church represented by him, is described in his unregenerate state. Hence we find that Hitzig renders it *Mistjauche*; Ewald, *Mistwasser*—"dungpool."

Verse 11. *With the devices of his hands.*—The term for "devices" is from a root which signifies to *weave*, hence to *plot* or *machinate*. Schmidius and Swedenborg render it by *obscibus*, which means "obstacles," "knots," or some kind of obstructions. The idea seems to be that of crossing and plying the hands, in the effort of keeping himself above the muddy waters. Hitzig, *Listen*—"tricks" or "plots."

12. And the fortress of the high fort of thy walls shall He bring down, lay low, bring to the ground, [even] to the dust. [The pride of self-intelligence will be utterly destroyed. Ver. 12.]

CHAPTER XXV.

EXPOSITION.

VERSES 1—12. *Thou art my God; I will exalt Thee, &c.*—The glorification of God Messiah, or the Lord, and the thanksgiving of those who are in heaven, on account of deliverance from their enemies, is here described. The “enemies” are also described, namely, those to whom a revelation has been made, and who, from self-love, are therefore proud. This glorification is referred to the elders or ancients in Jerusalem, concerning whom we read at the end of the former chapter,—they shall now see “wonderful things and counsels from antiquity,” that is, truths and goods, which are signified by “Truth and Fidelity.” Verse 2. The “devastated city” is in allusion to the judgment in the former chapter; “strangers” are the impious; their “palace” is pride and the love of self; this “palace” will be utterly cast down. Verse 3. The “strong or brave people” are those who have acquired faith, hence their strength and bravery; the “formidable nations” are also those who have faith, for they are formidable to their enemies. Verse 4. A faith in the Lord involves what is here said, namely, that they know and believe that their “defence or fortress is the Lord,” for He is a defence to those who are “poor and needy,” that is, who believe that they have, by no means, any strength from themselves. The more a man believes that he has no strength in himself, and that all power belongs to the Lord, he is the more strong and formidable [to his spiritual enemies]. Hence it follows that the Lord is “a refuge from the inundation, a shadow from the heat,” &c., for so long as a man lives, he is liable to perpetual assaults from evil spirits; a “wall” is mentioned, because they desire to take possession of his intellectual mind, wherefore their assaults are compared to a “blast against a wall.” Verse 5. “From their heat, or their love, in a dry place, arises a tumult or noise” [or opposition against divine Truth]; the Lord represses that *heat* by “the shadow of a cloud,” which is called “the branch of the violent ones,” namely, by their darkness, for it is their darkness which is called “branch.” Verse 6. The “feasts” thus described signify spiritual and celestial joys; the “catables” from which everything impure is removed, are those joys in spiritual things when they are imbued with the Lord’s justice or righteousness, hence His holiness. The impure or feculent things do not then appear, because they are not excited; they still, however, remain at the roots,

but they are changed into that form in which they can be imbued with the Lord’s holiness, for they are no longer excited by the diabolical crew, which is then expelled. Verse 7 describes the intellectual light which will then arise, or the understanding of Truth; for then will be seen “the counsels from afar,” namely, Truth and Goodness. The shade which is described is compared to a “veil,” and to the “face of a covering;” these things are said of the understanding, but the “feasts” of love. This is to take place “on Mount Zion for all peoples,” that is, for those who are in the faith; for these are called “the people of Mount Zion.” Verse 8. “He shall swallow up death for ever,” &c.—“Death” is damnation, which Adonai Jehovah, that is, the Lord, will destroy when all “tears,” that is, grief and pain, “will be wiped away,” and likewise all “reproach” or ignominy, because during their lifetime they had been affected with ignominy. Verse 9. Faith is here described by a confession of faith in God Messiah, or the Lord; to “rejoice in His salvation,” is to rejoice in Himself, for He is Salvation. Verse 10. By “Moab” the impious are understood. By “Moab,” who was born of Lot and of his elder daughter, are understood those who mix holy things with profane, thus those to whom a revelation has been made, and who then can adulterate holy things, which is signified by the adultery of Lot with his own daughter. This is also the case with those who confide in their own powers, and not in the Lord, as in the following verse. Verse 11. Because a revelation has been given to them, they are proud and trust in themselves [as the Jews did, thinking themselves on that account superior to others]; wherefore they are compared to those who “swim,” and who continually desire to cast themselves on high, and who wish to betake themselves to the other bank, but by “the devices or obstacles [*obices*] of their hands,” which are their own powers in which they trust, their pride is subdued. Verse 12. “The fortress of the high fort,” &c.—Their pride is here treated of and its imaginary defences, which are “dejected and laid prostrate in the dust;” for such is the representation of the depression of the proud. (Swedenborg’s *Notes on Isaiah*, p. 64.)

Verses 1—3. *Thy counsels of old are faithfulness and truth, &c.*—The devastation of the former church and the establishment of a new one are here treated of. The devastation of the church as to doctrine is understood by “making of a city a heap, a fortified city a ruin, a palace of strangers to be no city;” and the establishment of a New Church as to doctrine, is understood by the words which follow—“Therefore shall the powerful people honour Thee; the city of the strong nations shall fear Thee.” *A. E.* 223.

Verse 2. *Strangers.*—See Chap. i. 7, Exposition.

Verse 3. *The powerful people shall honour Thee; the city of the formidable nations shall fear Thee.*—Here worship from Good is signified by “honouring,” for “honour” is predicated of the good of love; and worship from Truths is signified by “fearing Thee,” as was said above; “powerful people” signify the men of the church who are in truths from Good, for from them comes all power; “the city of the formidable

nations" signifies those who are in the truths of doctrine, and thereby in the good of love; and inasmuch as all spiritual power is thence derived, therefore they are called "the formidable nations." From these words also it manifestly appears that there is a marriage of Good and Truth in every part of the Word; for to "honour" is predicated of Good, to "fear" of Truth; both of them in worship. "People" also is predicated of those who are in Truths, and thereby in good; and "nations," those who are in Good, and thence in truths; and whereas all power in the spiritual world is from the conjunction of Good and Truth, therefore *people* are called "powerful," and *nations* are called "formidable." *A. E.* 696. See also *A. C.* 2826.

Verses 3, 7, 8. *The powerful people shall honour Thee, &c.*—A distinction is here made between *people* and *nations*, because "people" signify those who are of the spiritual kingdom of the Lord, and "nations" those of His celestial kingdom,—thus those who are in spiritual good, and those who are in celestial good; spiritual good is the Good of charity towards our neighbour, and the good of faith thence derived; and celestial good is the Good of love to the Lord, and the good of mutual love thence derived. The truth of this latter good is what is understood by "the city of formidable nations," for "city" signifies the doctrine of Truth, or truths of doctrine. By "swallowing up the covering which is upon all *peoples*, and the veil that is spread over all *nations*," is signified to dissipate the shade which covers the understanding, and prevents it seeing the truths and perceiving the goods which appertain to heaven and the church. *A. E.* 331.

Verses 4, 5. *Thou hast been a fortress to the poor, a fortress to the needy in his distress, &c.*—By the "poor" and "needy" are signified those who are in a defect of Good from ignorance of Truth, and yet are in the desire of Good and Truth. It is called "inundation and heat" when evils and falses rise up and flow in from the *proprium*, and also from others who are in evil; the "spirit [or blast] of the violent" signifies their opposition to the goods and truths of the church; they are called "violent" who endeavour to destroy goods and truths, and their "spirit" signifies their lust of destroying. "The tumult of strangers shalt Thou bring low," signifies that the Lord will allay and take away the irruption of falses from evil; "tumult" signifying irruptions, "strangers" falses from evil, and to "humble or bring low" signifies to allay and take away. To "repress the heat by the shadow of a cloud," signifies to defend from the concupiscence of the false; "heat" denoting the concupiscence of the false, and the "shadow of a cloud" defence from it; for the *shadow of a cloud* tempers the heat of the sun, and assuages its burning. *A. E.* 481.

Verse 4. *A refuge, &c.*—See Chap. iv. 6, Exposition.

Verse 6. *And Jehovah of Hosts shall make for all peoples on this mountain a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.*—These things are said concerning the state of those who should acknowledge and adore the Lord. By "this mountain" is signified the New Church from them; by the "feast of fat things, of fat things full of marrow,"

is signified good both natural and spiritual, with joy of heart; and by "wine," and "wine on the lees well refined," are signified truths from that good, with the felicity thence derived. *A. E.* 1159.

These words also treat of the Lord's advent. By "the feast of fat things" is signified the appropriation and communication of goods; and by "the feast of wines on the lees well refined," or of the best wine, is signified the appropriation of truths. That "fat things" signify the goods of love, may be seen in *A. C.* 353, 5943, 10,053; and also the delights of love, n. 6409; and that "wine" signifies the good of charity, which in its essence is Truth, n. 1071, 1798, 6377. Similar things are signified by the "marriage [feast]," to which the ten virgins were invited. (Matt. xxv. 1—12.) This "feast of fat things," &c. was spoken of the sacrament of the Holy Supper, which was to be instituted by the Lord. *T. C. R.* 708.

The "feasts" which were anciently made among those who were in significatives and representatives, signified no other than initiation into mutual love which is of charity. The "nuptial feasts," too, signified initiation into conjugal love; and the "holy feasts" into spiritual and celestial love; and this by reason that "feasting," or eating and drinking, signified appropriation and conjunction. *A. C.* 3832.

"Feasts of Charity" were instituted among the primitive Christians that they might meet together in cordial joy and friendly union. The spiritual sphere which prevailed on those occasions was the sphere of love to the Lord and towards the neighbour, which exhilarated every mind, softened the tone of every expression, and communicated to all the senses a festivity from the heart; for from every man there emanates a spiritual sphere, derived from the affection of his love and corresponding thought, which inwardly affects those in his company, particularly at the time of convivial recreations. This sphere emanates both by the face and the respiration. It is because "dinners" and "suppers," or "feasts," were significative of such consociation of mind, that they are so often mentioned in the Word. *T. C. R.* 433, 459, 727.

Verse 7. *He will swallow up the face of the covering, &c.*—[By these words is meant that the Lord will, when this spiritual "feast" comes to be enjoyed, remove all *obscurity* respecting the true meaning of His Word, and will open the understandings of His people to perceive its internal Truths and the genuine doctrines of His church.]

Verse 8. *He shall swallow up death for ever; and the Lord Jehovah shall wipe away the tear from off all faces, &c.*—By which is signified that the Lord, by His coming, shall remove evils and falses with those who live from Him, so that there shall be no grief of mind on account of them, or from them. "Death" signifies evil, because this is the case of spiritual death; and "tear" is predicated of the false. It is to be observed that "the shedding of tears" and "weeping" signify grief on account of falses and from falses, but "shedding of tears" grief of mind, and "weeping" grief of heart, on account of falses; grief of mind is grief of the thought and understanding, which are of truth, and grief of heart is grief of the affection or will, which are of good; and as everywhere in the Word there is the marriage of Truth and

Good, therefore both "weeping" and "tears" are mentioned in the Word when grief is expressed on account of the falses of doctrine or of religion. That "weeping" is grief of heart, may appear from this consideration, that it bursts forth from the heart and breaks out into lamentation through the mouth; and that "shedding of tears" is grief of mind, may appear from this consideration, that it issues forth from the thought through the eyes. In the act both of *weeping* and *shedding of tears* comes forth water, but bitter and astringent, and this is occasioned by the influx from the spiritual world into the grief of man, where "bitter water" corresponds to the defect of truth by reason of falses, and to grief on account thereof; wherefore grief on account of falses has place with those who are in truths. From these considerations it may appear whence it is that in the Word, where "tears" are mentioned, "weeping" is mentioned also, namely, that it is on account of the marriage of Good and Truth in every part of the Word. The following passages may serve for confirmation, thus in Isaiah:—"I will *weep*, as with the *weeping* of Jazer, for the vine of Sibmah: I will *water* thee with my *tears*, O Heshbon and Elealeh!" (xvi. 9.) In Jeremiah:—"My soul shall *weep* in secret places, and mine eyes shall run down with *tears*." (xiii. 17.) *A. E.* 484.

The Lord Jehovah shall wipe away the tear from off all faces, &c.—These words signify that they will no longer be in combats against evils and their false principles, and thus not in pain or grief, but in goods and truths, and hence in heavenly joys from the Lord. The same thing is also signified in the Apocalypse by "the Lamb wiping away all tears from their eyes." *A. R.* 385.

As to the specific meaning of "Jehovah," see Chap. iii. 15, Exposition.

Verse 9. *In that day shall they say, Behold, this is our God! this is Jehovah, &c.*—From this and many other passages it is evident that it was JEHOVAH HIMSELF who should come into the world to redeem and save mankind, and not, as is commonly supposed, "a Son from eternity." (See Isaiah xliii. 11, 12; xlv. 14, 15, 21; Hosea xiii. 4.) *B. E.* 120. See also *C. L.* 81; *T. C. R.* 82, 188, 294.

Verse 10. *The hand of Jehovah shall rest upon this mountain; and Moab shall be threshed [or trodden down], &c.*—That "Moab" signifies those in the church who are in external good without an internal principle, and whose good is consequently defiled with falses, is signified by being "threshed or trodden down as straw for the dunghill," see above, Chap. xv. 1, Exposition.

Verse 11. *And he [Moab] shall spread forth his hands, &c.*—That the "hand" signifies *power* and *authority*, and hence confidence, is evident from many passages in the Word, as in Isaiah:—"Moab spreadeth forth his *hands*," &c.; where "hand" stands for self-power [or power from the *proprium*], from the love of being preëminent over others, thus from pride. Again—"Their inhabitants were *short of hand*;" (xxxvii. 27.) "short of hand" means of no power. Hence it appears what was the nature of representatives which were the externals of the Jewish church; hence it appears too what the nature of the Word is, as containing things which, in their external sense, do not

seem to be representative of the Lord and of His kingdom, like what is said here concerning "stretching out the hand," and all other things of a similar kind, whose true meaning cannot be comprehended whilst the mind dwells only in the historical relations of the letter. It appears likewise from hence how far the Jews departed from the true understanding of the Word and of the rites of the church, whilst they placed all worship in externals, even to the attributing of ability to the "rod of Moses" and to the "spear of Joshua," when yet there was in them no more ability than in any other piece of wood; but whereas they signified the Lord's Omnipotence, and as this was understood in heaven when, by command, they "stretched out the hand" or the "rod," therefore signs and miracles were done by them. The like is true concerning what is written of Moses when he was on the top of the hill, and when "he lifted up his hands, Joshua prevailed; but when he let them down, the enemy prevailed: and therefore they supported his hands." (Exod. xvii. 9—13.) The like is true concerning the "laying on of hands" when any one was to be consecrated, as when the people were to "lay their hands on the Levites," (Numb. viii. 9, 10, 12.) and when Moses "laid his hands on Joshua," in appointing him to be his successor, (Numb. xvii. 18, 23.) that thus ability might be conferred; hence the ceremony at this day of inauguration and benediction by the "laying on of hands." How far the "hand" signified and represented ability, may appear from what is written in the Word concerning Uzzah and Jeroboam;—concerning Uzzah, that he "*put forth* [his hand] to the ark of God, and took hold of it; on which account he died." (2 Sam. vi. 6, 7.) The "ark" represented the Lord, consequently all that is holy and celestial; Uzzah's "putting forth to the ark" represented self-ability, or man's *proprium*, which being profane, the word "hand" is not mentioned, but still it is understood; the reason thereof is, lest it should be perceived by the angels that what was so profane had touched what was holy. Concerning Jeroboam it is thus written:—"It came to pass, when he heard the word of the man of God, which cried against the altar, that Jeroboam *put forth his hand* from off the altar, saying, Lay hold of him. And his *hand*, which he *put forth* against him, dried up, so that he could not pull it in again to him. And he said to the man of God, Entreat, I pray thee, the faces of Jehovah thy God, that my hand may be restored me again. And the man of God entreated the faces of Jehovah God; and his hand was restored to him, and became as before." (1 Kings xiii. 4, 6.) Here, in like manner, by "putting forth the hand" is signified self-ability, or *proprium*, which is profane in that it was desirous to violate what was holy by "putting forth the hand against the man of God," wherefore "the hand was dried up;" but inasmuch as he was an idolator and incapable of profanation, as was before said, "his hand was restored to him." That the "hand" signifies and represents ability, may appear from representatives in the world of spirits, where a kind of *bare arm* sometimes is presented to view, which has such strength in it, that it appears able to break bones to pieces, and bruise, as it were, to nothing the inmost marrow

contained therein; and hence so great terror is excited, that all who see it are ready to melt at heart; nay, such strength is actually in it. *A. C.* 878.

Verse 12. *The fortress of the high fort, &c.*—[These words imply that all the false principles of doctrine and of evil confirmed by *Moab* will, at the time of judgment, be destroyed, howsoever he may “spread forth his hands,” or put forth all his powers to save himself from destruction, that is, from being *drowned* in the falsities of his own persuasion.]

As to the signification of “fortress,” “walls,” “bulwarks,” &c., see *Chap. xxvi. 1, Exposition*; but, in this passage, these terms are used in a bad sense.

CHAPTER XXVI.

THE WORD.

INTERNAL SENSE.

1. In that day shall this song be sung in the land of Judah: We have a strong city; salvation shall He establish for walls and bulwarks.

2. Open ye the gates, that the just nation keeping fidelities may enter.

3. [Him] whose mind is staid [on Thee], Thou wilt keep in perfect peace: because he trusteth in Thee.

4. Trust ye in Jehovah for ever: for in Jah Jehovah is the rock of eternity:

Glorification of the Lord, on account of the doctrine of Truth from Him, which they will receive and confess. (Verses 1—4.)

Verse 3. *Whose mind is staid, &c.*—This verse is so elliptical as to cause much trouble to interpreters. Swedenborg, we believe, has not quoted it. “Mind” is **יָצַר** (*yätzer*), which signifies the operation of the mind as the *imagination*, rather than the mind itself. (See *Gen. vi. 5; viii. 21.*) In full the clause, it would appear, is this:—**אִישׁ אֲשֶׁר יָצַר סִמוּךְ עָלָיו** “The man whose mind is fixed or staid on Thee.”

Thou wilt keep in perfect peace.—The term “in perfect peace,” literally taken, is “peace, peace,” which is the superlative or intensive form. Ewald gives a literal rendering of the verse:—“Die Einbildung steht fest: Frieden Frieden wirst du bilden! weil man auf dich vertraut;” that is, “The imagination stands firm: Peace Peace wilt Thou form, because one trusteth in Thee.” Schmidius’ version agrees with this:—“Figmentum suffultum servatis pacem, pacem, quia is Te confisum.”

5. For He hath humbled those that dwell on high; the lofty city, He hath brought her down: He hath brought her down to the ground; He hath levelled her with the dust.

6. The foot shall trample upon her; the feet of the afflicted, the steps of the needy.

7. The way of the just is uprightness: the path of the just is straight; Thou makest it level.

8. Yea, as to the way of Thy judgments, O Jehovah, we have waited for Thee; to Thy name, and to the remembrance of Thee is the desire of our soul.

9. With my soul have I desired Thee in the night; yea, with my spirit within me in the morn have I sought Thee: for when Thy judgments are in the earth, the inhabitants of the world learn justice.

10. Though mercy be shewn to the wicked, he will not learn justice: in the land of uprightness he will act perversely, and will not regard the majesty of Jehovah.

11. O Jehovah, Thy hand is lifted up, but they will not see: they shall see, and be ashamed at the envy of the people; yea, the fire of Thine adversaries shall devour them.

12. O Jehovah, Thou wilt ordain peace for us: for all our works Thou hast wrought in us.

13. O Jehovah, our God! other lords besides Thee, have had dominion over us: by Thee only will we celebrate Thy name.

14. They are dead, they shall not live; the Rephaim shall not arise: therefore hast Thou

That the Old Church being totally destroyed, is rejected. (Ver. 5, 6.)

Wherefore then is the expectation of the Lord’s coming. (Ver. 7—9.)

That the impious will not receive Him. (Ver. 10, 11.)

That the Lord alone will teach all things. (Verses 12, 13.)

That they who persuade falses of doctrine,

Ver. 7. *The path of the just, &c.*; or, as some render it, “Thou, O Upright! dost level the path of the just.” The term “to level” signifies also *to weigh*, because when the scales are prepared to weigh, they are placed perfectly *level*.

visited and destroyed them, and made all remembrance of them to perish.

15. Thou hast added to the nation, O Jehovah; Thou hast added to the nation; Thou art glorified: Thou hast far removed all the extremities of the earth.

16. O Jehovah, in distress have they sought Thee; they poured out supplication when Thy chastisement was upon them.

17. As a woman that is pregnant, when her delivery approaches, is in pain and crieth out in her pangs; thus have we been before Thee, O Jehovah.

18. We have been pregnant; we have been in pain; we have, as it were, brought forth wind: we have not wrought deliverance for the land; neither have the inhabitants of the world fallen.

19. Thy dead shall live; My dead body; they shall arise. Awake and sing, ye that dwell in the dust! for thy dew is as the dew of herbs; and the earth shall cast forth the Rephaim.

Verse 16. *They poured out supplication, &c.*—The term rendered “supplication” is **לחש** (*lachash*), which means a *muttering* or *mussitation*, such as was employed by enchanters in their incantations. (See above, Chap. iii. 2, *note*.) Here it is employed in a good sense, (see *A. R.* 402.) and signifies speaking with a low submissive voice, as in supplication and prayer.

Ver. 18. *Neither have the inhabitants of the world fallen;* that is, “neither have those who had dominion over us [‘other lords,’ ver. 13.] been subdued.” The “world” is the Jewish world, or the church as to *goods*—in this case, as to *evils*. Modern critics give another version of this clause:—“Neither have the inhabitants of the world *been brought forth*,”—taking **יִפְלוּ** (*yiploo*) in the sense of *letting fall*, namely, the

are to be wholly rejected by the judgment. (Ver. 14, 15.)

That heretofore by reason of the ignorance in which mankind are, they could not amend. (Verses 16—18.)

That nevertheless they are to be instructed, and will receive life. (Verse 19.)

factus, thus of “bringing forth.” It is true that **נֶפֶל** (*nepel*), derived from this root, signifies an “untimely birth,” (Psalm lviii. 8; Job iii. 16.) and, in Arabic, to “miscarry.” But as this seems to be the only passage in which, as a verb, it is supposed to have this signification, it is better to abide by its radical meaning, which is given in the Bible version, and by Swedenborg, Schmidius, and many other interpreters. We mention it here, on account of its being at the present time so generally adopted.

Verse 19. *Thy dead shall live; My dead body; they shall arise.*—This is the exact literal rendering of the text, as Swedenborg and other interpreters give it:—“Vivent mortui tui, cadaver meum, resurgent.” (*A. C.* 6119.) Those who read the Word without proper reflection, and without considering the

20. Come, O My people; enter into thy chambers, and shut thy doors after thee: hide thyself for a little while, for a moment, until the indignation be overpast. That they are to be preserved, while in the meantime they who are in the persuasion of the

context, imagine that this verse teaches the resurrection of the dead material bodies of men at some future period, according to the common, though erroneous and unscriptural belief. The Jews, no doubt, believed in the resurrection of dead bodies according to the common notion; but they were, and still are, most external and most gross and irrational in their mode of thinking about spiritual things, and by no means an example to the Christian. From this fact the Divine Truth, when revealed, would clothe itself, as it frequently does, in appearances of Truth with what was in the memory of the prophet, in order to teach the resurrection to spiritual and heavenly life of those who, as stated in the Exposition, could be raised up from the “lower earth” in the world of spirits at the time of the Lord’s resurrection, and who are signified by “the bodies of the saints, which slept, arising and coming out of their graves, and going into the holy city.” (*Matt.* xxvii. 52, 53; see also the Exposition.) That the resurrection to spiritual life is represented in the Word by “those who are in graves hearing the voice of the Son of God, and coming forth,” &c. is well known from John v. 28, 29; Ezekiel xxxvii. 1—10, and from other passages, which do not teach the resurrection, at some future period, of the material body, but a resurrection to spiritual life, and thus the formation of a true church. Hence it is that the Lord makes this resurrection *actually present*, whensoever His voice, or the Divine Truth from His Word, is heard and received into the life; for He says—“The hour is coming, and *now* is,” &c. (See John v. 25.) From the chapter itself it is clear that the resurrection of dead bodies is not taught, for at verse 14 it is said—“They are dead, they shall not live; the Rephaim [or deceased tyrants] shall not arise;”—these words plainly teach that certain dead persons, here called “Rephaim,” meaning tyrannical persons, who, as *Babylonians*, (see Chap. xiv.) had by

their selfish love of power and dominion destroyed the church, “will not arise.” This clearly shews that the common notion of the general resurrection of *dead bodies*, at some future period, is not the subject treated of in this passage; but, as Bishop Lowth maintains, the chapter treats of the destruction of the enemies of Israel, and the restoration of the remnant of the people to their own land. During their captivity, when deprived of all the rights and privileges of the church, they were said, in the language of Scripture, to be “dead,” like the “Prodigal Son” in the parable, and away from “their Father’s house,” or the true church—in which state they were as “a dead body.” But at the restoration, when delivered from *Babylon*, or from the deceased tyrants or “Rephaim,” they would arise, and come forth, as it were, from “the dust,” and be re-established in their own land, and re-organized into a church. This, according to many of the most learned interpreters, is the literal meaning of the passage, which affords a true basis for the spiritual sense. (See the Exposition.) Thus the Rev. A. Barnes says, in his popular *Commentary*—“I do not understand this passage as referring primarily to the doctrine of the resurrection of the dead, but to the captives in *Babylon*, who were *civilly dead*, and cut off by their oppressors from their rights and enjoyments as a nation.” Again, we find that Schultz and Bauer, in their learned *Commentary*, say:—“Seusus est,—*Respublica Judæorum, restituetur, post mortem civilem, quam quasi experta est, ad vitam resuscitabitur.*”—“That the republic (or nationality) of the Jews will be restored after its *civil death*, which it had, as it were, experienced, and again raised up to life.” See also Dr. A. Clarke, who quotes Bishop Lowth, and agrees with him in this interpretation of the chapter. Swedenborg has quoted the passage; he has not, however, specifically explained the meaning of “My dead body,” but he

21. For, behold, Jehovah cometh forth from His place to visit, for his iniquity, the inhabitant of the earth: and the earth shall disclose her bloods, and shall no longer cover her slain.

false, will be destroyed by the Last Judgment. (Verses 19—21.)

CHAPTER XXVI.

EXPOSITION.

VERSE 1. *In that day shall this song be sung in the land of Judah: We have a strong city; salvation shall He establish for walls and bulwarks.*—In the Word the things relating to the spiritual church are compared to a “city,” which has a wall, bulwarks, gates, and bolts; and by the “assaults” of that city are described the assault of Truth by falses; on which account also a “city” signifies doctrinals, (see *A. C.* 402, 2268.) and a “wall” the truths of faith which defend; and, in the opposite sense, the falses which are destroyed. That a “wall” signifies the truths of faith which defend, is evident from Isaiah xxvi. 1:—“We have a strong city,” &c. Again—“Thou shalt call thy walls Salvation, and thy gates Praise.” (lx. 18; see also lxii. 6; Jer. xx. 5; Lam. ii. 8, 9.) That a “wall,” in the opposite sense, signifies the falses which are destroyed, see above, Chap. xxv. 12, Exposition. *A. C.* 6419.

In that day shall this song be sung, &c.—As to “singing,” when mentioned in the Word, see Chap. xii. 2, Exposition.

Verses 1, 2. *We have a strong city; salvation shall He establish for walls and bulwarks. Open ye the gates, that the just nation keeping fidelities may enter.*—A “strong city” here signifies the doctrine of genuine Truth, which falses cannot destroy; “walls and bulwarks” signify truths for defence; “gates” signify admission, as may be seen above, n. 208; a “just nation keeping fidelities” denotes those who are in goods, and thence in truths. *A. E.* 223.

Verse 2. *Open ye the gates, that the just nation keeping fidelities may enter.*—According to the sense of the letter, it is here understood that they who are “just and faithful” should be admitted into those

gives a clue to its signification. (See *A. E.* 721, in the Exposition, at the end.) The reader is especially referred to a learned Work on the Resurrection of the Body, by Geo. Bush, Professor of Hebrew, New York University, entitled “*Anastasis; or, the Doctrine of the Resurrection of the Body Rationally*

and Scripturally considered,” &c., pp. 114 to 121, where a confirmation of the above statement will be found. See also Noble’s “*Appeal*,” &c.

Ver. 21. *The earth shall disclose her bloods.*—As to the meaning of “bloods,” in the plural; see above, Chap. i. 15, note, and Chap. iv. 4, Exposition.

cities; but, according to the internal sense, that such should be admitted into the church. For “gates” signify admission; a “just nation,” those who are in good; “keeping fidelities,” those who are thence in truths. *A. E.* 208.

Verse 4. *Trust ye in Jehovah for ever: for in Jah Jehovah is the rock of eternity.*—Here “Jehovah” and “Rock” are mentioned, because by “Jehovah” is understood the Lord as to Divine Good, and by “Rock” the Lord as to Divine Truth. *A. E.* 411.

In Jah Jehovah, &c.—As to the specific meaning of “Jah,” see above, Chap. xii. 2, Exposition.

The Rock of eternity.—For the signification of “Rock,” as applied to the Lord, see above, Chap. xvi. 1, Exposition.

Verse 5. *For He hath humbled those that dwell on high,* &c.—See Chap. ii. 12—17; xiv. 13, Exposition. To “bring down to the ground and to level with the dust,” denotes a state of condemnation, [or an entire separation from heaven.] *A. C.* 258.

“Dust” denotes what is damned; and the reason is, because [in the spiritual world] the places where evil spirits are, appear as earth, and indeed as *uncultivated and dry ground*, under which are certain hells. That earth is what is called “damned earth,” and the “dust” there signifies what is damned. Occasionally it has been given me to see, that the evil spirits there shook off the dust from their feet when they were desirous to damn any one. Hence then it is, that by “dust” is signified what is damned; and by “shaking off dust,” damnation. It was in consequence of this signification that the disciples were commanded by the Lord to “shake off the dust from their feet,” if they were not received. *A. C.* 7418.

Verse 6. *The feet of the afflicted [or poor], and the steps of the needy.*—They are called “poor” who have not the Word, and thus know nothing concerning the Lord, and yet desire to be instructed. *A. C.* 9209.

[Their “trampling upon the lofty city,” signifies that such as are in simple good, and desire to be instructed in truths, will rise above false doctrines which originate in self-intelligence.]

—Verse 8. *O Jehovah, we have waited for Thee; to Thy name, and to the remembrance of Thee is the desire of our soul.*—In many passages in the Word it is said—“For the sake of the name of Jehovah,” “for the sake of the name of the Lord,” “for the sake of the name of Jesus Christ,” “that the name of God should be sanctified,” and such like. They who do not think beyond the sense of the letter, are of opinion that name alone is understood, whereas name is not understood, but all that by which the Lord is worshipped, all which has relation to love and faith; hence by the “name” of the Lord, in the Word, are understood all things of love and of faith by which He is worshipped, but in this case the acknowledgment of the Lord, and of the knowledges of truth which respect Him, because this is said to those who only study knowledges. The reason why by the “name” of Jehovah, or of the Lord, is not understood the name itself, but all things of love and faith, originates in the spiritual world. In that

world, the names used on earth are not pronounced, but the *names* of the persons spoken of are formed from the idea of all things which are known concerning them, which things are summed up into one expression. Such is the pronunciation of *names* in the spiritual world; whence it is, that *names* in that world, as well as all other things, are spiritual; nor are the *names* of the Lord and of Jesus Christ pronounced there as on earth, but instead of these *names*, a "name" is formed from the idea of all things which are known and believed concerning Him, which idea is from all things of love and of faith in Him. The reason is, because these things in the complex are the Lord with them; for the Lord is with every one in the goods of love and of faith which are from Him; this being the case, the quality of every one is there immediately known, as to his love and faith in the Lord, only from pronouncing in a spiritual expression, or a spiritual *name*, the Lord or Jesus Christ. Hence also it is, that they who are not in any love or in any faith towards Him, cannot *name* Him, that is, form any spiritual "name" concerning Him. From these considerations it is now manifest whence it is that by the "name" of Jehovah, of the Lord, or of Jesus Christ, in the Word, is not understood the *name*, but all of love and of faith by which He is worshipped. Lest, therefore, the opinion should prevail which obtains among many, that the *name* alone of Jesus Christ, without love and faith in Him, thus without knowledges by which love and faith exist, contributes somewhat to salvation, I am desirous to adduce a few passages from the Word, where it is said—"For the sake of His *name*," and "in His *name*," from which they who think more deeply may see that *name* alone is not understood, as in the following:—"Jesus said, Ye shall be hated by all for My *name*'s sake." (Matt. vii. 22; xxiv. 9, 10.) "Where two or three are gathered together in My *name*, there I am in the midst of them." (Matt. xviii. 20.) "As many as received Him, to them He gave power, that they might be the sons of God, believing on His *name*." (John i. 12.) "When Jesus was in Jerusalem, many believed on His *name*." (John ii. 23.) *A. E.* 102.

Verse 9. *With my soul have I desired Thee in the night, &c.*—By "night" is signified a state when there is no light of Truth, (see above, Chap. xv. 1, Exposition.) and by "morning" a state in which there is the light of Truth; this state is from love,—but that, when there is not yet love; wherefore by "the soul which desired Jehovah in the *night*" is signified a life which is not yet in the light of Truth; and by "my spirit within me have I sought Jehovah in the *morn*," a life which is in the light of Truth. Hence it follows—"When Thy judgments are in the earth, the inhabitants of the world learn justice," by which is signified that the church from the Lord is in Truths, and by truths in Good; the "earth" signifies the church as to Truths, and the "world" the church as to Good; for "judgment," in the Word, is said of Truth, and "justice" of Good; and also "inhabitants" signify the men of the church who are in the goods of doctrine, and thence of life. That "judgment," in the Word, is said of Truth, and "justice" of Good, see *A. C.* 2235, 9857; and that to "inhabit"

signifies to live, and hence "inhabitants" those who are in the good of doctrine, and thence of life, see *A. E.* 133, 479, 662. *A. E.* 741.

"Soul," in this passage, stands for the affection of Truth, and "spirit" for the affection of Good. *A. C.* 2930.

Verse 11. *They shall see, and be ashamed at the envy [or hatred] of the people; yea, the fire of Thine adversaries shall devour them.*—The destruction of the evil, who are here understood by the "people" and by "adversaries," is described by "fire" and by "hatred" [or envy]. *A. E.* 504.

Verse 12. *O Jehovah, Thou wilt ordain peace for us: for all our works Thou hast wrought in us.*—Inasmuch as *peace* is from Jehovah, that is, from the Lord, and in *doing good* from Him, therefore it is said—"Jehovah will ordain *peace* for us, for Thou hast wrought all our *works* in us." *A. E.* 365.

Verse 13. *O Jehovah! other lords, besides Thee, have had dominion over us: by Thee only will we celebrate Thy name.*—To "celebrate" and to "call upon the *name* of Jehovah," is to worship Him from the goods of Love, and from the truths of Faith. *A. C.* 2009.

["Other lords" are various kinds of evils, such as those represented by the *Babylonians*, which have the dominion over man when he is not in love to the Lord and his neighbour, or when he does not in his life *celebrate* the Lord's name.]

Verse 14. *They are dead, they shall not live; the Rephaim shall not arise, &c.*—The "Rephaim" stand for the posterity of the most ancient church, which was before the flood, who were also called "Nephelim" and "Enakim." (See *A. C.* 567, 581, 1673.) "Thou hast visited and destroyed or extinguished the *Rephaim*," means the last time of that church, and also their being cast into hell; concerning which, see n. 1265—1272. *A. C.* 6588.

The Rephaim shall not arise, &c.—As to the "Rephaim," see above, Chap. xiv. 9; xvii. 5, notes.

Verse 15. *Thou hast added to the nation, O Jehovah, &c.*—The "nation" to which Jehovah has added, signifies those who are in the good of love, whom He has addicted to Himself; the "extremities of the earth" which He has removed, signify falses and evils which infest the church, from which He has purified them. *A. E.* 304.

Verses 16—19. *Thy chastisement was upon them; as a woman that is pregnant, when her delivery approaches, is in pain, &c.*—These things are said of the last times of the church, when falses and evils so far increase, that men cannot be reformed and regenerated; this state is understood by the "chastisement of Jehovah" upon them. That then the perception and acquisition of any degree of Truth is effected with difficulty, is signified by "a pregnant woman, who draweth near to her delivery, crying out in her pangs." That in the place of truths they imbibe vanities, in which there are no truths, is signified by "We have been pregnant; we have been in pain; we have, as it were, brought forth wind;" "wind" denoting such vanities. That no uses of life are from them, is signified by "We have not wrought deliverance for the land." That still, when the Lord should come,

they should be taught and regenerated by truths from Him, is signified by "Thy dead shall live," and by the things which follow. *A. E.* 721.

Verse 19. *Thy dead shall live; My dead body; they shall arise.*—[We have given the exact rendering of this verse from the Hebrew, without any interpolation in *italics*, as in the Bible version. The passage does not teach, as demonstrated in the *note*, that the dead bodies of men will rise again; but by these words is meant that at the Lord's coming, all, though dead as to the real principles of the church, in whom there are any "remains" of Goodness and Truth, will be raised up at the time of Judgment. They are called "Thy dead," that is, the Lord's *dead*, because they are amongst the *dead* of a consummated church, in which, nevertheless, there is always a "remnant" that can be saved; and they are called the Lord's "dead body" (for the pronouns "Thy" and "My" evidently relate to the Lord), to indicate that a consummated church is, as it were, a "dead body;" (*Matt.* xxiv. 28.) and it is called "*My* dead body," to intimate that though the church, which is called "the Body of Christ," is dead or consummated, there are, nevertheless, some amongst them who have "remains" of Goodness, which can be restored, when instructed in Truths, to spiritual life. These "remains" are meant by "they shall arise," which, being in the plural, involves those of the consummated church, or of the "dead body," who can thus be saved. The "dead," in the first clause of the verse, are those who, although in falses, can have them dispersed, and receive Truths, which is to "live;" and those of the "dead body who shall arise," are such as have been in the evils of false principles or doctrines, but not in evil intentions, and who are, therefore, reclaimable by vastations. (See above, Chap. xxiv. 22, Exposition.) A fulfilment of this divine prophecy may be seen at the Lord's resurrection, when He arose with His whole natural Body complete, but which was then "no longer material but Divine-Substantial," (*D. L.* 35.) "having rejected by burial the residue of the Human from the mother," (*D. L.* 16, at the end.) and consequently everything that was material, infirm, and finite. In this Glorious Body "He ascended far above all heavens, that He might fill all things." The Lord clearly points out the difference between His own resurrection in a Divine-Natural Body, and the resurrection of all other men in a *spiritual* body only, when He says—"Behold My hands and My feet, that it is I Myself; handle Me, and see; for a *spirit* [who is a man, risen from the dead] hath not flesh and bones [that is, a natural body], as ye see Me have." (*Luke* xxiv. 39.) Those, then, who think that because the Lord arose as to His natural Body, therefore, all others will also arise as to their natural bodies, are much mistaken, and do not think according to the Truth. All others arise like Lazarus and the Rich Man in the Parable, immediately after death, in their spiritual bodies; and not, as is commonly supposed, at some future period, in their natural bodies. Now, as a consequence of the Lord's resurrection, "many bodies of the saints which slept arose, and came out of the graves, and went into the holy city." (*Matt.* xxvii. 52, 53.)

This was an event which took place not in the natural world, but in the world of spirits; and the "graves" out of which they came were the places of vastation in the lower earth of that world; for the places where such spirits are detained until they are finally delivered from vastations appear, from correspondences, like *pits, graves, and prisons*. (See Chap. xxiv. 22, Exposition.) Their coming forth out of these places by the power of the Lord's resurrection, would appear in that world like coming forth out of *graves*,—as from a state of spiritual death to a life of righteousness in heaven. These were "the spirits to whom the Lord went after His crucifixion to preach," (1 Peter iii. 19.) and who, by the power of His Resurrection, through the full glorification of His Humanity, were raised up by Him from these places of vastation, and received up into heaven. See *A. E.* 659, 899; *A. C.* 2916, 8018, 9229; also *A. R.* 845.]

Thy dead shall live, &c.—Here the resurrection of the dead is treated of, namely, of those who arise in the life of the body, and at the same time concerning those who arise after the life of the body; for it is a law that he who, in the life of the body, arises [to spiritual life], will also arise after the life of the body [to spiritual or heavenly life]. The resurrection, like the kingdom of God Messiah, begins in man whilst he lives in the body, for he is [then] prepared for life, and he enters into it whilst he lives in the world; the death of the body is only a continuation of the heavenly life. (*Swedenborg's Notes on Isaiah*, p. 70.)

The earth shall cast forth the Rephaim [or *giants*].—What is meant by being "cast out of the sepulchre," see above, Chap. xiv. 19, 20, Exposition.

Verse 20. *Come, O My people! enter into thy chambers, and shut thy doors after thee, &c.*—It was a customary form of speech amongst the ancients to talk of "entering into a bedchamber," and also of "shutting the door" on the occasion, when they meant to do anything which should not appear. This form of speech was derived from significatives in the ancient church, for by "house," in the spiritual sense, they understood a man, n. 3128; by the "closets" and the "bedchambers" they understood the interiors of man; hence to "come or enter into the bedchamber" was significative; therefore mention is made of it in the Word throughout, as in Isaiah:—"Come, O My people! enter into thy *chambers*, and shut thy doors after thee," &c. That to "enter into the chambers," in this passage, does not denote *entering into chambers*, is very manifest, but to keep themselves in secret and in themselves. And in Ezekiel:—"He said unto me, Hast thou seen, O son of man, what the elders of the house of Israel are doing in the darkness, a man [*vir*] in the *chambers* of his imagery? for they say, Jehovah doth not see us." (viii. 12.) To "do in darkness, a man in the chambers of his imagery," denotes inwardly in themselves in the thoughts; the interiors of their thought and affection were represented to the prophet by *chambers*, and were called "the chambers of imagery." And in Moses:—"Abroad the sword shall bereave, and from the *chambers* terror, both the youth and the

virgin, the suckling with the man of old age." (Deut. xxxii. 25.) The "sword" denotes vastation of truth, and the punishment of the false, n. 2799; "terror from the chambers" denotes the interiors of man; that "chambers," in this passage, do not mean merely *chambers*, is also evident. So in David:—"Who watereth the mountains from His *chambers*." (Psalm civ. 13.) To "water the mountains," in the spiritual sense, is to bless those who are principled in love to the Lord and in love towards the neighbour; that "mountain" denotes the celestial principle of love, see n. 795, 1430, 4210; hence "from His chambers" denotes from the interiors of heaven. So in Luke:—"Whatsoever things ye have said in darkness, shall be heard in light; and what ye have spoken into the ear in *chambers*, shall be preached on the tops of houses;" (xii. 3.) where "chambers" also denote the interiors of man, viz., what he had thought, what he had intended, and what he had attempted. And in Matthew:—"When thou prayest, enter into thy *chamber*, and shut thy door; and pray in secret." (vi. 6.) To "enter into the chamber, and pray," denotes not apparently; for this was said from what is representative. *A. C.* 5694. See also 7353.

Shut thy doors after thee, &c.—To "shut the door after thee, until the indignation be overpast," signifies to have no communication with evils, which are denoted by "indignation" or anger, as may be seen, *A. C.* 3614, 5034, and in many other places. *A. C.* 8989. See also Chap. ix. 12, 17, 21, Exposition.

Verse 21. *Behold, Jehovah cometh forth from His place to visit for his iniquity the inhabitant of the earth, &c.*—Speaking of the day of visitation or of judgment, when the iniquities of all shall be discovered, which is understood by "Then the *earth* shall disclose her *bloods*, and shall no longer cover her *slain*." The "*earth*" signifies the church,—in this case, the evil therein; "*bloods*" denote evils which have destroyed the goods thereof; and the "*slain*" denote falses which have destroyed the truths thereof. Whether it be said that the "*slain*" signify falses, or those who are in falses, it amounts to the same, inasmuch as they are in falses, and falses in them; and the falses in them are what destroy. *A. E.* 315.

The earth shall disclose her bloods, and shall no longer cover her slain.—By the "*bloods*" which the *earth* shall disclose, are signified all the falses and evils which have destroyed the truths and goods of the church; the "*earth*" denoting the church where those things are; by the "*slain*" are signified those who perish by them. That the "*slain*" signify those who have perished by falses and evils, may be seen above, n. 315. *A. E.* 329.

Temptation is here treated of, which appears like "indignation;" for the Lord, in temptation, visits the iniquity of a man, that it may be taken away, for all [evils] are then manifested, and they come forth [to the perception of man], which is here expressed by "disclosing or revealing bloods," and by "not concealing the slain." (Swedenborg's *Notes on Isaiah*, p. 71.)

CHAPTER XXVII.

THE WORD.

INTERNAL SENSE.

1. In that day shall Jehovah visit with His hard, and great, and strong sword, Leviathan the extended serpent, and Leviathan the crooked serpent; and shall slay the whales that are in the sea.

2. In that day sing ye unto her—A vineyard of red wine.

3. I, Jehovah, do keep it; I will water it every moment: lest any should injure it, I will keep it night and day.

4. Fury is not in Me; were the brier and the thorn set against Me in battle, I would

That there is no longer truth and good in the natural man. (Verse 1.)

That nevertheless the truth of the church is to be guarded. (Verses 2, 3.)

That at the day of judgment all evil and

† Verse 1. *Leviathan the extended serpent, &c.*—The great variety of interpretations, as may be seen in Vitringa and in Barnes, which have been given of "Leviathan," plainly shew that commentators have not understood the meaning of this monster, and have therefore not understood the prophecy recorded in this chapter. To adduce these various interpretations would occupy too much space, but they would be useful to shew the necessity of a system of interpretation such as the science of correspondences, between things natural and spiritual, by which, when properly applied, the Scriptures can be understood. For an account of "Leviathan" as a sea-monster, see Job xli., from which it plainly appears that it corresponds to the sensual degree of man, and especially to the scientific principle of that degree, which, when perverted, is one of the worst enemies of the church and most hostile to the salvation of man. It is perverted chiefly by taking the *appearances* of Truth, as they are in the letter of Scripture, and by confirming them from some selfish end against the genuine Truths of the Word. All false doctrines have been

established upon this perversion of genuine Truths, and when connected with selfish motives of honour, power, dominion, and gain, originating in the merely natural mind, the church consisting of such, is represented either by monsters called "Leviathans" or "Behemoths," or, as in the Apocalypse, by "dragons" and "serpents" of huge dimensions. The reader will observe the difference, in the Exposition, between the "extended" (like a bar), or *oblong*, and the "crooked (or *coiled*) Leviathan" or serpent.

Verse 2. *Red wine, &c.*—See Psalm lxxv. 8, where "redness" is predicated of wine. The term *קִימָר* signifies to *boil up*, to *ferment*; hence it means *red*, as a feature of vehement ardour. Here, as predicated of "wine," it signifies truth from celestial good, or the highest kind of Truth.

Verse 4. *Were the brier and the thorn set against Me, &c.*—This form of expression is literally, "Who will give Me?" &c.; it is an idiom which involves the idea of *utinam*, "would that!" It is, therefore, intensive, and implies "Were *even*, or *indeed*, the brier," &c.

march against them, I would burn them up together.

5. Or let him take hold of My strength, that he may make peace with Me! peace let him make with Me.

6. Them that come shall Jacob cause to take root: Israel shall blossom and flourish; and they shall fill the face of the world with increase.

7. Hath He smitten him, as He hath smitten those that smote him? and is he slain like the slaughter of his slain?

8. In moderation, when she was put away, didst thou contend with her: He shall take them away with a strong wind, in the day of the east [wind].

9. Wherefore by this shall the iniquity of Jacob be expiated; and this is all the fruit,—the removal of his sin; when he shall make all the stones of the altar as chalk-stones dispersed, and [when] the groves and the solar images shall rise up no more.

the false will be destroyed. (Verses 4, 5.)

That afterwards there will be a New Church, (Verse 6.)

With those with whom truths are not so lost. (Verses 7, 8.)

That in time all true worship will perish, with every truth and good; that they will perish at the day of judgment. (Verses 8—12.)

Verse 5. *Or let him take hold of My strength, &c.*—“Or let the enemy to the vineyard submit, and make peace with Me.”

Verse 6. *Shall Jacob cause to take root.*—“Jacob” is here construed by Schmidius and others as the nominative to the verb **יַשְׁרֵשׁ** (*yashresh*), and not Jehovah, as in the Bible version; see also Hitzig and Ewald. It does not appear that Swedenborg has quoted this verse.

Ver. 8. *He shall remove or take them away with a strong wind, &c.*—This clause is rendered by Schmidius and some other interpreters by “Meditatus est de vento suo duro in die Euri.”—“He meditated on His strong or hard wind, in the day of the east wind.” In respect to this rendering, Swedenborg says in his *Adversaria* or *Notes*:—“Hæc non possunt intelligi, nisi ex

Textu Hebræo;” that is, “These words cannot be understood, except from the Hebrew Text.” The only difficulty is in the term **הִגָּה** (*hagāh*), translated *meditatus est*. The first meaning of this term is to “murmur,” “mutter,” “growl,” as of a lion over his prey, (Isa. xxxi. 4.) of low thunder, of the muttering of enchanters, of the cooing of doves, (Isa. xxxviii. 14; lix. 11.) and of the groaning and sighing of men. (Isa. xvi. 7; Jer. xlviii. 31.) The second meaning of the term is to “speak” or utter sounds, as “Neither speak they through their throat.” (Psalm cxv. 7; see also Isa. lix. 3.) But a third meaning is to “meditate,” which is a kind of speaking with oneself. In this sense it is used in many passages. But the term has also, as is frequently the case in Hebrew, a second primary meaning, which is to “remove” or “take away,”

10. But the fortified city shall be desolate; an habitation forsaken, and deserted as a wilderness: there shall the calf feed, and there shall he lie down; and he shall consume the branches thereof.

11. When the harvest is withered, they [the branches] shall be broken; women shall come, and set them on fire: for it is a people of no understanding; wherefore He that made him shall not have pity on him, and He that formed him shall shew him no favour.

12. And it shall be in that day, that Jehovah shall thresh out [corn] from the ears of the river [Euphrates] to the stream of Egypt; and ye shall be gleaned up, one by one, O ye sons of Israel!

13. And it shall be in that day, that the great trumpet shall be sounded; and those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt: and they shall bow themselves down before Jehovah, in the mountain of holiness in Jerusalem.

[When the church is thus destroyed, its truths will be subject to the sensual pleasures (*calf*) of the merely natural man. Verses 10, 11.]

That afterwards there will be a New Church, which will confess the Lord. (Verses 12, 13.)

as in Prov. xxv. 4, 5:—“Take away the dross from the silver,” &c. “Take away the wicked from before the king, and his throne shall be established,” &c.; and this, no doubt, according to nearly all interpreters, including the celebrated Kimchi, is its meaning in this verse, which thus yields an intelligible sense; for the “strong wind,” as we have often seen in the Exposition, does, at the period of Judgment, take away the wicked. (See Chap. xvii. 13, Exposition.)

Verse 12. *Jehovah shall thresh out [corn] from the ears, &c.*—In the Bible version this clause is thus rendered—“The Lord shall beat off from the channel of the river,” &c. The reader may well inquire what is the ground of this great difference between Swedenborg and the Bible version. The

term **שִׁבֹּלֶת** (*shiboleth*) signifies an “ear of corn,” but as in its root **שָׁבַל** (*shabal*) it not only signifies to “grow,” but also to “flow,” hence some interpreters consider that in this passage it means, as in the Bible version, a “channel” or a “stream;” and that it has also this meaning, is plain from Psalm lxix. 2, 15. But a slight consideration of the accompanying terms, to “thresh out” or “beat off,” namely, *corn from the ear, or fruit from the tree*, and again the “gleaning up one by one,” or “one to another,” proves that “ears of corn,” and not a *channel*, is the subject treated of in this passage. The celebrated Ewald confirms the rendering adopted by Swedenborg:—“An jenem Tage wird Jalve ausklopfen von den Aehren des Euftrat,” &c.

CHAPTER XXVII.

EXPOSITION.

VERSE 1. *In that day shall Jehovah visit with His hard, and great, and strong sword, Leviathan, &c.*—These things are said concerning “Egypt,” whereby are signified the sciences which are of the natural man. By “Leviathan the extended serpent,” are signified those who reject all things which they do not see with their eyes; thus the merely sensual, who are without faith, because they do not comprehend; by “Leviathan the crooked serpent,” are signified those who therefore do not believe, and yet say that they do believe; by “a sword, hard, great, and strong,” with which they shall be visited, is signified the extinction of all truth, for “sword” is the false destroying truth; by “the whales in the sea,” which shall be slain, are signified scientifics in general. That “whales” have such a signification, may be seen in the *Arcana Cœlestia*, n. 7293. *A. E.* 575.

To “visit Leviathan with the hard, great, and strong sword,” signifies judgment upon those who are in faith separate from charity, thus upon those who are only in a natural faith and not in a spiritual faith, [that is, in whose faith there is no spiritual or saving principle.] (Swedenborg’s *Dicta Probantia*, p. 16.)

Leviathan the extended serpent; the whales, &c.—By a “serpent” is signified the sensual and corporeal principle of man. From this, when separated from the rational, that is, when not subordinated to it, come all fallacies; for in this case it is so full of fallacies as scarcely to contain anything else. And because by “whales” are signified reasonings from fallacies perverting truths, therefore the term in Hebrew which here signifies “whales,” also signifies a “water-serpent,” as is evident from Exod. vii. 9, 10, and from various other passages in the Prophets, as in Isaiah xxxiv. 13; xxxv. 7. *A. C.* 7293.

Leviathan the extended serpent, &c.—[The serpent which the Lord will visit with His hard and great sword is here called “Leviathan,” and in the Apocalypse a “Dragon.” As the signification of these two designations of the “serpent” is similar, we will here quote, in an abridged form, what Swedenborg says of the “dragon,” which will shew the meaning of “Leviathan.”]

‡ That by the “dragon” [and also by *Leviathan*] are signified all who are merely natural and sensual from the love of self, and who still know some things, more or less, from the Word, from doctrine thence derived, or from preaching, and think to be saved by science or knowledge alone without life, appears from the signification of the “dragon,” as denoting the merely natural and sensual man, who is notwithstanding in the knowledge of things in themselves spiritual. All those become merely natural and sensual who live to the body and to the world, and not to God and to heaven; for every one is interiorly formed according

to his life, and to live to the body and to the world is to live a natural and sensual life, and to live to God and to heaven is to live a spiritual life. Every man is born sensual from his parents, and by a life in the world becomes natural more and more interiorly, that is, rational, according to moral and civil life, and the *lumen* thence acquired; but afterwards he becomes a spiritual man by truths from the Word, or from doctrine derived from the Word, and by a life according to them. Hence it may appear, that he who knows those things which the Word, or which doctrine or a preacher teaches, and does not live according to them, however learned and erudite he may appear, still is not spiritual, but natural, yea, sensual, for science or mere knowledge and the faculty of reasoning do not make man spiritual, but life itself. The reason is, because science, with the faculty of reasoning thence derived, is only natural, wherefore it can also be given with the evil, yea, with the worst of men; but truths from the Word, together with a life according to them, make a man spiritual. For life is to will truths and to do them from the love thereof, and this cannot be given from the natural man alone, but from the spiritual, and from the influx of this into the natural; for to love truths, and from love to will them, and from that will to do them, is from heaven, that is, through heaven from the Lord, and is in its nature heavenly and divine; this cannot flow in immediately into the natural mind, but mediately through the spiritual mind, which can be opened and formed to the reception of heavenly light and heat, that is, to the reception of divine Truth and divine Good. The reason why these cannot flow immediately into the natural mind, is, because in this mind reside man’s hereditary evils, which are of the love of self and the world, whence the natural man, viewed in himself, loves only himself and the world, and from love wills, and from will does those hereditary evils, and these are the things which oppose the influx of anything out of heaven, and the possibility of its reception; wherefore it is provided of the Lord that these evils may be removed, and so a place may be given for the truths and goods of spiritual love, namely, by the opening and formation of the spiritual mind, which is above the natural mind, and by the influx thence of heaven from the Lord thereby into the natural mind.

These things are said in order that it may be known that to know the things which are of the Word, and of the doctrine of the church, does not make a man spiritual, but a life according to those things which the Lord has commanded in the Word; consequently, that it is possible to know many things from the Word, and yet remain natural and sensual. These are therefore they who are signified, in the Word, by the “dragon;” and the reason why they are signified, is, because the *dragon* is a genus of serpent which not only creeps upon the ground, but also flies, and thence appears in heaven; and it is from this flight and this appearance that they who are in the knowledge of truths from the Word, and not in a life according to them, are understood by the “dragon;” for by “serpents,” in general, are signified the sensual things of man, as may be seen above, n. 581. Forasmuch as

in the following parts of this chapter, [Apoc. xii.] and also afterwards, the "dragon" is treated of, it shall be explained what sort of persons, generally and specifically, are thereby signified. In general are signified those who are more or less natural, and yet in the knowledge of things spiritual from the Word; but those are specifically signified who have confirmed themselves in faith separate from charity in doctrine and life. These constitute the *head* of the dragon; but they who from self-derived intelligence hatch for themselves dogmas from the Word, constitute the *body*; and they who study the Word without doctrine, constitute the *external parts*. All these also falsify and adulterate the Word, inasmuch as they are in the love of self, and thence in the pride of self-derived intelligence, from which they become merely natural, yea, sensual; and the sensual man cannot see the truths of the Word, by reason of fallacies, of obscurity of perception, and of the evils of the body there residing, for the sensual principle adheres to the body, whence such things are derived.

Inasmuch as such persons are understood by the "dragon," hence by the "habitation" or "den" or "bed of dragons," mentioned in the Word, is signified where there is nothing but what is merely false and evil, as in Isaiah:—"The parched ground shall become a pool, and the thirsty land springs of water; in the *habitation of dragons*, where each lay, shall be grass with reeds and rushes." (xxxv. 7; see the Exposition of this passage.) And in Jeremiah:—"I will lay Jerusalem in heaps, a *habitation of dragons*." (ix. 11.) Again—"A great tumult cometh from the land of the north, to reduce the cities of Judah to wasteness, to a *den of dragons*." (x. 22.) And in Ezekiel:—"I am against thee, Pharaoh king of Egypt, the *great dragon* that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." (xxix. 3.) The conceit of self-derived intelligence appertaining to the natural and sensual man is here described. "Pharaoh king of Egypt" signifies [the same as *Leviathan*] the natural and sensual man, separate from the spiritual man. The "dragon" or "whale," the same as to scientifics, or mere knowledges, which are made false, or falsified, from self-derived intelligence. *A. E.* 714.

Verse 2. *A vineyard of red wine*.—The "vineyard" here stands for the spiritual church. *A. C.* 9139. As to the further signification of a "vineyard," see above, Chap. v. 1, 2, Exposition.

Verse 3. *I, Jehovah, do keep it, &c.*—As to the Lord's care and watchfulness over His "vineyard" or church, see also Chap. v. 1, 2, Exposition.

Verse 4. *Fury is not in Me*.—As to "anger," when predicated of the Lord, see Chap. ix. 12, 17, 21, Exposition.

Briers and thorns.—See Chap. vii. 23, 24, Exposition.

Verse 5. *That he may make peace with Me, &c.*—As to heavenly "peace," see above, Chap. ix. 6, Exposition.

Verse 6. *Them that come shall Jacob cause to take root; Israel shall blossom and flourish, &c.*—By "Jacob" is understood the external church, and by "Israel" the internal; and whereas the internal of the

church is founded upon the externals thereof, and the internals are thence multiplied and fructified, it is said that "Jacob shall cause them that are to come to take root," and that "Israel shall blossom and flourish." The fructification of the church thence, is signified by "they shall fill the face of the world with increase." *A. E.* 741.

Verses 6, 7. *Them that come shall Jacob cause to take root, &c.*—"Jacob" stands for those who are in the external church, and "Israel" for those who are in the internal. The subject here treated of is the establishment of a New Church when the Old one perishes. The "face of the world" signifies the church in general. The "slain" are those with whom there is no faith, because no charity. *A. C.* 8902.

Verse 7. *Hath He smitten him, as He hath smitten those that smote him? and is he slain, &c.*—These things are said concerning "Jacob" and "Israel," by whom the church is signified,—by "Jacob" the external church, and by "Israel" the internal. The temptations of those who are of the church are thus described, which are signified by these words—"Hath He smitten him, as He hath smitten those that smote him?" And that they should not yield, and thereby perish in temptations, is signified by these words—"Is he slain like the slaughter of his slain?" The "slaughter of the slain" signifying perdition by falses. *A. E.* 315.

Verse 8. *He shall take them away with a strong wind, &c.*—That by the "east wind" are signified those things which belong to cupidities and phantasies, is evident from many passages in the Word, as Psalm lxxviii. 26, 27; Numb. xi. 31—35; Isaiah xxvii. 8. *A. C.* 5215.

As to the "east wind" [*Eurus*], see above, Chap. ii. 6, Exposition; and as to "winds," at the period of Judgment, see Chap. xvii. 13, Exposition.

Verse 9. *When he shall make the stones of the altar as chalk-stones dispersed, and [when] the groves and the solar images shall rise up no more.*—These things are said concerning "Jacob" and "Israel," by whom the church is signified,—in the present case, the church to be destroyed. The destruction thereof as to the truths of worship, is described by "making the stones of the altar as chalk-stones dispersed;" the "stones of the altar" denoting the truths of worship, and "as chalk-stones dispersed" denoting as falses not cohering. "The groves and solar statues shall rise up no more," signifies that there shall no more be any worship from spiritual and natural truths; "groves" signifying worship from spiritual truths, and "solar statues" worship from natural truths. *A. E.* 391.

Verse 10. *There shall the calf feed, and there shall he lie down.*—A "calf" denotes good in the rational principle, and, in the opposite sense, when made into an "idol" (as in Exod. xxxii. 4), it signifies natural and sensual delight, or the good of the natural man separate from the spiritual, which good is, in itself, evil, consisting of merely sensual cupidities and pleasures. In this sense, when the church is destroyed, the *calf* is said "to feed and to lie down" in the desolated church, as in a "wilderness," and "to consume the branches thereof," that is, to pervert and to destroy its truths. *A. C.* 10,407. See also

the same work, n. 9391, where the meaning of a "calf," both in a good and in a bad sense, is shewn from many passages of the Word; also *A. R.* 242.

Verse 11. *When the harvest is withered, they shall be broken, &c.*—Speaking of the church devastated. By "the harvest withering" is signified the truths of Good destroyed by evil loves; by "the women who set it on fire" are signified the cupidities of the false, which altogether consume. *A. E.* 355.

Verse 12. *Jehovah shall thresh out [corn] from the ears of the river [Euphrates] to the stream of Egypt, &c.*—These words signify the extension of things spiritual and celestial; "to the stream of Egypt," the extension of things spiritual; and "to the river Euphrates," the extension of things celestial. That these "rivers" signify the extension of things spiritual and celestial, may appear from the signification of the "land of Canaan," as denoting the Lord's kingdom in heaven and on earth, in which there exist only such things as are spiritual and celestial relating to faith and mutual love; wherefore nothing can be meant by the *boundaries* of the land of Canaan but the extension of these. For they who are in heaven are altogether ignorant what the *land of Canaan* is, or what the *river of Egypt*, or what the *great river Euphrates*,—nay, they are ignorant what are the *boundaries* of any land; but they know what the *extension* of things spiritual and celestial is, and what are the *determinations* and *limits* of their states; and in these they keep their minds fixed whilst such matters are read by man; the letter thus vanishing, and its historical sense, which served for an object to celestial ideas. That the "stream of Egypt" signifies the extension of things spiritual, is from this ground, because "Egypt" signifies things scientific, which, together with things rational and intellectual, are man's spiritual things. That the "river Euphrates" signifies the extension of things celestial, may appear from the *countries* which that river bounds and separates from the land of Canaan, and by which are likewise signified the scientifics and knowledges of things celestial. *A. C.* 1866.

Verses 12, 13. *And it shall be in that day, that Jehovah shall thresh out [corn] from the ears of the river [Euphrates] to the stream of Egypt, &c.*—"In that day" signifies the advent of the Lord; "from the ears of the river to the stream of Egypt, which Jehovah shall thresh out," signifies all rational and scientific truth subservient to spiritual; it is said, "from the ears," because the *spike* or *ear* is what contains "corn," by which is signified the Truth and Good which serves the spiritual man for nourishment. Convocation unto the church by the Lord, is signified by "In that day the great trumpet shall be sounded." That they shall accede to the church who otherwise would have perished by reasonings from scientifics, applied to confirm falses, is signified by "Those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt." That they shall adore the Lord, and that a church shall be formed from them, is signified by "They shall bow themselves down before Jehovah, in the mountain of holiness in Jerusalem;" the "mountain of holiness"

is the church as to the good of life, and "Jerusalem" the church as to the truth of doctrine. These things indeed are said concerning the sons of Israel who were made captive in Assyria and in Egypt, but by "the sons of Israel," there and elsewhere, are understood the nations who were to constitute the church of the Lord, and by their "captivity in Assyria and in Egypt" is signified the spiritual captivity in which man is from falses of religion. *A. E.* 654.

Interior and exterior scientifics are signified by "the *spikes* or *ears* of the river Euphrates to the stream of Egypt," as in the above passage. Those "perishing in the land of Assyria" signify interior Truths; the "dispersed in Egypt," exterior Truths or scientifics. A comparison with the "blade," the "spike" or "ear," and the "corn in the ear," involves also the regeneration of man, by scientifics, by the truths of faith, and by the goods of charity, as in Mark iv. 26—29. *A. C.* 5212.

Verse 13. *The great trumpet shall be sounded, &c.*—Divine Truth itself in heaven is signified by "voices" and "lightnings," but celestial or angelic Truth, adjoined to the Divine, which is beneath or around, is signified by the "voice of a trumpet;" as in Zechariah:—"Jehovah shall appear over them, and His weapon shall go forth as *lightning*;" and the Lord Jehovah shall *sound with a trumpet*, and shall advance in the storms of the south." (ix. 14.) And in David:—"God ascendeth with *noise*; Jehovah with the *voice of a trumpet*;" (Psalm xlvii. 5.) where "noise" denotes the Truth of spiritual Good, and the "voice of a trumpet" the Truth of celestial Good. The Divine Truth which passes through heaven is also meant by the "trumpets" with which the angels sounded. (Rev. viii. 2, 6, 7, 8, 12, 13; ix. 14.) Divine Truth from heaven was also represented by the "seven trumpets" with which the seven priests sounded before the ark, or before Jehovah when the walls of the city Jericho fell; (Josh. vi. 1—20.) also by the "trumpets" with which the three hundred men sounded, who were with Gideon around the camp of Midian, of Amalek, and of the sons of the East. (Judges vii. 12—23.) The reason why the "trumpets" produced that effect was, because they represented the Divine Truth through the heavens, which is such that it perfects the good but destroys the evil; the reason why it perfects the good is, because these receive the Divine Good which is in the Truth; but the reason why it destroys the evil is, because these cannot receive the Divine Good which is therein. The "walls of Jericho" signify the falses which defiled evils; and "Midian, Amalek, and the sons of the East, around whose camp the three hundred men of Gideon sounded with trumpets," signified those who were in evils and thence in falses. *A. C.* 8815.

As to the signification of those "perishing in the land of Assyria," and "the dispersed in the land of Egypt," otherwise called "remnants," see Chap. xi 11, Exposition.

CHAPTER XXVIII.

THE WORD.

1. WOE to the crown of pride, to the drunkards of Ephraim, and to the fading flower of their glorious beauty! to those that are at the head of the fat valley, that are overcome with wine!

2. Behold, a mighty one, a strong one from the Lord! like a storm of hail, like a tempest of slaughter, like a flood of mighty waters overflowing, He shall cast them to the earth with His hand.

3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4. And the fading flower of their glorious beauty, which is upon the head of the fat valley, shall be as the early fruit before the summer; which one looketh at, and while it is yet in his hand, he swalloweth it.

5. In that day shall Jehovah of Hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of His people:

6. And for a spirit of judgment to him that sitteth in judgment; and for strength to them that turn the battle from the gate.

Verse 1. *Woe to the drunkards of Ephraim, &c.*—Commentators are not agreed as to the meaning of *drunkenness* in this prophecy; some think it is to be understood literally, others figuratively. The doctrine of correspondences clears up the mystery and explains the difficulty, as may be seen from the Exposition. When the light of heaven, or the Divine Truth, shines upon any one in the spiritual world, who during his life upon earth had

confirmed himself in false doctrines from the collision of states or spheres, he staggers and reels about like a *drunkard*; hence it is that the Word, which in its descent clothes itself with appearances as they are in the world of spirits, speaks of “*drunkenness*,” to signify such as are infatuated and insane from false principles.

Verse 2. *A strong one from the Lord [Adonai].*—See, as to “*Adonai*,” Chap. v. 1; vi. 1, 2, Exposition.

INTERNAL SENSE.

Concerning those who from self-intelligence have falsified truths, who are the *drunkards of Ephraim*; that falses shall break forth. (Ver. 1, 2.)

That truths will perish. (Ver. 3, 4.)

That the Lord will teach truths when He comes. (Ver. 5, 6.)

7. But these also have erred through wine, and through strong drink they have reeled; the priest and the prophet have erred through strong drink; they are swallowed up with wine; they have reeled through strong drink; they have erred in vision, they have stumbled in judgment:

8. For all tables are full of vomit and filthiness; no place [is clean].

9. Whom should He teach knowledge? and whom should He make to understand doctrine? Those that are weaned from the milk, that are withdrawn from the breasts.

10. For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11. Therefore with a stammering lip and in another tongue will He speak unto this people.

12. To whom He said, This is the rest which ye shall give unto the weary; and this is the refreshment: but they would not hear.

13. Therefore shall the Word of Jehovah be indeed unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: but they will go on, and fall backward; and be broken, and ensnared, and caught.

14. Wherefore hear ye the word of Jehovah, ye scornful men, who rule this people in Jerusalem:

15. Because ye have said, We have made a covenant with death; and with hell have we made a vision: the overflowing scourge, when it passeth through, shall not reach us;

That then all doctrine will be full of evils and falses. (Ver. 7, 8.)

Insomuch that truths cannot be communicated and taught. (Ver. 9, 10.)

That they will reject. (Verses 11—13.)

That they will laugh to scorn those things which belong to heaven and the church, and reject whatever relates to the Lord. (Verses 14—16.)

Verse 7. *They have erred in vision*; or, “among the *seeing*,” or “*seers*.”

for we have made a lie our refuge, and under falsehood have we hid ourselves.

16. Wherefore thus saith the Lord Jehovih, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner [stone], a firm foundation: he that believeth [in Him] shall not hasten [to flee].

17. And I will lay judgment to the line, and justice to the plummet: and the hail shall sweep away the refuge of a lie; and the hiding-place the waters shall overwhelm.

18. And your covenant with death shall be abolished; and your vision with hell shall not stand: when the overflowing scourge passeth through, by it shall ye be trodden down;

19. As soon as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be a terror to understand the report [thereof].

20. For the bed is shorter than that [one] can stretch himself [on it]; and the covering narrower than that he can wrap himself [in it].

21. For as in Mount Perazim, Jehovah will arise; as in the valley of Gibeon, shall He be wroth: that He may do His work, His strange work; and effect His operation, His strange operation.

Verse 16. *A precious corner [stone], a firm foundation,* &c.; literally, "a corner-stone of preciousness of a well-founded foundation." That this has a direct relation to the Lord in His Divine Humanity, is abundantly evident from Rom. ix. 33; x. 11; 1 Peter ii. 6. (See the Exposition.)

He that believeth [in Him] shall not hasten [to flee or to fall].—In the Bible version this clause, "He that believeth shall not make haste," is left

unintelligible; but a right idea of the Hebrew text makes it clear. *קוּשׁ (koosh)*, "to hasten," means, in one of its senses, to hasten away or to flee with alarm, and the signification is,—He that believeth, or builds up his faith, upon this *precious foundation*, or upon Jehovah in His Humanity, will not, at the time of Judgment, desire to flee away from His presence, as is the case with those who do not believe in Him, and who are

That although they will reprobate, and not understand, nevertheless they must be taught. (Verses 17—21.)

[No false doctrine (the *bed*) will avail, at the time of judgment, to protect those who are therein confirmed against the influence and destructive power of what is evil and false. Ver. 20, 21.]

22. Wherefore, be ye not mockers, lest your bonds be strengthened: for a consummation and decision have I heard, from the Lord Jehovih of Hosts, on the whole earth.

23. Give ye ear, and hear My voice; attend, and hearken unto My speech.

24. Doth the ploughman plough the whole day that he may sow? doth he open and harrow his ground?

25. When he hath made the face thereof even, doth not he cast abroad the fitches, and scatter the cummin, and sow the wheat in the principal [place], and the barley in its appointed [place], and the spelt in the border thereof?

26. For his God doth instruct him to judgment, and doth teach him.

27. The fitches are not beaten out with the threshing-sledge, nor is the wheel of the cart made to turn about upon the cummin; but the fitches are beaten out with the staff, and the cummin with a rod;

28. Bread [corn] is bruised; but not for ever will he continue to thresh it, nor to break it with the wheel of his cart, nor to bruise it [with] his horsemen.

consequently confirmed in false principles of doctrine, or in evils of life; all such, when the Lord as the "Son of Man" appeareth to Judgment, will hasten from terror to flee away, because not able to stand in His presence.

Verse 22. *Lest your bonds be strengthened;* or, "lest your punishment be aggravated and increased."

Verse 25. *Fitches, cummin, wheat, barley, spelt.*—The Heb. term translated "fitch," occurs nowhere else but in this passage. It is supposed to mean the *nigella melanthium*, that is, fennel flower, black cummin. It is said to have a sweet savour; the seed resembles a small species of pea, and

That they must continually be taught, but that still they will not receive. (Ver. 22—29.)

[A man ought not only to learn and to prepare his mind continually for the reception of knowledge, but he should acquire the knowledges of Truth, and apply them in removing evil, for the sake of his spiritual nourishment in heavenly Good for eternal life. Verses 24—28.]

was mixed with bread to give it a more agreeable relish. "Cummin" is an annual plant, whose seeds have a bitterish taste, but with an aromatic flavour. The seeds of this plant were used as a condiment. "Spelt," a kind of corn like wheat; (*triticum spelta*, Linn.) what we call "rye" is probably meant. These different kinds of grain correspond to the different kinds of knowledges of Truth, which serve for the nourishment of the spiritual life. The "wheat" is in the principal place, and the "spelt" is in the boundary, or border. (See Bible Version, margin.) For the spiritual signification, see the Exposition.

29. This also proceedeth from Jehovah of Hosts, who is wonderful in counsel, and great in wisdom. [The entire work of regeneration is the Lord's. Verse 29.]

CHAPTER XXVIII.

EXPOSITION.

VERSE 1. *Woe to the drunkards of Ephraim, &c.*—They are called “drunkards,” in the Word, who believe nothing but what they comprehend [by the senses], and in this spirit inquire into the mysteries of faith; the consequence is, that they must needs fall into errors, inasmuch as they are under the guidance only of things sensual, scientific, or philosophical in their inquiries. The thinking principle of man is merely terrestrial, corporeal, and material, inasmuch as it is formed of things terrestrial, corporeal, and material, which continually adhere thereto, and in which the ideas of thought are founded and terminated; therefore to think and reason from those things concerning things divine, is to plunge into errors and perverse opinions, and it is as impossible for a man thence to obtain faith, as it is for “a camel to pass through the eye of a needle.” The error and insanity thence derived are called, in the Word, “drunkenness;” nay, even souls or spirits in another life, who reason concerning the truths of faith, and against them, become like *drunken persons*, and behave in like manner; concerning whom, by the Divine Mercy of the Lord, more will be said hereafter. Spirits are manifestly discerned whether they be principled in a faith grounded in charity or not. They who are principled in faith grounded in charity, do not reason concerning the truths of faith, but say that they are so, and likewise confirm them, so much as they are able, by the things of sense, of science, and of analytical reasoning; but as soon as anything obscure intervenes, which they do not clearly apprehend, this they lay aside, nor ever suffer such a thing to lead them into doubt, urging that there are very few things which they can comprehend; and, therefore, that it is a great folly to think a thing not to be true because they do not comprehend it;—these are they who are principled in charity. But they, on the other hand, who are not principled in faith grounded in charity, are disposed only to reason whether a thing be true, and to know how it is true,

Verse 29. *Great in wisdom*; or, who “magnifies [His] wisdom.” The term here rendered “wisdom,” and in the Bible version “working,” is תוֹשִׁיָּה (tooshiyah), and not the more usual term חִכְמָה (chokmah). (See Micah vi. 9; Prov. ii. 7; iii. 21.) Its root is from a word which signifies *to be erect*,

urging that unless they know how it is so, they cannot possibly believe that it is so; by this circumstance alone they are instantly discovered to be principled in no faith, and the proof thereof is, because they not only doubt about all things, but even in their hearts deny them; and when they are instructed how the case is, still they continue obstinate and raise fresh scruples and objections, and would do so, if possible, to all eternity; and they who thus remain doubtful, heap up errors upon errors. *A. C.* 1072.

Verses 1, 3, 7. *Woe to the crown of pride, to the drunkards of Ephraim, &c.*—These things are said of those who are insane in spiritual things, in consequence of believing that they are intelligent from themselves, and therein glorying; the state of such is described in this passage by mere correspondences. They who are insane with respect to things spiritual, or truths, are understood by “drunkards,” and they who thence believe themselves intelligent by “Ephraim,” and the glorying of their intelligence or erudition by the “crown of pride;” for they who are in falses of doctrine, and have confirmed themselves therein, when they are enlightened, and see truths in the other life, become as it were “drunkards;” such is the case of the learned who have confirmed themselves in falses, which is to confirm from self and not from the Lord; hence it is evident what is signified by “Woe to the crown of pride, to the drunkards of Ephraim.” By “the fading flower of glorious beauty, of those that are at the head of the fat valley, that are overcome with wine,” is signified the truth of the church perishing in its birth, from the glorying of self-derived intelligence, which is of the natural man separated from the spiritual, in which case man sees the false in the place of truth; the “fading flower of glorious beauty” denotes truth in its birth falling or perishing; the “head of the valley” denotes the intelligence of the natural man; their being “overcome with wine” signifies their seeing the false in the place of truth. “The crown of pride, the drunkards of Ephraim, shall be trodden under feet,” signifies that that intelligence shall entirely perish. “These also have erred through wine, and through strong drink they have reeled,” signifies falses and the things thence derived; by “the priest and the prophet who have erred through strong drink, and are swallowed up with wine, and have reeled through strong drink,” is signified that they who ought to be in the doctrine of Good and Truth are of such a quality, and, abstractedly from persons, that their doctrine is of such a quality; and by their “erring in vision and stumbling in judgment,” is signified their not seeing the truths of intelligence. That such things are signified by these words, no one can see except from the spiritual sense, without which it could not be known that the “crown” and the “head” signify intelligence, that “drunkards” signify those who are insane in things spiritual, that “Ephraim” signifies the understanding,—in the present case, self-derived, or originating in the *proprium* of man, that “valley” signifies the inferior or lower things of the mind, which are natural and sensual, and that a “priest” and “prophet” signify the doctrine of Good and Truth. *A. E.* 376.

Woe to the drunkards of Ephraim, and to the fading flower of their glorious beauty! &c.—"Drunkards" stand for those who reason from falses, see n. 1072; "Ephraim" for the intellectual principle of the church,—in this case perverted, n. 5354, 6222; (see also above, Chap. vii. 2, Exposition.) "glory" signifies Divine Truth, n. 4809, 5922. Hence it is evident that a "flower" or "blossom" is the scientific by which Truth [is acquired]. That "flowers" or "blossoms" signify such things, is because *blossoms* are the germinations which precede, and in their manner produce fruits and seeds. That trees and plants *blossom* before they bear fruit, is known. The case is similar with man as to intelligence and wisdom. The *scientifics* of Truth precede, and in their manner produce those things which are of wisdom with man; for they serve his rational mind with objects, and thus with the means of becoming wise. Hence it is that the scientifics of Truth are like *blossoms*, and the good of life, which is the good of wisdom, is like *fruit*. Since all things in the spiritual world relate to such things as are with man, by reason that heaven resembles one man, and corresponds to all things, even to the most minute, which are with man, wherefore all things which are in the natural world, according to their agreement with such things as are with a man, correspond, represent, and signify. (*A. C.* 9496.) Hence now it is evident whence it is that "blossoms" and "flowers" signify the scientifics of Truth, and, in general, truths; and "fruits" and "seeds," goods. *A. C.* 9553.

Woe to the drunkards of Ephraim! they have erred through wine, and through strong drink they have reeled, &c.—That to be "drunken with wine and with strong drink" signifies to be insane and infatuated in regard to spiritual things, may indeed be seen without being confirmed from other passages in the Word; but inasmuch as many people do not see this, by reason that they do not think spiritually but sensually, and thus materially, of everything in the Word, when they read it, I will adduce some passages from the Word to prove that being made "drunk" signifies to be insane or infatuated in regard to things of a spiritual, that is, of a theological nature, which are the following:—"They are *drunken*, but not with wine; they *stagger*, but not with strong drink." (*Isa.* xxix. 9.) "Hear, thou afflicted, thou *drunken*, but not with wine." (*Isa.* li. 21.) "Babylon is a cup of gold in the hand of Jehovah, making all the earth *drunken*: the nations have *drunken* of the wine thereof; therefore the nations are *mad*." (*Jer.* li. 7.) "Babylon shall be an hissing: when they are heated, I will make their feasts, and I will make them *drunken*, that they may exult, and *sleep a perpetual sleep, and not awake*." (*Jer.* li. 37, 39.) "Babylon is fallen, is fallen, because she made all nations *drunk* of the wine of her whoredom." (*Apoc.* xiv. 8; xviii. 3.) "Let every bottle be filled with wine; behold, I will fill all the inhabitants of this land, the priests and the prophets, with *drunkenness*." (*Jer.* xiii. 12, 13.) "Thou shalt be filled with *drunkenness* and sorrow, with the cup of devastation and desolation." (*Ezek.* xxiii. 32, 33.) "O daughter of Edom, unto thee also the cup shall pass; thou shalt be *drunken*,

and shalt be uncovered." (*Lam.* iv. 21.) "Thou also shalt be made *drunken*." (*Nah.* iii. 11.) "*Drink ye, and be drunken, and spue, and fall, to rise no more*." (*Jer.* xxv. 27.) *A. R.* 721. See also above, Chap. v. 11, 12, 21, 22, Exposition.

As to the enormous sin of *drunkenness*, in a literal sense, see above, Chap. xix. 14, Exposition.

Verses 2, 22. *A mighty one, a strong one from the Lord [Adonai], like a storm of hail, like a tempest of slaughter, &c.*—Speaking of the day of judgment upon those who are of the said church. The day of judgment, when the church is at its end, is understood by "I have heard a consummation and decision, from the Lord Jehovah of Hosts, upon the whole earth;" wherefore it is said, that "like a storm of hail, like a tempest of slaughter, like a flood of mighty waters overflowing, He shall cast them to the earth with His hand." By "hail" and the "storm" thereof, are signified falses which destroy the truths of the church; by "slaughter" and its "tempest," are signified evils which destroy the goods of the church; by "mighty waters" are signified the falses of evil. That an "inundation" and a "flood" signify immersions into evils and falses, and hence the destruction of the church, may be seen in *A. C.* 660, 705; also above, Chap. viii. 7, 8, Exposition. The same is signified by "casting down to the earth," or by a violent pouring down of rain. *A. E.* 304.

Verse 5. *In that day shall Jehovah of Hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of His people.*—A "crown of glory" [or of adornment] signifies wisdom which is of Good from the Divine; a "diadem of beauty" signifies intelligence which is of Truth from that Good. This *crown* and this *diadem* are predicated of the divine things which are with "the [residue of] people," or the church. *A. C.* 9930. See also *A. E.* 272.

That "residue" or "remnant" signifies the *remains* of what is Good and True, or of those who are in what is Good and True at the period of Judgment, see above, Chap. i. 9; iv. 2, 3, Exposition.

Verse 6. *In that day shall Jehovah be for a spirit of judgment to him that sitteth in judgment; and for strength to them that turn the battle from the gate.*—These things are said concerning those who are not in the conceit of self derived intelligence, which is treated of in this chapter, and is understood in verse 1 by "the crown of pride, the drunkards of Ephraim." That they who are not in that conceit shall be in intelligence from the Lord, is signified by "Jehovah shall be for a spirit of judgment to him that sitteth in judgment;" "judgment" denoting the understanding of Truth, thus intelligence. "Jehovah shall be for strength to them that turn the battle from the gate," signifies that the Lord gives power to those who defend the Word and doctrine from the Word, and who endeavour to preserve them from being violated; a "city" denoting doctrine, and the "gate," that which gives entrance thereto, denoting natural truths. Hence it was that the elders "sat to judge in the gates of the city." *A. E.* 734.

For strength to them that turn the battle from the gate.—As to the meaning of "gates," see Chap. ix. 11, 18, Exposition.

Verses 7, 8. *These also have erred through wine, and through strong drink they have reeled, &c.*—"Wine" and "strong drink," by which they err, signify truths mixed with falses; the "priest" and the "prophet" signify those who teach goods and truths, and, in an abstract sense, the goods and truths of the church; the "seeing," amongst whom they err, signify those who are about to see truths: to "stumble in judgment" signifies insanity. "Tables" signify all things which should nourish the spiritual life, for by "tables" is understood the *food* which is upon them, and "food" means all truths and goods, because they are what nourish the spiritual life; here, therefore, by "tables full of vomit," are signified the same things falsified and adulterated. *A. E.* 235.

Verses 9, 10. *Whom should He teach knowledge? Those that are weaned, &c.*—[These words imply, in their literal sense, that children should be taught at the earliest period of life, and that they should be trained for heaven, as the end of their birth into the world. In the spiritual sense, to be "weaned," is to be separated,—in relation to the Lord, from His infirm Human, and in relation to man, from his *proprium*. (*A. C.* 2647, 2649.) Such as are thus separated from their *proprium*, are capable of receiving instruction in spiritual and divine things, or in the Truths of the Word. "Precept upon precept, line upon line," &c., implies the successive and gradual process of instruction; as in the building of a house one line or layer of stones is laid upon another, so in the building up of the mind the knowledges of Truth and Good are acquired in successive order.]

Verse 11. *With a stammering lip, &c.*—"Stammerers" signify those who with difficulty can apprehend [and pronounce] the Truth of the church. *A. E.* 455. See also Chap. xxxii. 4, Exposition.

Verse 12. *This is the rest which ye shall give unto the weary, &c.*—To be "weary" denotes a state of temptation-combat. *A. C.* 3318. See also 3321.

Verse 13. *But they will go on, and fall backward; and be broken, and ensnared, and caught.*—To "fall backward," is to avert themselves from what is Good and True; to be "broken," signifies to dissipate Truths and Goods; to be "ensnared," is to be allured by the love of self and of the world; to be "caught," is to be carried away by those loves. *A. C.* 9348.

As to the meaning of "going or falling backwards," see Chap. i. 4; of "snares," "nets," and "traps," see Chap. xxiv. 17, Exposition.

Verse 15. *We have made a covenant with death; and with hell have we made a vision, &c.*—In this passage "death" denotes damnation, since *death* is damnation, it is also hell; wherefore *hell*, in the Word, is commonly called "death," as in Isaiah:—"Hell will not confess Thee, nor will death praise Thee." (xxxviii. 18, 19.) *A. E.* 186.

Verses 15, 18. *Ye have said, We have made a covenant with death; and with hell have we made a vision, &c.*—To "make a covenant with death," signifies conjunction with the false from hell, whence man dies spiritually; to "make a vision with hell," signifies divination, as it were, prophetic, from hell. *A. E.* 701. See also *A. C.* 8908.

The overflowing scourge.—As to what may be understood by this term, in a spiritual sense, see Chap. viii. 7, 8, Exposition.

Verse 16. *Thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner [stone], a firm foundation.*—And in Jeremiah:—"They shall not take of thee a stone for a corner, or a stone of foundations." (li. 26.) So in Zechariah:—"Out of Judah a corner, out of him the nail, out of him the bow of war." (x. 4.) Again, in David:—"The stone which they rejected is become the head of the corner." (Psalm cxviii. 22; Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17.) The "stone of the corner" signifies all Divine Truth upon which heaven and the church is founded, thus every foundation; and inasmuch as the "foundation" is the ultimate upon which a house or temple rests, therefore it signifies all things. It is on account of this signification of the "corner-stone," as denoting all Divine Truth upon which the church is founded, that it is said—"I will lay in Zion for a foundation, a stone, a tried stone, a precious corner [stone], a firm foundation;" and it is called "a stone for the corner," and "a stone of foundations;" and inasmuch as the "corner-stone" signifies all Divine Truth upon which the church is founded, therefore it also signifies the Lord as to His Divine Human, because all Divine Truth proceeds from that. The "builders" or architects who "rejected that stone," as we read in the Evangelists, denote those who are of the church, in this case of the Jewish church, which rejected the Lord, and with Him all Divine Truth; for with them there remained nothing but vain traditions grounded in the literal sense of the Word, by which the essential truths of the Word were falsified and its goods adulterated. That "ultimates" signify all things, and what the ground of this signification is, may be seen in the *Arcana Cœlestia*, n. 634, 5897, 6239. *A. E.* 417.

He that believeth [in Him] shall not hasten [to flee].—See the note, p. 296.

Verse 17. *And I will lay judgment to the line, and justice to the plummet, &c.*—[This is another mode of expressing the process of exploration and of judgment which takes place after death, in the world of spirits, when "all refuges of lies shall be swept away," and every "hiding-place" of iniquity will be exposed and condemned.]

Verse 20. *For the bed is shorter than that [one] can stretch himself [on it], &c.*—A "bed" signifies doctrine. The ground and reason of this is from correspondences; for, as the body rests on its bed, so does the mind rest in its doctrine. But by a "bed" is signified the doctrine which every one acquires to himself, either from the Word, or from his proper intelligence, for therein the mind reposes, and, as it were, sleeps. The *beds* in which they lie in the spiritual world are of no other origin. Every one's bed there is conformable to the quality of his science and intelligence;—the wise have magnificent beds, the foolish have mean ones, and they who are in falses have filthy ones. This is the signification of a "bed" in Luke:—"I tell you, in that night there shall be two in *one bed*; the one shall be taken, and the other shall be left." (xvii. 34.) Speaking of the Last Judgment.

“Two in one bed” means two in one doctrine, but not in similar life. In John:—“Jesus saith unto the sick man, Rise, take up thy *bed*, and walk; and he took up his *bed*, and walked.” (v. 8, 9.) And in Mark:—“Jesus said unto the sick of the palsy, Son, thy sins be forgiven thee; and He said unto the Scribes, Whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, take up thy *bed*, and walk? Then He said, Arise, take up thy *bed*, and walk; and he took up his *bed*, and went forth from them.” (ii. 5, 9, 11, 12. That here something is signified by “*bed*,” is evident, because Jesus said—“Whether is it easier to say, Thy *sins* be forgiven thee; or to say, Take up thy *bed*, and walk?” By “taking up his *bed*, and walking,” is signified to meditate in doctrine; it is so understood in heaven. Doctrine is also signified by a “*bed*” in Amos:—“As the shepherd taketh out of the mouth of the lion, so shall the children of Israel be taken out that dwell in Samaria, in the corner of a *bed*, and in the extremity of a *couch*.” (iii. 12.) “In the corner of a *bed*, and in the extremity of a *couch*,” means what is more remote from the truths and goods of doctrine. “*Bed*,” “*couch*,” and “*bedchamber*” have a similar signification in other places, as in Isaiah xxviii. 20; lvii. 2, 7, 8; Ezek. xxiii. 41; Amos vi. 4; Micah ii. 1; Psalm iv. 4; xxxvi. 4; xli. 3; Job xvii. 13; Lev. xv. 4, 5. *A. R.* 137.

[By “the *bed* being shorter than that one can stretch himself on it, and the covering narrower than that he can wrap himself in it,” is implied that doctrines founded in fallacious reasonings and in false principles, prevent the growth and extension of the rational mind, and obstruct the process of regeneration; and that they have no power to enlighten the mind with heavenly Truth, or to warm it with heavenly Love.]

Verse 21. *For as in Mount Perazim, Jehovah will arise, &c.*—[These events, representative of Judgment, are recorded in 2 Sam. v. 20, 21, where David defeated the Philistines, and executed, as it were, a judgment upon them. The term “Perazim,” in Hebrew, means a tearing or breaking asunder, which involves the idea of Judgment. “As in the valley of Gibeon” refers to Josh. x. 10, when the Amorites were destroyed, which also represented the process of Judgment. The “destruction of the Philistines at Perazim” signifies judgment upon all who are in faith, or in the knowledges of Truth, separate from charity; (see above, Chap. xiv. 28, 29, Exposition.) and the “slaughter of the Amorites” represented the judgment upon all who are in evils and falses, and especially upon those who are in the falses of evil. See *A. C.* 1857, 6859.]

His strange work.—[Judgment is said to be the Lord’s “strange work,” to indicate that the process of Judgment, in the sense of condemnation, is not effected by the Lord, but by the evils and falses which proceed from the wicked themselves. “For the Lord hath no pleasure in the death of the wicked.” (Ezek. xviii. 23, 32.) “This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil.” (John iii. 19.) See above, Chap. i. 24, Exposition.]

Verses 22, 24, 25, 26. *A consummation and decision have I heard, from the Lord Jehovah of Hosts, on the whole earth. Doth the ploughman plough the whole day that he may sow? &c.*—These words, in their spiritual sense, describe the state of the church with the Jewish and Israelitish nation, that it was altogether destroyed, and that it was to no purpose to learn and to know the Word, but in order to apply the Good and Truth thereof to the use of life, and that by this means, and no other, could intelligence be communicated from the Lord. That the church with that nation was altogether destroyed, is understood by “the *consummation* and *decision* being heard from the Lord Jehovah of Hosts upon the *whole earth*,” “consummation and decision” denoting plenary destruction, and the “*whole earth*” the entire church, that is, everything appertaining thereto. It being to no purpose merely to learn and know the Word, is signified by “Doth the ploughman plough the whole day that he may sow? doth he open and harrow his ground?” to “plough for sowing” denoting to learn, and to “harrow the land” to deposit in the memory. That the Good and Truth of the Word should be applied to the use of life, is signified by “When he hath made the face thereof even, doth not he cast abroad the fitches, and scatter the cummin, and sow the wheat in the principal [place], and the barley in its appointed [place], and the spelt in the border thereof?” The “making even the face of the earth, and scattering the cummin,” denotes preparation by the Word; “the *wheat* in the principal [place], and the *barley* in its appointed [place], and the *spelt* in their border,” denote the application of the Good and Truth of the Word to the use of life; “*wheat*” signifying Good, “*barley*” Truth, and “*spelt*” knowledges. That by this means, and no other, can intelligence be communicated from the Lord, is signified by “For his God doth instruct him to judgment, and doth teach him.” “Judgment” signifies intelligence; “his God teaching him” denotes that it is from the Lord. *A. E.* 374.

Verses 23—26. *Give ye ear, and hear My voice: Doth the ploughman plough all day that he may sow? &c.*—These words appear as comparisons, but they are real correspondences, by which is described the reformation and regeneration of the man of the church; wherefore also it is said—“For his God doth instruct him to judgment, and doth teach him.” To “instruct him to judgment,” is to give him intelligence; for by “judgment” is signified the intelligence of Truth, n. 2235; and to “teach him,” when from God, is to give him wisdom. Hence it may appear what is meant by “ploughing,” “harrowing,” “scattering abroad fitches,” “sowing cummin,” “storing up wheat, barley, and spelt,” namely, that “ploughing” denotes implanting Truth in Good; “fitches” and “cummin” denote scientifics, since these are the first things which are learnt that a man may receive intelligence. That “*wheat*” signifies the Good of love of the internal man, see n. 7605. That “ploughing” signifies, not from comparison, but from correspondences, the first thing of the church in general, and also in particular, with every one who is regenerated, or who becomes a church, is evident from these words in Moses:—“Thou shalt not

sow thy vineyard intermixedly; thou shalt not *plough* with an ox and an ass together; thou shalt not wear a garment mixed with wool and linen together." (Deut. xxii. 9—11.) These words involve that the states of Good and of Truth ought not to be confounded; for a "vineyard" denotes the church as to Truth, but a "field" the church as to Good; to "plough with an ox" denotes to prepare by Good; to "plough with an ass," to prepare by Truth; "wool" also denotes Good, but "linen" Truth. The case is this: all they are in a state of Good who are in the Lord's celestial kingdom; but they are in a state of Truth who are in the Lord's spiritual kingdom; he who is in the one cannot be in the other. Who cannot see that the above words in Moses have a deeper signification than they appear to have; for otherwise what of evil could there have been in "sowing a vineyard intermixedly," in "ploughing with an ox and an ass together," and in "wearing a garment mixed with wool and linen together"? *A. C.* 10,669.

Verses 27—29. *The fitches are not beaten out with the threshing-sledge, &c.*—[It does not appear that Swedenborg has quoted these verses, but it is not difficult, from the doctrine of correspondences, to see the spiritual meaning of them. A "threshing-floor" denotes, as is evident from the passages in the Word where it is mentioned, something in relation to the church, and specifically the Good of Truth, and also the Truth of Good; (*A. C.* 6537.) and the mind where these things are prepared for the nourishment of the soul, is, as it were, a "threshing-floor." For, on a *threshing-floor*, wheat is in a state of preparation to become bread for the nourishment of the body. The various kinds of implements here mentioned were all used for *threshing* by the Jews, each implement being adapted to its specific purpose. The process of the understanding whilst meditating on the various scientifics and knowledges of what is Good and True from the Word, is here depicted. The various kinds of knowledge represented by the "fitches," "cummin," &c., require a specific process of the understanding to convert them into spiritual food, as the various kinds of grain require to be threshed by different implements. But this process of threshing is only a *means* to an *end*. It is not sufficient fully to *understand* the knowledge of what is True and Good; it must be *loved* and *practised* also; and the object of the divine Text is to teach the necessity of this in order to salvation, and in order to shew that it is man's duty to acknowledge that the entire work is the Lord's. (Verse 29.) That "horsemen," in verse 28, have relation, by correspondence, to the *understanding*, see Chap. xxxi. 1, [Exposition.]

CHAPTER XXIX.

THE WORD.

INTERNAL SENSE.

1. WOE to Ariel, to Ariel, the city where David dwelt! add year to year; let the festivals go round.

2. Yet will I distress Ariel; and there shall be mourning and sorrow: and it shall be unto Me as Ariel.

3. And I will encamp against thee round about; and I will lay siege against thee with a mound; and I will erect forts against thee.

4. And thou shalt be brought low; thou shalt speak out of the earth: and out of the dust shall thy speech feebly sound; and thy voice shall come out of the ground, like as of one that hath a familiar spirit: and out of the dust shall thy speech mutter.

5. But the multitude of thy strangers shall be like the small dust; and the multitude of the terrible ones like the chaff that passeth away: yea, it shall be suddenly, in a moment.

6. From Jehovah of Hosts thou shalt be visited with thunder, and with earthquake, and with a great voice; with storm, and with tempest, and with the flame of devouring fire.

7. And as a dream, a vision of the night, shall be the multitude of all the nations that fight against Ariel; even all that fight against her and her ramparts, and they that distress her.

Concerning the doctrine of the truth of the church destroyed, which is *Ariel*; that it will perish even until it is not anything. (Ver. 1—4.)

That falses will prevail, and will further pervert, even until the church perishes. (Ver. 5, 6.)

That the false will appear as truth. (Ver. 7, 8.)

Verse 1. *Woe to Ariel, &c.*—See the Exposition.

Verse 4. *Shall thy speech mutter.*—See above, Chap. viii. 19, *note*.

8. It shall be as when a hungry man dreameth, and lo! he eateth; but he awaketh, and his soul is empty: and as when a thirsty man dreameth, and lo! he drinketh; but he awaketh, and lo! he is faint, and his soul craveth: thus shall it be with the multitude of all the nations which fight against Mount Zion.

9. Stand ye amazed, and wonder; be ye astonished, and cry out! they are drunken, but not with wine; they stagger, but not with strong drink.

10. For Jehovah hath poured out upon you a spirit of deep sleep: and He hath closed up your eyes, the prophets; and your heads, the seers hath He covered.

11. So that all the vision is to you as the words of a sealed book; which, if it is given to one that knoweth letters, saying, Read this, I pray thee: he saith, I cannot; for it is sealed.

12. Or should the book be given to one that knoweth not letters, saying, Read this, I pray thee: he saith, I know not letters.

13. Wherefore Jehovah saith, Forasmuch as this people draw near [to Me] with their mouth, and honour Me with their lips, but have removed their heart far from Me; and

That by reason of
falses they cannot see
truths. (Ver. 9—12.)

That there will be
external worship with-
out internal. (Ver. 13.)

Verse 8. *As when a hungry man dreameth, and lo! he eateth, &c.*—Swedenborg has adduced this passage in *A. C.* 3069, where he has rendered the exclamation **הִנֵּנָה** (*hinnē*), *ecce*, or “Lo!” as in the Bible version, in agreement with nearly all interpreters; but in *A. C.* 9050 and *A. E.* 750, he has adopted the version of Schmidius, which is *quasi esset*, “as though he were eating.” Although the sense is about the same, we do not see the

philological ground of this rendering, and have therefore adopted the version given in *A. C.* 3069.

Verse 12. *The book,—letters.*—The term for these two words in Hebrew is the same, **סֵפֶר** (*sēpher*), a “book,” “writing,” or “letters.” Hence Ewald translates it—“I know not a book,” &c. In the *Dicta Probandia*, Swedenborg says these words about the “sealed book” denote the *desolation of Truth*, and in verses 17, 18, where it is said

their fear of Me is taught by the precept of men:

14. Therefore, behold, I will again deal with this people, in a manner so wonderful and astonishing, that the wisdom of their wise shall perish, and the understanding of their intelligent shall be hid.

15. Woe unto them that deeply conceal their counsel from Jehovah; whose works are in the dark, and who say, Who seeth us? and who knoweth us?

16. Your perverseness is as if the potter should be esteemed as the clay. Shall the work say of the maker of it, He hath not made me? and shall the thing formed say of the former of it, He hath no understanding?

17. Shall it not be but a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity, and out of darkness.

19. The miserable shall increase their joy in Jehovah, and the needy amongst men shall exult in the Holy One of Israel.

20. For the terrible one ceaseth, the scoffer is consumed, and all that watch for iniquity are cut off:

21. Who cause a man to offend in a word, and lay snares for him that reproveth in the gate, and with emptiness turneth aside the just.

That there will be no
longer the understand-
ing of truth. (Ver. 14.)

That they will think
sinistrously [or per-
versely] respecting God.
(Verses 15, 16.)

That on the destruc-
tion of the Old Church
a New Church is to be
established by the Lord.
(Verses 17—19.)

That all who are
against truth and good
will perish. (Verses
20, 21.)

that “the deaf shall hear the words of the book, and the blind shall see,” &c., or, “all that are prone, or ready for iniquity, are cut off.”

Ver. 20. *All that watch for iniquity; or, “all that are prone, or ready for iniquity, are cut off.”*

22. Therefore thus saith Jehovah to the house of Jacob, who redeemed Abraham: Jacob shall not now be ashamed; his face shall not now turn pale. It will be otherwise with those who shall receive the Lord; that they will understand truths. (Ver. 22—24.)

23. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and they shall sanctify the Holy One of Jacob, and shall fear the God of Israel.

24. They also that erred in spirit shall know intelligence, and they that murmured shall learn doctrine.

CHAPTER XXIX.

EXPOSITION.

VERSES 1—4. *Woe to Ariel, &c.*—[The term “Ariel,” in Hebrew, signifies the *lion of God*, and is an appellation given to the city Jerusalem to signify the Lord in His Divine Human, and also the doctrine of celestial Truth. The “city” itself signifies the doctrine of spiritual Truth, but when called “Ariel” it denotes as above. The doctrine of celestial Truth is the doctrine of love to God and of charity to the neighbour, whereas the doctrine of spiritual Truth is the doctrine of Faith. The subject, therefore, treated of in these verses, is specifically the destruction of the celestial doctrine of the church, and the judgment upon those who have perverted it. This perversion consists chiefly in removing love and goodness, embodied in good works, from the church as the essential means of salvation, as is done by the doctrine of Justification by Faith only, or of Faith separate from Charity. It is also perverted by reducing the good of the church to what is merely moral, and thus depriving it of a spiritual principle, derived from love and charity, as the means of salvation. The doctrine of celestial Truth is also perverted by those who assume what is good in the external, as a means of promoting the merely selfish interests of the natural man, and not for the sake of securing the eternal interests of the soul. A “woe” is consequently pronounced upon all such as pervert and destroy this most holy doctrine, which is called the “Lion of God” because of its great

power, signified by a “Lion, in-removing, when properly applied, everything evil and false from the church, and from the human mind. The Lord, as “the Lion of the tribe of Juda, opens the seals of the book,” (Rev. v. 5.) and executes Judgment, which is effected by this celestial doctrine of His Divine Truth. See above, Chap. xxi. 8, Exposition.]

Verse 1. *Add year to year; let the festivals go round.*—[This celestial doctrine will perish *successively*, not all at once, and it will perish although external worship (the *festivals*) continues to be observed at the appointed times. It is entirely destroyed when external worship is separated from internal, as was the case with the Pharisees, described in Matt. xxiii., and with those of the church at this day who are in external good, without internal or spiritual good. See Chap. i. 11—19, Exposition.]

Verses 2, 3. *Yet will I distress Ariel; and there shall be mourning and sorrow, &c.*—[It does not appear that Swedenborg has quoted these verses and explained them; but from correspondences their meaning may be easily seen. “Ariel” thus perverted, or rather those who have perverted this celestial doctrine, will be besieged and destroyed, at the period of Judgment, by every species of falsity from evil, denoted by “encamping,” by “laying seige with a mound,” and by “erecting forts against her.” See Chap. i. 8, Exposition.]

Verse 4. *And thou shalt be brought low; like as one that hath a familiar spirit, &c.*—[That to “speak out of the dust, and the voice coming out of the ground, like as of one that hath a familiar spirit,” signifies communication with the hells, and influx thence, may be seen above, Chap. viii. 19, 20, Exposition.]

Verse 5. *But the multitude of thy strangers shall be like the small dust, &c.*—[The dispersion of false principles of doctrine, denoted by “strangers,” and of the falses of evil, signified by the “terrible ones,” is here described. See Chap. i. 7, Exposition.]

Verse 6. *Thou shalt be visited with thunder, and with earthquake, and with a great voice; with storm, and with tempest, and with the flame of devouring fire.*—“Devouring fire” is the fire of cupidities which arises from the love of self and of the world, because it is this fire which consumes man and devastates the church. This also was represented by “the fire from before Jehovah” which consumed the sons of Aaron, Nadab and Abihu, because they had “put strange fire into their censers.” (Lev. x. 1, 2.) To “put strange fire into their censers,” is to perform worship from some other love than from that which is heavenly. That such “strange fire” is the love of self and of the world, and the cupidities hence arising, may be seen in n. 1297, 1861, 5071. A. C. 9434.

As to the meaning of “storms” and “tempests,” by which the wicked, at the time of Judgment, are taken away, see above, Chap. xvii. 13, Exposition.

Verses 7, 8. *And as a dream, a vision of the night;—it shall be as when a hungry man dreameth, and lo! he eateth; but he awaketh, and his soul is empty, &c.*—[These words imply that, in this perverted

state of the church, at the period of its judgment, what is false will appear as true, and that there will be no spiritual nourishment for the soul.]

Verse 8. *It shall be as when a hungry man dreameth, &c.*—These things are said concerning those who are in falses from evil, and yet suppose them to be truths from good. The falses from evil combating against the goods of the church, are signified by “The multitude of all the nations which fight against Mount Zion;” “multitude” being predicated of truths; “nations” signifying evils; and “Mount Zion,” the church as to the good of love. The belief that evils are good, when notwithstanding they are evils of the false, is signified by “It shall be as when a hungry man dreameth, and lo! he eateth; but he awaketh, and his soul is fasting;” the “hungry dreaming as if he were eating,” signifies the opinion and erroneous faith concerning good; to “dream” denoting such opinion and erroneous faith, and to be “hungry, and as if he were eating,” denoting, as it were, a desire for good, and to be nourished thereby; but when “he awaketh,” signifies when it is discovered what good is; “his soul is fasting,” signifies that there is no understanding of good. Similar things are said concerning truth, which are signified by “When the thirsty man dreameth, and lo! he drinketh; but he awaketh, and lo! he is faint, and his soul craveth;” to be “thirsty, and as if he were drinking whilst he dreameth,” signifying the opinion and faith, as it were, of Truth; but when “he awaketh, and lo! he is faint, and his soul craveth,” signifies that still it is not Truth but the false; the “soul” there signifying the faith of the false, by reason of Truth not being understood, for both evil and the false, as well as Good and Truth, are predicated of faith and understanding, when they are of the thought alone; for man can think so as it were to understand, and thence believe that evil is good, as well as that the false is true. Such are all those who are in falses of doctrine, and have faith only in their teachers and books, and never think whether what they are taught may not be falses and evils, but believe them to be truths and goods, because they can be confirmed; not knowing that the false and evil may be equally confirmed as Truth and Good. *A. E. 750.*

Verses 9, 10. *Stand ye amazed, and wonder; be ye astonished, and cry out! &c.*—Speaking of those who see nothing at all of the Truth when they hear and read it from the Word. Such persons are said to be “*drunken*, but not with wine; and to *stagger*, but not with strong drink;” “*wine*” signifying specifically the Truth of the spiritual and hence of the rational man; and “*strong drink*,” the Truth of the natural man thence derived. Because such are understood, it is therefore said—“*Jehovah hath poured out upon you the spirit of deep sleep; and He hath closed up your eyes;*” the “*spirit of deep sleep*” denoting no perception, and the “*eyes closed*” denoting no understanding of Truth. “*The prophets, and your heads, the seers hath He covered,*” signifies those who were in the doctrine of Truth, and thence wise and intelligent; “*prophets*” signifying those who are in the doctrine of Truth, and, abstractedly, doctrine itself; the “*heads,*” the wise, and,

abstractedly, wisdom; and the “*seers,*” the intelligent, and, abstractedly, intelligence. Wonder at the greatness of their stupidity is described by “*Stand ye amazed, and wonder; be ye astonished;*” and lamentation on account thereof, by a “*cry out!*” Such are they who are in a life of evil, and at the same time in principles of the false, howsoever learned they are supposed to be; for a life of evil shuts out the perception of Good, from which the life and light of thought is derived, and principles of the false shut out the understanding of Truth, whence they see only from the sensual man, and nothing from the spiritual. *A. E. 376.*

Prophets are here called “*eyes,*” and *seers* are called “*heads,*” because by “*eyes*” is signified the understanding of Truth as to doctrine, and by “*seers*” intelligence, the same as by “*heads.*” *A. E. 577.*

Verses 10, 11. *Jehovah hath poured out upon you a spirit of deep sleep: and He hath closed up your eyes, the prophets; and your heads, the seers hath He covered. So that all the vision is to you as the words of a sealed book, &c.*—By “*prophets*” are meant those who teach Truth, and by them that *see*, or the “*seers,*” are meant those who see Truth, who are said to be “*covered*” when they know nothing of Truth, and see nothing of Truth. Inasmuch as in old times they were called “*prophets*” who taught, therefore also they were called “*seeing*” [or *seers*], because to “*see*” signifies to understand, see n. 2150, 2325. That they were called “*seeing*” [or *seers*], may be seen, 1 Sam. ix. 9; 2 Sam. xxiv. 11; they were also called “*men of God,*” from the signification of man [*vir*], see n. 158, 265; that they were called “*men of God,*” may be seen, 2 Kings i. 9—16. That by “*prophets,*” in an internal sense, are signified those who teach, appears from Jer. xxiii. throughout, and from Ezek. xiii. throughout, where the subject particularly treated of is concerning “*prophets.*” The same appears also from many other places where mention is made of “*prophets.*” Hence also by “*false prophets*” are signified those who teach what is false, as in Matthew:—“*In the consummation of the age, many false prophets shall arise, and shall seduce many; false Christs shall arise, and false prophets shall give great signs, and shall deceive, if possible, even the elect;*” (xxiv. 11, 24.) where, by “*false prophets,*” are meant those who teach what is false. The same is understood by the “*false prophet*” in the Revelation. (xvi. 13; xix. 20; xx. 10.) Hence also it may appear how much the internal sense of the Word is obscured by the ideas which are conceived from the representatives of the Jewish church; for wheresoever “*prophet*” is mentioned in the Word, there instantly occurs the idea of *prophets* such as existed at that time, which idea is a great hindrance to the perception of what is signified by them. But in proportion to man’s increase in wisdom, the idea conceived from those representatives is more easily removed, as for example, where mention is made of “*temple,*” they who think from a deeper ground of wisdom do not perceive the temple which was at Jerusalem, but the *temple* of the Lord; so in the case of the “*mountain of Zion,*” or of “*Zion*” itself, they have no perception of that which was at Jerusalem, but of the Lord’s *kingdom*; and where

“Jerusalem” occurs, they do not think of that city which was in the tribe of Benjamin and Judah, but of the holy and heavenly *Jerusalem*. *A. C.* 2534.

Verses 11, 12. *All the vision is to you as the words of a sealed book, &c.*—[The “Book” or the Word is *sealed*, when its genuine doctrines and its interior truths are not understood by the church. To “know letters,” or to be learned, is to know the science of correspondences, according to which the Word is inspired and written, which science constituted the learning of ancient times. Unless this science is understood, the Word is, for the most part, as a “sealed book;” but it is opened by this science, as by the “key of knowledge.” The intelligence of the church as to everything spiritual and heavenly can thus be immensely increased, and genuine truths can be seen in clear light by the rational mind. The blessings to the church of the New Jerusalem, arising from the discovery of the spiritual sense of the Word, will be great indeed!]

Verse 13. *Forasmuch as this people draw near [to Me] with their mouth, and honour Me with their lips, but have removed their heart far from Me, &c.*—In respect to *external worship* when separate from *internal*, see above, Chap. i. 11—19, Exposition.

Their fear of Me, &c.—As to what is understood in the Word by “fearing God,” see above, Chap. xi. 3, Exposition.

Verse 16. *Your perverseness is as if the potter should be esteemed as the clay, &c.*—That a “potter’s vessel” signifies, in a good sense, what is *true*, and, in a bad sense, what is *false*, may be proved from the Word. When a man himself forms the “vessel,” it signifies what is false; but when the Lord forms it in man, it signifies Truth. Hence it is that in the Word a “potter’s vessel” signifies either what is false or what is true, and the “potter” is the former. The Lord Himself, from the formation of man by truths, is called in the Word a “Potter,” as in Isaiah:—“O Jehovah, our Father! we are the clay, and Thou our Potter; and all we are the work of Thine hands.” (lxiv. 8; and xxix. 16.) In a bad sense, as in Psalm ii. 9:—“As a potter’s vessel shalt Thou break them in pieces.” By the “potter’s vessel” is signified what is false from man’s own or self-intelligence, and not from the Word. (See also Isa. xxx. 10—14; xlv. 9.) *A. E.* 177.

Verse 17. *Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.*—“Lebanon” [as a *forest*] signifies the truths of the church in the natural man, consequently the church as to the rational understanding of Good and Truth. (*A. E.* 654, 730.) As a “fruitful field,” it signifies the Good and Truth of faith. (*A. E.* 328.) The “cedars” and “firs of Lebanon” signify the internal and the external truths of the spiritual church. *A. E.* 405.

Verse 18. *In that day shall the deaf hear the words of the book, &c.*—The restoration of the church is here treated of. By “the *deaf*” who will hear the words of the book,” are understood those who will obey truths and hence lead a good life; and by “the *blind*” whose eyes will see out of obscurity and darkness,” are understood those who are not

in the understanding of Truth, because in ignorance, who will then understand. That the *deaf* and the *blind* [in a literal sense] are not understood, is evident. *A. E.* 239.

To “open the eyes of the blind,” is to instruct those who as yet are ignorant of truths, and nevertheless desire them, who are signified by the Gentiles. *A. E.* 152.

Verse 19. *The miserable shall increase their joy in Jehovah, and the needy amongst men shall exult in the Holy One of Israel.*—By the “miserable” and “needy” are here also signified those with whom there is a defect of Truth and Good, and who nevertheless are in the desire of those principles. Concerning these it is said that “they shall increase their joy in Jehovah, and shall exult in the *Holy One of Israel*,” and not concerning those who are *miserable* and *needy* as to worldly wealth. *A. E.* 238.

The needy amongst men shall exult in the Holy One of Israel.—In this and in other passages where “the Holy One of Israel” is mentioned, the Lord with respect to His Divine Humanity is signified. *T. C. R.* 93.

Verses 20, 21. *The terrible [or violent] one ceaseth,—who cause a man to offend in a word, &c.*—That “the terrible [or violent] one” is he who offers violence to charity, is signified by “causing a man to offend [or to sin] in a word,” and by “laying snares for him that pleadeth in the gate,” &c. *A. C.* 6353.

Verse 22. *Jacob shall not now be ashamed; his face shall not now turn pale.*—By “Jacob” are understood those who are of the church; and by “his face not turning pale” is signified that they shall not be in evils and falses, but in Goods and Truths. That “paleness” signifies the absence and deprivation of spiritual life, which is when there is no Good and Truth, but evil and the false, is grounded in this circumstance, that when a man is deprived of vital heat, he then becomes *pale* and an image of death, as is the case in extreme terror, and in like manner when he dies; but when a man is spiritually dead, then his face either becomes *red* like a coal fire, or *pale* like a corpse. In such a manner do the infernals appear, when viewed in the light of heaven. *A. E.* 381.

Verse 23. *When he seeth his children, the work of Mine hands, &c.*—“The Holy One of Jacob and the God of Israel” is the Lord. “His children” signify the regenerate, who will have the intelligence of Good and of Truth, as is explained in verse 24. *A. C.* 489.

Verse 24. *They that erred in spirit shall know intelligence, &c.*—By “spirit” is signified the understanding, and by “heart” the will. “Spirit” is literally the *breath*, for *spirit*, *breath*, and *wind* are expressed by one term in Hebrew. Hence by “loving God with all the *heart* and with all the *soul*,” is meant with all the love and with all the understanding. That the term “spirit” signifies the understanding or intelligence, may be seen from many passages, as from this—“They that erred in *spirit* shall know intelligence.” *D. L. W.* 383.

CHAPTER XXX.

THE WORD.

1. WOE to the rebellious sons, saith Jehovah, who take counsel, but not from Me; who make a molten image, but not by My spirit, that they may add sin to sin:

2. Who depart to go down into Egypt, but have not inquired at My mouth; to strengthen themselves with the strength of Pharaoh, and to trust in the shadow of Egypt!

Ver. 1. *Who make a molten image.*—In the Bible version this clause is rendered thus:—"That cover with a covering;" and as no notice in the margin appears, the reader may well inquire why this discrepancy between the rendering adopted by Swedenborg and that of the Common Version? We will therefore explain it. The terms in Hebrew are לְנִסְךְ מִסְכָּה (lənsoḵ mäsēkah). לְנִסְךְ (lənsoḵ) the root, signifies to "pour out," as just above, Chap. xxix. 10; especially to make a "libation" or "drink-offering." (Exod. xxx. 9; Hosea ix. 4.) It also signifies to "pour out liquid metal," thus to "cast an idol out of metal," as in Isa. xl. 19; xlv. 10. In this sense it is employed when the "casting of idols" is understood. The other term, mäsēkah, signifies the "casting" itself, namely, of a molten image. (Deut. ix. 12.) See especially Judges xvii. 3, 4; also Exod. xxxii. 4, 8, where Aaron is described as making the mäsēkah, or "molten image of a calf." The rendering, then, adopted by Swedenborg, stands upon a most certain foundation, and is confirmed not only by the most

INTERNAL SENSE.

That they who trust in the science of the natural man, consequently in their own intelligence, seduce themselves. (Ver. 1—5.)

frequent use of the terms in this sense found in the Bible, but also by the most solid interpreters who have studied the absolutely literal sense of the Word. For instance, Arias Montanus renders the clause—*Ad fundendum fusionem*, "the pouring out of a melting," which is the absolutely literal sense. Again, Schmidius, whose version Swedenborg adopts, renders it *fundendo fusile*, as given in our translation. How, then, has the Bible version come to its rendering, and this without being questioned by any marginal note? As a secondary meaning of the term לְנִסְךְ

we find "to cast over (in the sense of protection) as a covering or veil," see above, Chap. xxv. 7, where it certainly has this meaning; but Gesenius has not adduced, in his *Lexicon*, another instance of this meaning, from which we infer that the version adopted by Swedenborg is almost the universal meaning of the terms. A perception of the internal sense, from correspondences, will enable us to see why not only the Bible version, but why another rendering of this clause (to be mentioned below), is almost universally adopted by modern critics. It could

3. Wherefore the strength of Pharaoh shall be your shame; and your trust in the shadow of Egypt your disgrace.

4. For his princes were at Zoan; and his ambassadors arrived at Hanes:

5. They were all ashamed of a people that profited them not; who were of no help, and of no profit; but a shame, yea, a reproach [unto them].

6. The burden of the beasts of the south: In a land of straitness and anguish, whence come forth the young lion and the old lion; the viper and the fiery flying serpent: they carry on the shoulder of the young asses their wealth, and on the bunches of camels their treasures, to a people that will not profit them. Concerning the learned or the self-taught. (Ver. 6.)

not be seen, without the internal sense, that to "make a molten image not by God's spirit," is to institute a worship not from Divine Truth in the Word, but from fallacies and false principles, or from merely human traditions, as the Jews did; hence interpreters, from a very early period, have endeavoured to find out some other interpretation of the clause, more apprehensible by merely natural ideas; and as there is some ground for the Bible version, hence it has been adopted, the natural idea being that of seeking a "covering," that is, a protection in Egypt, and not from trust in God. But the rendering of this clause, almost universally adopted by modern critics, is this:—"Who make or ratify covenants or compacts, but not by My spirit." This rendering is adopted by Lowth, Gesenius, Hitzig, Ewald, Barnes, Dr. A. Clarke, and other interpreters. They take מִסְכָּה (mäsēkah) in the sense of a "libation" or "drink-offering," as in Exod. xxx. 9; Hosea ix. 4; and as it was common in making covenants or compacts to ratify them by a libation, or by some religious ceremony, therefore

fore it is concluded that this is the sense in this passage, especially as the Septuagint version sanctions this interpretation by its rendering, which is—*ἐποίησατε συνθήκας*, "ye have made covenants;" and also the Syriac. But we have seen above (p. 198, note) that the Septuagint version is, especially in respect to Isaiah, so loose and inexact as to its rendering, that it by no means represents the literal text of the Heb. Dr. Henderson, an enlightened critic on the Hebrew text, renders this clause—"And pour out libations;" which was also significative of an act of worship, and which comes near to Swedenborg's version, and would serve as a basis for the spiritual sense.

Ver. 6. *The old lion.*—לַיִשׁ (laish), here rendered "old lion," is in *A. C.* 2781 translated *tigris*, a "tiger," but in all other places, as in *A. C.* 3048, and in *A. E.* 654, Swedenborg has, in common with nearly all interpreters, rendered it *leo vetus*, an "old lion," so called on account of its strength, which is the meaning of the term; hence it may denote any animal of great strength and ferocity.

7. For Egypt is vain and empty; [in vain] shall they help: wherefore have I called this [land], Rahab the inactive.

8. Go now, write it before them on a tablet, and engrave it in a book; that it may be for after time for ever and ever:

9. That this is a rebellious people, lying sons; sons who will not hear the law of Jehovah:

10. Who say to the seers, See not; and to the prophets, Prophecy not unto us right things: speak unto us smooth things, prophecy deceits;

11. Turn aside from the way; decline from the path; cause the Holy One of Israel to cease from before our faces.

12. Wherefore thus saith the Holy One of Israel, Because ye have rejected this word, and have trusted in oppression and perversion, and have leaned upon it:

13. Therefore shall this iniquity be unto you like a breach [in a wall] about to fall, a swelling out in a high wall, whose destruction cometh suddenly in an instant.

14. And He shall break it as the breaking of a potter's vessel: He dasheth it to pieces, and spareth it not; so that there shall not be

That science seduces them, and that they recede from the Word, (Verses 7—10.)

And from the Lord. (Verse 11.)

That thus they have not any Truth, and consequently neither any Good. (Ver. 12—14.)

Verse 7. *Rahab the inactive.*—That "Rahab" is a name given to Egypt, is clear from Isa. li. 9, and from Psalm lxxxvii. 4; lxxxix. 10. (See the margin.) Interpreters are much perplexed about this clause. Swedenborg, we believe, has not quoted it. By "Rahab," in Heb., is signified *insolence, boasting, and pride*; it is, therefore, a suitable appellative of *Egypt* in a bad sense, as denoting the unregenerate natural mind. Döderline renders the clause—*Rahab quiescens*, and Lowth—"Rahab the inactive," which we have adopted in the translation. The terms signify to be *quiescent, at ease, or inactive,*

which characterize the natural man when "at ease" in *Egypt*, or in the merely natural state, and not willing to exert himself to come out of *Egypt*, or to become regenerate. When, therefore, the Lord calls *Egypt* "Rahab the inactive," or "the lazy," it denotes, as stated, the unwillingness of the natural man to exert himself to become regenerate or spiritual. Schmidius has rendered the clause—"Rahab (*superba* Ægyptus) illi (sunt in sua) sede;"—"Rahab (or, *proud* Egypt) they (are in their) seat;" that is, totally lazy as to the attainment of anything spiritual or heavenly.

found a sherd among its fragments to take up fire from the hearth, or to draw up water from the pit.

15. Verily, thus saith the Lord Jehovah, the Holy One of Israel: By returning [to Me] and by quietness ye shall be saved; in tranquillity and in confidence shall be your strength: but ye would not.

16. And ye said, Nay; but upon the horse will we flee; therefore shall ye flee: and upon the swift will we ride; therefore shall they be swift that pursue you.

17. One thousand before the rebuke of one; before the rebuke of five shall ye flee: till ye be left as a beacon on the head of a mountain, and as a standard on a hill.

18. And therefore shall Jehovah wait to shew favour unto you; and therefore will He be exalted, that He may have mercy upon you: for Jehovah is a God of judgment; blessed are all they that wait for Him!

19. For thou, O [My] people, who dwellest in Zion and Jerusalem, shalt weep no more: He shall surely shew thee favour at the voice of thy cry; when He shall hear it, He shall answer thee.

20. Though the Lord hath given you the bread of straitness, and the waters of oppression, yet thy teachers shall not flee away

That trust should be placed in the Lord. (Verse 15.)

That they who trust in themselves and their own learning have absolutely not any intelligence. (Ver. 16, 17.)

That the Lord turneth Himself to those who trust in Him. (Verses 18, 19.)

That they will be instructed. (Ver. 20, 21.)

Verse 15. *By returning [to Me].*—The term שׁוּבָה (*shoova*), rendered "returning," gives us the true idea of repentance and conversion; hence we find Schmidius renders it *penitentia*, which is "to return to the Lord by shunning evil as sin against Him." The following words beautifully depict a state of confidence in the Lord.

Verse 20. *The bread of straitness, and the waters of oppression.*—This shews the calamitous state of a people

shut up by a siege, when there is scarcely any bread and water to support existence, and powerfully depicts a state of temptations, as signified in the internal sense.

Thy teachers shall not flee away any more.—כָּנָף (*canaph*) signifies to hide, as with a *wing*, and in the Niphal, as in this case, to cover or to hide oneself, that is, "Thy teachers shall no more *hide* themselves, or flee away, but shall be able to appear in public without

any more, and thine eyes shall look to thy teachers:

21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right, or when ye turn to the left.

22. And ye shall treat as defiled the covering of the graven images of thy silver, and the clothing of the molten images of thy gold: thou shalt cast them away like a menstruous cloth; thou shalt call it dung.

23. And He shall give rain for thy seed, with which thou shalt sow the ground; and bread, the produce of the earth: and it shall be fat and plenteous. In that day shall thy cattle feed in a broad pasture;

24. And the oxen, and the young asses, that till the ground, shall eat salted provender, winnowed with the shovel and with the fan.

25. And on every lofty mountain, and on every high hill, shall be rivers and streams of water, in the day of the great slaughter, when the towers fall.

26. And the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days;

being subject to persecution." For in states of temptation "teachers," and, abstractedly, *truths*, are, as it were, hidden, and only come forth again to the perception and enjoyment of man when he is delivered from the evils which induce temptation.

Verse 22. *Thou shalt call it dung.*—**נֶזֶם** (*tzē*), as a substantive, signifies "excrement," and is thus rendered by Schmidius and by Swedenborg; but if considered as the imperative of **נָצַח** (*yatzā*), "to go out," it signifies "Go hence!" as in the Bible version. The former is, no doubt, the true meaning,

as being directly parallel to the former clause in the verse.

Verse 24. *Salted provender*, **חֶמֶץ** (*chāmitz*).—Flocks and herds, as said by writers on the customs of the East, are so fond of provender sprinkled with salt, that the Arabs have a proverb to this effect which says—"Sweet fodder is the camel's bread, but when *salted* it is their sweetmeats;" hence, in the margin of the Bible version, we read "savoury."

Verse 26. *And the light of the moon shall be as the light of the sun, &c.*—As to what is involved in these terms, see above, Chap. xxiv. 23, *note*.

That then they will reject those things which are of self-intelligence. (Verse 22.)

That then they will have truth in all abundance, and wisdom.— (Verses 23—26.)

in the day when Jehovah shall bind up the breach of His people, and shall heal the wound of their stroke.

27. Lo! the name of Jehovah cometh from afar; His wrath burneth, and the burden is heavy: His lips are filled with indignation, and His tongue is as a devouring fire.

28. His breath is like an overflowing torrent; it shall reach to the middle of the neck: to sift the nations with the sieve of vanity; and there shall be a bridle, leading astray, in the jaws of the peoples.

29. Ye shall have a song, as in the night when a festival is proclaimed; and joy of heart, as of one going with the pipe; to go to the mountain of Jehovah, to the Rock of Israel.

30. And Jehovah shall cause the glory of His voice to be heard, and the descent of His arm to be seen; with indignation of anger, and with a flame of devouring fire; with scattering, and inundation, and hail-stones.

31. By the voice of Jehovah shall the Assyrian be beaten down; He shall smite [him] with a rod.

32. And it shall be, that every passage of the staff of foundation, upon which Jehovah shall cause it to rest, shall be with tabrets and harps; and with battles of shaking shall He fight against him.

33. For Tophet was long since ready; yea, for the king was it prepared: he shall descend into the deep and wide [pit]; the pile thereof is fire and much wood; and the blast of Jehovah, like a stream of sulphur, shall kindle it.

Verse 32. *Every passage of the staff of foundation, &c.*—This passage has caused much perplexity to commentators; see the Exposition.

Verse 33. *For Tophet was long since ready, &c.*—"Tophet" is from a root which signifies disgust and abhorrence, so as to cause vomiting. It designated

When they who are in the falses of evil will perish. (Ver. 27, 28.)

Then they will be introduced by the Lord into the delights of truth and good. (Ver. 29, 30.)

That there will be a judgment upon those who trust in themselves. (Verses 30, 31.)

That they who have thereby adulterated the Word, will be cast into hell. (Verses 32, 33.)

CHAPTER XXX.

EXPOSITION.

VERSES 1—3. *Woe to the rebellious sons, saith Jehovah, who take counsel, but not from Me, &c.*—"Woe to the rebellious sons" signifies lamentation concerning the damnation of those who avert themselves from the Lord; "taking counsel, but not from Me," signifies thoughts and conclusions concerning the things of heaven from self, and not from the Lord; and "making a molten image, but not by My spirit," signifies worship from the infernal false, and not from Divine Truth. "Who depart to go down into Egypt, but have not inquired at My mouth," signifies from the *proprium* of the natural man, and not from the Word; and to "trust in the shadow of Egypt," signifies to have faith and confidence in such things as are suggested by the natural man, who is in no light of heaven. "Wherefore the strength of Pharaoh shall be your shame, and your trust in the shadow of Egypt your disgrace," signifies that there will be no faculty of resisting evils from self-derived intelligence, nor from science in the natural man; "shame" and "disgrace" signifying the state of such, when, on account of evils, they are esteemed as evil. *A. E.* 654.

Verse 2. *Who depart to go down into Egypt, &c.*—To "go down" or to descend [into *Egypt*] involves the going down into evil, for to "go up," or to ascend, involves elevation to good. The reason of this is, because the "land of Canaan" represented the Lord's kingdom, in which land Jerusalem and Zion were the inmost. The things which were beyond the boundaries of that *land*, represented those things which are out of the Lord's kingdom, which are what is false and evil; wherefore to go from Zion and Jerusalem towards the boundaries, was said to descend or to "go down;" but to go from the boundaries up to Jerusalem and to Zion, was said to ascend or to "go up." Hence it is that to *ascend* involves elevation to what is

a deep valley on the south-east of Jerusalem, where the worship of Moloch, when children were sacrificed, or made to "pass through the fire," was performed, which consequently signified the most horrible idolatry. This valley was afterwards called "the Valley of Hinnom," hence the name *Gehennah*, (see Matt. v. 22, 29, 30; x. 28; Mark ix. 43.) and signified hell. The filth of the city was cast into this valley, and fires, it is said, were kept constantly burning to purify the place and the atmosphere. The representative character of this place was therefore most

striking. At the period of Judgment, the *Assyrians*, or those in the church, in all times, who pervert and falsify the Truths of the Word, by fallacious and negative reasonings, and who also maintain false doctrines, because they are commonly received, with a view to popularity, honour, and gain,—all who are confirmed in these evil states, are here described as being doomed to destruction. The term "long since" is, in Hebrew, "from yesterday," but it is generally used of time long past, formerly, or, as in the Bible version, "of old."

True and Good, and to *descend* the going down to what is false and evil. *A. C.* 4815.

Verse 4. *His princes were at Zoan.*—"Princes in Zoan" here stand for falsified Truths, thus for falses. See above, Chap. xix. 11, 12, 13, Exposition.

Verses 6, 7. *The burden of the beasts of the south, &c.*—By "the beasts of the south" are signified the cupidities, which are from the natural man, extinguishing the light which the man of the church ought to possess from the Word. By "the land of straitness and anguish" is signified the church where there will be no good of charity nor truth of faith; by "the young lion and the old lion, which were before them," is signified the power of the false destroying the Truth and Good of the church; by "the viper and the fiery flying serpent" is meant the crafty and subtle reasoning of the sensual principle. By "they carry on the shoulder of the young asses their wealth, and on the bunches of camels their treasures," are signified the scientifics of the sensual and natural man, from which they draw all their conclusions; "wealth" and "treasures" denote the knowledges of Truth and Good from the Word, but, in this case, false scientifics, because from self-derived intelligence; "asses" denoting such things as appertain to the sensual man, and "camels" such as appertain to the natural. By "Egypt, which is vanity and emptiness," is signified both, as well the sensual as the natural principle, which, viewed in themselves, are void of either Good or Truth. *A. E.* 654.

"The beasts of the south" denote those who are in the light of knowledges, or in knowledges, but in a life of evil. To "carry their wealth on the shoulder of young asses," denotes the knowledges appertaining to their rational principle. [But by an evil life, or by cupidities, reduced to a sensual state, as in the previous extract.] A "young ass," as distinguished from an ass, signifies rational Truth. (See *A. C.* 2781.) By "the Egyptian helping in vain, and to no purpose," is signified that science [or the knowledge of what is Good and True] is of no use to them. That "Egypt" is science, may be seen, Chap. xix., Exposition. That "camels" here are not *camels*, is evident, for it is said that "the young lion and the old lion carry their treasures on the back or bunches of camels," by which expression every one may see that some *arcana* of the church is signified. (*A. C.* 3048.) See also *A. C.* 10,227, where it is said that "the beasts of the south" are those who are within the church, thus in the light of Truth from the Word, but who only read the Word for the sake of knowledge, and not for the sake of the uses of life; for the *south* is where the light of Truth is, thus where the Word is. See *A. C.* 3195, 3708.

Verse 8. *Write it before them on a tablet, &c.*—To "write on a tablet, or in a book," signifies perpetual remembrance; and because *remembrance* is signified by "writing in a book," hence the faithful are said to be "written in the Book of Life." For by the "Divine remembrance" is signified *salvation*; and by "non-remembrance," or oblivion, is signified *damnation*. *A. C.* 8620.

Verses 10, 11, 12, 14. *Who say to the seers, See not; and to the prophets, Prophecy not unto us right things, &c.*—That they have altogether deprived themselves of truths, and immersed themselves in falses, is described by their “saying to them that see, See not; and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophecy deceits; turn aside from the way.” That they had thus immersed themselves in falses, so that nothing of Truth remained, is described by “the breaking of a potter’s vessel, so that there should not be found a sherd among its fragments to take up fire from the hearth, or to draw up water from the pit,” whereby is signified that there did not remain with them so much of Truth, as to enable them to perceive any Good and Truth from the Word; for “fire” signifies Good, and “water” Truth; the “hearth,” the Word as to Good; a “pit” and “fountain,” the Word as to Truth. *A. E. 177.*

Verse 11. *Who say, Turn aside from the way; decline from the path; cause the Holy One of Israel to cease from before our faces.*—To “cause the Holy One of Israel to cease from before our faces,” signifies to remove the Lord from the thought and affection, and thereby everything of the church; the “Holy One of Israel” denoting the Lord. To recede from the Truth and Good of the church, which is from the Lord, and in which the Lord is, is signified by “Turn aside from the way; decline from the path;” the “way” and “path” denoting the Truth and Good of the church. *A. E. 412.*

Verses 15, 16. *Thus saith the Lord Jehovah, the Holy One of Israel, By returning [to Me] and by quietness ye shall be saved; in tranquillity and in confidence shall be your strength: but ye would not, &c.*—The subject here treated of is concerning confidence in the Lord, and concerning confidence in self. Concerning confidence in the Lord by these words—“Thus saith the Lord Jehovah, the Holy One of Israel, By returning [to Me] and by quietness ye shall be saved; in tranquillity and in confidence shall be your strength;” and concerning confidence in self by these words—“And ye said, Nay; but upon the horse will we flee, and upon the swift will we ride.” By “fleeing upon the horse, and riding upon the swift,” is signified to covet and to love those things which are of their own understanding, and of the thought and ratiocination thence derived. That falses will then break in and take possession of them, is signified by “Therefore shall ye flee, and they shall be swift that pursue you;” “swiftness” and “haste” signifying what is done from lust or from love. *A. E. 355.*

Verses 16, 17. *Upon the horse will we flee; and upon the swift will we ride, &c.*—Here and elsewhere are described, in the Word, those who are in the false and in evil. It is said that “they flee,” and that “they are afraid lest they be killed.” They are afraid of everything, because no one protects them. Every one who is in the evil and the false hates the neighbour; hence every one of them desires to kill another. *A. C. 390.*

What is signified by the “horse,” in a bad sense, see Chap. xxxi. 1, Exposition.

Verse 17. *One thousand before the rebuke of one; before the rebuke of five shall ye flee, &c.*—That “five” signify some or somewhat, may appear from the passages in the Word where that number occurs; for the numbers “ten,” “one hundred,” “one thousand,” signify much and all, hence “five” signify some and somewhat; for those numbers which signify much arise from the number “five,” which signifies some; and the numbers which are compounded and derived, draw their signification from the simple numbers, from which, by multiplication, they are compounded and derived, as may be seen above, n. 429, 430. Forasmuch as this number signifies somewhat and the all of one part, hence it also signifies little and few, when a great quantity, which is also marked by numbers, follows or precedes; for in this case the all of one part is respectively few, as in the above passage. *A. E. 548.*

Till ye be left as a beacon on the head of a mountain, and as a standard on a hill.—As to the meaning of a “standard,” see above, Chap. xiii. 2, Exposition.

Verse 18. *Therefore shall Jehovah wait to shew favour unto you; and therefore will He be exalted, that He may have mercy upon you.*—“Mercy” and “favour” or “grace” are distinguished in the Word, and the distinction is according to the difference of the recipient subjects. *Mercy* is applied to those who are celestial, but *grace* to those who are spiritual; for the celestial acknowledge nothing else but “mercy,” the spiritual scarcely anything but “grace.” The celestial know not what *grace* is; the spiritual scarcely know what *mercy* is, which they make to be one and the same thing with *grace*; and this is in consequence of the difference there is between the humiliation of each. Such as are in humiliation of heart implore the *mercy* of the Lord; but such as are in humiliation of thought petition for *grace*, and if they implore mercy, it is only in a state of temptation, or they do it with the lips alone, and not with the heart. That a distinction is made in the Word between “mercy” and “grace,” is evident from several passages where Jehovah is called “merciful and gracious,” as in Psalm ciii. 8; exi. 4; cxii. 4; Joel ii. 13. *A. C. 598.*

Verses 20, 21. *The Lord hath given you the bread of straitness, and the waters of oppression, &c.*—The subject here treated of is concerning those who are in temptations, and who by means thereof, and after them, admit and receive instruction in the truths of doctrine. The temptations themselves are signified by “the bread of straitness and the waters of oppression;” by the “bread of straitness” are signified temptations as to the Good of love, and by “waters of oppression” temptations as to the Truths of faith; for temptations are of two kinds, viz., as to Good which is of love, and as to Truth which is of faith. “Bread” signifies the Good of love, and “waters” the Truths of faith; and “straitness” and “oppression” signify states of temptations. Instruction in the Truths of doctrine is signified by “Thine eyes shall look to thy teachers;” “eyes” denoting understanding and faith, and “teachers” doctrine. The Good of life according to Truths of doctrine, is signified by “Thine ears shall hear the Word;” “ears”

denoting obedience; and whereas obedience is of the life, therefore by "hearing the Word" is signified a life according to Truths of doctrine. Instruction and obedience are further described by saying—"This is the way, walk ye in it; when ye turn to the right, or when ye turn to the left;" by "way" is signified Truth leading. Truth leading to the south in heaven is understood by "going to the right," and Truth leading to the north there is signified by "going to the left." A. E. 600.

Verse 22. *And ye shall treat as defiled the covering of the graven images of thy silver, &c.*—"The covering of the graven images of thy silver" is the appearance of falses, as though they were truths. "The clothing of the molten images of thy gold" is the appearance of evils, as though they were goods. For a "covering" and "clothing" are external appearances which are induced, or by which they are clothed. A. C. 10,405.

As to the meaning of "idols of silver and of gold," see Chap. ii. 20, Exposition.

Thou shalt cast them away like a menstruous cloth.—A "menstruous cloth" signifies things unclean; (A. C. 4161.) [specifically the impure things arising from the love of self and of the world, which still adhere to the affections of Truth both in the male and female, signified by "virgins" and "women." It is well known that at the beginning of regeneration, and during its entire process whilst we remain in this life, there is much of selfish and of worldly loves, and of earthly considerations, adhering to our affections of Truth from the Word. These affections have to be constantly purified, and their uncleanness removed, otherwise we can make no progress in the regenerate or spiritual life. This process, amongst the means of purification, is represented by "menstruation," and is described, in Lev. xv. 19—31, by mere correspondences between the purifications of the bodily life and those of the spiritual life. These purifications are effected by the conjunction or marriage of Truth with Good in the internal, and thence in the external man. Hence it is that menstruation is the purification of the blood which circulates in the sexual organs of women, in which, by correspondence, regeneration or the marriage union of Goodness with Truth from the Lord is effected and established; and as all the work of purification is the Lord's, (John xiii. 8.) He is, in this respect, among other reasons, said to "form from the womb." Isa. xliv. 2, 24.]

Verse 23. *And He shall give rain for thy seed, with which thou shalt sow the ground, &c.*—Speaking of the advent of the Lord. The influx of Divine Truth proceeding from Him, is signified by "the rain which the Lord shall then give to the seed;" the "rain" is the divine influx, the "seed" is the Truth of the Word; to "sow the ground," signifies to plant and form the church. By "the bread of the produce, which Jehovah will give," is signified the Good of love and charity, which is produced by the Truths of the Word, vivified by divine influx. By "fat and plenteous" is signified full of the Good of love, and of Truths thence derived; for "fat" is predicated of Good, and "plenteous" of Truth. By "the cattle shall feed in that day in a broad pasture,"

is signified the extension and multiplication thereof from the divine influx, and spiritual nourishment thence derived; "cattle" denoting the goods and truths with man, "that day" the advent of the Lord, and the "broad pasture" the Word, by which is the divine influx and spiritual nourishment; "breadth" is predicated of the extension and multiplication of Truth. A. E. 644.

Verse 25. *On every lofty mountain, and on every high hill, &c.*—The Last Judgment, which is here treated of, is understood by "the day of the great slaughter, when the towers shall fall." The "great slaughter" denotes the destruction of the evil; the "towers which shall fall," are the falses of doctrine originating in the love of self and of the world. The ground of this signification of "towers" is from appearances in the spiritual world; for they who seek to rule by such things as appertain to the church, there build themselves towers in high places. Concerning which see what is shewn in the work concerning the *Last Judgment*, n. 56, 58. That they who are in love to the Lord, and in charity towards their neighbour, are then elevated into heaven and endowed with intelligence and wisdom, is understood by its being said—"On every lofty mountain, and on every high hill, shall be rivers and streams of water;" the "lofty mountain" signifying where they are who are in love to the Lord, and the "high hill" where they are who are in the love of the neighbour, or in charity; "rivers" signify wisdom, and "streams of water" intelligence, for "waters" are truths, from which intelligence and wisdom are derived. A. E. 405.

Verses 25, 26. *On every lofty mountain, &c.*—These things are said concerning the Last Judgment, which is understood by "the day of the great slaughter, when the towers shall fall." By "the towers which shall fall," are meant those who are in evils, and thence in falses, specifically those who are in the love of ruling by the holy things of the church, as may be seen in the work concerning the *Last Judgment*, n. 56, 58. That it shall then be given to those who are in love to the Lord, and in charity towards their neighbour, to understand Truths, is signified by "On every lofty mountain, and on every high hill, shall be rivers and streams of water." They who are upon the lofty mountains are those who are principled in the Good of love to the Lord, "lofty mountains" signifying that good; and they who are upon high hills are those who are principled in the Good of charity towards their neighbour, "hills" denoting that good; "rivers" and "streams of water" signify intelligence from Truths. That then there shall be Truth in the spiritual kingdom of the Lord, as was the Truth before in the celestial kingdom, and that then Truth in the celestial kingdom shall be the Good of love, is understood by "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days;" for by "light" is understood the Divine Truth proceeding from the Lord; by the "light of the moon," the Divine Truth in the spiritual kingdom; and by the "light of the sun," the Divine Truth in the celestial kingdom; by "seven-fold" is signified full and perfect, and Truth is then full and perfect when it

becomes Good, or is Good in form. It may be evident to every one that the "sun" and the "moon" in the heavens are here understood, and not the *sun* and *moon* of the world. It is also to be observed that when the Last Judgment is performed or executed, the Lord appears in the heavens in much greater effulgence and splendour than at other times, and this by reason that the angels there are then to be more powerfully defended, for things inferior, with which the exteriors of the angels have communication, are then in a state of perturbation; and hence also it is that, the Last Judgment being treated of in this place, it is said—"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days;" and hence also it is said that "on every lofty mountain and on every high hill, shall be rivers and streams of water," by which is signified abundant intelligence with those who are upon the *superior* mountains and hills, forasmuch as it is the *inferior* mountains and hills upon which judgment is executed. That the Lord appears to those who are in His celestial kingdom as a *Sun*, and to those who are in His spiritual kingdom as a *Moon*, may be seen in the work concerning *Heaven and Hell*, n. 116—127; and that the *light* from them is the Divine Truth, n. 127—140. *A. E.* 401.

Verse 26. *The light of the moon shall be as the light of the sun, &c.*—The "light of the sun" signifies the Divine Truth from the Divine Good; that "that light shall be seven-fold, as the light of seven days," signifies that the Divine Truth in heaven shall be without any false principle, thus altogether and fully pure. *A. E.* 257.

The light of the sun shall be seven-fold, as the light of seven days, &c.—In the spiritual world there is a Sun, and in the midst of it the Lord. From that Sun the Lord, by the medium of *light* and *heat*, enters by influx into the whole spiritual world, and all that dwell there; and from this source are all the light and heat in that world. The Lord, from the same Sun, enters also by influx with the same light and heat into the souls and minds of men. That *heat* in its essence is His Divine Love, and that *light* in its essence is His Divine Wisdom, which light and heat the Lord adapts to the ability and quality of every recipient angel and man; and this is effected by means of spiritual airs or atmospheres, which convey and transfer such light and heat. The Divine Itself immediately encompassing the Lord is what constitutes that Sun. This Sun is distant from the angels, as the sun of the natural world is from men, in order to prevent its touching them with its naked and consequently immediate rays; for in such a case they would be consumed like a stake cast into the body of the sun. Hence it may appear that the Lord's merit and righteousness, being purely Divine, cannot possibly by imputation be applied to any angel or man; indeed, if even a single spark of it were to touch them without being tempered, according to what was said above, they would instantly be tortured like persons in the agonies of death; their limbs would be convulsed, their eyes wander, and thus they would expire. This truth was made known to the Israelitish church by the declaration—"No one can see God and live." The Sun of the spiritual

world, such as it is since Jehovah God assumed the Humanity, and added to it redemption and new righteousness, is described in these words in Isaiah:—"The light of the *sun* shall be seven-fold, as the light of seven days, in the day when Jehovah shall bind up the breach of His people;" (xxx. 26.) in the whole of which chapter is described the coming of the Lord. *T. C. R.* 641.

Jehovah shall bind up the breach of His people, and shall heal the wound of their stroke.—By "the breach of His people" is signified the false of doctrine, and by "the wound of their stroke" is denoted evil of life. The reformation of doctrine by Truths, is signified by "Jehovah *binding up* the breach of His people;" and the reformation of life by Truths [Goods?], is denoted by "*healing* the wound of their stroke." *A. E.* 962.

Verses 27, 28. *His lips are filled with indignation, and His tongue is as a devouring fire, &c.*—By the "lips," the "tongue," and the "spirit" of Jehovah, is signified Divine Truth, which is the Word, from its ultimate to its inmost principle. This is what is said to be "full of indignation, a devouring fire, and as an overflowing torrent," when it is adulterated and falsified, by reason that the adulteration and falsification thereof shut heaven to man and devastates him. From the appearance that heaven does this, or what is the same, the Divine Truth from which heaven is derived, it is said that it has "indignation," that "it is a devouring fire," and that "it is like an overflowing torrent." "It shall reach to the middle of the neck," signifies the devastation thereof by falses, even till it is not understood; for by the "neck" is signified conjunction, which perishes when that which is beneath is taken away. "To sift the nations with the sieve of vanity," signifies the adulteration of the Word, by means of fictions, by those who are in evils; and "a seducing bridle in the jaws of the people," signifies the falsification of Truth in the Word, by those who are in falses; "a seducing bridle which leads astray" properly denotes the abstraction or withdrawing from the understanding of Truth; the "jaws" denote thoughts from the corporeal sensual [principle], thus from fallacies; "people" are predicated of those who are in falses, and "nations" of those who are in evils. They who are not acquainted with correspondences, may suppose that it is from comparison that a "horse's bridle" signifies government over the understanding, but it is from correspondence, which may manifestly appear from this consideration, that in the spiritual world there appear *horses* variously *harnessed* and *caparisoned*, and the horses themselves, with everything upon them, are correspondences. *A. E.* 923.

As to "anger" and "indignation," when ascribed to Jehovah, see Chap. ix. 12, 17, 21, Exposition.

Verse 28. *Like an overflowing torrent, it shall reach to the middle of the neck.*—See Chap. viii. 6, 7, 8, Exposition.

Verse 29. *To go to the mountain of Jehovah, to the Rock of Israel.*—The "mountain of Jehovah" is the Lord in respect to the Goods of love; and the "Rock of Israel" is the Lord in respect to the Goods of charity. *A. C.* 795.

Verse 30. *Jehovah shall cause the glory of His voice to be heard, and the descent of His arm to be seen; with indignation of anger, and with a flame of devouring fire; with scattering, and inundation, and hail-stones.*—"Hail" and "fire" are grounded in appearances in the spiritual world; for when the Divine Truth flows down out of heaven into the sphere where they are who are in falses from evil, and who desire to destroy the goods and truths of the church, then there appears to those who stand afar off, as a raining down of *hail and fire*; as a raining down of "hail," in consequence of the falses with them, and as of "fire," in consequence of their evils. The reason of this appearance is, because the Divine Truth, when it flows in into the sphere where evils and falses are, is changed so as to become like what is in that sphere; for all influx is changed in the recipient subject according to the quality thereof, as is the case with the light of the sun when it flows into dark subjects, and with the heat of the sun when it flows into putrid subjects; so it is with respect to the Divine Truth, which is the *light* of heaven, and the Divine Good, which is the *heat* of heaven, when they flow in into evil subjects, which are the spirits who are in falses from evil; hence is that appearance. From this circumstance it is that "hail" and "fire" have such a signification, when they are mentioned in the Word; the literal sense being for the most part derived from appearances in the spiritual world. That "hail" signifies the infernal false destroying the Truth of the church, may appear elsewhere from the Word, where the destruction of Truth is described by "hail," as in Egypt, when Pharaoh would not let the people of Israel go. *A. E.* 503.

Verses 31, 32. *By the voice of Jehovah shall the Assyrian be beaten down; He shall smite [him] with a rod, &c.*—Treating concerning the Last Judgment, when a New Church shall take place. By "Ashur [or the *Assyrian*]" who shall be beaten down by the voice of Jehovah, and shall be smitten with a rod," is signified ratiocination from falses, which shall be dissipated by Divine Truth. That then the truths of the literal sense of the Word shall be understood and received with joy, is signified by "the *passage* of the staff of foundation being then with *tabrets and harps*;" "passage" signifying opening and free reception, and "tabrets" and "harps" the delights of the affection of Truth. The reason why the truths of the literal sense of the Word are signified by the "staff of foundation," is, because that sense is a *foundation* to the truths of the spiritual sense; and whereas the latter rests upon the former, it is said, "upon which Jehovah shall cause it to rest." *A. E.* 727.

As to the meaning of "Ashur" or *Assyria*, see Chap. viii. 7, 8; x. 5, 7, 8, 24, 26, Exposition.

Verse 33. *For Tophet was long since ready; yea, for the king was it prepared, &c.*—By "Tophet" is signified the hell where reigns the direful and cruel love of destroying all the truths and goods of the church, especially where reigns the cruel lust of destroying the goods of innocence. That that direful hell is from the falses of evil, is signified by "He shall descend into the deep and wide [pit];" "the

king, for whom it was prepared," signifies the infernal false itself; "the pile thereof is fire and much wood," denotes evils of every kind originating in that love; and because that hell burns from the concupiscence of destroying, it is said that "the blast of Jehovah, like a stream of sulphur, shall kindle it;" for there, as soon as they hear from any one the truths of the church and perceive the goods thereof, they are enkindled with a rage of destroying and extinguishing them. *A. E.* 578.

CHAPTER XXXI.

THE WORD.

INTERNAL SENSE.

1. Woe unto them that go down to Egypt for help, who stay on horses; who trust in chariots, because they are many; and in horsemen, because they are very strong: but look not unto the Holy One of Israel, and seek not Jehovah! That they who trust in their own learning from self-intelligence, do not trust in the Lord. (Verse 1.)

2. But He also is wise, and will bring in evil [upon them], and He will not recall His words: but will arise against the house of the evil-doers, and against the help of those that work iniquity. That they are against Him, wherefore they have evil. (Verse 2.)

3. For the Egyptians are man, and not God; and their horses are flesh, and not spirit: and Jehovah shall stretch forth His hand, and the helper shall stumble, and the helped shall fall; and together shall all of them be consumed. That they have no understanding of truth, but fall into falses.— (Verse 3.)

Verse 3. *For the Egyptians are man* | "*ādām*," both in a good and in a bad [*ādām*], &c.—For the signification of | sense, see Chap. ii. 9, note.

4. For thus hath Jehovah said unto me, Like as the lion roareth, even the young lion, over his prey, though a multitude of shepherds be called together against him, at their voice he will not be terrified, nor at their tumult will he be humbled: so shall Jehovah of Hosts descend to fight for the mountain of Zion, and for the hill thereof.

5. As birds hovering [over their young], so shall Jehovah of Hosts protect Jerusalem; protecting, He will deliver; and passing over, He will rescue her.

6. Return unto Him, from whom ye have deeply revolted, O ye sons of Israel!

7. For in that day shall they reject every man the idols of his silver, and the idols of his gold, which their own hands have made for sin.

8. And the Assyrian shall fall by a sword, not of man; yea, a sword, not of man, shall devour him: and he shall betake himself to flight from the face of the sword; and his young men shall be tributary.

9. His rock shall pass away for fear; and his princes shall be terrified at the standard, saith Jehovah, whose fire is in Zion, and whose furnace is in Jerusalem.

That at the time of the judgment they are to be destroyed. (Ver. 4.)

That the Lord will then protect those with whom the church is from Him. (Ver. 5, 6.)

That they will then reject falses and evils. (Verse 7.)

That they will perish who trust in themselves. (Verses 8, 9.)

That good from the Lord will be in the New Church. (Ver. 9.)

Verse 5. *As birds hovering [over their young], &c.*—This seems to be the true literal idea, as understood by nearly all interpreters; and beautifully corresponds to the Lord's protection. Thus Swedenborg says, in his *Adversaria*, or *Notes*:—"Ipse Deus Messias simile dixit, quod voluerit eos subter alas suas colligere, sed non voluerunt;"—"The Lord Himself said a similar thing, that He wished to gather them together under His wings, but they would not." (Matt. xxiii. 37.) Another idea, however, is suggested in the same Note, namely, as birds, by flying, make their escape, so the Lord, by passing

over, protects His people from becoming a prey. "Passing over" reminds us of the Passover, or of the *passing over* and *protecting* of the people of Israel in Egypt, as with a shield.

Ver. 7. *The idols of his silver, &c.*—See Chap. ix. 6, *note*.

Verse 8. *Not of man*, לֹא־אִישׁ (lo-*ish*), and in the following clause, לֹא־אָדָם (lo-*ādām*). For what is said concerning this idiom, see above, Chap. x. 15, *note*; as to the difference between *ish* and *ādām*, see also above, Chap. ii. 9, *note*.

CHAPTER XXXI.

EXPOSITION.

VERSE 1. *Woe unto them that go down to Egypt for help, &c.*—For the signification of "Egypt," both in a good and in a bad sense, see Chap. xix. 1; and for what is meant by "going down," see Chap. xxx. 2, Exposition.

Who stay on horses; who trust in chariots, because they are many; and in horsemen, because they are strong, &c.—In the prophetic parts of the Word mention is very often made of the "horse," but heretofore no one has known that a "horse" signifies the understanding, and his "rider" an intelligent person; and this, possibly, because it seems strange and wonderful that by a "horse" such a thing should be signified in the spiritual sense, and hence in the Word. But, nevertheless, that it is really so, may evidently appear from many passages therein; some of which only I will here adduce. In the prophecy of Israel, it is said of Dan—"Dan shall be a *serpent* on the way, an arrow-snake on the path, biting the heels of the *horse*, and his *rider* shall fall backwards." (Gen. xlix. 17.) No one can understand what this prophecy concerning one of the tribes of Israel signifies, unless he knows what is signified by a "serpent," and what by a "horse" and his "rider;" every one, however, knows that something spiritual is involved therein. What, therefore, each particular expression signifies, may be seen in the *Arcana Coelestia*, n. 6398—6401, where this prophecy is explained. So in Habakkuk:—"Was the Lord displeased with the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou didst ride upon Thine *horses* and Thy chariots of salvation? Thou didst walk through the sea with Thine *horses*." (iii. 8, 15.) That "horses" here have a spiritual signification, is evident, for the passage treats concerning God; in any other sense, what could be meant by saying that "the Lord rides upon His horses," and that "He walked through the sea with His horses"? So in Zechariah:—"In that day there shall be on the bells of the *horses*, HOLINESS TO JEHOVAH;" (xiv. 20.) where a like spiritual signification is implied. So in the same Prophet:—"In that day, saith Jehovah, I will smite every *horse* with astonishment, and his *rider* with madness; and upon the house of Judah will I open Mine eyes, and I will smite every *horse* of the people with blindness." (xii. 4.) The subject there treated of is the ruin of the church, which takes place when there no longer remains the understanding of any Truth; and which is described thus by "the horse and his rider;" what else could be the meaning of "smiting every horse with astonishment," and of "smiting the horse of the people with blindness"? What has this to do with the church? So in Job:—"God hath deprived her of wisdom, and hath not imparted to her understanding; what time she lifteth up herself on high, she scorneth the *horse* and his *rider*." (xxxix. 17, 18.)

That by the "horse" is here signified understanding, is manifestly evident. In like manner in David, where God is said to "ride on the Word of Truth;" (Psalm xlv. 4.) and in many other places.

Moreover, who can know the reason why Elijah and Elisha were called "the chariot of Israel and the horsemen thereof;" and why the lad of Elisha "saw the mountain full of horses and chariots of fire;" except it be known what is signified by "chariots" and "horsemen," and what was represented by "Elijah" and "Elisha"? Elisha said to Elijah—"My father, my father, the chariot of Israel, and the horsemen thereof;" (2 Kings ii. 11, 12.) and Joash the king said to Elisha—"My father, my father, the chariot of Israel, and the horsemen thereof;" (2 Kings xiii. 14.) and, speaking of the lad of Elisha, it is said—"Jehovah opened the eyes of the lad; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings vi. 17.) The reason why Elijah and Elisha were called "the chariot of Israel and the horsemen thereof" is, because they both represented the Lord as to the Word, and by a "chariot" is signified doctrine drawn from the Word, and by "horsemen" intelligence. That "Elijah" and "Elisha" represented the Lord as to the Word, may be seen, *A. C.* 5247, 7643, 9327; and that "chariots" signify doctrine drawn from the Word, n. 5321, 8215.

This signification of the "horse," as denoting the understanding, is derived from no other source than from the representatives which exist in the spiritual world. In that world are frequently seen horses, and persons sitting upon horses, and also chariots; and there every one knows that they signify things intellectual and doctrinal. I myself have often observed, when any were thinking from their understanding, that at such times they appeared as if riding on horses; their meditation represented itself in this manner before others, although they themselves were ignorant of it. There is also a place in the spiritual world where many assemble, who think and speak from understanding concerning the truths of doctrine, and when others approach, they see the whole plain covered with chariots and horses. Novitiate spirits who are astonished at the sight, and wonder whence it proceeds, are instructed that it is an appearance resulting from their intellectual thought. That place is called the assembly of the intelligent and the wise. I have likewise seen bright horses and chariots of fire when certain spirits were taken up into heaven, which was a sign that they were then instructed in the truths of heavenly doctrine, and become intelligent, and thus were taken up. On seeing which, it occurred to my mind what is signified by the "chariots of fire" and the "horses of fire" which carried Elijah up into heaven, and what is signified by the "horses and chariots of fire" that were seen by the lad of Elisha when his eyes were opened.

That such is the signification of "chariots" and "horses" was perfectly well known in the ancient churches; for those churches were representative churches, and the science of correspondences and representations was esteemed, among the members of those churches, the chief of all sciences. From those churches the signification of

the "horse," as expressive of understanding, was derived to the wise men round about, even into Greece. Hence it was, when they would describe the sun, in which they placed their God of wisdom and intelligence, that they attributed to it a chariot and four horses of fire; and when they would describe the God of the sea, since by the "sea" were signified sciences derived from understanding; that they also attributed horses to him; and when they would describe the rise of the sciences from understanding, that they also feigned a winged horse, which, with its hoof, broke open a fountain, at which sat nine virgins called the sciences. For from the ancient churches they received this knowledge, that by the "horse" is signified understanding, by "wings" spiritual truth, by the "hoof" what is scientific derived from understanding, and by a "fountain" doctrine from which sciences are derived. Nor is anything else signified by the "Trojan horse" than an artificial contrivance devised by their understanding for the purpose of destroying the walls. Even at this day, when the understanding is described after the manner received from those ancients, it is usual to figure it by a "flying horse" or Pegasus; so, likewise, doctrine is described by a "fountain," and the sciences by "virgins;" but scarcely any one knows that by the "horse," in the mystic sense, is signified understanding, still less that those significatives were derived to the Gentiles from the ancient representative churches. *White Horse*, 2—4.

Verses 1—3. *Woe unto them that go down to Egypt for help, who stay on horses, &c.*—Man's own intelligence is thus described. "Egypt" denotes science; a "horse," understanding thence derived; a "chariot" denotes doctrine thence derived; a "horseman," intelligence from the same origin; of all which it is said—"Woe unto them who do not look to the Holy One of Israel, and do not seek Jehovah." Their destruction by evils is meant by "His arising against the house of the wicked, and against the help of those that work iniquity." That the above things originate in man's *proprium*, and consequently have no life in them, is meant by "Egypt being man, and not God," and by "the horses thereof being flesh, and not spirit;" "man" and "flesh" denote man's *proprium*; "God" and "spirit" are life from the Lord; the "horses of Egypt" are man's own intelligence. There are several other passages in the Word, which thus describe *intelligence* derived from man's self, and derived from the Lord, which passages are to be understood only by means of the spiritual sense. *Doct. of Life*, 30.

By "Egypt," in the Word, is signified the scientific [principle] which is in the natural man, and hence it also signifies the natural man; and because the natural man, with the scientific [principle] which is therein, has not any understanding, but only thought from the memory, which is a species of imagination from the objects of the sight and of hearing, and inasmuch as it is below the spiritual man, in which reside all the Good and the Truths of heaven and the church, hence by "Egypt" in most passages is signified the false scientific [principle]; for when the spiritual man does not flow in, the scientifics of the natural man are turned into mere falses, and the thoughts of the natural man into confirmations of the false, and into ratiocinations

from them against Truths. Hence it may appear what is signified by "the *horses* of Egypt, and by the *chariots* thereof," namely, by the "horses" false scientifics, and by the "chariots" doctrinals from which are ratiocinations against Truths. They, therefore, who are of such a quality do not seek Truth from any other source than from themselves, for the *proprium* of every one resides in the natural man, and not in the spiritual man; wherefore instead of truths they seize falses, and instead of goods, evils, and the latter they call Goods, and the former Truths, and trust in themselves, because in their own *proprium*. These things are signified by these words—"Woe unto them that go down to Egypt for help, who stay on horses; who trust in chariots, because they are many; and in horsemen, because they are very strong." The "horses" here denote false scientifics, the "chariots" doctrinals thence derived, and the "horsemen" ratiocinations thence against Truths; wherefore also it is said—"The Egyptians are man, and not God; and their horses are flesh, and not spirit;" whereby is signified that only what is merely natural is in them, and not anything spiritual, nor consequently anything of life,—"man" signifying the natural man, and "flesh" the *proprium* thereof, and "God" and "spirit" signifying the divine-spiritual man, and life thence derived; and inasmuch as they confide in themselves, and not in the Lord, it is said—"They look not unto the Holy One of Israel, and seek not Jehovah!" *A. E.* 355.

Verse 3. *For the Egyptians are man, and not God; and their horses are flesh, and not spirit, &c.*—And in John:—"It is the *spirit* which vivifieth; the *flesh* profiteth nothing." (vi. 63.) Again—"That which is born of the flesh is *flesh*; and that which is generated of the Spirit is *spirit*." (iii. 6.) And in David:—"God remembered that they were *flesh*; a *breath* that passeth away, and returneth not again." (Psalm lxxviii. 39.) The evil of man's will, which is his *proprium* from nativity, is signified in these passages by "flesh;" likewise by "the *flesh* which the sons of Israel lusted after in the wilderness," and on account of which "they were smitten with a great plague," and from which the place was called "a sepulchre of concupiscences." (Numb. xi. 4—34.) *A. E.* 1082.

Verse 4: *Like as the lion roareth, even the young lion, over his prey, &c.*—In this passage Jehovah is compared to a "roaring lion," because by a "lion" is signified the power of leading out from hell or from evils, and by "roaring" is signified the defending against evils and falses; wherefore it is said—"So shall Jehovah of Hosts descend to fight for the *mountain* of Zion, and for the *hill* thereof." The "mountain of Zion" and the "hill" thereof denoting the celestial church and the spiritual church. The "prey" upon which the lion and the young lion roar, signifies deliverance from evils which are from hell. *A. E.* 278.

Verse 5. *As birds hovering [over their young], so shall Jehovah of Hosts protect Jerusalem.*—Jehovah is said to "protect Jerusalem, as birds flying [or hovering]," for by "protecting" is signified the Divine Providence as to defence; by "Jerusalem" is signified the church; and by "birds hovering," with which the comparison is made, is signified

circumspection and presence,—in this case as being predicated of the Lord's Omnipresence. *A. E.* 282.

Verse 6. *Return unto Him, &c.*—See Chap. xxx. 15, note.

Verses 7, 8. *In that day shall they reject every man the idols of his silver, and the idols of his gold, &c.*—Treating of the establishment of the church. By "the idols of silver and the idols of gold which they shall on that day reject," are signified the falses and evils of religion and of worship, which they call Truths and Goods; and inasmuch as the falses and evils of religion and of worship are from self-derived intelligence, therefore it is said—"Which their own hands have made for sin." That there shall then be no reasonings from such things, is signified by "The Assyrian shall fall," &c. *A. E.* 582.

Verses 7—9. *For in that day shall they reject every man the idols of his silver, &c.*—Treating concerning judgment upon those who, from self-derived intelligence, fancy themselves wise in things divine, such as are those who are in the love of self and of the world, and seek after the fame of erudition for the sake of themselves; such persons, inasmuch as they cannot see truths, seize upon falses, and vaunt them for truths. The falses favouring their principles and loves are signified by the "idols of silver" and the "idols of gold." That they are from self-derived intelligence, is signified by "Their own hands have made them for sin." That they should perish by their own falses, is signified by "The Assyrian shall fall by a sword, not of man [*vir*]; yea, a sword, not of man [*hominis*], shall devour him;" the "Assyrian" denoting the rational principle perverted, and, consequently, those who are in falses from self-derived intelligence; and to "fall" and to be "devoured by the sword" denoting to perish. This was also represented by "the king of Assyria being slain by his sons;" (Isa. xxxvii. 38.) his "sons" there signify his own falses by which he perished. "His *rock* shall pass away for fear," signifies all the false, in general, in which such persons confide; and "his *princes* shall be terrified at the standard," signifies primary falses. It is said, "at the standard," because it is not by any combat with Truths that they are dissipated, but solely by the *sign* of combat, which is a "standard." Such also have been seen by me cast down from the rocks [in the world of spirits], upon which they were, by the waving of a *standard*. *A. E.* 411.

Verse 8. *His young men shall be tributary.*—"Young men," in a good sense, denote those who are intelligent, thus intelligence, and thence Truth confirmed; but by the "young men of Assyria," in a bad sense, as in this verse, is signified false intelligence, confirmed by fallacious and negative reasonings, which, at the time of judgment, are made *tributary*, or entirely subjugated. See *A. C.* 7668.

Verse 9. *Thus saith Jehovah, whose fire is in Zion, and whose furnace is in Jerusalem.*—Where by "fire" is signified the Good of Love; and by "furnace," Truth from that Good, thus the Truth of Doctrine. Similar things are also signified by "Zion" and "Jerusalem;" by "Zion" the church as to the Good of Love, and by "Jerusalem" the church as to the Truth of Doctrine. *A. E.* 540.

CHAPTER XXXII.

THE WORD.

1. BEHOLD, a King shall reign in justice, and Princes shall rule in judgment.

2. And a man shall be as a hiding-place from the wind, as a covert from the inundation; as rivers of waters in a dry place; as the shadow of a great rock in a weary land:

3. And the eyes of those that see shall not be dim; and the ears of those that hear shall hearken.

4. And the heart of the rash shall understand knowledge; and the tongue of the stammerers shall be ready to speak elegant things.

5. The fool shall no longer be called liberal; and the covetous shall no more be called noble:

6. For the fool will speak folly; and his heart will work iniquity: to practise hypocrisy, and to speak error against Jehovah; to make empty the soul of the hungry, and to cause the drink of the thirsty to fail.

7. As for the covetous, his instruments are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh judgment.

8. But the liberal deviseth liberal things; and by liberal things shall he be established.

Verse 2. *A great rock*; in Hebrew, "heavy."

Verse 3. *Shall not be dim*; or, "not blink."

Verse 4. *To speak elegant things*; or, "bright, shining things;" taken as an adverb, "elegantly" or "brightly."

INTERNAL SENSE.

When the Lord shall reign by Divine Truth. (Verse 1.)

Then truth will be received, and there will be the understanding of truth. (Verses 2—4.)

And dissimulation shall cease. (Ver. 5.)

Then the false-speaker will speak falses, and the malevolent person do evils. (Ver. 6, 7.)

And *vice versa*.— (Verse 8.)

Substantives, both in the singular and in the plural, are employed in the accusative as adverbs. Truths from Good are the *elegant things* which the "stammerer," or the man regenerated as to his understanding of Truth and Goodness, will speak.

9. O ye women that are at ease, stand up, hear My voice! O ye confident daughters, give ear unto My speech! That then all things of the church will cease. (Verses 9—12.)

10. Year upon year shall ye be disquieted, O ye confident ones: for the vintage hath failed, the gathering shall not come in.

11. Tremble, O ye women that are at ease; be ye troubled, O ye confident ones! strip ye, make yourselves bare; and gird [sackcloth] upon your loins.

12. They shall smite upon the breasts for the pleasant fields, for the fruitful vine.

13. Over the land of My people the thorn and the brier shall come up; yea, over all the houses of joy, over the exulting city. And the false will prevail everywhere. (Ver. 13, 14.)

14. For the palace is deserted, the multitude of the city is forsaken; the cliff and the watch-tower shall be for dens for ever, a joy of wild asses, a pasture for flocks:

15. Till the spirit from on high be poured out upon us; and the wilderness become a fruitful field; and the fruitful field be esteemed a forest: Even until there is Divine Truth from the Lord, when there will be truth and good, and protection from falses. (Verses 15—18.)

16. And judgment shall dwell in the wilderness; and justice shall reside in the fruitful field.

17. And the work of justice shall be peace; and the labour of justice quietness and security for ever:

18. And My people shall dwell in a habitation of peace, and in tents of securities, and in quiet resting places.

Verse 10. *Year upon year*; literally, "Days upon or above a year." This idiom, in the literal sense, involves the idea of succession as to time; but, in the spiritual or internal sense, it implies all particulars (*days*) as to general states (*years*).

Verse 17. *The work of justice*.—In *A. E.* 365, *T. C. R.* 303, and in *A. R.* 306,

Swedenborg has rendered this clause by "the work of *Jehovah*," instead of "justice," but in *A. C.* 3780, he has given it as in our translation. We know not on what grounds this substitution has occurred, as there does not appear any reading to sanction it. The sense, however, is similar, for all *justice* is from *JEHOVAH* or the *LORD*.

19. But the hail shall fall, and the forest will be brought down; and the city shall be laid utterly low. The false, however, will still remain, even to the end. (Verse 19.)

20. Blessed are ye who sow beside all waters, who send forth [thither] the foot of the ox and of the ass. But not with those who love truth and good. (Verse 20.)

CHAPTER XXXII.

EXPOSITION.

VERSE 1. *Behold, a King shall reign in justice, &c.*—That the Lord, as to Divine Truth, is represented in the Word by a “King,” and as to Good by a “Priest,” see above, Chap. i. 1, Exposition.

Verse 2. *And a man [vir, ish] shall be as a hiding-place from the wind, &c.*—[It does not appear that Swedenborg has quoted this verse, but its spiritual meaning is clear from the correspondences. That Divine Truth from the Lord, in His Word, signified by “man,” is the cause of all protection in temptations, and against all assaults from hell, is declared in these words, see above, Chap. iv. 6, Exposition.]

Verse 3. *The eyes, the ears, &c.*—See Chap. xxix. 18; xxxv. 4—6, Exposition.

Verse 4. *The heart of the rash shall understand knowledge, &c.*—By the “rash” or “precipitate” are understood those who easily catch at, and believe the things that are said, and consequently falses also; concerning such it is said that “they shall understand knowledge,” which means to receive truths. By the “stammerers” are understood those who with difficulty can apprehend the Truths of the church; that they shall confess them from affection is understood by “their tongue shall be ready or swift to speak;” “swiftness” being predicated of affection. *A. E.* 455.

Verse 6. *The fool will speak folly, &c.*—He is called a “fool” who is in falses and evils from the love of self, thus from his own intelligence; the falses are understood by “the folly which he speaks,” and evils by “the iniquity which his heart worketh.” The evils which he speaks against Goods are understood by “the hypocrisy which he practises,” and the falses which he speaks against Truths by “the error which he speaks against Jehovah.” That it is for the purpose of persuading and thus of destroying those who desire Goods and Truths, is understood by “making empty the soul of the hungry,” and by “causing the drink of the thirsty to fail;” the “hungry soul” are such as desire Goods, and the “thirsty desiring drink” are such as desire Truths. *A. E.* 386.

To make empty the soul of the hungry, and to cause the drink of the thirsty to fail, &c.—Here by the “soul” is signified man as to the

understanding of Good and Truth; by “the soul of the hungry” the understanding of Good, and by “the drink of the thirsty” the understanding of Truth. That the man who is in falses of evil will endeavour to deprive him who is in Truth from Good, is signified by “the fool speaking folly,” by “making empty the soul of the hungry,” and by “causing the drink of the thirsty to fail.” *A. E.* 750.

Verses 6, 7. *The fool will speak folly, and his heart will work iniquity: to practise hypocrisy, and to speak error against Jehovah, &c.*—In this passage by the “poor” and “needy” are understood those who are destitute of the knowledges of Truth and Good, wherefore it is said that “the covetous deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh judgment;” the “lying words” denote falses, and to “speak judgment” denotes what is right. Inasmuch as such are treated of it is also said that “they practise hypocrisy, and speak error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail;” to “practise hypocrisy” and to “speak error” denotes to commit evil from the false, and to speak what is false from evil; to “make empty the soul of the hungry” denotes to deprive those of the knowledges of Good who desire them, and to “cause the drink of the thirsty to fail” is to deprive of the knowledges of Truth those who desire them. *A. E.* 238.

Verses 9, 10. *O ye women that are at ease, stand up, hear My voice! O ye confident daughters, give ear unto My speech! &c.*—By “the women who are at ease” are signified the cupidities of those who have no concern for the devastation of the church; by “confident daughters” are signified the cupidities of those who have confidence in self-derived intelligence; by “women” and “daughters”* are signified all who are such in the church, whether they be men or women. By “the vintage which shall fail,” and by “the gathering which shall not come,” is signified that the Truth of the church shall be no more; for the same is denoted by “vintage” as by “vine,” namely, the Truth of the church; whence it is evident what is signified by the “gathering” thereof. *A. E.* 555.

O ye confident daughters, give ear unto My speech! Year upon year shall ye be disquieted, &c.—By “confident daughters” are signified those in the church who love falses more than Truths. That with such persons Truths are successively and in every state diminished, is signified by “their being disquieted year upon year.” The entire devastation of Truth, even until nothing remains, is understood by “the vintage failing,” or being consumed, and by “the gathering not coming in.” *A. E.* 919.

Verses 9, 11, 12. *O ye women that are at ease, stand up, &c.*—“Daughters” are affections, as shewn in *A. C.* 2362, 3024. To “make bare or naked,” is to be deprived of Truth, see n. 1073, 4958. To “gird themselves upon the loins,” is to be in grief on account of Good which is lost. To “smite upon the breast,” is to be in grief on account

* Either by a misprint or by a mistake in the manuscript, *filius* is put for *filius*; see the following extract, in which the true rendering is given.—Tr.

of the Good of Truth being destroyed; and because these things are understood, it is further said, "for the pleasant *fields*, for the fruitful *vine*;" for a "field" is the church as to Good, thus the Good of the church, as may be seen, n. 2971, 3196; and the "vine" is the spiritual church, thus the Good of Truth, see n. 5113, 6375. *A. C.* 6432.

Verses 13, 14. *Over the land of My people the thorn and the brier shall come up, &c.*—"The *thorn* and the *brier* which shall come up over the land" signify the false and the evil. "The *palace* which shall be deserted" signifies where Good dwells; and "the *multitude of the city* which shall be forsaken" signifies where there are Truths, for a "city" signifies the doctrine of Truth. *A. E.* 304.

Verse 14. *For the palace is deserted, the multitude of the city is forsaken, &c.*—By these words is described the total devastation of the church, where there is no more any Good of life or Truth of doctrine; no one, however, can know what is involved therein except from the internal sense, and from the state of things in the spiritual world. The devastation of the whole church is understood by "The *palace* is deserted, the *multitude of the city* is forsaken;" a "palace" signifies the whole church as to Truths from Good; and a "desert" signifies where there is no Good in consequence of there being no Truth; whence the "palace" being *deserted* or a "desert," signifies the church devastated. The "multitude of the city" signifies all the Truths of doctrine; for a "city" denotes doctrine, and "multitude" is predicated of Truths, which are said to be "forsaken" when they are not. That "the *cliff* and the *watch-tower* shall be for *dens* for ever," signifies that the church shall no more exist with them, because there is nothing but evil of life and the false of doctrine, which are signified by "dens," because such persons dwell in *dens*, as was said above; (see Chap. ii. 19, Exposition.) and inasmuch as such persons dwell in deep places in the spiritual world, and they are covered above by eminences or cliffs and beacons, so as to be hid from those who dwell upon the earths there, therefore it is not only said that "the cliff and the watch-tower shall be for dens," but also that they should be "a joy of wild asses, and a pasture for flocks." In that world also there are many hells in deep places, altogether hid by earths, rocks, and hills above, or by eminences and beacons, where there is grass, as it were "a pasture for flocks;" whence it is that the hells are unknown to those who dwell there upon the earth. "A joy of wild asses" also signifies the affection or love of falses; and "the pasture for flocks," in this place, the nourishment of evils from falses; and by both is signified the devastation of Truth by falses. From these considerations it may be seen what is the nature of the *arcana* contained in this and similar passages. *A. E.* 410.

Verses 15, 16. *Till the spirit from on high be poured out upon us; and the wilderness become a fruitful field, &c.*—Treating of those who are in natural Good, and are being reformed. The influx out of heaven into them, is signified by "The spirit from on high shall be poured out upon you." That then Truth from a spiritual origin shall be implanted in them, is signified by "the *wilderness* shall become a *fruitful field*;" a "wilderness" denoting the natural man destitute

of Truths, and the "fruitful field," or "land of corn," denoting the natural man fructified with Truths. That he has thence the science of the knowledges of Truth and Good, is signified by "the fruitful field shall be esteemed a *forest*;" "forest" being predicated of the natural man, as a "garden" is of the spiritual; wherefore by a "forest" is signified science, and by a "garden" intelligence. That what is right and just is thence in him, is signified by "*Judgment* shall dwell in the wilderness, and *justice* shall reside in the fruitful field;" "judgment" and "justice," in the spiritual sense, signify Truth and Good, but, in the natural sense, what is right and just. *A. E.* 730.

Verses 17, 18. *The work of justice [see the note] shall be peace; and My people shall dwell in a habitation of peace, and in tents of securities, &c.*—Peace is said to be "the work of Jehovah," because it is from the Lord only, and everything which exists by virtue of *peace* from the Lord, with those who are in conjunction with Him, is called "the work of Jehovah;" whence it is said—"The work of Jehovah is peace." "The labour of justice" signifies Good conjoined with Truth, wherein *peace* consists; for "labour," in the Word, is predicated of Truth, "justice" of Good, and "rest" of the *peace* derived from their conjunction; "security for ever" signifies that thus there will be no infestation or fear from evils and falses. Hence it is evident what is signified by its being said that "My people shall dwell in a habitation of *peace*, and in tents of securities, and in quiet resting places;" viz., that they may be in heaven where the Lord is, and thence in the Good of love and of worship, without infestation from the hells, and thus in the delights of Good and pleasantnesses of Truth. The "habitation of *peace*" denotes heaven where the Lord is; "tents of securities," the Goods of love and of worship, not infested by evils and falses, which are from hell; and "quiet resting places," the delights of Good and pleasantnesses of Truths. That "tents" signify the Goods of love and of worship, may be seen in the *Arcana Coelestia*, n. 414, 1102, 2145. "Peace" is the happiness of the heart and the soul, arising from the conjunction of the Lord with heaven and the church, and this from the conjunction of what is Good and True with those who are there; hence there is no longer any combat of what is evil and false against what is Good and True, or no *dissension* or *war* in a spiritual sense. Hence it is *peace* in which all fructification of Good and all multiplication of Truth takes place, consequently all wisdom and intelligence. And because that *peace* is from the Lord alone, and from Him with the angels in heaven and with men in the church, therefore by "Peace," in the supreme sense, is understood the Lord, and, in a respective sense, Heaven and the Church, consequently Good conjoined with Truth in those who are there. *A. E.* 365.

In respect to "Peace," and the Lord as being "the Prince of Peace," see Chap. ix. 6, Exposition.

Verse 19. *The hail shall fall.*—See Chap. xxviii. 2, 22, Exposition.

Verse 20. *Blessed are ye who sow beside all waters, who send forth [thither] the foot of the ox and of the ass.*—Here by those "who sow beside all waters" are meant they who allow themselves to be instructed

in spiritual things. That "waters" are spiritual things, thus the intellectual things of Truth, may be seen in *A. C.* 680. "Who send forth the foot of the *ox* and of the *ass*," signifies natural things which are serviceable thereto. That the "ox" is the natural principle as to Good, see n. 2180, 2566; the "ass" is the natural principle as to Truth. *A. C.* 2781.

To "sow beside all waters," is to be instructed in whatsoever truths may be of use [to the spiritual life]. To "send forth the foot of the ox and of the ass," is to be instructed in external goods and truths. *A. C.* 9272.

That "waters" signify Truths, see above, Chap. xi. 9, Exposition.

CHAPTER XXXIII.

THE WORD.

1. Woe unto thee, thou spoiler, who hast not been spoiled; and who dealest treacherously, and they have not dealt treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2. O Jehovah, have mercy on us; we have waited for Thee: be Thou their arm every morning; even our salvation in the time of distress.

INTERNAL SENSE.

Concerning those who by falses devastate the truths of the church. (Verse 1.)

That the LORD will come and protect His own. (Verse 2.)

~ Verse 1. *Woe unto thee, thou spoiler, that hast not been spoiled, &c.*—The subject of this, as of several of the former chapters, in the literal sense, is respecting the Assyrians and their attack upon Judea and Jerusalem. In the spiritual sense those in the church are treated of who are represented by the *Assyrians*, namely, those who by perverse reasonings and by fallacious arguments, drawn from the literal sense of the Word not understood, and from other sources, frame false doctrines, and thus destroy the church both in the individual and eventually in the aggregate, when judgment is executed upon them in the world of spirits,

where, after death, they are congregated together. The "Woe" is indicative of this Judgment about to take place, and the other clauses shew the *jus talionis*, or the law of retribution, which those who have thus devastated the church will then experience. The "spoiler" or "devastator" will then himself be spoiled or devastated, and they who have acted "treacherously" or "perfidiously" against the truths of the Word, will then incur upon themselves the effects of their perfidy and treachery. See the Exposition.

Verse 2. *Be Thou their arm.*—Some commentators recommend us to read "our arm," as adopted by Lowth, in

3. At the voice of the tumult the peoples flee; at the lifting up of Thyself the nations are scattered. That the devastators will be dispersed by Him. (Verses 3, 4.)

4. And your spoil shall be gathered, as the caterpillar gathereth: as the running to and fro of locusts, so shall he run upon it.

5. Jehovah is exalted; yea, He dwelleth on high: He hath filled Zion with judgment and justice. That they will have protection from the LORD by means of Divine Truth. (Verses 5, 6.)

6. And wisdom and knowledge shall be the stability of thy times, the strength of [thy] salvations: the fear of Jehovah, this shall be his treasure.

7. Behold, the mighty men shall cry without: the angels of peace shall weep bitterly [saying]. That then the devastation of the truth of the church will continue. (Verses 7—9.)

8. The highways are devastated; the way-faring man ceaseth: he hath broken the covenant; he hath despised the cities; he regardeth no man.

9. The earth mourneth, it languisheth: Lebanon is ashamed, it withereth: Sharon is become like a desert; and Bashan and Carmel shake off [their leaves].

10. Now will I arise, saith Jehovah; now will I lift up Myself; now will I be exalted. That they have no regard for the LORD. (Verse 10.)

agreement with the Syriac Version and the Chaldee *Commentary*; but there is no authority from the Heb. MSS. for this change in the text, and Gesenius has shewn that the change of pronouns is, especially in the Prophets, of very frequent occurrence.

~ Ver. 4. *As the caterpillar gathereth; as the running to and fro of locusts.*—The mode in which these destructive things seize upon their food is, by correspondence, powerfully descriptive of the manner in which evils and falses, represented by the "caterpillar" and the "locusts," devastate, at the period of Judgment, the semblance of what

is Good and True, which the wicked, during their life in the world, had assumed in the external for the purpose of carrying out their own ends of dominion, honour, and gain.

Ver. 6. *The stability of thy times.*—The term here rendered "stability" also signifies fidelity, truthfulness, and is, in its root, the Hebrew term for *faith*.

~ Verse 9. *Sharon is become like a desert, &c.*—"Sharon" was the name of a district south of Mount Carmel. The term was proverbial to express any place of beauty and fertility. See the Exposition; see also Isa. lxx. 10.

11. Ye shall conceive chaff; ye shall bring forth stubble: as to your spirit, fire shall consume you.

12. And the peoples shall be as the burnings of lime; as the thorns are cut up, and burned in the fire.

13. Hear, O ye that are afar off, what I have done; and acknowledge, O ye that are near, My power.

14. The sinners in Zion are afraid; terror hath seized the hypocrites. Who among us can abide this devouring fire? who among us can abide these everlasting burnings?

15. He who walketh in justice, and speaketh right things; who despiseth the gain of oppressions; who shaketh his hands from holding a bribe; who stoppeth his ear from the hearing of bloodshed; who shutteth his eyes from seeing evil:

16. He shall dwell in the high places; the strongholds of the rocks shall be his place of defence: his bread shall be given him; his waters shall be sure.

17. Thine eyes shall see the King in His beauty: they shall behold the land far extended.

18. Thine heart shall meditate terror. Where is the scribe? where is the weigher? where is he that numbered the towers?

Ver. 15. *Bloodshed*; Heb. "bloods." See Chap. iv. 4; xxvi. 21, Exposition; also Chap. i. 15; iv. 4, notes.

Ver. 17. *The land far extended*; in Hebrew, "of far distances," that is, "a land far extended, or very broad;" this term corresponds to a state of great intelligence, which arises from "seeing the King in His beauty," or the Lord as to Divine Truth.

That falses and evils will consume all things of the church. (Ver. 11, 12.)

That they will dread the Last Judgment.— (Verses 13, 14.)

That they who do good from the Lord are to be saved. (Ver. 15—17.)

That they will not hear falses and believe them. (Ver. 18, 19.)

* Ver. 18. *Where is the scribe? where is the weigher? &c.*—The "scribe," or the writer, secretary, and accountant; the "weigher," or he who weighed out goods and money (for this was formerly weighed out); and the "numberer," or enumerator, are known to be the three principal offices of business in civil life, and, by correspondence, significative of intelligence, &c., as in the Exposition.

19. Thou shalt not see a fierce people, a people of a deep speech, which thou couldst not hear; and of a barbarous tongue of no understanding.

20. Look unto Zion, the city of our appointed feasts: thine eyes shall behold Jerusalem, a quiet habitation, a tabernacle that shall not be taken down: whose stakes shall not be removed for ever, and of whose cords none shall be plucked up.

21. But Jehovah shall be magnificent unto us, a place of rivers and of streams, and of broad spaces, in which no ship with oars shall pass, neither shall any magnificent vessel go through.

22. For Jehovah is our Judge; Jehovah is our Lawgiver; Jehovah is our King: He shall save us.

23. Thy cords are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Ver. 24. *The people that dwell therein shall be forgiven their iniquity.*—The term in Heb. here rendered "forgiven" is, in its root, נָשָׂא (*nāsā*), and is the usual term for this signification, as in Gen. xviii. 24, 26; 1. 17; Numb. xiv. 19; Psalm xxxii. 5; Isa. ii. 9. This term, in its root, signifies to lift up, and in the

participle passive, as in this instance, *lifted up*. It may be well to observe that, according to Swedenborg, sins are "forgiven" when remitted or removed; and they are thus removed when a man, through the Lord's mercy and his own repentance, is *lifted up* above them, which idea is involved in the Hebrew term.

That they will be of the Lord's church, and that they will have from the Lord an abundance of whatever appertaineth to truth. (Ver. 20—22.)

Also of whatever appertaineth to good; and thus no longer have evil. (Verses 23, 24.)

CHAPTER XXXIII.

EXPOSITION.

VERSE 1. *Woe unto thee, thou spoiler, who hast not been spoiled, &c.*—There are two kinds of “desolation” or of “devastation,” or of “spoiling,” mentioned in the Word. One is predicated of the regenerate, which is apparent only; the other of the unregenerate or of the evil, and is absolute. The man who is born within the church, from earliest childhood learns out of the Word, and from the doctrinals of the church, what the Truth of faith is, and also what the Good of charity is; but when he becomes adult, he begins either to confirm in himself, or to deny in himself, the Truths of faith which he had learnt, for he then looks at them with his own proper sight; thereby he causes them either to be appropriated to himself, or to be rejected; for nothing can be appropriated to any one which is not acknowledged from his own proper intuition, that is, which he does not know from himself, not from another, to be so. The Truths, therefore, which he had imbibed from childhood, could not enter further into his life than to the first entrance, from which they may be admitted more interiorly, or else be cast forth abroad. With those who are regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, those Truths are exceedingly multiplied, for all such are in the affection of knowing Truths; but when they accede nearer to the very act of regeneration, they are, as it were, deprived of those Truths, which are then drawn inwards, and in this case the man appears in *desolation*; nevertheless those Truths are successively remitted into the natural principle, and are there conjoined with Good, during man’s regeneration. But with those who are not regenerated, that is, who the Lord foresees will not suffer themselves to be regenerated, Truths indeed are wont to be multiplied, inasmuch as they are in the affection of knowing such things for the sake of reputation, honour, and gain; but when they come to maturer age, and submit those Truths to their own proper sight, in this case they either do not believe, or they deny, or turn them into falses; thus Truths with such are not drawn inwards, but are cast forth abroad, yet still they remain in the memory for the sake of ends in the world without life. This state is also called “desolation” or “devastation,” but it differs from the former in that the *desolation* of the former state is apparent, whereas the *desolation* of this state is absolute; for in the former state man is not deprived of Truths, but in this latter state he is altogether deprived of them. These two kinds of “desolation” and of “devastation” are often mentioned in the Word. (See Chap. xlix. 17, 18, 19, Exposition.) How the case is with “desolation,” is evident from those who are in *desolation* in the other life. They are vexed by evil spirits and genii, who infuse persuasions of what is evil and false, insomuch that they are almost

overflowed, in consequence of which Truths do not appear; but as the time of *desolation* comes to an end, they are illustrated by light from heaven, and thus the evil spirits and genii are driven away every one into his own hell, where they undergo punishments. In Isaiah it is said—“Woe unto thee, thou *spoiler*, who hast not been *spoiled*, and who dealest treacherously,” &c.; (xxxiii. 1.) by which is meant that the “spoiler,” or those [the evil spirits] who *devastate* and cause *devastation* to the good, will, in their turn, be *devastated* of everything true and good in the external which they had assumed, and be cast into hell; hence it is that a “woe” is denounced against them. *A. C.* 5376.

To “deal treacherously,” or perfidiously, is to act against revealed Truths. *A. E.* 710. See above, Chap. xxi. 2, Exposition.

Verse 2. *O Jehovah, have mercy on us; we have waited for Thee: be Thou their arm every morning, &c.*—We often read of “morning” in the Word, and it has a various signification according to the series of things treated of in the internal sense; in the supreme sense it signifies the Lord, and also His coming; by it, in the internal sense, is signified His kingdom and church, and their state of peace; it signifies, moreover, the first state of a New Church, and also a state of love, likewise a state of illustration, consequently a state of intelligence and wisdom, and also a state of conjunction of Good and Truth, which is when the internal man is conjoined to the external. The ground and reason why “morning” has such various significations is, because in the supreme sense it signifies the Divine Human of the Lord, and hence it likewise signifies all those things which proceed from Him, so that He Himself is there. The reason why the Divine Human of the Lord in the supreme sense is understood by “morning” is, because the Lord is the Sun of the angelic heaven, and the Sun of that heaven does not make a progression from morning to evening, or from rising to setting, as the sun of the world does to appearance, but it remains constant in its place, in front above the heavens; hence it is that it is always in the *morning*, and never in the *evening*; and inasmuch as all intelligence and wisdom which the angels possess, exists with them from the Lord as a Sun, therefore also their state of love, and their state of wisdom and intelligence, and, in general, their state of illustration, is signified by “morning;” for those things proceed from the Lord as a Sun, and what proceeds from Him is Himself, for from the Divine nothing but what is Divine proceeds, and everything Divine is Himself. That the Lord is the Sun of the angelic heaven, and that from Him, as a Sun, exists all love, wisdom, and intelligence, and, in general, all illustration as to divine Truths, from which wisdom is derived, may be seen in the work concerning *Heaven and Hell*, n. 116—125, 126—143, 155, 156. *A. E.* 179.

Be Thou their arm every morning.—That the “hands,” the “arms,” and the “shoulders” correspond to *power* in the Grand Man, is because the forces and powers of the whole body, and of all its viscera, relate to those members, for the body exercises its powers by the *arms* and the *hands*. Hence also it is that, in the Word, *powers* are signified

by the "hands," the "arms," and the "shoulders," as might be proved by many passages, as in Isaiah:—"Be Thou their *arm* every morning." (See also Isa. xl. 10; xlv. 12; li. 5.) *A. C.* 4933. See also above, Chap. v. 25, Exposition.

Verse 3. *At the voice of the tumult the peoples flee; at the lifting up of Thyself the nations are scattered.*—"Peoples" here signify falses, and "nations" evils, which, at the time of Judgment, are said "to flee and to be scattered." *A. E.* 331.

Verse 4. *Your spoil shall be gathered, as the caterpillar gathereth; as the running to and fro of locusts, so shall he run upon it.*—The false in extremes, or the most dense false, is here signified [by the "caterpillar" and] by the "locusts," as is evident from many passages in the Word, especially from the Apocalypse, chap. ix., where "locusts" were seen ascending from the bottomless pit. The "locust" specifically signifies the sensual principle, which is the ultimate of the life of man, or the ultimate in which terminates and upon which rests the understanding of man. Hence this ultimate is like a basis upon which interior or superior principles, which belong to the will and to the understanding of man, rest as upon their foundation. In like manner the interior and superior things of the Word, which are called spiritual and celestial, since they must have a foundation upon which they can stand and subsist, wherefore the literal sense of the Word, which is its ultimate and its basis, is natural and sensual, and is also, in a good sense, understood by the "locust;" consequently the Good and Truth of the literal sense is understood by "locusts." Hence it was that John the Baptist "fed upon locusts," (Matt. iii. 4; Mark i. 6.) and that the people of Israel were "permitted to eat them." (Lev. xi. 20—22.) *A. E.* 543.

Verse 5. *Jehovah is exalted; yea, He dwelleth on high.*—What is Divine is signified by what is "exalted" and "high;" hence it is that Jehovah, or the Lord, is said "to be exalted, and to dwell on high." See also Isa. lvii. 15, and many other passages. *A. C.* 8153.

Verse 6. *And wisdom and knowledge shall be the stability of thy times, &c.*—"Wisdom" and "knowledge" signify the Good of faith conjoined with its Truth. "The fear of Jehovah, a treasure," is the Good of love. *A. C.* 2826.

Verses 7, 8. *The angels of peace shall weep bitterly, &c.*—Inasmuch as *peace* is of the Lord, and in heaven from Him, therefore the angels are there called "the angels of peace;" and as there is no peace to those upon earth who are in evils and falses thence derived, therefore it is said that "they weep bitterly [saying], The highways are devastated; the wayfaring man ceaseth;" "paths" and "ways" signifying the goods of life and truths of faith; wherefore "the highways being devastated" signify the goods of life being no more, and "the wayfaring man having ceased" signifies the same with respect to the truths of faith. *A. E.* 365.

Verse 8. *The highways are devastated, &c.*—The devastation of the church is here treated of. "The highways are devastated, the wayfaring man ceaseth," signifies that the goods and truths which lead to

heaven were no more; "he hath broken the *covenant*," signifies that there was no conjunction with the Lord; "he hath despised the *cities*," denotes that they refuse doctrine; "he regardeth no *man*," signifies that they make no account of wisdom. *A. E.* 280.

Verses 8, 9. *He hath despised the cities, &c.*—To "despise the cities," denotes to despise truths of doctrine; to "regard no man," is not to consider Truth and Good. "The *earth* mourneth, it languisheth," is the church as to Good; "Lebanon is ashamed, it withereth," is the church as to Truth. *A. E.* 223.

Verse 9. *The earth mourneth, it languisheth; Lebanon is ashamed, it withereth, &c.*—Where also the "earth" denotes the church, which is said to "mourn" and to "languish" when falses begin to be apprehended and acknowledged for Truths, wherefore it is said—"Lebanon is ashamed, it withereth;" by "Lebanon" is signified the same as by the "cedar," namely, the Truth of the church. *A. E.* 304.

Sharon is become like a desert.—"Sharon" is the internal of the celestial church. *A. C.* 10,609.

Bashan and Carmel, &c.—"Bashan" is the good of the natural principle. (*A. C.* 3923.) But what it means, in a bad sense, and what the "oaks of Bashan" signify, see Chap. ii. 12—17, Exposition.

Verses 10, 11. *Now will I arise, saith Jehovah;—ye shall conceive chaff, &c.*—[The Lord's rising to Judgment is here described, and, instead of producing the fruits represented by "Sharon," "Bashan," and "Carmel," which denote the celestial, spiritual, and natural good of the church, which the wicked, or the "hypocrites," had assumed in the external whilst they lived in the world, they will now "conceive chaff, and bring forth stubble," which are the fallacies and falsities conjoined with the evils in their internal, which at Judgment are brought forth to their condemnation.]

Verse 11. *Ye shall conceive chaff; as to your spirit, fire shall consume you.*—"The *spirit* which *fire* shall consume" signifies the understanding of Truth, thus intelligence; "fire" is lust or concupiscence, which, because it is from evil, destroys. *A. C.* 9818. See also *T. C. R.* 156.

Verses 11, 12, 14. *As to your spirit, fire shall consume you, &c.*—Where "fire," in the Word, is predicated of the evil and of the hells, it signifies the love of self and of the world, and thence every evil affection and cupidity which torment the wicked after death in hell. The reason of this opposite signification of "fire" is, because the Divine Love, when it descends out of heaven, and falls into the societies where the evil are, is turned into a love contrary to the Divine Love, and thence into various *burnings* of concupiscences and cupidities, and thus into evils of every kind; and inasmuch as evils carry with them the punishments of evil, hence arise their torments from this conversion of the Divine Love into infernal love with the evil. The hells, where the love of self and of the world, and thence hatred and revenge, have rule, appear as in a *flaming fire*, both within and round about, although no *fire* is perceived by the diabolic crew who are in those hells; from these loves, also, the diabolic crew themselves, who are in such hells, appear with their faces inflamed and reddening as from *fire*. Hence

may appear the signification of "fire" in the above passage, and in the following:—"Wickedness burneth like a *fire*: the brier and the thorn it shall consume, and it shall kindle the thicket of the wood; and they shall mount up in a volume of smoke. And the people shall be as food for the *fire*: a man shall not spare his brother." (Isaiah ix. 18, 19.) And again—"All the people shall be for *burning*, even food for the *fire*." (ix. 5.) *A. E.* 504.

Verse 12. *As the thorns are cut up, and burned in the fire*.—"Thorns burned in the fire" signify falses, which *catch fire* and *consume* Goods and Truths. *A. C.* 9144.

As to what is understood by "thorns" and "briers," see above, Chap. vii. 23, 24, 25, Exposition.

["Burnings of lime" signify evils of life, and "thorns" are falses conjoined with those evils.]

Verse 13. *Hear, O ye that are afar off*, &c.—What is meant by being "far off" and "near," see Chap. v. 26, 28; also Chap. xxxiv. 1, Exposition.

Verses 15, 17. *He who walketh in justice, and speaketh right things, shall see the King in His beauty*, &c.—To "walk in justice" and to "speak right things," signifies to live in the Good of love and charity, and to think and perceive Truths; for to "walk" signifies to live, "justice" is predicated of Good, and "right things" of Truth. To "see the King in His beauty," signifies to attain to wisdom; for "king" denotes Truth from Good, and "beauty" its wisdom, forasmuch as in wisdom Divine Truth is in its beautiful form. "They shall behold the land far extended," signifies the extension of wisdom into heaven; for "land" or the "earth" signifies the church and also heaven, and "far extended" signifies extension there. *A. E.* 453.

Who shutteth his eyes from seeing evil: thine eyes shall see the King in His beauty.—To "shut the eyes from seeing evil," denotes not to admit evil into the thought. That "the eyes should see the King in His beauty," signifies that they should understand Truth in its own light with pleasantness; for by the "King" in this passage is not understood any king, but Truth, as may be seen above, n. 31. *A. E.* 152.

Verse 17. *They shall behold the land far extended*, &c.—To "see the King in His beauty," denotes genuine Truth which is from the Lord; to "behold the land far extended" [or of *far distances*], signifies the extension of wisdom and intelligence. *A. E.* 304.

Verses 18, 19. *Thine heart shall meditate terror. Where is the scribe? where is the weigher? where is he that numbered the towers? Thou shalt not see a fierce people, a people of a deep speech*, &c.—The above words signify remembrance of the state of the church when there is no intelligence nor wisdom, and when interior Truths are falsified. "Terror" denotes that state; "scribe" means intelligence; the "weigher" denotes wisdom; "towers" denote interior Truths; and to destroy the quality thereof by falsifications is here signified by "numbering" them. "Thou shalt not see a fierce [or obstinate] people," signifies those who are in the falses of evil, and, abstractedly,

those falses; "a people of a deep speech," signifies falses of doctrine confirmed until they appear as Truths; "speech" denoting the Truth of doctrine, but, in the present case, the false not visible. *A. E.* 453.

Verse 18. *Where is he that numbered the towers?*—As to the signification of "numbering," in a bad sense, see Chap. xxii. 10, Exposition.

Verse 20. *Look unto Zion, the city of our appointed [or stated] feasts: thine eyes shall behold Jerusalem*, &c.—By "Zion" is not understood *Zion*, nor by "Jerusalem" *Jerusalem*, but heaven and the church, as to the Good of Love and the Truth of Doctrine. These are "a quiet habitation," and "a tabernacle which shall not be taken down" or dissipated. By "the stakes that shall not be removed," is signified confirmation by divine Truths; and by "the cords which shall not be plucked up [or rent asunder]," is signified conjunction by divine Good. *A. E.* 799.

A tabernacle that shall not be taken down, &c.—The reason why a "tabernacle" signifies the church as to doctrine and worship, is, because they who were of the church in the most ancient times dwelt in *tabernacles* and *tents*, with which also they journeyed; for in those times they were mostly feeders of sheep, and the father of the family taught those who were descended from his house the precepts of charity, and thence the life of love, in *tabernacles*, as was the case afterwards, in temples. Hence the "tabernacle" signified the same as the "house of God," viz., the worship of God according to doctrine, consequently also the church, inasmuch as the church is a church from a life according to doctrine, and a life according to doctrine is worship. Inasmuch as those most ancient people, with whom the church was, adored God under a human form, and under a human form is the Lord, they consequently worshipped Him; hence their church was a celestial church, which is distinguished from the spiritual church in this, that the celestial church is in love to the Lord and in worship from that love, and the spiritual church is in love towards the neighbour and in worship from that love; and whereas such was the quality of the church with the most ancient people, and the doctrine of love to the Lord was taught in their tabernacles, and hence tabernacles were loved by the Lord above temples, therefore, by command of the Lord on Mount Sinai, a *tabernacle* was built, in which the Israelitish nation might perform holy worship; and afterwards, in memory of this most holy worship, the "feast of tabernacles" was instituted. *A. E.* 799.

Verses 20, 21. *Look unto Zion, the city of our appointed feasts: thine eyes shall behold Jerusalem, a quiet habitation, a tabernacle that shall not be taken down;—Jehovah shall be magnificent unto us*, &c.—By "*Zion* and *Jerusalem*" is understood the church of the Lord; by "*Zion*" the church where the Good of love is the ruling principle, and by "*Jerusalem*" the church where the Truth of doctrine is the ruling principle. *Jehovah* is called "magnificent" when the men of the church are of such a nature and quality as to be receptive of divine Good and Truth from the Lord; and *Zion* and *Jerusalem* are called "a place of *rivers* and of *streams*, and of *broad spaces*," when all

their intelligence and wisdom, and Good and Truth, are from the Lord; "rivers" denoting wisdom, "streams" intelligence, and the "broad spaces" Truths from Good in multitude and extension. "No ship with oars shall pass, neither shall any magnificent vessel go through," signifies that in the church there shall be no intelligence and wisdom from the *proprium*; for the "ship with oars" is intelligence from the *proprium*, because it is moved by men by means of *oars*; and the "magnificent vessel" is wisdom from the *proprium*, because man, by reason of that wisdom, glories and is proud, for a "ship," when it is going along and passing through the sea, being then in its course, carrying its wealth, signifies intelligence and wisdom. That a *ship* is not here [literally] understood, is evident, for it is said concerning Zion and Jerusalem. *A. E.* 514.

As to the signification of "ships," and especially of the "ships of Tarshish," see above, Chap. xxiii. 1—3, Exposition.

Verse 22. *Jehovah is our Judge, our Lawgiver, our King, &c.*—The Lord is a "Judge," because He acts from Good; He is a "Lawgiver" or "Legislator," because He acts from Truth by that Good; and He is a "King," because He acts from Truth;—thus these things follow in order. *A. C.* 6372.

Verse 23. *Thy cords are loosed; they could not well strengthen their mast.*—That "cords" and "ropes" signify conjunctive mediums, see Chap. v. 18, Exposition. [When Truths are separated from Good, as in this verse, they have no longer any power to support the doctrine (*ship*) in which the mind of man can trust for salvation; see verse 20, where "cords" are used in a good sense.]

The lame take the prey.—By the "lame," in the Word, are signified [in a bad sense] those who are in no good, and hence in no truth, as in Isa. xxxiii. 23. In the original tongue, "to be lame" is expressed by one term, and "to halt" by another. By the "lame," in a proper sense, are signified those who are in natural good, into which spiritual truths cannot flow, on account of the natural appearances and fallacies of the senses; and, in the opposite sense, those who are in no natural good, but in evil, which entirely prevents the influx of spiritual Truth. But by "halting," in a proper sense, are signified those who are in natural good in which common [or general] truths are admitted, but not particular and singular truths, because of ignorance; but, in the opposite sense, those who are in evil, and thus who do not even admit general truths. *A. C.* 4302.

[By the "prey" which the *lame* are here said to take, is signified, in the literal sense, the *spoil* of the Assyrian army, which, as it signified falsified and perverted truths and adulterated goods, was taken, according to the above extract, by the "lame" in a bad sense; that is, appropriated to the evil when separated at the time of Judgment from the good, and cast into hell, which was signified by the total destruction of the Assyrian army, as recorded in chap. xxxvii. 36.]

Verse 24. *The inhabitant shall not say, I am sick.*—As to what is signified by "sickness," "diseases," "wounds," "bruises," and "sores," when mentioned in the Word, see Chap. i. 6, 7, Exposition.

The people that dwell therein shall be forgiven their iniquity.—It is commonly supposed that when sins are *remitted*, they are wiped away or washed off as filth is by water; but sins are not wiped away, but removed, that is, man is withheld from them when he is kept in good by the Lord; and, when this is the case, it appears to him as if he were without his sins, thus as if they were wiped away. And, so far as man is reformed, so far he is capable of being kept in good. How this reformation is effected, will be shewn in the following chapter on Regeneration. He who supposes that sins are remitted in any other way is greatly deceived. The evidences that accompany the *remission*, that is, the removal, of sins, are the following. They whose sins are remitted experience a delight in worshipping God for His own sake, and in serving the neighbour for the sake of the neighbour;—in doing good for the sake of good, and in speaking truth for the sake of truth. Such persons disclaim all merit in the exercise of their charity and faith; they are utterly averse to all evils, as enmity, hatred, revenge, adultery; and not only do they shun them, but they abhor the very thought of them connected with any intention. But the evidences that sins *are not remitted*, or removed, are these. They whose sins are not remitted do not worship God for His own sake, or serve the neighbour for his own sake; thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world. They claim merit on account of their deeds; they perceive nothing undelightful in evils, such as enmity, hatred, revenge, and adultery; and, influenced with these lusts, they cherish the thought of them in all licentiousness. *H. D. N. J.* 166, 167.

CHAPTER XXXIV.

THE WORD.

INTERNAL SENSE.

1. COME near, O ye nations, to hear; and hearken, O ye peoples! let the earth hear, and the fulness thereof; the world, and all its productions.

2. For the anger of Jehovah is upon all the nations, and His wrath upon all the host

The Last Judgment upon those who are in evil and thence in falses is described. (Verses 1—8.)

Verse 1. *Come near, O ye nations, to hear, &c.*—The prophetic declarations in this chapter relate to "Edom," which, in the Bible version, is called from the Greek translation "Idumea." (Ver. 5.) It is better, however, to read it "Edom," as in Hebrew, and as it is rendered in chap. xi. 14; lxiii. 1—6. "Edom," as the land of Essau, and one of the countries bordering on Canaan,

thereof: He hath utterly destroyed them; He hath given them up to slaughter.

3. And their slain shall be cast out; and from their carcasses their stench shall ascend; and the mountains shall melt down with their blood.

4. And all the host of heaven shall be dissolved; and the heavens shall be rolled up like a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as the falling [fruit] from the fig-tree.

5. For My sword shall be drunken in heaven: behold, on Edom it shall descend; and on the people of My curse, to judgment.

signifies, in a good sense, natural good, or good from a spiritual origin, in the natural man, together with doctrinals adjoined thereto; but, in the opposite sense, it signifies natural good merely, not from a spiritual origin, which in itself is evil, because under the influence of the love of self and of the world, and not, as in the good sense, under the influence of love to God and to the neighbour. Hence in the bad sense it connects itself with fallacious and false doctrinal principles, and thus becomes a very destructive element in the church. The *Edomites*, in a bad sense, at the consummation or end of the church, are very numerous, and the judgment upon them, as described in this chapter, is very severe. From the former chapters it will have been seen that *Egypt*, *Moab*, *Babylon*, *Assyria*, and other nations, are types of certain classes of members in the church, either in a good or in a bad sense, and the case is similar with *Edom*. Unless the prophecies are understood in relation to the church, both in the aggregate and in the individual, they are merely records of the past, and of little use to man.

Verse 5. *My sword shall be drunken in heaven, &c.*—This verse has caused much perplexity to the commentators, and Bishop Lowth has, in this, as in many other instances, presumed to alter the text, and to read—“My sword is made bare in the heavens.” But there

[Falses and evils of every kind which had been cherished from self-love in the internal, will then become manifest in the external, and overwhelm them with destruction. Verses 3—5.]

is no Hebrew MS. to justify this rendering, only the Chaldee *Commentary*. The Vulgate translates it—“*Inebriatus est in celo gladius Meus*,” and the Septuagint and the other ancient versions render it in the same manner. Many inanimate things, in the Word, are spoken of in reference to the human form; thus the edge or point of the sword is called its “mouth,” and it is said to “devour;” (see Chap. i. 20, *note*.) it is also said to “drink,” and to be so saturated or filled with blood as to be “drunken.”

In heaven.—This clause has principally occasioned the difficulty. The term “heaven,” as shewn above, (see Chap. i. 2; xxiv. 23, Exposition.) signifies the internals of the church, and the “earth” its externals. Therefore, when the *sword* is said to be “drunken in heaven,” it signifies that the doctrinal principles of the *Edomites*, in a bad sense, are so thoroughly imbued with interior falsities, as to render the destruction of those who are in them inevitable. Interior falsities are such as spring up in the interiors from the love of evil in the will, whatever may be the principles that are professed in the external.

On the people of My curse.—“My curse,” חַרְמֵי (*chermi*), is in allusion to “their being utterly destroyed,” in verse 2, which might also be rendered, “He hath given them up to the curse.”

6. The sword of Jehovah is filled with blood; it is made fat with fatness: with the blood of lambs, and of goats; with the fat of the kidneys of rams: for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7. And the unicorns shall fall down with them; and the bullocks, together with the bulls: and their land shall be drunken with blood, and their dust shall be made fat with fatness.

8. For it is the day of vengeance to Jehovah; the year of recompences for the controversy of Zion.

9. And the torrents thereof shall be turned into pitch, and the dust thereof into brimstone; and the land thereof shall become burning pitch:

10. By night and by day it shall not be quenched; for ever shall her smoke ascend: from generation to generation she shall lie waste; for ever and ever no one shall pass through her;

11. But the cormorant and the bittern shall possess her; and the owl and the raven shall dwell there: and He shall stretch over her the line of emptiness, and the plummet of devastation.

12. As to her nobles, none shall be there whom they can call [to] the kingdom; and all her princes shall be nothing.

13. And in her palaces shall spring up thorns; the thistle and the bramble in her

[That at the period of Judgment, the doctrine of those signified by *Edom* will be found to be utterly false, so as to have perverted all the goods both internal and external of the church. Verses 6—8.]

That, being cast into hell, they will abide to eternity in horrid falses and evils. (Ver. 9—15.)

Verse 7. *The unicorns.*—It is supposed that by the “unicorn” is meant the rhinoceros, an animal having one horn, and of great strength, therefore corresponding to the sensual principle of man, and, in a good sense, as in

Psalm xxii. 21, as to its “horn,” to “truths in that principle which prevail against falses;” (*A. E.* 316.) but, in a bad sense, as in this passage, to falses of evil in that principle. See the Exposition.

fortresses: and she shall become a habitation of dragons, a court for the daughters of the owl.

14. And monsters [*Zijim*] and wild beasts [*Ijim*] shall meet together; and the satyr shall call to his fellow: there also the screech-owl shall repose, and shall find for herself a place of rest.

15. There shall the arrow-snake nestle, and lay; and she shall hatch, and gather [her young] under her shadow: there also shall the vultures be gathered together, each one with her mate.

16. Search ye out from the Book of Jehovah, and read: not one of these shall fail; not a female shall lack her mate: for His mouth, it hath commanded; and His spirit, it hath gathered them.

Verse 14. *And monsters [Zijim] and wild beasts [or foul birds—Ijim].*—As to these terms, see Chap. xiii. 21, 22, note, and the Exposition.

Screech-owl.—*לִילִית* (*lilith*), taken to denote a “night-bird” of some kind. Swedenborg quotes this verse in the *T. C. R.* 575, but leaves this term, like Schmidius, untranslated.

Ver. 15. *There shall the arrow-snake nestle.*—What is here rendered “arrow-snake,” is, in the Bible version, “great owl.” The term is *קִפּוֹז* (*kippoz*). Up to the middle of the last century the signification of this term remained unsettled; it was generally considered to be the *Bubo*, or “great owl,” but Luther translated it by *Natter*, “adder,” and Schmidius, by *merula*, a “blackbird,” or some bird of that kind. Swedenborg, it would seem, adopts the meaning of “arrow-snake,” which, from its swiftly darting along, is thus called, and is the *anguis jaculus* of Linn. Gesenius, together with all modern interpreters, now adopts this as the meaning of the term. We will here quote what Swedenborg says respecting this term in his *Index Biblicus*, a work now in

of the church, both as to charity or the good of love, and as to the truths of faith. Verses 13—15.]

That this was fore-told. (Verse 16.)

the press, under the superintendence of the learned Dr. Tafel, of Tübingen, who has kindly supplied us with the following extract, written in 1747:—“Under the term *Merula* (which Swedenborg read in the Latin version of Schmidius), Isaiah xxxiv. 15, he says, ‘Vide *serpens*,’ and under *serpens* he says, ‘Vide *Merula*, *lege*, *acontias* vel *jaculus serpens*, quod *nidificaturus*, et *positurus*, et *dein collecturus ad umbras*, *pro malis erumpentibus ex damnatorum odiis inter se*, quæ in *diras eorum phantasias intrabant.*’ Which, translated, is as follows:—“Under the term *serpens* (serpent) he says, ‘See *Merula*, read *acontias*, or the arrow-snake, that it nestles and lays, and then gathers under its shadow, which signifies evils bursting forth from the hatreds which the damned bear one towards another, which had entered into their direful phantasies.’ These (adds Dr. Tafel) are almost the same words which we read in Gesenius’ ‘*Thesaurus Philologico-Criticus Linguae Hebraicae et Chaldae*,’ Tom. iii., Leip. 1842, p. 1226, namely,—‘Animal in desertis habitans, idque oviparum, nil dubitantes accedimus Bocharto qui *kippoz* esse censet;’ namely,—‘An animal dwelling in desert

17. And He hath cast the lot for them; and His hand hath divided it unto them by the line: they shall possess it for ever; from generation to generation shall they dwell therein.

It will be otherwise with those who are not such. (Verse 17.)

CHAPTER XXXIV.

EXPOSITION.

VERSE 1. *Come near, O ye nations, to hear; and hearken, O ye peoples! let the earth hear, and the fulness thereof; the world, and all its productions.*—Here “nations” signify those who are in the Good of love, and “peoples” those who are in the Goods of charity and the Truths of faith thence derived; and therefore it is said of the *nations* that “they should come near,” and of the *peoples* that “they should hearken.” To “come near” signifies to be conjoined by love, and to “hearken” is to obey and to be instructed. Hence also it is said—“Let the *earth* hear, and the *fulness* thereof;” the “*earth*” signifying the church as to Good, and the “*fulness*” thereof signifying Truths. *A. E.* 331.

Verse 2. *The anger of Jehovah is upon all the nations, and His wrath upon all the host thereof, &c.*—By “nations” are here signified evils, and by “host” falses from evil; the total destruction thereof by their being “utterly destroyed [or delivered to the curse], and given up to slaughter.” *A. E.* 573. See also *A. C.* 3614.

places, and oviparous; not doubting, we accede to the opinion of Bochart, who supposes it to be the *kippoz*.”

Verse 17. *He hath cast the lot for them, &c.*—It is supposed by commentators in general that this verse describes the desolate state of “Edom,” and that its being said, “they shall possess it for ever,” means that the wild animals above-mentioned “shall possess the land.” But on consideration it will, we think, be found that quite a new subject commences with the previous verse—“Search ye out from the Book of Jehovah,” &c., which the translators of the Bible-version have rightly marked as the commencement of a new paragraph, to indicate that a new subject is now treated of.

For it cannot be supposed that those who are thus reduced to devastation, and who, at the period of Judgment, are condemned, would be exhorted to “Search from out of the Book of Jehovah,” but only those who, as a “remnant,” are said to have escaped this condemnation, and who, by being instructed in Truth, which is denoted by their “searching from out of the Book of Jehovah,” could be raised up into heaven, which is “the land they are to possess for ever.” Gesenius has shewn that the pronouns “they,” “them,” “their,” &c. have often their antecedents far removed, which in this case are those who are commanded to “search,” &c. (See “*Lehrgebäude*,” p. 741.)

Verses 2, 3. *The anger of Jehovah, &c.*—These things are said concerning the Last Judgment. By “the anger of Jehovah upon all the nations, and His wrath upon all the *host* thereof,” is signified the destruction and damnation of all who are in evils and falses thence derived, purposely and from the heart; “nations” are those evils, and the “host” or “army” all falses thence derived. That such should be accursed and perish, is signified by “He hath utterly destroyed them, and hath given them up to slaughter.” The damnation of those who would perish by falses, is signified by “their *slain* shall be cast out;” “slain,” in the Word, being predicated of those who perish by falses, and to be “cast out” is to be damned. The damnation of those who would perish by evils, is signified by “the *stench* of their *carcases* shall ascend;” “carcases,” in the Word, being predicated of those who perish by evils, and their “stench” signifying damnation. “The mountains shall melt down with their *blood*,” signifies the evils of the loves of self and of the world, and “blood” the falses connected therewith. *A. E.* 405.

Verse 3. *From their carcases their stench shall ascend.*—Spheres of love and of faith are perceived in heaven as grateful *odours*; hence it was that aromatics and incense and odours in ointments were made representative in the Jewish church. But spheres of what is evil and false are perceived as *stenches* of various kinds. A cadaverous stench, as from putrid carcases, is perceived from the hell of robbers and murderers, and an excrementitious stench from the hell of adulterers; thus everything evil has its own *stench*, and everything good has its own *fragrance*. *A. C.* 925, 4631.

Verse 4. *All the host of heaven shall be dissolved; and the heavens shall be rolled up like a scroll, &c.*—In this passage the *sun*, *moon*, and *stars* are called a “host” or “army,” because by the “sun” is signified the Good of love; by the “moon,” Truth from Good; and by the “stars,” the knowledges of Truth and of Good, consequently they signify Goods and Truths in all their aggregate, which are called an “army” because they resist evils and falses, and perpetually conquer them as enemies. *A. E.* 573.

These words are said concerning the day of the Last Judgment which was to come, and which also did come; for the Last Judgment predicted by the prophets of the Old Testament, was executed by the Lord when He was in the world; and because then similar things were done to those described in the Last Judgment predicted in the Apocalypse, which at this day has been performed by the Lord, therefore similar things are here said, as that “the heavens shall be rolled up like a scroll,” &c., as Apoc. vi. 14. *A. E.* 403.

Verse 5. *My sword shall be drunken in heaven.*—[To denote the interior falsities in the minds of those who are represented by “Edom” in a bad sense; for “heaven” is predicated of the interiors, and the “sword” is said to be “drunken in heaven” when the doctrine of the false, or when false doctrine is so imbued and impregnated with false principles as to be entirely false. As to the meaning of “drunkenness,” see Chap. xxviii. 1, Exposition.]

On Edom it shall descend.—By “Edom” is signified the good of the natural principle to which are adjoined the doctrinals of Truth, but, in the opposite sense, by “Edom” [as in this passage] is signified the evil of self-love when false principles [or false doctrines] are adjoined to it. Many names, in the Word, have also an opposite sense, as has been often shewn above, by reason that what is Good and True in the church in process of time degenerates into what is evil and false by various adulterations. *A. C.* 3322. See also further respecting “Edom,” Chap. lxiii. 1, 2, 3, 5, Exposition.

[[“Edom,” therefore, in a bad sense, denotes all those in the church who, although they bear the Christian name, yet do not, on account of the prevalence of selfish and worldly love in their minds, concern themselves about the truths of the Word and the spiritual things of the church. They thus remain merely natural; and when, at death, they come into the world of spirits, the judgment described in this chapter is executed upon them. Every one should earnestly watch and pray against such a state. As to “Edom,” see also above, Chap. xi. 14, Exposition.]

Verse 6. *The sword of Jehovah is filled with blood; it is made fat with fatness: with the blood of lambs, and of goats; with the fat of the kidneys of rams, &c.*—Here by “lambs,” “rams,” and “goats” are signified three degrees of the Good of innocence, spoken of above; but the subject here treated of is concerning the destruction of them by the falses of evil; for “sword” signifies the false destroying Truth and Good, and “the blood with which it shall be filled” signifies destruction. Inasmuch as by “lamb” is signified innocence, which, viewed in itself, is love to the Lord, therefore by “Lamb,” in the supreme sense, is signified the Lord as to the Divine Human; for the Lord, as to that principle, was Innocence itself. This appears in the following passage:—“He was oppressed and afflicted, yet He opened not His mouth; as a *lamb* He is led to the slaughter.” (Isa. liii. 7.) *A. E.* 314.

Verse 7. *The unicorns shall fall down with them, and the bullocks; and their land shall be drunken with blood, &c.*—By “unicorns,” in a bad sense, are meant the falsities of the sensual man *S. S.* 18.

[These words, as said of “Edom” in a bad sense, involve the destruction of all the semblances of good, denoted by “bullocks,” &c., adopted by the natural man during his life in the world, which were confirmed by reasonings from fallacies, and from the literal sense of the Word not understood by means of genuine doctrine. These external semblances of good, which have merely selfish considerations for their origin, are, at the time of Judgment, destroyed by the falsities and by the falsifications of Truth in which they have lived, and which are signified by “the sword being filled” and by “the land being drunken with blood.”]

Verse 8. *For it is the day of vengeance to Jehovah; the year of recompences for the controversy of Zion.*—By “the day of vengeance to Jehovah” and by “the year of recompences” is signified the Last Judgment, and the damnation of those who, by falses and evils, have

desolated all the Truths of the church, thus "for the controversy of Zion." *A. E.* 850.

Verses 8—10. *The day of vengeance to Jehovah, &c.*—"The day of vengeance to Jehovah, and the year of recompences for the controversy of Zion," signifies the advent of the Lord, and the Last Judgment then accomplished by Him. "The torrents being turned into pitch, and the dust into brimstone," signifies the hell into which they are cast who are in the falses of evil, and in the evils of the false. The evil of infernal love and its punishment, is signified by "the pitch burning night and day, and not being quenched;" and the dire false from that evil is signified by "the smoke ascending for ever." *A. E.* 578.

Verses 9, 10. *The land thereof shall become burning pitch;—from generation to generation she shall lie waste, &c.*—By "burning pitch" is signified all evil originating in the love of self, by which the church altogether perishes and is devastated; wherefore it is said—"The earth [or land] shall be turned into burning pitch; from generation to generation she shall lie waste." Who does not see that such things are not said of the earth itself? *A. E.* 304.

Verses 11, 12. *The cormorant and the bittern shall possess her, &c.*—The "cormorant," the "bittern," the "owl," and the "raven" signify various kinds of falsity, which exist when the divine Truths of the Word are accounted as nothing. The desolation and devastation of Truth is denoted by "the line of emptiness and the plummetts of devastation;" and the falsities which, with such persons, are as primary truths, are signified by "princes." *A. C.* 5043.

Verses 11, 13, 14, 15. *The cormorant and the bittern shall possess her; and she shall become a habitation of dragons, a court for the daughters of the owl, &c.*—These words describe not only the fallen church, but the quality of the unregenerate man. That every man ought to be regenerated is not only declared in the Word, but is obvious also to reason, since he is born with a propensity to evils of every kind derived from his parents, and these have their abode in his natural man, who of himself is diametrically opposed to the spiritual man; and yet he is born to be an inhabitant of heaven, to which place he cannot be admitted unless he be rendered spiritual, which can only be effected by regeneration. Hence it necessarily follows that the natural man, with his lusts, ought to be conquered, subdued, and inverted, for otherwise he cannot stir a step towards heaven, but must needs cast himself deeper and deeper into hell. How plain must this appear to every one who believes that he is born with a propensity to evils of every kind, and who acknowledges that there are such principles as good and evil, and that the one is contrary to the other; also that there is a life after death, a hell, and a heaven; and that hell is formed by *evil*, and heaven by *good*. The natural man, considered in himself, as to his nature, differs not at all from the nature of beasts, nay, with regard to his will, to all intents and purposes he is a *wild beast*; he differs, indeed, from beasts with respect to his understanding, for this is capable of elevation above the lusts of the will, and not only of seeing, but also of regulating them; hence it is that a man is capable

of thought from understanding, and of speech from thought, which beasts are not. What is the quality of man by birth, and what it would be unless he were regenerated, may be seen in savage beasts of all kinds;—he would be a *tiger*, a *panther*, a *leopard*, a *wild boar*, a *scorpion*, a *tarantula*, a *viper*, a *crocodile*, &c.; so that unless he were transformed into a *sheep* by regeneration, what would he be but a *devil* amongst devils in hell? And supposing the innate ferocity of men under no restraint from the laws of civil government, would they not assault and murder one another, or at least despoil one another of their possessions, even to their very clothes? Are there any of the human species who are not by birth *satyrs* and *priapi*, or *four-footed reptiles*? And who among them, unless he be regenerated, becomes after all anything better than an *ape*? That external morality, which man assumes for the purpose of concealing his internals, can make him nothing more. *T. C. R.* 574.

Verse 13. *In her palaces shall spring up thorns; the thistle and the bramble in her fortresses, &c.*—Treating concerning "Edom," and concerning the "Gentiles," by whom are understood those who are in falses and evils. The falses and evils in which they are, are signified by "thorns," the "thistle," and the "bramble;" the dogmas defending them are signified by "palaces" and by "fortresses;" the devastation of all Good and Truth is signified by being "a habitation of dragons" and "a court for the daughters of the owl;" "owls" denoting those who for Truth see falses, and their "daughters" the concupiscences of falsifying Truths. *A. E.* 714.

Verse 14. *Monsters [Zijim] and wild beasts [Ijim], &c.*—See above, Chap. xiii. 21, 22, Exposition and note.

Verse 16. *Search ye out from the Book of Jehovah, &c.*—[These words involve the command to "search the Scriptures," &c., as in John v. 39, and denote that the truths of prophecy, or of the Word, will be certainly fulfilled, and that the fallen state of the church and of the individual unregenerate mind, signified by "Edom," in a bad sense, will experience what is here depicted.]

The necessity of *searching* the Scriptures may appear from considering the conjunction of the truths of the church with its scientifics, and the manner in which it is effected; for a principle is not to be drawn from scientifics, so that the truths of faith may by them be entered into, since the scientifics appertaining to man are derived from things sensual, thus from the world, whence result innumerable fallacies; but a principle is to be derived from the truths of faith, viz., by this method;—first, the doctrinals of the church are to be learned; and afterwards exploration is to be made from the Word whether they be true, since they are not true because the rulers of the church have pronounced them so, and their followers confirm them to be so, for thus the doctrinals of all churches and of all religions would be pronounced true merely on the authority of the soil in which they are propagated, and of their birth-place; thus not only the doctrinals of the Papists, and also of the Quakers, would be true, but also of the Jews, and likewise of the Mahometans, because

their leaders have pronounced them so, and their followers confirm the same. From which considerations it is evident that the Word ought to be *searched*, and *examination* to be made from the Word whether the above doctrinals be true; when this is done from the affection of truth, then man is enlightened by the Lord, so as to apperceive, without knowing whence, what is true, and he is confirmed therein according to the good in which he is principled. Afterwards, when he is confirmed, and thus in an affirmative principle from the Word that they are the truths of faith, it is then allowable for him to confirm them by all the scientifics he possesses, of whatsoever name and nature, for then, inasmuch as a principle of affirmation reigns universally, he accepts the scientifics which are in agreement, and rejects those which, by reason of the fallacies they contain, disagree. *A. C.* 6047.

They who read the Word, and on such occasion look to the Lord, by acknowledgigg that all Truth and all Good are from Him, and not in the least from themselves, are illustrated, and see Truth and perceive Good from the Word. This illustration is from the light of heaven. *A. C.* 9405.

Verse 17. *He hath cast the lot for them; they shall possess it [the land] for ever, &c.*—[These words are quoted in *A. C.* 6343, but only to shew the frequent employment of the expressions in the Word to indicate the marriage union of the Good and the True, which is everywhere in the Word, and in which its great sanctity consists. This verse, however, is considered by expositors in general to relate to the desolate state of Edom at the fulfilment of this prophecy, when "the land of Edom would be inhabited for ever by the birds and beasts" mentioned in the previous verses. (See *note*, p. 359.) But, judging from the internal sense affixed to the margin, it would appear that this verse does not describe the land of Edom as "marked out by the line" for the habitation of wild beasts and for consequent desolation, but for the *remnant* of those signified by "Edom," who, at the time of judgment, can be delivered from destruction and reclaimed. We know that, at the time of judgment, there are always such "remnants," and such as "escape." (See Chap. xi. 11—14, Exposition.) These "remnants," in the world of spirits, are eventually, after instruction, raised up into heaven, which is "the land they shall possess for ever;" and of those in the church on earth who correspond to these "remnants," the Lord can make a New Church.]

CHAPTER XXXV.

THE WORD.

INTERNAL SENSE.

1. THE wilderness and the parched place shall be glad for them; and the desert shall rejoice, and blossom like the rose:

2. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the honour of Carmel and of Sharon: these shall behold the glory of Jehovah, the honour of our God.

3. Strengthen ye the feeble hands, and confirm ye the tottering knees.

4. Say ye to the faint-hearted, Be ye strong; fear ye not: behold, your God will come to vengeance, to the retribution of God: He Himself will come, and will save you.

5. Then shall the eyes of the blind be opened; and the ears of the deaf unstopped.

6. Then shall the lame leap like the hart; and the tongue of the dumb shall sing: for in the wilderness shall break forth waters, and streams in the desert:

7. And the parched ground shall become a pool, and the thirsty land springs of water: and in the habitation of dragons, where each lay, [shall be] grass, instead of the reed and the bulrush.

8. And a highway shall be there, and a way; and it shall be called the Way of Holiness: the unclean shall not pass through it: but it shall be for them; he that walketh in the way, and fools shall not err therein.

That they who are without the church, and have not the Word, are to be accepted, that they may become the church, and that all things of heaven are to be given to them. (Ver. 1—3.)

That the LORD will protect and deliver them from the infernals. (Ver. 4, 5.)

That in the midst of them they are to be protected and saved.— (Verses 6—9.)

9. No lion shall be there; nor shall any ravenous beast come up thither: neither shall it be found there; but the redeemed shall walk there.

10. And the ransomed of Jehovah shall return: they shall come to Zion with singing, and with everlasting joy upon their heads: gladness and joy shall they obtain; and sorrow and sighing shall flee away.

That the church will be formed of them, and that they will have the good of the church.—(Verse 10.)

CHAPTER XXXV.

EXPOSITION.

VERSES 1, 2. *The wilderness and the parched place shall be glad for them, &c.*—The subject here treated of is concerning the illumination of the nations. Their ignorance of Truth and Good is signified by the “wilderness” and the “parched places;” their joy, in consequence of instruction in Truths and of illumination therein, is signified by “being glad, rejoicing, and flourishing;” “the glory of Lebanon which shall be given unto it,” signifies divine Truth; and “the honour of Carmel and of Sharon,” the divine Good which they receive. Hence it is that it is also said—“These shall behold the glory of Jehovah, the honour of our God.” *A. E.* 288.

Verse 2. *The honour of Carmel, &c.*—By giving to the Lord “glory and honour,” nothing else is signified in the Word than to acknowledge and confess that all Truth and Good are from Him, thus, that He is the only God; for “glory” is given to Him from divine Truth, and “honour” from divine Good, as might be shewn from many passages in the Word. (Isaiah xxxv. 2; Psalm xvi. 6, 7; civ. 1; cxi. 2, 3.) *A. R.* 249.

As to “Sharon,” see Chap. xxxiii. 9, Exposition and note.

Verses 3, 4. *Strengthen ye the feeble hands;—Say ye to the faint-hearted, Be ye strong, &c.*—These are words of consolation to those who were in the fear of damnation, for it is intimated that “their hands were feeble,” and that “their knees were tottering.” (Swedenborg’s *Notes on Isaiah*, p. 94.)

Verses 4—6. *Behold, your God will come to vengeance, &c.*—These things are said concerning the advent of the Lord, to teach that at that time they will be saved who believe in Him. That they who are not in the understanding of Truth shall then understand, is signified

by “the eyes of the blind shall be opened;” and that they who are not in the perception and will of Good, shall then obey and live in Good, is signified by “the ears of the deaf shall be unstopped.” It is therefore said—“In the wilderness shall break forth waters, and streams in the desert;” “desert” signifies where there is not Good, because there is not Truth; “waters” signify truths, and “streams” intelligence derived from truths. *A. E.* 239. See also *A. C.* 2702.

Verse 6. *Then shall the lame leap like the hart, and the tongue of the dumb shall sing, &c.*—These things are said concerning the advent of the Lord. By the “lame” are signified those who are in Good, but not genuine, because in ignorance of Truth by which Good has its quality; to “leap like a hart,” signifies to have joy from perception of Truth. By the “dumb” are signified those who, on account of their ignorance of Truth, cannot confess the Lord, nor the genuine truths of the church; by their “singing” is denoted joy from the intelligence of Truth. By “waters breaking out in the wilderness,” is meant that truths shall be opened where they were not before; and “streams in the desert” signify intelligence there; for “waters” are truths, and “streams” intelligence. From these observations it may appear what is signified, in the spiritual sense, by “the deaf man whom the Lord healed, who had an impediment in his speech,” concerning which see Mark vii. 32—35. *A. E.* 455. See also *A. C.* 8568.

The tongue of the dumb shall sing, &c.—“The tongue of the dumb shall sing,” signifies that they shall confess the Lord, and the things which are of faith in Him. “In the wilderness shall break forth waters, and streams in the desert,” denotes that they will then have the knowledges of Truth and of Good. The “desert” is a state of no knowledges, from ignorance. By the “dumb” who were healed by the Lord, are also signified the nations who, by His advent into the world, were delivered from falses and the evils thence derived. *A. C.* 6988.

Verse 7. *The parched ground shall become a pool; and there shall be grass instead of the reed and the bulrush.*—Speaking of the establishment of the church by the Lord. That then they with whom there was not any intelligence before, shall now have intelligence by divine Truth spiritual, is signified by “the parched ground becoming a pool;” and that then there shall be science by divine Truth natural for those with whom before there was only sensual truth, is signified by “grass instead of the reed and the bulrush;” “grass” denoting science from a spiritual origin, or by which spiritual Truth is confirmed, and “reed” and “bulrush” science from a sensual origin, or by which the fallacies of the senses are confirmed. This latter science, considered in itself, is only the lowest natural science, properly called material and corporeal, in which there is little or nothing of life. *A. E.* 627.

Verse 8. *And a highway shall be there, and a way, &c.*—That “way” denotes Truth, is grounded in appearance in the spiritual world, where also ways and paths, and, in the cities, streets and lanes appear; and spirits go in no other direction than to those with whom they are consociated by love. Hence it is that the quality of the spirits there,

in regard to Truth, is known from the *way* which they go; for all Truth leads to its Love, inasmuch as that is called Truth which confirms what is loved; hence it is that "way" also, in common discourse, denotes Truth, for the speech of man has derived this, like several other expressions, from the spiritual world. From this ground now it is that, in the Word, by "way," "path," "by-path," "orbit," "street," and "lane," are signified *Truths*, and, in the opposite sense, *falses*, as is evident from the following passages:—"Stand ye near the *ways*, and see; inquire concerning the *ways* of an age, which *way* is the best." (Jer. vi. 16.) Again—"Make good your *ways* and your works; trust not in yourselves on the words of a lie." (vii. 3—5.) Again—"Learn not the *way* of the nations." (x. 2.) Again—"I will give to every one according to his *ways*, according to the fruit of his works." (xvii. 10.) Again—"They have made them to stumble in their *ways*, the *by-paths* of an age, that they might go away into *paths*, a *way* not paved." (xviii. 15.) Again—"I will give them one heart, and one *way*." (xxxii. 39.) And in David:—"Thy *ways*, O Jehovah, make known to me; Thy *paths* teach me. Lead me in Thy *Truth*." (Psalm xxv. 4, 5.) In these passages, and in many others, by a "way" is signified *Truth*, and, in the opposite sense, the *false*. *A. C.* 10,422.

Verse 9. *No lion shall be there; nor shall any ravenous beast come up thither.*—Treating of the advent of the Lord, and of the state of those who are in His kingdom. That "no lion shall be there," signifies that there shall be no false principle destroying Truth; and that "no ravenous beast shall come up thither," denotes that there shall be no lust of destroying. Inasmuch as this *lust* is from hell, it is therefore said, "it shall not come up thither." *A. E.* 388.

Verses 9, 10. *The redeemed shall walk there; yea, the ransomed of Jehovah shall return, &c.*—Also treating concerning the advent of the Lord, and concerning the salvation of those who suffer themselves to be regenerated by the Lord. That there shall not be with them the false destroying Truth, nor evil destroying Good, is signified by "no lion shall be there; nor shall any ravenous beast come up thither, neither shall it be found there." That they are vindicated from evils and liberated from falses, is signified by "the redeemed shall walk there," and by "the ransomed of Jehovah shall return." The eternal felicity which they shall have, is signified by "they shall come to Zion with *singing*, and with everlasting joy upon their heads;" "Zion" denotes the church; what is signified by "singing," see Chap. xii. 2, Exposition. There are two words in the original tongue by which "redemption" is expressed, one signifies *vindication* from evils, the other *liberation* from falses; and hence it is said—"The redeemed shall walk, and the ransomed of Jehovah shall return." In like manner those two expressions in Hosea, xiii. 14; and in David, Psalm lxix. 18; cvii. 6. That to "redeem" signifies to vindicate from evils and to liberate from falses, and also to vindicate and liberate from hell, is because all the evils and falses with man rise up from hell; which, inasmuch as they are removed by reformation and regeneration from the Lord, therefore reformation and regeneration are also signified by

"redeeming" or by "redemption," as in the following passages in David:—"Arise for help unto us, and *redeem* us for Thy mercies' sake;" (Psalm xliv. 26.) where to "redeem" denotes to liberate and reform. Again—"God hath *redeemed* my soul out of the hand of hell, and He will *accept* me." (xlix. 15.) To "redeem out of the hand of hell," denotes to liberate; and to "accept me," is to claim and conjoin to Himself, or to cause to be His, as servants *sold* and *redeemed*. *A. E.* 328.

And sorrow and sighing shall flee away.—These words involve a total cessation of all temptation. See above, Chap. xxv. 8, Exposition.

CHAPTER XXXVI.

THE WORD.

INTERNAL SENSE.

1. AND it came to pass in the fourteenth year of king Hezekiah, that Sennacherib, king of Assyria, came up against all the fortified cities of Judah, and took them.

That reasonings from falses have perverted the doctrinals of the church. (Verse 1.)

2. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, to the king Hezekiah, with a great army: and he stood at the aqueduct of the upper pool, in the highway of the fuller's field.

By scientifics falsely applied. (Ver. 2—6.)

3. And there came out unto him Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder.

4. And Rabshakeh said unto them, Say ye, I pray you, to Hezekiah, Thus saith the great

Verse 2. *The king of Assyria sent Rabshakeh, &c.*—In 2 Kings xviii. 7, Tartan and Rabsaris are said to be sent as well as Rabshakeh. (See Chap. xxxvii. 1, 2, Exposition.) The corresponding account given in 2 Kings xviii. is rather fuller in its detail than this chapter in Isaiah.

Ver. 3. *Shebna the scribe, and Joah the recorder.*—The "scribe" was the secretary, and the "recorder" one who chronicled the events of the kingdom.

king, the king of Assyria, What confidence is this in which thou confidest?

5. Thou hast said, (but they are vain words,) I have counsel and strength for the war: now in whom dost thou confide, that thou rebellest against me?

6. Behold, thou confidest in the staff of this broken reed, in Egypt; on which, if a man lean, it will pierce his hand, and go through it: such is Pharaoh, king of Egypt, to all that confide in him.

7. But if thou say to me, We confide in Jehovah our God; is it not He, whose high places and whose altars Hezekiah hath removed, and hath said unto Judah and to Jerusalem, Before this altar shall ye bow yourselves down?

8. Enter now, I pray thee, into an agreement with my lord the king of Assyria; and I will give thee two thousand horses, if thou canst on thy part set riders upon them.

9. How then wilt thou turn away the face of one captain of the least of my lord's servants, and put thy trust in Egypt for chariots and for horsemen?

10. And am I now come up without Jehovah against this land to destroy it? Jehovah hath said unto me, Go thou up against this land, and destroy it.

Verse 5. *Vain words.*—In Hebrew, "words of the lips;" that is, mere vain boasting words.

Ver. 8. *Enter into an agreement with my lord, &c.*—The term here rendered "into an agreement" has various significations. It is here in the *Hithpael* form from עָרַב (*ārav*), which, in its root, signifies to *mix*, also to *weave*; to exchange articles of traffic, to give in pledge, so as to confirm an agreement

or treaty. Here it means an *agreement* as to combat or war. The Jews were forbidden to "multiply horses," (Deut. xvii. 16.) and a "woe" was denounced against those who "rode upon horses," especially to "go down into Egypt." The real ground of this prohibition can only be seen from the internal sense. (See Chap. xxxi. 1, Exposition.) The Assyrians, on the contrary, delighted in "horses," and made much use of cavalry in war. See the Exposition.

And by the abrogation of representative worship. (Verse 7.)

And that therefore the church became perverse. (Ver. 8—10.)

11. Then said Eliakim, and Shebna, and Joah unto Rabshakeh, Speak, we pray thee, to thy servants in Syriac; for we understand it: and speak not unto us in Jewish, in the ears of the people who are upon the wall.

12. And Rabshakeh said, Hath my lord sent me to thy lord and to thee, to speak these words? and not to the men that sit on the wall, that they may eat their own excrements, and drink their own urine, together with you?

13. Then Rabshakeh stood, and cried with a loud voice in Jewish, and said, Hear ye the words of the great king, the king of Assyria.

14. Thus saith the king, Let not Hezekiah deceive you; for he will not be able to deliver you.

15. And let not Hezekiah make you confide in Jehovah, saying, Jehovah will certainly deliver us; this city shall not be given up into the hand of the king of Assyria.

16. Harken not unto Hezekiah: for thus saith the king of Assyria, Make peace with me, and come out unto me: and eat ye every one of his own vine, and every one of his own fig-tree; and drink ye every one the waters of his own cistern:

17. Until I come and take you to a land like your own land; a land of corn and of wine, a land of bread and of vineyards.

18. Nor let Hezekiah persuade you, saying, Jehovah will deliver us. Have the gods of

Whence proceeded mere evils and falses. (Verses 11—12.)

Insomuch that they blasphemed the Lord, but that they had no power. (Ver. 13—20.)

Verse 11. *Syriac.*—The "Syriac" or Aramean language is of the same family as the Hebrew, and differs but very little, except in the letters, from the Chaldee. A portion of Daniel, from chap. ii. 4 to the end of chap. vii., is written in this language. It was the principal dialect of Aram, or Syria, also of Assyria and Babylonia.

Verse 16. *Make peace with me;* or, as in the Hebrew, "Make with me a blessing." Here blessing is used in the sense of *peace*. The Septuagint render it thus:—"If you wish to be blessed, or happy, come out to me,"—"Εἰ βούλεσθε εὐλογηθῆναι;" and this seems to be the idea.

the nations delivered each his own land from the hand of the king of Assyria?

19. Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim? Have they delivered Samaria out of my hand?

20. Who are there among all the gods of these lands, that have delivered their land out of my hand, that Jehovah should deliver Jerusalem out of my hand?

21. And they were silent, and did not answer him a word: for the king's command was, saying, Answer him not.

That this hath been made manifest. (Ver. 21, 22.)

22. Then Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with rent garments, and told him the words of Rabshakeh.

CHAPTER XXXVI.

EXPOSITION.

[THE account here given of "the besieging of the cities of Judah by the king of Assyria," signifies, as shewn in former chapters, the hostility of man's rational principle, when not regenerate, against the Lord and the truths of His Word, which invariably tends to destroy the church in the aggregate, and everything belonging to heaven and the church in man, as Sennacherib intended to *destroy Jerusalem and the cities of Judah, and to take the people away into captivity*. The final judgment on such a state of opposition and hostility is here described by "the destruction of the Assyrian army," and finally by "the destruction of Sennacherib himself by his own sons in his own country." (Chap. xxxvii. 38.) The historical narratives of the Word have an internal sense, as well as the prophetic declarations. A general or summary idea of the contents of this chapter will be found, as given by Swedenborg, in the margin. The particulars have not been expounded by him, as only the verses 6, 17, and 22 of this chapter, and the corresponding verses in 2 Kings xviii. are found

Verse 19. *Hamath*, also *Arpad* and *Sepharvaim*, were cities in Syria and Mesopotamia, conquered by Assyria, and made subject to that power.

quoted in his works. From a knowledge of correspondences, however, as a fixed rule of Scriptural interpretation, much, as to the internal sense, may be gathered. By elevating the mind above the historical facts, to a contemplation of their spiritual sense, it will be seen that there are at all times many *Assyrians* in the church, and especially at its end, and that every one is in danger of being "led captive to *Assyria*," (2 Kings xviii. 11.) when he begins to doubt the Truths of the Word, and to indulge in doubtful and negative reasonings respecting them. By the conceit and pride of our self-love and self-intelligence, we are very prone to this *Assyrian* state of arrogance, rebellion, and blasphemy, as described in this chapter, against the Lord and His Word.

The great principles to be assumed in right thinking and reasoning respecting the Truths of the Word, and respecting the Spiritual and Divine things revealed therein, are as follow:—1. That there is One God, who is infinite Love and Wisdom, or infinite Goodness and Truth, and that this One God is the Lord JESUS CHRIST, "in whom all the fulness of the Godhead (all the Divine Trinity) dwelleth bodily;" (Col. ii. 9.) the Creator, Redeemer, and Saviour of mankind. 2. That the Word is Divine, and revealed from the Lord Himself for the purpose of saving the human race, and that it is "full of spirit and of life," and is the fountain of wisdom to angels and to men. 3. That there is a life after death,—a heaven and a hell. 4. That man is created to become an inhabitant or an angel of heaven, and that he becomes an angel in the degree that he acknowledges God in heart, in life, and in worship, and lives according to the precepts and truths of His Word. 5. That he must shun all evils from hell as opposed to God, as contrary to His Will and Word, and as destructive of his own salvation and eternal happiness. 6. That he must love and do good as coming from God, and agreeable to His will. 7. That he must shun evil and do good as of himself, in the full belief that the power to do so is from God, and that all the merit and praise of so living and doing belong to Him alone. To enter upon the reading and study of the Word with these great principles of thought and of action, is to be led into the way of Truth and of Heaven, and to avoid the evils of a negative rationalism.

That the difference between reasoning from *negative* and reasoning from *affirmative* principles may be well understood, we will adduce the following extracts.]

Verse 1. *And it came to pass in the fourteenth year of king Hezekiah, that Sennacherib, king of Assyria, came up against all the fortified cities of Judah, and took them.*—There are two principles from which men think, a *negative* principle and an *affirmative*. Those think from a *negative* principle who believe nothing unless they are convinced of its truth by things rational and scientific, yea, by things sensual; but those think from an *affirmative* principle who believe things to be true because the Lord has declared them in His Word, consequently who have faith in the Lord. They who are in a *negative* principle in

regard to the Truth of what is written in the Word, and who say in their hearts that they will then believe when they are persuaded by things rational and scientific, are in such a state of mind that they never believe, no, not even when convinced by the bodily senses, as by the sight, the hearing, and the touch, for they always frame new reasonings against such convictions, whereby at length they totally extinguish all faith, and at the same time turn the light of the rational principle into darkness, because into false principles. But they who are in an *affirmative* principle, that is, who believe what is contained in the Word to be true because the Lord has declared it, are in such a state of mind that, by things rational and scientific, yea, by things of sense, their faith may be continually confirmed, and their ideas illustrated and corroborated. This is the case with every one who is in an *affirmative* principle, inasmuch as a man has no light but by means of things rational and scientific; with these latter, doctrine thus truly lives, and of them it is said that "they are *healed*, and *bring forth*;" (Gen. xx. 17.) but with the former, doctrine is entirely dead, and of them it is said that "the womb is entirely *shut up*." (Gen. xx. 18.)

Hence it is evident what it is to enter into the doctrine of Faith by things rational, and what to enter into things rational from the doctrine of Faith; but let this be illustrated by examples. It is deducible from the doctrine of the Word, that the first and principal point of doctrine is love to the Lord and neighbourly love or charity. They who are in an *affirmative* principle respecting this doctrine, may enter at pleasure into things rational and scientific, yea, into things sensual, for the confirmation of it, and the more they enter into such things, the more they are confirmed, for universal nature is full of confirming proofs; but they who deny this first and principal point of doctrine, and wish first to be convinced of it by things scientific and rational, never suffer themselves to be convinced, because they deny it in heart, and are continually insisting on some other principle, which they believe essential. At length, by confirmations of their own favourite principle, they so blind themselves, that they do not even know what love to the Lord is, or what is neighbourly love; and inasmuch as they confirm themselves in things contrary thereto, they also finally confirm themselves in this, that there cannot be any other love attended with delight but self-love and the love of the world, and their confirmation herein is such, that, if not in doctrine, yet in life, they embrace infernal love instead of heavenly love. But with those who are neither in a negative principle, nor in an affirmative, but in a doubtful one before they deny or affirm, the case is as was mentioned above, n. 2568, viz., that "they who incline to a life of evil, fall into a *negative* principle; but they who incline to a life of good, are led into an *affirmative*."

Let us take also another example from one of the primary points of the doctrine of Faith, that all Good is from the Lord, and all evil from man, or from self. They who are in an *affirmative* principle respecting this point of doctrine, may confirm themselves therein by many considerations both rational and scientific; for instance, by this, that it is impossible for any good to flow in from any other source than from

essential Good, that is, from the Fountain of Good, consequently from the Lord, and that this must needs be the beginning or origin of good; and this he may illustrate to himself by all things which are truly good in himself, in others, in the community at large, yea, in the universe of creation. But they who are in a *negative* principle confirm themselves in whatever is contrary to the above doctrine by all things which come under their consideration, insomuch that at length they do not know what good is, but dispute with each other concerning the highest Good, being in deep ignorance that celestial and spiritual Good, which is from the Lord, is that Good by which every inferior good is vivified, and that hence delight is truly delightful; some also conceive that if good was not from themselves, it could not possibly come from any other source. Let us take also another example. It is one of the primary points of the doctrine of Faith, that they who are principled in love to the Lord and in charity towards their neighbour, are in a capacity to receive the truths of doctrine, and to have faith in the Word, but not they who are principled in self-love and the love of the world; or, what is the same thing, that they who are principled in good are in a capacity to believe, but not they who are principled in evil. Such as are in an *affirmative* principle respecting this point of doctrine, have it in their power to confirm it by innumerable considerations both rationally and scientifically;—*rationally*, by this consideration, that Truth and Good agree together, but not Truth and evil, and that as in evil there is every false principle, so also from evil comes every false principle, and that if in some cases there be still Truth, it is in the lips, and not in the heart;—*scientifically*, by many considerations, as for instance, that truths shun evils, and that evils spue out truths. But they who are in a *negative* principle confirm themselves in this persuasion, that every one, of whatever nature and quality he be, even though he live in continual hatred, in the delights of revenge, and in deceit, is capable of believing like others, and this until they reject altogether the good of life from doctrine, which being rejected they believe nothing.

For the further illustration of this subject, let us take another example respecting the Word. They who are in an *affirmative* principle respecting the Word, that it is so written as to contain an internal sense, which does not appear in the letter, may confirm themselves herein by many rational considerations, as by the following: that by the Word man has connection with heaven; that there are correspondences of things natural with things spiritual, and that these latter things do not appear as they really are; that the ideas of interior thought are altogether different from natural ideas which fall into expressions of speech; that man, even during his abode in the world, may be in heaven (inasmuch as he was born to live in both), by means of the Word which is for both; that an influx of a certain Divine light attends some, flowing into their intellects and affections, whilst the Word is being read; that it is necessary somewhat should be written which came down from heaven, and consequently that that somewhat cannot be such in its origin as it is in the letter; that nothing can be

holy, but by virtue of a holiness from within. They may also confirm themselves herein by scientific considerations, as by the following: that in old time men were principled in the doctrine of representatives, and that the writings of the ancient church were according to such doctrine; also that hence the writings of many amongst the Gentiles were according to the same doctrine; and that from this ground the style of those writings became venerable, and was esteemed as holy in the church, and as learned amongst the heathen; the books of several authors may likewise be appealed to as instances of this kind of writing. But they who are in a *negative* principle, if they do not deny all this, still they do not believe it; and they persuade themselves that the Word is such as it is in the letter, to appearance indeed of a worldly nature, yet still that it is spiritual; but wherein its spirituality consists, is of no concern to them, though for manifold reasons they are willing to assert it; and this they can confirm by many arguments.

In order that the subject here treated of may be accommodated to the apprehension of the simple, it may be expedient to illustrate it scientifically by the following example. They who are in an *affirmative* principle respecting sight or vision, as not appertaining to the eye, but to the spirit, which, by means of the eye, as by an organ of its body, sees the things that are in the world, may confirm themselves herein by many considerations, as for instance by the following: that the things heard in discourse have relation to a certain interior sight, and are transmuted into it, which could not be the case unless there existed an interior sight or vision; also, that whatever is the subject of thought, is seen by an interior sight, by some persons more clearly, and by others more obscurely; besides that objects are presented to the imagination not unlike the objects of sight; and further, that unless the spirit, which is in the body, saw that which the eye, as an organ, admits to be seen, the spirit in another life could see nothing, when yet it must needs be that it will there see numberless astonishing things which the eye of the body is utterly incapable of seeing; moreover they may reflect on dreams, especially on those of the Prophets, in which several things were seen as distinctly as by the bodily sight, and yet not by the bodily eyes; lastly, if they have a taste for, and are versed in philosophical investigations, they may confirm themselves in the above truth by this consideration, that things exterior cannot enter into things interior, as things compounded cannot enter into the simple parts whereof they are compounded; consequently the things appertaining to the body cannot enter into the things appertaining to the spirit; and in like manner by several other considerations, till at length they are persuaded that sight or vision belongs to the spirit, and not to the eye, except from the spirit.

But they who are in a *negative* principle call all these things phantasies; and when they are told that a spirit exerts and enjoys a more perfect sight or vision than man does in the body, they ridicule such an idea, and make light of it, believing that they must then live in darkness when they are deprived of bodily sight, although the contrary is true, and they are then in light. From the above examples

it appears manifest what it is to enter from truths into things rational and scientific, and what to enter from things rational and scientific into truths, viz., that the former case is according to order, but the latter contrary to order; and that when it is effected according to order, then man is enlightened, but when contrary to order, then he is blinded. Hence it is clear of how much concern it is that truths be known, and be believed, for by truths man is enlightened, whereas by false principles he is blinded; by truths there is opened an immense and almost unbounded plain to the rational principle, but by false principles there is opened no such plain, although it appears otherwise; hence the angels enjoy so great wisdom, because they are in truths, for Truth is the essential light of heaven. They who have blinded themselves by this, that they are unwilling to believe anything which they cannot comprehend by the senses, till at length they believe nothing, were formerly called "serpents of the tree of knowledge," for they reasoned much from things sensual and the fallacies therein originating, which gain easy admittance to man's apprehension and faith, and thereby they seduced many, see n. 195, 196. In another life they are readily distinguished from other spirits by this circumstance, that on every subject relating to faith, they reason whether it be true or not true, and though it is shewn them a thousand and a thousand times to be true, still they raise arguments of a doubting negative nature in opposition to every confirming proof, and this to eternity; they are, in consequence, blinded to such a degree that they are bereft of common sense, that is, they cannot comprehend what is Good and True; and yet every one of them is under a persuasion that he has more wisdom than all in the universe besides, making wisdom to consist in this, that they can penetrate into and fathom what is Divine by virtue of their own natural powers and principles. Many who have been accounted wise in the world are more especially of this sort; for in proportion as any one excels in powers of genius and in science, and is in an *affirmative* principle, he is in a capacity of becoming more wise than others. To cultivate the rational principle by sciences, is in no wise forbidden, but it is forbidden to close up the mind against the admission of the truths of faith, which are the truths of the Word. This subject is much treated of in the internal sense of the Word, especially in the prophetic writings, where "Assyria" and "Egypt" are spoken of; for by "Assyria" is signified reasoning, see n. 119, 1186; and by "Egypt" science, see n. 1164, 1186, 1462.

Concerning those who, by things scientific and rational, would enter into the doctrinals of faith and things divine, and are thereby made insane, it is thus written in Isaiah:—"I will mingle the *Egyptians* with the *Egyptians*: and they shall fight, every man against his brother, and every man against his neighbour; city against city, and kingdom against kingdom," &c. (See above, Chap. xix. 2, 3, 5, 6, 7, 14; xxx. 1—3; xxxi. 1, 3, 8.) So in Jeremiah:—"My people hath done two evils; they have forsaken Me the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which do not hold water. Is not Israel a servant? If he be home-born, why is

he become a spoil? Dost thou not do this to thyself by forsaking Jehovah thy God, at the time when He leadeth thee in the way? And now what hast thou to do with the way of *Egypt*, to drink the waters of Sihor? or what hast thou to do with the way of *Assyria*, to drink the waters of the river? O generation, see ye the Word of Jehovah! Have I been a wilderness unto Israel? a land of darkness? Wherefore have My people said, We shall have rule; we will not come further to Thee? Why departest thou in strength to change thy way? Thou also shalt be ashamed of *Egypt*, as thou wast ashamed of *Assyria*." (ii. 13, 14, 17, 18, 31, 36.) Again, in the same Prophet:—"Hear the Word of Jehovah, ye remains of Judah: Thus saith Jehovah of Zebaoth, the God of Israel: If ye in setting set your faces to come into *Egypt*, and shall come to sojourn there; then it shall come to pass, the sword, which ye feared, shall overtake you there in the land of *Egypt*, and the famine, whereof ye were afraid, shall there stick close to you in *Egypt*, that ye shall there die; and they shall all be men [*viri*] who have set their faces to come into *Egypt*, to sojourn there; they shall die by the sword, by the famine, and the pestilence: and none of them shall survive or escape from before the evil which I bring upon you." (xlii. 15—17, and the following verses.) So in Ezekiel:—"And let all the inhabitants of *Egypt* know that I am Jehovah, because they have been a staff of a reed to the house of Israel; in taking hold of thee with the hand, thou shalt be broken, and shalt rend all their shoulder; and in leaning yourselves upon it, thou shalt be broken, and shalt make all their loins to stand: wherefore thus saith the Lord Jehovah, Behold, I bring upon thee the sword, and I will cause it to cut off from thee man and beast; and the land of *Egypt* shall be for a desolation and a wasteness, and they shall know that I am Jehovah; because he hath said, The river is mine, and I have made it." (xxix. 6—9, and the following verses.) So in Hosea:—"Ephraim was like a foolish dove; they called upon *Egypt*, they departed to *Assyria*: when they shall go, I will spread My net over them. Woe unto them! because they have wandered from Me." (vii. 11—13.) Again, in the same Prophet:—"Ephraim feedeth on wind, and followeth after the east wind: every day he multiplieth a lie and desolation; and they make a covenant with *Assyria*, and oil is carried into *Egypt*," &c. (xii. 1, 2.) In all these passages by "*Assyria*," as was shewn, is signified reasoning; by "*Egypt*" and "*Pharaoh*," science; by "*Ephraim*," the intellectual principle; and it is described, in these and several other passages in other parts of the Word, what is the nature and quality of man's rational principle when he reasons concerning the truths of faith from a *negative* principle. The same is implied in what is written in Isaiah, chap. xxxvi. and xxxvii., how "*Rabshakeh*, being sent by the king of *Assyria*, spake against Jerusalem and king Hezekiah," and how "the angel of Jehovah then smote in the camp of the king of *Assyria* a hundred and eighty and five thousand," whereby is signified what is the overthrow and slaughter of man's rational things, when he reasons against Divine things, howsoever it may

appear to himself that he is wise in so doing. This reasoning is also called, throughout the Word, "*whoredom*" with the sons of *Egypt*, and with the sons of *Assyria*, as in Ezekiel:—"Thou hast committed *whoredom* with the sons of *Egypt*, thy neighbours, great in flesh; and hast multiplied thy *whoredoms*; and hast committed *whoredom* with the sons of *Assyria*, and yet wast not satisfied." (xvi. 26, 28; xxiii. 3, 5—21.) See *A. C.* 2466.

But concerning those who, from the doctrine of faith, enter into things rational and scientific, and thereby become wise, it is thus written:—"In that day there shall be an altar to Jehovah in the midst of the land of *Egypt*," &c. (See above, Chap. xix. 18—25, Exposition.) Speaking of the spiritual church, the spiritual principle whereof is "*Israel*," the rational principle "*Assyria*," and the scientific principle "*Egypt*," which three principles constitute the intellectual things of that church; wherefore it is said—"In that day shall *Israel* be a third, together with *Egypt* and *Assyria*; a blessing in the midst of the land: whom Jehovah of Hosts shall bless, saying, Blessed be My people, *Egypt*; and *Assyria*, the work of My hands; and *Israel*, Mine inheritance!" That things rational and scientific serve those who are in an *affirmative* principle, as means of becoming wise, was represented and signified by what was enjoined to the sons of Israel, that "they should borrow of the *Egyptians* vessels of gold, and vessels of silver, and raiment." (Exod. iii. 22; xi. 2; xii. 35, 36.) In like manner by what is said in the Word throughout, that "they should possess the goods, houses, vineyards, oliveyards, and several other things belonging to the Gentiles;" and also that "the very *gold* and *silver*, which was taken from the Gentiles, should be holy," as in Isaiah:—"It shall be at the end of seventy years, that Jehovah will visit Tyre, and she shall return to her *meretricious gain*; and she shall commit fornication with all the kingdoms of the earth that are upon the face of the ground. But her *merchandise* and her *meretricious gain* shall be *holy* to Jehovah: it shall not be treasured up, nor shall it be kept in store; for her *merchandise* shall be for them that dwell before Jehovah, for *food* sufficient, and for *clothing* [as of] old." Where the "*merchandise* of Tyre" denotes knowledges, see n. 1201; which, to those who are in a *negative* principle, are for "*meretricious gain*," but to those who are in an *affirmative* principle, are "*holy*." (See above, Chap. xxiii. 17, 18, Exposition.) The like is also meant by these words of the Lord:—"Make to yourselves friends of the *mammon* of *unrighteousness*; that, when ye shall fail, they may receive you into everlasting habitations. If ye have not been faithful in the *unrighteous mammon*, who will commit to your trust the *true*?" (Luke xvi. 9, 11.) *A. C.* 2588.

The king of *Assyria* came up against all the fortified cities of Judah.—A "*city*" and "*a fortified or defended city*" signifies the doctrine of Truth defending against falses. *A. E.* 219, 220, 223.

Verse 2. The aqueduct of the upper pool.—As to the meaning of the "*pools*" at Jerusalem, both the *upper* and the *lower*, see above, Chap. vii. 3; xxii. 9, Exposition.

Verse 3. *And there came out unto him Eliakim, the son of Hilkiah, who was over the household.*—See Chap. xxii. 17—25, Exposition.

And Shebna the scribe.—See Chap. xxxiii. 18, 19, Exposition.

Verse 6. *Behold, thou confidest in the staff of this broken reed, in Egypt, &c.*—By “Egypt” is signified the natural man separate from the spiritual, and the scientific thereof, which, when separate from the intelligence of the spiritual man, becomes foolish, and is applied to confirm evils of every kind, whence it also becomes false. This, therefore, is what is called “the staff of a broken reed;” “reed,” as was said, denoting Truth in the ultimate of order, which is the scientific sensual; its being “bruised” signifies what is broken and not in coherence with any interior truth, which can alone cause consistency; “staff” denotes the power thence of perceiving and of reasoning concerning truths. Hence it may appear what is signified by “on which, if a man lean, it will pierce his hand, and go through it;” to “lean upon that staff” denotes to confide in a self-derived power of perceiving Truth, and of reasoning concerning it from the *proprium*; and “to pierce the hand, and to go through it,” signifies to destroy all intellectual power, and to see and seize upon mere fallacies instead of truths. “Such is Pharaoh, king of Egypt, to all that confide in him,” signifies that such is the natural man separate from the spiritual, as to his scientifics and intelligence thence derived, and reasoning from intelligence. *A. E.* 627.

Verse 8. *I will give thee two thousand horses, if thou canst on thy part set riders upon them.*—As to the signification of “horses” and “riders,” see Chap. xxxi. 1, Exposition. [As the “horse” corresponds to the *understanding*, and his “rider” to *intelligence*, it may be seen that these words of the boasting Rabshakeh signify the pride of self-intelligence, or of the intelligence of the merely natural man separate from the spiritual, and its defiance and hostility to the intelligence of the spiritual man derived solely from the truths of the Word. The “people of Israel,” or the true members of the church, can never “ride upon the horses of Assyria,” in a bad sense, or upon the understanding when governed and guided by *negative* principles. It is their privilege and blessing to ride upon the “white horse,” (Rev. vi. 2; xix. 11.) or to have their intelligence derived from the pure truths of the Word, and thus to “go forth conquering and to conquer.”]

Verse 9. *And put thy trust in Egypt, &c.*—See Chap. xxx. 1—3; xxxi. 1, Exposition.

Verse 10. *Jehovah hath said unto me, Go thou up against this land, and destroy it.*—[These words involve the idea that it is the church itself which cherishes in its own bosom the falses from negative principles which destroy it. This “destruction,” at the time of judgment, is said to come from Jehovah, because it so appears; hence it is that “anger” and “vengeance,” &c. are ascribed in the Word to Him. See Chap. i. 24, Exposition.]

Verse 11. *Speak, we pray thee, to thy servants in Syriac, &c.*—[To “speak in the Syriac, and not in the Jewish language,” or to “speak in a language not understood by the people on the wall,” involves the

idea that those who reason from negative principles against the truths of the Word, commonly speak and write so as not to be understood by the multitude who are in the simple acknowledgment of the Word in its literal sense, which is the “wall of Jerusalem.” (*A. E.* 811, 1307, 1311.) This non-understanding of “the language of Assyria by the people on the wall” is of the Lord’s Providence, lest everything of the Word should be falsified and profaned, and thus the church and the means of salvation be utterly destroyed, which would inevitably come to pass if those who are in the simple acknowledgment of the Word in the letter were to be led captive by negative principles against it. It is also of the Lord’s Providence that false creeds and erroneous doctrines are not understood by the people. Thus the tri-personal creed of Athanasius, which is the basis of the orthodox, so-called, of nearly all Christian churches, is professedly not understood by the people, nor even by the clergy themselves. The case is the same as to nearly all erroneous doctrines, such as the dogma of “Justification by Faith alone,”—of the Vicarious Atonement,—of Predestination, &c. These doctrines, although called orthodox, speak a “language” which the people cannot understand, and which they scarcely ever read, but who remain in the simple acknowledgment of the Word in the letter; which they do read, and by means of which, in proportion to their fidelity to the Divine precepts, they are kept in consociation with heaven, and are eventually, after they have been instructed by angels, in the world of spirits, in the genuine doctrines and truths of the Word, saved and raised up to heaven. For it is better to be in the simple acknowledgment of the Word in the letter, and in obscurity as to spiritual intelligence, than to be under the influence of erroneous dogmas, or to understand the language of a *negative* rationalism.]

Verse 12. *Hath my lord sent me to thy lord and to thee, to speak these words? and not to the men that sit on the wall, that they may eat their own excrements, &c.*—[These words, denoting the dreadful extremities of a siege, involve, by correspondence, the idea that all negative reasonings have a direct tendency to immerse the men of the church in mere self-love, and to cause them to feed upon its cupidities and lusts, in their worst and lowest form, which is that of merely corporeal and filthy pleasures, to which “excrement” and “urine” correspond. (See *A. C.* 943, 954, 1096, 5395.) In this state, to which Rabshakeh desired to reduce “the people on the wall of Jerusalem,” everything of the church is utterly devastated and reduced to contempt. In connection with this subject, we may here state that the act of “making urine against the walls of Jerusalem,” of which we read in 1 Samuel xxv. 22, 34; 1 Kings xiv. 10; xvi. 11; xxi. 21; 2 Kings ix. 8; is, by correspondence, to treat the letter of the Word, and the external worship of the church, with scorn and contempt, which is followed by the utter destruction of all who are in such a state. In Matt. xxvi. 67, and in xxvii. 30, it is said, “they did spit upon Him,” and “in His face,” to denote the contempt in which they held the Lord and His Word. But the act mentioned above signifies the lowest possible

degree of contempt. The merely natural man, to whom the Word is for the most part "foolishness," (1 Cor. ii. 14.) may from these statements be induced to think contemptuously of it, and to prevent his children from reading it, but let him know that the Word is written by correspondences between things natural and spiritual, and that the lowest degree of contempt in which a thing can be held, can only be expressed according to the divine style of inspiration, in which the Word is written, in such a form. In a new translation of the Word, these and other vulgar forms of speech may now be expressed in a more refined mode, well understood by all, and thus probably the objection, so far, of the refined natural man, may be removed. We cannot do a greater injury to the states of others, and especially to the states of children, than by insinuating into their minds anything of contempt against the Word.]

Verses 13—18. *Then Rabshakeh stood, and cried with a loud voice in Jewish, and said, Hear ye the words of the great king, the king of Assyria, &c.*—[These words imply that a negative rationalism endeavours to persuade those who are in the simple belief of the Word in the letter, to rebel against the Lord and His Word, as represented by "king Hezekiah placing his trust in Jehovah, saying, Jehovah will surely deliver us; this city shall not be delivered into the hand of the king of Assyria." The promise which Rabshakeh gives to the people on the wall that, "if they would come out to him, he would give them a land like their own land, a land of corn and of wine," &c., signifies that they should have an abundance of things Good and True; but in such case all these things would only be the semblance of things Good and True in the external man, and not at the same time in the internal, and which, consequently, at the time of judgment, would be utterly dispersed.]

Verse 19. *Where are the gods of Hamath and of Arpad? &c.*—That the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arpadites, Zemarites, and Hamathites, were so many several nations, significative of so many different kinds of idolatry, appears from several passages in the Word; for these were the inhabitants of the land of Canaan, who, by reason of their idolatries, were rejected, and in part extirpated. Nevertheless, in the internal sense of the Word are not signified those nations, but the idolatries themselves prevalent among them, and, in general, those idolatries as prevalent with any people whatsoever; in particular, as prevalent amongst the Jews. For they who make worship to consist merely in things external, and are altogether unwilling to be instructed in things internal, and reject them when they are instructed, are most prone to every species of idolatry, as appears plainly from the case of the Jews. In internal worship alone there is a bond which withholds man from idolatry; but when that bond is removed, then there remains no other restraining power. There are, however, idolatries, not only of an external sort, but also such as are of a more interior nature. External idolatries are eagerly embraced by those who cultivate external worship without internal; the more interior kinds of idolatry are embraced by those who cultivate an

external worship the interiors of which are defiled. Both these kinds of idolatries are signified by these nations. Interior idolatries are so many several falsities and evil lusts, which men love and adore, and which are thus in the place of the gods and idols worshipped amongst the Gentiles. But what particular kinds of idol-falsities and lusts are signified by these nations, viz., the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arpadites, Zemarites, and Hamathites, it would be tedious here to explain. By the Divine Mercy of the Lord, the particular signification of each nation will be shewn in order, as mention of it occurs. *A. C.* 1205.

Verse 21. *They were silent, and did not answer him a word.*—To be "silent" and "not to answer," signifies not to receive, and not to reciprocate. (*A. C.* 2941; see also 2919, 2957.) In this case, not to receive and not to reciprocate ideas of blasphemy against the Lord and His Word.

Verse 22. *With rent garments, &c.*—As to the signification of these words in the spiritual sense, see Chap. xxxvii. 1, Exposition.

CHAPTER XXXVII.

THE WORD.

INTERNAL SENSE.

1. AND it came to pass, that when the king Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah.

Concerning those who have performed repentance, and have consulted the truths of doctrine. (Ver. 1—5.)

2. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah, the son of Amoz, the prophet.

3. And they said unto him, Thus saith Hezekiah, This day is a day of distress, and of rebuke, and of contumely: for the sons are come to the birth, and there is not strength to bring forth.

4. Perhaps Jehovah thy God will hear the words of Rabshakeh, whom his lord the king

of Assyria hath sent to blaspheme the living God, and will reprove the words which Jehovah thy God hath heard: and do thou offer up prayer for the remnant which is found.

5. And the servants of king Hezekiah came to Isaiah.

6. And Isaiah said unto them, Thus shall ye say to your lord, Thus saith Jehovah, Be not afraid because of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed Me.

7. Behold, I will infuse a spirit into him; and he shall hear a report, and return to his own land; and I will cause him to fall by the sword in his own land.

8. And Rabshakeh returned, and found the king of Assyria fighting against Libnah: for he heard that he had departed from Lachish.

9. And he heard concerning Tirhakah, king of Cush, saying, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10. Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom thou confidest, deceive thee, saying, That Jerusalem shall not be given up into the hand of the king of Assyria.

11. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12. Have the gods of the nations delivered those which my fathers have destroyed? Gozan, and Haran, and Rezeph; and the sons of Eden which were in Telassar?

13. Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Henah, and of Ivah?

And have perceived that they will perish who have blasphemed the Lord. (Ver. 6, 7.)

Also who have so highly blasphemed, as [to assert] that the Lord hath no power against them. (Verses 8—13.)

14. And Hezekiah received the letters from the hand of the messengers, and read them; and he went up to the house of Jehovah: and Hezekiah spread them before the face of Jehovah.

15. And Hezekiah prayed to Jehovah, saying,

16. O Jehovah of Hosts, Thou God of Israel, who art seated on the Cherubim! Thou art the God, Thou alone, of all the kingdoms of the earth! Thou hast made the heavens and the earth!

17. Incline, O Jehovah, Thine ear, and hear; open, O Jehovah, Thine eyes, and see: and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18. In truth, O Jehovah, the kings of Assyria have laid waste all the nations, and their lands;

19. And have cast their gods into the fire: for they were not gods, but the work of the hands of man, wood and stone; therefore they have destroyed them.

20. And now, O Jehovah, our God, save us from his hand; that all the kingdoms of the earth may know that Thou alone art Jehovah!

21. Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith Jehovah the God of Israel, Whereas thou hast prayed to Me against Sennacherib, king of Assyria:

22. This is the word which Jehovah hath spoken concerning him: The virgin, daughter of Zion, despiseth thee, she laugheth at thee; the daughter of Jerusalem shaketh her head at thee.

That they who have consulted doctrine from the Word, performed repentance, and prayed to the Lord for help against the blasphemers, (Verses 14—20.)

And have received for answer in their heart, that they who have blasphemed the Lord shall perish, which blasphemy is also treated of. (Verses 21—27.)

23. Whom hast thou blasphemed and reviled; and against whom hast thou exalted thy voice? and hast lifted up thine eyes on high? Even against the Holy One of Israel.

24. By the hand of thy servants hast thou blasphemed the Lord, and hast said, By the multitude of my chariots will I ascend the height of the mountains, the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the height of his border, and the forest of his fruitful field.

25. I have digged, and I have drunk waters; and I have dried up with the sole of my steps all the streams of Egypt.

26. Hast thou not heard, from of old, that I have done it? and, from the days of antiquity, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fortified cities into ruinous heaps.

27. Therefore were their inhabitants of small strength; they were dismayed and confounded: they were as the grass of the field, and as the green herb; the grass of the house-top; and as the corn blasted before it is grown up.

28. But thy sitting down, and thy going out, and thy coming in, and thy rage against Me I have known:

29. Because thy rage against Me, and thy insolence, is come up into Mine ears, therefore will I put My hook into thy nose, and My bridle into thy lips; and I will turn thee back by the way in which thou camest.

Verse 25. *The streams of Egypt.*—The term for "Egypt" here, and in chap. xix. 6, is מִצְרַיִם (*mätzör*), which means a bulwark or fortified place.

Ver. 27. *Therefore were their inhabitants of small strength, &c.*—The clause here rendered "of small strength" is, taken more literally from the Hebrew, "short in hand."

[A negative rationalism not only blasphemes the Lord and His Word, but by its perverse reasonings destroys all the genuine knowledges of Truth in the mind, and deprives it of all power to resist everything evil and false. Ver. 23—27.]

That therefore it shall not proceed any farther. (Verses 28, 29.)

30. And this shall be a sign unto thee: Eat this year that which springeth up of itself; and the second year, that which groweth up of its own accord: and in the third year, sow ye, and reap; and plant vineyards, and eat the fruit thereof.

31. And again shall the escaped, the remnant of the house of Judah, strike root downwards, and bear fruit upwards.

32. For from Jerusalem shall go forth a remnant; and the escaped from Mount Zion: the zeal of Jehovah of Hosts shall do this.

33. Therefore thus saith Jehovah concerning the king of Assyria, He shall not enter into this city; nor shall he shoot an arrow into it; nor shall he come before it with a shield; nor shall he cast up a mound against it.

34. By the way in which he came, by the same shall he return; and into this city shall he not come, saith Jehovah.

35. And I will defend this city to save it, for Mine own sake, and for the sake of David My servant.

36. And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37. Then Sennacherib, king of Assyria, decamped, and departed, and returned, and dwelt at Nineveh.

38. And it came to pass, that as he was bowing himself down in the house of Nisroch his god, Adrammelech and Sharezer, his sons, smote him with the sword; and they escaped into the land of Ararat: and Esar-haddon his son reigned in his stead.

Because the New Church shall exist in its own time. (Verses 30—32.)

Wherefore the Old Church shall not yet be destroyed. (Verses 33—35.)

But that nevertheless it is to be wholly destroyed. (Ver. 36—38.)

CHAPTER XXXVII.

EXPOSITION.

VERSES 1, 2. *And it came to pass, that when the king Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, &c.*—This was done because by the “king of Assyria” is here signified the rational principle perverted, or the rational principle which perverts the Truths and Goods of the church, and destroys them by falses; all “the words of Tartan [Rabshakeh], the captain of the king of Assyria,” involving such things; and because the church was seen to be in imminent danger of desolation and devastation, therefore, to testify mourning and grief on account thereof, “they rent their clothes, and covered themselves with sackcloth.” From this and from other passages, (see 2 Sam. iii. 31; Dan. ix. 3; Jonah iii. 5, 6, 8.) it is evident that *grief* was represented in the Jewish and Israelitish church by “the putting on of sackcloth;” and this because grief of mind and sorrow of heart, which are interior things, were at that time represented by external things, which, on account of their correspondence with spiritual things, were thus significative. That a representative of grief by “the putting on of sackcloth,” signified specifically *grief* on account of the desolation of Truth and of the devastation of Good in the church, and, in particular, *repentance* and then *grief of heart* on account of evils, might be proved from many passages. *A. E.* 637. See above, Chap. iii. 18—25; xv. 3; xxii. 12, Exposition.

Verse 3. *And they said unto him, Thus saith Hezekiah, This day is a day of distress, &c.*—That Truths from the Word may be heard and known, and yet reformation not be effected thereby, is signified by “the sons are come to the birth, and there is not strength to *bring forth*,” to “bring forth” signifies to make Truths fruitful by doing them, whence comes reformation. That this was a grief of heart and of mind, and disgraceful to the church, is signified by “a day of distress, and of rebuke, and of contumely.” *A. E.* 721.

Verses 6, 7, 37, 38. *Thus shall ye say to your lord, &c.*—Because the rational mind is that which both acknowledges and denies the Divine [Being], and when it denies, it seizes upon everything false in the place of Truth, and thus perishes; wherefore this representative existed, namely, that “the king of Assyria, because he blasphemed Jehovah, was slain with the sword by his own sons, in the house of Nisroch his god,” as we read in Isaiah xxxvii. 37, 38. *A. E.* 131.

Verses 6, 17, 23, 24. *Thus saith Jehovah, Be not afraid because of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed Me, &c.*—From these words it is evident that “blasphemy” is predicated of false speaking against God, for by the “king of Assyria,” who then was Sennacherib, is signified the rational principle, but perverted, which speaks against Divine Truth,

and treats it opprobriously, and perverts it by falses, which also is to falsify it. The falses which he spake against Divine Truth are signified by the things mentioned in verses 10, 11, 12, 13, 24, 25; all of which were not only blasphemies against God, but also falsifications of Divine Truth. *A. E.* 778.

The “blasphemies” which they spake were against God, and against the king and Jerusalem, thus against Divine Truth, as is more clearly evident from the internal sense; hence, from *grief*, they “tore their garments.” *A. C.* 4763.

To “blaspheme” and “blasphemy” signifies to deny the Divinity of the Lord, as the Socinians do, and to deny the Word; for they who deny the Divinity of the Lord cannot enter into heaven, for the Divine of the Lord is the all in all of heaven; and he who denies the Word, denies all things of religion. *A. R.* 571.

Verse 7. *I will infuse a spirit into him, &c.*—The term “spirit” has various significations in the Word. Since the life of man varies according to his state, therefore by the term “spirit” is also signified the peculiar affection of his life. As 1, a *life of wisdom*; as “Bezaleel was filled with the *spirit of wisdom*,” &c. (Exod. xxxi. 3; see also Deut. xxxiv. 9; Dan. v. 12.) It signifies 2, the *excitement of life*; as “Jehovah hath raised up the *spirit* of the kings of the Medes.” (Jer. li. 11.) “Behold, I will infuse [or give] a *spirit* into the king of Assyria, and he shall hear a report,” &c. (Isa. xxxvii. 7.) The term “spirit” also signifies 3, *liberty of life*. (Ezek. i. 20.) 4. *Life in fear, pain, and anger*. (Ezek. xxi. 7; Psalm cxliii. 4, 7; Dan. vii. 15; Gen. xli. 8.) The term “spirit” signifies also 5, a *life of various evil affections*; as “the *spirit* of whoredoms hath caused them to err.” (Hosea iv. 12; v. 4.) “The *spirit* of jealousy,” &c. (Numb. iv. 14.) The term “spirit” also signifies 6, *infernal life*; as “I will cause the *unclean spirit* to pass out of the land.” (Zech. xiii. 2.) 7. The term “spirit” further signifies the *infernal spirits* themselves, by whom mankind are troubled, as in Matt. viii. 16, and in many other passages. *Doct. of the Lord*, 48.

Verse 9. *King of Ethiopia, or Cush.*—See above, Chap. xviii. 1, 2, Exposition.

To make war with thee.—As to the “wars” mentioned in the Word, see Chap. vii. 1, Exposition.

Verses 12, 13. *Have the gods of the nations delivered those which my fathers have destroyed? as Gozan, &c.*—See Chap. xxxvi. 19, Exposition.

Verses 14, 15. *And Hezekiah spread the letters before the face of Jehovah, and prayed, &c.*—[To “spread the letters full of blasphemy before Jehovah in the temple,” was an act which, by correspondence, signifies the acknowledgment and confession, before the Lord, of the evils to which the church is exposed; and it also shews, on the part of the church, full confidence in Him as the only Protector and Saviour against the evils which would destroy it. It may here be observed that this act of “shewing the blasphemous letters to Jehovah” is the direct opposite to that of “shewing to the messengers from Babylon

all the precious things, silver, gold, spices, &c. in his dominion;" (see Chap. xxxix. 2.) which act signified the exposure of all the Truths, Goods, and Sanctities of the Word and of the church to the influence of *Babylon*, which is that of adulteration and profanation. (See Chap. xiii. and xiv., Exposition.) For which act of Hezekiah the prophet Isaiah was sent to declare that "everything of the church would be taken captive to Babylon," that is, would be adulterated and profaned.]

And *Hezekiah prayed, &c.*—As to the true nature of "prayer," see Chap. i. 11—19; xviii. 7, Exposition.

Verse 16. *O Jehovah of Hosts, who art seated on the Cherubim! &c.*—The Lord is "seated or dwelleth on the Cherubim" as to the state of Providence, lest any one should be let into the holy things of love and of faith except he is prepared by the Lord. That the *Cherubim* were upon the curtains of the Tabernacle, upon the Veil, upon the walls of the Temple, and upon the doors there, was to signify the Lord's guardian care, lest the Holy Divine should be approached but by the good of love. There were also *Cherubim* on the Ark, to signify that the Lord Himself cannot be approached but by that good. On this account also it was that the *Cherubim* were made of solid *gold*, and in the Temple at Jerusalem of *olive-wood*, or wood of oil; for by "gold" and by "oil" is signified the good of love. *A. C.* 3384. See also 9509.

Verse 19. *And have cast their gods into the fire, for they were not gods, &c.*—By "the gods of the kings of Assyria" are here signified reasonings from falses and evils, which agree with the *proprium* of man, wherefore they are also called "the work of the hands of man, wood and stone," or idols of wood and of stone, which signify the evils and falses of religion and of doctrine originating in the *proprium*. *A. E.* 585.

Verse 22. *The virgin, daughter of Zion, despiseth thee; the daughter of Jerusalem shaketh her head at thee.*—There are two affections which constitute the church,—one, or the affection of Good, constitutes the celestial church, and is called in the Word "the virgin, the daughter of Zion;" and the other, or the affection of Truth, constitutes the spiritual church, and is called in the Word "the daughter of Jerusalem." *A. C.* 2362. See Chap. xvi. 2, Exposition.

Verse 24. *Sennacherib, king of Assyria, hath said, By the multitude of my chariots have I ascended the height of the mountains, &c.*—By these words, in the internal sense, is described the haughtiness of those who, by ratiocinations from falses, are desirous to destroy the Goods and Truths of the church. The "king of Assyria" is the rational principle perverted; "the multitude of his chariots" signifies ratiocinations from falses of doctrine. To "ascend the height of the mountains, the sides of Lebanon," and to "cut down the tall cedars and the choice fir-trees thereof," signifies the endeavour to destroy the Goods and Truths of the church, as well internal as external; the "mountains" denote the Goods of the church, the "sides of Lebanon" where the Goods are conjoined with Truths; "Lebanon" denoting the spiritual church, the "cedars" the internal Truths thereof, which are from Good, and the "fir-trees" the external Truths thereof, also from

Good. Such is the signification of these words in the spiritual sense in which they are understood in heaven. *A. E.* 405. See also 654.

Verse 25. *I have digged, and I have drunk waters; and I have dried up with the sole of my steps all the streams of Egypt.*—The "king of Assyria," or the rational principle perverted, destroying all the knowledges and apperceptions of Truth, is signified by "drying up with the sole of his steps all the streams of Egypt." The reason why the "streams of Egypt" signify the knowledges and apperceptions of Truth is, because "Egypt" is the natural man as to scientifics, knowledges, and apperceptions which belong to the natural man, as intelligence does to the spiritual man. *A. E.* 518. See Chap. xix., Exposition.

Verse 26. *Hast thou not heard, from of old, that I have done it? and, from the days of antiquity, that I have formed it? &c.*—These words refer to the antediluvian time denoted by "of old" and "the days of antiquity." *A. C.* 274.

To "lay waste fortified cities into ruinous heaps," as said of the king of Assyria, is to destroy, by false reasonings, the truths and doctrinals of the church and of the Word. See Chap. xxiii. 13, Exposition.

Verse 27. *Therefore were their inhabitants of small strength, &c.*— "Inhabitants of small strength [or, literally, *short in hand*]," signifies of no power. *A. C.* 878.

As the grass of the field,—as the corn blasted, &c.—See Chap. xv. 6, Exposition.

Verse 28. *But thy sitting down, thy going out, and thy coming in. I have known.*—It was a common form of speech among the ancients to say that they knew the "entering in" and the "going out" of a person, to indicate that they knew all the state of his life; and as this form of speech derived its origin from correspondences in the other life, wherefore, in the Word, similar things are said and signified thereby, as in Samuel:—"Achish called David, and said unto him, Thou hast been upright, and thy *going out* and thy *coming in* with me in the camp has been good in my eyes; for I have not found evil in thee." (1 Sam. xxix. 6.) "His *going out* and his *entering in* being good in his eyes," signifies that all the state of his life had been well-pleasing to him. Again—"Thou knowest Abner, that he came to persuade thee, and to know thy *going out* and thy *coming in*, and to know all that thou doest." (2 Sam. iii. 25.) To know his "going out" and his "coming in," is to know all the thoughts and acts of his life; wherefore it is said, "that he might know all that thou doest." Again—"Thy *sitting down*, thy *going out*, thy *coming in*, and thy rage against Me I have known;" (Isa. xxxvii. 28.) speaking of Sennacherib, the king of Assyria. To know his "going out" and his "coming in," is to know all things of his counsel. *A. C.* 9927.

Verse 29. *Therefore will I put My hook into thy nose, and My bridle into thy lips, &c.*—These things are said concerning the "king of Assyria," by whom is signified ratiocination from falses; for, in the good sense, by "Assyria" is signified the rational principle. Because that king then besieged Jerusalem, and blasphemed God, it was said

to him that "a *hook* should be put into his *nose*," whereby is signified that stupidity and foolishness should possess him; for the "nose" signifies perception, and the "hook" the extracting thereof, properly, immersion into the corporeal sensual principle, which, when separated from the rational, is stupid. It is likewise said that "a *bridle* should be put into his *lips*," whereby is signified insanity as to the understanding of Truth; for the "lips" signify thought from the understanding, and the "bridle" the retraction thereof. To "turn him back by the *way* in which he came," signifies into the falses by which he was about to perish; wherefore his "army," by which those falses were signified, perished by a great slaughter. *A. E.* 923.

Verse 30. *This shall be a sign unto thee: Eat this year that which groweth of itself, &c.*—This was said to Hezekiah the king, when Sennacherib, king of Assyria, made war against him, and spake proudly of himself, and contumeliously of God and of Israel, wherefore also one hundred and eighty-five thousand were smitten in the camp, and himself was slain by his sons. The reason why this was done, was, because by "Assyria" is signified the rational [principle], and the same by the "king of Assyria," and by "Judea" the celestial [principle] of the church, and the spiritual [principle] by the "king" thereof; but, in this case, by the "king of Assyria" is signified the rational [principle] perverted, which, by false reasonings, destroys all the celestial and spiritual things of the church, which are the Goods and Truths thereof; and inasmuch as by "Judea" and by the "king" thereof is signified the celestial and spiritual principle of the church, which should be from the Lord when He came into the world, therefore such things are said, by which is described the regeneration of those who should be of that church. Wherefore by "the *sign*," that they should eat in the first year that which springeth up of itself [or spontaneously], is signified celestial Good which shall be implanted in them from the Lord; by "that which groweth up of its own accord in the second year," is signified the Truth of that Good which shall thence be derived; by "sowing, reaping, planting vineyards, and eating the fruit thereof," are signified all the Goods and Truths which thence flow forth; by "sowing and reaping" is signified the implantation of Good and the reception thereof; by "planting vineyards," the implantation of Truth and the reception thereof; and by "eating the fruits of them," the fruition of Goods, and satisfaction thence derived, appertaining to the regenerate man. These things are called a "sign," because they are testifications concerning the celestial church with those who are understood in the spiritual sense by "Judah," whose regeneration is effected from the Lord by the implantation of celestial Good, afterwards by the implantation of spiritual Good, which, in its essence, is the Truth of celestial Good; and lastly, by multiplication and fructification in the natural man. *A. E.* 706.

Verses 31, 32. *Again shall the escaped, the remnant of the house of Judah, strike root downwards, and bear fruit upwards, &c.*—As to the meaning of the "remnant" and the "escaped," see Chap. i. 9; iv. 2, 3, Exposition. [The "remnant of the house of Judah" is said to "strike

root downwards," to denote that truths from a celestial origin will then be implanted in the natural man; and to "bear fruit upwards," that goods of life will be of a celestial and spiritual origin, or from the internal man.]

Verse 35. *I will defend this city for the sake of David My servant.*—These words are said of the Assyrians, in whose camp one hundred and eighty-five thousand were slain. "David" stands for the Lord, who was to come, and who, as to His Humanity, is called a "Servant." That "David," in the Word, signifies the Lord, may be seen, n. 1880. Whilst the Lord was in a state of humiliation, when He had with Him the infirm Human, He worshipped Jehovah as another separate from Himself, and indeed as a *Servant*, for the Human is respectively nothing else; wherefore, in the Word, a "servant" is predicated of that Human, as in Isa. xxxvii. 35; xlii. 1, 19. *A. C.* 2159.

Verse 36. *And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand, &c.*—A "camp" and an "encampment" signify, in a good sense, heaven. The reason is, because an "army" signifies Truths and Goods, which are arranged by the Lord according to heavenly order. Hence arrangement according to order is the *encamping* of an army, and the heavenly order itself, which is heaven, is the "camp." This "camp," or this order, is such that it cannot possibly be broken into by hell, although hell is in a continual endeavour to break into it. Hence it is that "the *camp* of God," in Gen. xxxii. 2, signifies heaven. This essential order is what was represented by the "encampments" of the sons of Israel in the wilderness, thus heaven itself was represented. The dwelling together therein, according to the tribes, was called a "camp;" the "tabernacle" which was in the midst, and about which they encamped, represented the Lord Himself. As many expressions in the Word have an opposite sense, so also has a "camp," and according to such sense it signifies evils and falses, consequently hell, as in David:—"Though a host should *encamp* against me, my heart shall not fear." (Psalm xxvii. 3.) Neither is anything else but hell meant by "the *camp* of Assyria, in which the angel of Jehovah smote a hundred and eighty and five thousand;" (Isaiah xxxvii. 36.) in like manner also by "the *camp* of the Egyptians." (Exod. xiv. 20, 28.) *A. C.* 4236.

[The destruction of the Assyrian army was effected by the opening of a hell, and by a powerful influx thence proceeding, which corresponded to the evil and the false signified by the opposition of "the Assyrian army," and its determination to destroy "Jerusalem," which represented heaven and the church. A similar thing is described in the Revelation, xx. 9:—"Gog and Magog went up on the breadth of the earth, and compassed the *camp* of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." But this happened in the world of spirits, whereas the destruction of the Assyrian army took place in the natural world, on account of the representatives which then prevailed in the representative or typical church of the Jews. In the one case it is said that "an angel from

Jehovah effected the destruction of the Assyrian army," and in the other that "fire from God out of heaven devoured the enemies of the camp of the saints and the beloved city." But that the destruction was effected either by "the angel of Jehovah" or by "fire from God out of heaven" is an appearance; the real truth is, that they were destroyed by their own evils and falses, (*A. R.* 863.) which, at the period of Judgment, are brought out, and which then overwhelm the wicked with perdition. The Lord never comes to destroy, but to save, and when the good are separated from the wicked, the latter are left to their own evil states and sink down into their respective hells.]

Verses 37, 38. *Then Sennacherib, king of Assyria, returned, and dwelt at Nineveh, &c.*—That "Nineveh" signifies what is false, & false doctrines arising from the fallacies of the senses, and from the obscurity of the understanding not illustrated, and from ignorance, is evident from Jonah, who was sent to Nineveh, which city was pardoned because they were of such a quality. In Jonah things both historical and prophetic are mentioned, which involve and represent such *arcana* in like manner as all other historical things mentioned in the Word. In Isaiah we read respecting the king of Assyria, that "he dwelt at *Nineveh*, and that when he was bowing himself down in the house of Nisroch his god, he was slain by his sons with the sword." (xxxvii. 37, 38.) Although these things are historical, they are nevertheless prophetic, involving and representing similar *arcana*. By "Nineveh" here is signified external worship in which are falses, and as this worship was idolatrous, "he was slain by his sons with the sword." His "sons" are falses, and the "sword" is the punishment of the false. *A. C.* 1188.

CHAPTER XXXVIII.

THE WORD.

1. IN those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith Jehovah, Give charge concerning thy house; for thou art dying, and shalt not live.

2. Then Hezekiah turned his face to the wall, and prayed to Jehovah.

Verse 1. *Thou art dying, &c.*—**מֵת** denotes that Hezekiah was in a dying state. See the Exposition. (*mēth*) is the present participle, and

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That they have performed repentance, and are therefore kept from destruction. (Ver. 1—6.)

3. And he said, I beseech Thee, O Jehovah, remember how I have walked before Thee in truth, and with a perfect heart; and have done that which is good in Thine eyes. And Hezekiah wept exceedingly.

4. Wherefore the word of Jehovah came unto Isaiah, saying,

5. Go, and say unto Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer; I have seen thy tears: behold, I will add unto thy days fifteen years.

6. And I will deliver thee and this city from the hand of the king of Assyria; and I will defend this city.

7. And this shall be the sign unto thee from Jehovah, that Jehovah will do this word which He hath spoken:

8. Behold, I will bring back the shadow of the degrees, by which the sun is gone down on the sun-dial of Ahaz, ten degrees backward. And the sun returned ten degrees, on the degrees [or sun-dial] by which it had gone down.

9. The writing of Hezekiah, the king of Judah, when he had been sick, and had recovered from his sickness:

10. I said, when my days were about to be cut off, I am going to the gates of hell; I am numbered as to the residue of my years!

11. I said, I shall not see Jah,—Jah in the land of the living! I shall no longer behold man with the inhabitants of the world!

Verse 3. *Wept exceedingly.*—In the Hebrew, "with great weeping;" which is one of the adverbial forms of expression to denote intensity, as *exceedingly, very, &c.*

Verse 10. *The gates of hell* [or the grave].—"Sheol;" see Chap. xiv. 9, note.

I am numbered as to the residue of my years!—The term **פָּקַד** (*pākad*) signifies to *visit, to inspect, to explore, or to search*, and is employed where "visitation," prior to judgment, is mentioned, hence to punish; it also signifies

[True repentance consists in living before the Lord according to the truths of His Word, and with sincerity of heart, in which case prayer and worship are acceptable to Him, and effective of man's salvation. Verses 3—6.]

That therefore the time of the Lord's advent is protracted.— (Verses 7, 8.)

That nevertheless the church will depart.— (Verses 9—15.)

12. My age is departed, and is removed from me like a shepherd's tent: I have cut off, like a weaver, my life: He will cut me off from the loom: from day even unto night wilt Thou consume me.

13. I quieted myself until morning; as a lion did He break all my bones: from day even unto night wilt Thou consume me.

14. Like the crane, or the swallow, did I twitter; I moaned like the dove: mine eyes failed [with looking] upward. O Jehovah, I am oppressed; be Thou surety for me.

15. What shall I say? He hath both spoken unto me, and He Himself hath done it: I will go humbly all my years on account of the bitterness of my soul.

16. O Lord, by these [Thy words] men live, and in all these is the life of my spirit: so wilt Thou recover me, and make me to live.

17. Behold, instead of peace there was bitterness to me, [yea] bitterness: Thou hast,

to number, and to marshal a people or an army. In this sense Swedenborg has rendered it, viz., "numeratus sum."

Verse 12. *He will cut me off from the loom.*—**דָּלָה** (*dallāh*), the Heb. term here rendered "loom," properly means something hanging down as a slender thread, specially the *thrum* by which the web is fastened to the weaver's beam; when the weaving is finished, this *thrum* is cut, and the piece is separated from the loom. The term never means *sickness*, as in the Bible version, although it is often used in the sense of *poverty* or being in *slender* circumstances. (See 2 Kings xxiv. 14; xxv. 12.) Swedenborg, it appears, has not quoted the passage. Schmidius has rendered it "a *stamine*,"—"from the thread" or "thrum." It is common to say that "life hangs on a thread." Nearly all modern interpreters render it as above.

Ver. 13. *I quieted myself.*—Swedenborg and Schmidius, "*Disposui me*,"—"I composed myself;" as Vitringa also renders it. The term **שָׁנָה** (*shāwāh*) means to be equal, and, in the Piel, to make level, as a field; (Isa. xxviii. 25.) thus, as applied to the mind, to make it even, or to compose and calm it. Compare Psalm cxxxi. 2:—"I quieted myself," &c.

Verse 14. *Be Thou surety for me.*—The term here rendered "surety" is so rendered in Psalm cxix. 122:—"Be surety for Thy servant for good." See the Exposition.

Verse 15. *I will go humbly, &c.*; or, as the original implies, "I will go as in solemn procession," namely, to the house of God, or the temple. The term, which is in the Hithpael form, occurs only in this passage and in Psalm xlii. 4:—"I went with them to the house of God;" that is, in solemn procession.

in love, delivered my soul from the pit of destruction; for Thou hast cast behind Thy back all my sins.

18. For hell cannot praise Thee; death cannot celebrate Thee; they that go down into the pit shall not hope in Thy truth:

19. The living, the living, he shall praise Thee, as I do this day: the father to the sons shall make known Thy truth.

20. Jehovah was for my salvation: therefore will we sing my songs to the stringed instruments, all the days of our life, in the house of Jehovah.

21. For Isaiah had said, Let them take a lump of figs, and lay it bruised upon the boil, that he may live.

22. Hezekiah also had said, What is the sign that I shall go up to the house of Jehovah?

saves man as he repents, or shuns evils as sins against Him. Verses 17—20.]

That still there is natural good with some. (Verses 21, 22.)

CHAPTER XXXVIII.

EXPOSITION.

VERSE 1. *In those days was Hezekiah sick unto death, &c.*—As to "sickness" and "disease," see Chap. i. 6, 7, Exposition.

Unto death.—By "death" and by the "dead" are signified those who are in evils and thence in falses. *A. E.* 899.

They who either pervert, or extinguish, or reject in themselves the Good which is of Love and the Truth which is of Faith, have not life

Ver. 17. *There was bitterness to me, [yea] bitterness.*—This is literally from the Hebrew, denoting states of grievous temptations.

Ver. 20. *Jehovah was for my salvation; or more literally, as in the old English idiom—"The Lord was for to save me."* In respect to the Hebrew idioms of the infinitive with *Lamed*, as in this case, the reader is especially referred to Gesenius' "*Lehrgebäude*," p. 787.

Ver. 21. *Lay it bruised, &c.*—**מָרַח** (*mārach*), to bruise, to rub, is, in its signification, *pregnant*; or, as is sometimes the case with Heb. verbs, involves (as also **הִשָּׁק** in ver. 17, which means to love and to deliver) two ideas, which in this case is that of *bruising* a lump of figs, and *laying it* as a plaster upon the boil. Thus Hitzig has it:—"Sie zerdrückt auf die Beule legen."

in themselves; for *life*, which is from the Divine, consists in willing what is Good and in believing what is True. But they who do not will what is Good, but what is evil, or believe not what is True, but what is false, have a principle contrary to life; this principle contrary to life is *hell*, and is called "death," and persons of this description are called "dead." That the *life* of Love and of Faith is called "life," and likewise "eternal life," and that they who have it in themselves are called "living men;" and that what is contrary to *life* is called "death," and likewise "death eternal," and that persons of this description are called "dead men," is manifest from many passages in the Word, and amongst others from John viii. 21, 24, 51. *A. C.* 7494.

Thou art dying.—[To denote that the church of the Jews was approaching to its end, or to its consummation.]

Verse 2. *Then Hezekiah turned his face to the wall, and prayed unto Jehovah.*—[It does not appear that Swedenborg has quoted this verse, but the spiritual signification, we submit, is the following. In the literal sense, by "turning the face to the wall in prayer," is implied retirement to "pray in secret," and undisturbed by those in the same apartment. But in the spiritual sense, according to correspondences, we apprehend that the idea involved in "turning the face to the wall" is to pray from the letter of the Word, and with "the face turned to it" signifies with the interiors of the mind imbued with its spirit and its life; for the "wall," both of the *king's house*, of the *temple*, and of *Jerusalem*, signifies the literal sense of the Word. (*A. E.* 811, 1307, 1311.) All prayer, to be effective, should be full of "the life and spirit" of the Word, and expressed, as much as possible, in the language or literal sense of the Word; for the literal sense, being divine, has power to open heaven even unto the Lord Himself, which is signified by Jehovah's saying—"I have heard thy prayer," &c. Ver. 5.]

Verses 3, 5. *Hezekiah wept exceedingly;—I have seen thy tears.*—As to "weeping" and "tears," see Chap. xxv. 8, Exposition.

Verse 4. *The Word of Jehovah came unto Isaiah, &c.*—That the prophets were in one state when in *vision*, and in another state when they *revealed* the Word of Jehovah, see Chap. i. 1, Exposition.

Verse 5. *I have heard thy prayer.*—As to "prayers" and "worship," see Chap. xviii. 7, also Chap. i. 11—19, Exposition.

Verse 6. *I will deliver thee, &c.*—That to "deliver out of the hand of the king of Assyria," is to deliver the members of the church from the influence and bondage of *negative* and *false reasonings* respecting the Truths of the Word, see Chap. x. 5, 7, 8, 24, 26; xxx. 31, 32; xxxvi. 1, Exposition.

Verses 7, 8. *This shall be the sign unto thee from Jehovah, that Jehovah will do this word which He hath spoken: Behold, I will bring back the shadow of the sun-dial of Ahaz, ten degrees backward. And the sun returned ten degrees, &c.*—This *sign* was given to king Hezekiah for a testification that the Lord would "defend him and Jerusalem from the king of Assyria," as it is said in verse 6 of this chapter, by which "king" was signified the rational principle perverted, destroying all things of the church; wherefore by this "sign," in like manner,

was represented the New Church, which was to be established by the Lord; but, in this case, that the time which was told to Ahaz, just above, should be further protracted. By "the retraction of the *shadow* which was gone down on the degrees of Ahaz," is signified the protraction of the time before it should take place. "The *degrees* [of the sun-dial] of Ahaz" signify the time until the advent of the Lord, and the "shadow" denotes the progression of time from the rising to the setting; by its being "drawn backward *ten degrees*," is signified the prolongation of the time as yet by several years, for "ten" signify several or more; and by the "sun" which should go back, is signified the advent of the Lord. But this is to be further illustrated. The advent of the Lord took place when the Jewish church was at an end, that is, when there was not any Good and Truth therein remaining; this is understood by "when iniquity was consummated," and also by "the fulness of time" in which the Lord was to come. The entire time of the duration of the Jewish church was represented by "the *degrees* [on the sun-dial] of Ahaz;" the beginning thereof by the "first degree," which is when the *sun* is in its rising, and the end thereof by the "last degree" in the setting. Hence it is evident that by the "retraction" of the shade, from the setting towards the rising, is understood the prolongation of that time. The reason why this came to pass on "the *degrees* [of the sun-dial] of Ahaz," was, because Ahaz was a wicked king, and had profaned the holy things of the church, wherefore, if his successors had done in like manner, the end of the church would have been brought on shortly; but as Hezekiah was an upright king, the time was prolonged, for thereby the iniquity of that nation did not so soon arrive at its consummation, that is, at its end. *A. E.* 706.

Verse 10. *I said, when my days were about to be cut off, I am going to the gates of hell; I am numbered as to the residue of my years!*—These are the words of Hezekiah the king, when he was sick; and by "numbered" is signified *explored* and *concluded*. That to "number" and be "numbered" have a different signification, in the spiritual sense of the Word, to that which appears in the letter, or the natural sense, may also appear from this circumstance, that with the angels of heaven *numbers* and *measures* have no place in their spiritual ideas, that is, they cannot think from numeration or mensuration, but from the quality of a thing, which thought of theirs falls into *numbers* and *measures* when it descends thence into a natural sphere; and yet the Word is written for angels as well as for man. Wherefore the angels, by "numbers" and by "numbering" in the Word, perceive the *quality* of the thing treated of, whilst men understand *numbers* and *numbering*. This may still further appear from this consideration, that every "number" in the Word signifies somewhat of thing or state. *A. E.* 453. See also *A. R.* 364, and as to "numbering," Chap. xxii. 9, 10, Exposition.

Verse 11. *I said, I shall not see Jah,—Jah in the land of the living!*—Inasmuch as the "land" signifies the church, and where the "earth" or "land" is, there is heaven, it is therefore called "the *earth* or *land* of the *living*," and "the *earth* or *land* of *life*," as in

the above words, and also in Ezekiel:—"Who caused terror in the land of the living," &c. (xxxii. 23—27.) It is also called "the land of life" in David:—"Unless I had believed to see good in the land of life." (Psalm xxvii. 13.) *A. E.* 304.

As to the meaning of "Jah," in relation to Jehovah or the Lord, see Chap. xii. 2, Exposition.

Verse 13. *I quieted myself until morning; as a lion did He break all my bones.*—To "break the bones" is to destroy Truths from the Divine, which are the ultimates in order, upon which interior goods and truths rest, and by which they are supported; which ultimates, if destroyed, all things built upon them fall to the ground. Ultimate truths in order are the truths of the literal sense of the Word, in which are the truths of the internal sense, upon which they are supported as columns upon their bases. *A. C.* 9163.

Verse 14. *Like the crane, or the swallow, did I twitter; I moaned like the dove, &c.*—[These words, which depict a state of distress and alarm, signify temptations, and especially as to the intellectual life signified by the "crane," the "swallow," and the "dove" in distress. The "swallow" corresponds to natural Truth, (*A. E.* 391.) or to Truth from the Word in the natural mind; the "crane" corresponds, we apprehend, to Truth in the spiritual, and the "dove" to Truth in the celestial degree. Thus the entire mind, as to its intellectual life, is described as to temptations, when Good from the Lord is being united to Truth in the life, which is regeneration. Whilst in these states of oppression and temptation, the Lord is our only "surety," safety, and comfort.]

Verse 15. *I will go humbly [or solemnly] all my years on account of the bitterness of my soul.*—The "soul" here signifies the life of man's spirit, which is called his spiritual life. *A. E.* 750. [See also in the same number the *seven* different significations which the term "soul" (*anima*) has in the Word.]

Verse 17. *Thou hast cast behind Thy back all my sins.*—[When sins are removed by repentance, they are, as it were, "cast behind the Lord's back," that is, not seen by Him; but when not repented of, and thereby removed, they are said to be "before Him, and in the light of His countenance." (Psalm xc. 8.) See *T. C. R.* 510, 611—614.]

Verses 18, 19. *For hell cannot praise Thee; death cannot celebrate Thee, &c.*—From this passage it may appear what is signified by the "dead," namely, they who have not in themselves the life of heaven, consequently, who are in evils, and thence in falses. That in this passage "death" denotes damnation, and "life" salvation, is manifest. Forasmuch as "death" is damnation, it is also hell; wherefore *hell*, in the Word, is commonly called "death," as in the above words. *A. E.* 186.

Verse 19. *The living, the living, he shall praise Thee, &c.*—Jehovah, in the Word of the Old Testament, calls Himself "THE ALIVE" and "THE LIVING" because He alone *lives*; for He is Love itself and Wisdom itself, and these are *Life*. That there is but one only *Life*, which is God, and that angels and men are recipients of *life* from

Him, has been shewn by many things in the work entitled "*Angelic Wisdom concerning the Divine Love and the Divine Wisdom.*" Jehovah calls Himself "THE ALIVE" and "THE LIVING" in Isa. xxxviii. 18, 19; Jer. v. 2; xii. 16; xvi. 14, 15. The Lord also, as to His Divine Humanity, is *Life*, because the Father and He are one; wherefore He says—"As the Father hath *life* in Himself, so hath He given to the Son to have *life* in Himself." (John v. 26.) "Jesus said, I am the Resurrection and the *Life.*" (John xi. 25.) "Jesus said, I am the Way, the Truth, and the *Life.*" (John xiv. 6.) "In the beginning was the Word, and God was the Word; in Him was *Life*; and the Word became flesh." (John i. 1—4, 14.) Because the Lord alone is *Life*, it follows that from Him alone is *Life*, wherefore He says—"Because I *live*, ye shall *live* also." (John xiv. 19.) *A. R.* 58.

Verse 20. *We will sing thy songs to the stringed instruments, &c.*—"Stringed instruments" are attributed to the spiritual things, and "wind instruments" to the celestial things of faith. *A. C.* 418—420.

Verse 21. *For Isaiah had said, Let them take a lump of figs, and lay it bruised upon the boil, that he may live.*—["Figs," from correspondence, signify the natural good of man conjoined with spiritual good, or the good of the natural or external man derived from the good of the spiritual or internal man, and thus from the Lord. It is this good which heals a man of his spiritual diseases, and restores him to spiritual health. Hence it was from this spiritual signification of a "lump of figs" that Isaiah said—"Let them lay it bruised upon the boil of Hezekiah, that he may live;" whereas the good of the natural man, separate from the good of the spiritual man, is in itself evil, because it is only good in appearance, assumed by the natural man for the sake of self and of the world. At the period of Judgment this good is dispersed as "the fig falling off from the tree." (Isa. xxxiv. 4.) See also Jer. viii. 13 and xxix. 17, where it is said—"I will make them like vile figs, that cannot be eaten, they are so evil;" for there is nothing so *vile* as good assumed for the purpose of concealing evil and of carrying out its designs. See also Matt. xi. 18—21, where "the barren fig-tree" is described, which, at the Lord's rebuke, "withered away," to shew that the good of the natural man, separate from the spiritual man, "withered away" at the time of Judgment, and leaves him to his own condemnation. *A. R.* 334; *A. E.* 403.]

Verse 22. *Hezekiah said, What is the sign that I shall go up to the house of Jehovah?*—As to the meaning of a "sign," and the difference between a "sign" and a "miracle" or wonder, see Chap. viii. 18, Exposition. In respect to the "house" or "temple of Jehovah," and its important signification, see Chap. vi. 1, Exposition.

CHAPTER XXXIX.

THE WORD.

1. At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered.

2. And Hezekiah was rejoiced at them; and he shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and his whole arsenal, and all that was found in his treasures: there was not anything in his house, and in all his kingdom, that Hezekiah did not shew them.

3. And Isaiah the prophet came unto king Hezekiah, and said unto him, What say these men? and from whence came they unto thee? And Hezekiah said, They are come to me from a distant country, from Babylon.

4. And he said, What have they seen in thy house? And Hezekiah said, They have seen everything in my house: there is nothing in my treasures which I have not shewn them.

5. And Isaiah said unto Hezekiah, Hear thou the word of Jehovah of Hosts:

6. Behold, the days are coming, when all that is in thy house, and that thy fathers have treasured up unto this day, shall be carried away to Babylon: there shall not be anything left, saith Jehovah.

7. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take; and they shall be eunuchs in the palace of the king of Babylon.

INTERNAL SENSE.

It is foretold that they will adulterate all the goods of the Word, and profane its truths, insomuch that nothing of good and truth would be left, which is *Babel*. (Verses 1—7.)

8. And Hezekiah said unto Isaiah, Good is But not as yet.— the word of Jehovah which thou hast spoken! (Verse 8.) For, said he, there shall be peace and truth in my days.

CHAPTER XXXIX.

EXPOSITION.

VERSES 6, 7. *Behold, the days are coming, when all that is in thy house, and that thy fathers have treasured up unto this day, shall be carried away to Babylon, &c.*—[This act of Hezekiah, in shewing the things in his own house, and the treasures of the Lord's house, or of the temple, to the messengers from the king of Babylon, represented the profanation of everything belonging to the church, and the consequent destruction of everything heavenly and spiritual in the human mind. To "shew these things to the messengers from Babylon," is to expose all the Goods and Truths of the Word and of the church, which are the real *treasures*, to profanation, by bringing them under the influence of what is signified by "Babylon," which, as we have seen in the Exposition of chapters xiii. and xiv., is the infernal lust of power and of dominion grounded in the love of self. In the act itself there was nothing sinful in shewing these "treasures" to the messengers from Babylon, but the doctrine of representatives shews us in what this sin consisted. See *A. E.* 1029.]

CHAPTER XL.

THE WORD.

I. COMFORT ye, comfort ye, My people, saith
your God.

With this chapter commences a new series of divine Prophecies recorded in this Book of the prophet Isaiah. These prophecies have always been considered (if a comparison may be made between one part of the divine Word and another) as the most interesting and the most magnificent portion of the Scriptures of the Old Testament. They relate to the Coming of the LORD, or to the Assumption of Humanity by JEHOVAH Himself, (chap. xl. 3; compared with Matt. iii. 3; Luke iii. 4—6.) for the redemption of the human race. This Coming of JEHOVAH Himself, as "God manifest in the flesh," is so plainly predicted and declared, that it cannot, but by the most wilful misinterpretation, be misunderstood. The Humanity assumed by JEHOVAH, is, as we have seen in former chapters, called by the name "Immanuel," or "God-with-us;" in the chapters which now follow He is, as to the Humanity, called "the Shepherd who feeds His flock, and gathers up the lambs in His arms;" (chap. xl. 11, compared with John x. 1—18; xxi. 15—17.) and He is also alluded to, in chap. xlii. 1, as "My Servant whom I uphold, and Mine Elect in whom My soul delighteth." The various temptations to which He was subject whilst in the world, during the process of the glorification of His Humanity, are also plainly described; (chap. liii.) and the full glorification of His Humanity is described in language which, though symbolic, is yet, in the internal sense, abundantly evident. It is from the Divine Humanity, or from the "glorious Body" of JEHOVAH, called in the New Testament, "JESUS CHRIST," that all real *comfort* and *peace* proceeds. (See Matt. xi. 28—30.) Hence it is that this series of prophetic declarations

INTERNAL SENSE.

The Lord's advent is foretold, when the good

commences with a command from the LORD to "comfort His people."

The Christian Church, which should be founded on the acknowledgment of JEHOVAH in His glorified Humanity, as on "the precious corner-stone and firm foundation," (xxviii. 16.) is also in these chapters prophetically described. Hence it is that Isaiah, from these divine prophecies, has been aptly called the "Evangelical Prophet." The enemies, or those who are in evils and fables from hell, to which this church would be exposed, are also exhibited, together with their erroneous principles of doctrine and of worship, signified by "the molten and the graven images," so graphically depicted; and the faithful are exhorted, from the power of Divine Love itself, to put their trust in Him as their only Deliverer, and to look unto Him for salvation, for "He is God, and there is none else." But we must refer the reader to the Exposition itself, for a true discernment of the nature of these prophecies.

We will only observe that there are several "captivities" mentioned in the Word, to which the prophecies relate, and from which the faithful, by the mercy and power of JEHOVAH in His Divine Humanity, or by the Lord JESUS CHRIST, are delivered, namely, the first is the bondage in *Egypt*; the second is the captivity in *Assyria*; the third is the "hard bondage" (xiv. 3.) in *Babylon*; and the fourth is the subjection to the *Philistines*, besides others. In former chapters it has been very fully explained what is signified, both in a good and in a bad sense, by these nations. The men of the church are at all times subject to the one or to the other of these dreadful captivities, if they do not look to the LORD in His Divine Human as

2. Speak ye to the heart of Jerusalem, and are to be saved, and
proclaim unto her; that her warfare is fulfilled; the wicked will perish.
that her iniquity is pardoned; that she hath received from the hand of Jehovah double for all her sins. (Verses 1—5.)

3. A voice of one proclaiming in the wilderness, Prepare ye the way of Jehovah! make straight in the desert a highway for our God!

4. Every valley shall be exalted, and every mountain and hill be made low; and the crooked shall become straight, and the rough places a plain:

5. And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

6. A voice saith, Proclaim! And I said, That all truth will be
What shall I proclaim? All flesh is grass, banished. (Ver. 6—8.)
and all the glory thereof is as the flower of the field:

7. The grass withereth, the flower fadeth, because the Spirit of Jehovah bloweth upon it: verily the people is grass.

8. The grass withereth, the flower fadeth; but the Word of our God shall stand for ever.

their sole Deliverer from everything evil and false from hell, and endeavour, through His divine Mercy, to render their faith effective by keeping His precepts, or by shunning all evil as sinful in His sight. In the literal sense of these prophecies there is, no doubt, an allusion to the captivity of Israel in Babylon, and to their deliverance and restoration to their own land, and to the rebuilding of the temple at Jerusalem. This deliverance from Babylon, especially under Cyrus, (chap. xlv.) who is also a type of the LORD in His Divine Human; or of the MESSIAH, by whom all deliverance from spiritual bondage is effected, sufficiently proves to the candid natural man, that these prophecies are divine in their origin, and

worthy of all belief; whilst to the spiritual man, and also to the natural man, when his perceptions are in some degree enlightened to see with "spiritual discernment" (1 Cor. ii. 14.) the wondrous things of God's Word, they supply lessons of divine instruction for his every-day life, and for a defence against the fables and evils which, if not resisted and overcome, lead inevitably to this dreadful captivity and bondage in hell.

Verse 2. *Her iniquity is pardoned* [or *expiated*].—See the Exposition.

Verses 2, 3, 6. *Proclaim*.—This rendering; as it is the voice of a herald or preacher, seems preferable to "cry," and the Hebrew term is so rendered in chap. lxi. 1, 2, in the Com. Version.

9. O [daughter of] Zion, that bringest good tidings, get thee up into the high mountain; O [daughter of] Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God!

10. Behold, the Lord Jehovih shall come with power, and His arm shall rule for Him: behold, His reward is with Him, and the recompense of His work before Him.

11. Like a shepherd shall He feed His flock; in His arms shall He gather up the lambs, and shall carry them in His bosom; and He shall gently lead them that give suck.

12. Who hath measured the waters in the hollow of His hand; and hath meted out the heavens by His span; and hath comprehended the dust of the earth in a measure; and hath weighed the mountains in scales, and the hills in a balance?

13. Who hath directed the Spirit of Jehovah, and as a man of His counsel hath informed Him?

14. With whom hath He consulted, that he should instruct Him, and teach Him the path of judgment; that he should teach Him knowledge, and shew Him the way of understanding?

Ver. 9. *That bringest good tidings.*—The term in Hebrew thus rendered is in the feminine gender, and is translated by Swedenborg and other Latin interpreters by *evangelizatrix*; as the term in English does not admit of a feminine form, we have put "daughter" in brackets before *Zion* and *Jerusalem*, to indicate this fact, because it involves the affection with which these "good tidings" are proclaimed. Women were often employed to announce and celebrate good tidings, as Miriam, Deborah, and others.

Ver. 10. *The recompense of His work before Him.*—The term in Hebrew thus rendered not only signifies the work done, but also the wages or recompense which accompanies it; thus Swedenborg and Schmidius, "*pretium operis.*" See Lev. xix. 13, where it has evidently this meaning. In a spiritual sense, it involves the idea that all work or labour bears with it its own recompense or reward, whether it be a good or a bad work.

Verse 11. *That give suck.*—Swedenborg, "*lactantes,*" as in the margin of

A prediction concerning the Lord's advent, and concerning the salvation of those who receive Him. (Verses 9—11.)

Because He is Omnipotent and Omniscient. (Verses 12—14.)

15. Behold, the nations are as a drop from the bucket, and are accounted as the small dust of the balance: behold, the islands He taketh up as an atom;

16. And Lebanon is not sufficient to burn; nor the beasts thereof sufficient for a burnt-offering.

17. All the nations are as nothing before Him; they are accounted by Him as less than nothing, and emptiness.

18. To whom therefore will ye liken God? or what likeness will ye compare unto Him?

19. The workman casteth a graven image; and the smith overlayeth it with gold, and casteth chains of silver.

20. He that cannot afford an oblation chooseth wood that will not rot; he seeketh for himself a wise workman to prepare a graven image, which shall not be moved.

21. Have ye not known? have ye not heard? hath it not been declared unto you from the beginning? have ye not understood from the foundations of the earth?

22. It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as locusts; that extendeth the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23. That reduceth princes to nothing; that maketh the judges of the earth as emptiness.

24. Yea, they shall not be planted; yea, they shall not be sown: yea, their trunk shall not strike its root in the earth: and He shall also blow upon them, and they shall wither;

the Com. Version, which is the true rendering.

Verse 16. *To burn*; that is, on the altar of sacrifices.

That all persons and all things which are against Him are of no avail. (Verses 15—18.)

That self-intelligence is of no avail. (Verses 19, 20.)

That to the Lord belongeth dominion over all things; and that without Him all things fall. (Verses 21—25.)

Verse 20. *He that cannot afford an oblation*; or, to take another rendering of the clause, "he that is poor, or destitute of an oblation."

and the whirlwind shall bear them away like the stubble.

25. To whom then will ye liken Me, that I should be equal? saith the Holy One.

26. Lift up your eyes on high, and behold who hath created these. He leadeth forth their army by number; He calleth them all by name: through the greatness of His strength, and the mightiness of His power, not a man faileth.

27. Wherefore sayest thou then, O Jacob, and why speakest thou thus, O Israel: My way is hidden from Jehovah, and my judgment has passed away from my God?

28. Hast thou not known, hast thou not heard, that the everlasting God is Jehovah, the Creator of the ends of the earth? He fainteth not, neither is He weary; His understanding is unsearchable.

29. He giveth power to the faint; and to him that hath no might He increaseth strength.

30. The youths shall faint and be weary, and the young men shall utterly fall:

31. But they that wait upon Jehovah shall renew their strength; they shall mount up with wings like eagles: they shall run, and not be weary; they shall walk, and not faint.

Verse 31. *With wings like eagles.*—In *A. C.* 3901, Swedenborg has rendered אָכַר (*ever*) by *ala forti*, “with a strong wing;” but in *A. C.* 8764, *A. E.* 281, 283, and in *A. R.* 244, simply by *ala*, “wing.” The term indeed involves, as contrasted with כָּנָף (*kānaph*), the usual word for “wing,” the idea of strength, with which a bird such as the eagle soars. (See *Ezek.* xvii. 3.)

CHAPTER XL.

EXPOSITION.

VERSES 1, 2. *Comfort ye, comfort ye, My people, saith your God. Speak ye to the heart of Jerusalem, &c.*—Treating of the advent of the Lord, and of the New Church to be established by Him. That New Church is signified by “Jerusalem,” to “the heart of which they should speak;” by “the warfare which is fulfilled,” is signified the state of combat against evils; by “the iniquity being expiated or pardoned,” is signified evil removed by the Lord; by “receiving double for all her sins,” is denoted much suffering in combat or temptation. *A. E.* 1115.

Verse 2. *Proclaim unto her, that her warfare is fulfilled, &c.*—As to the signification of “warfare” and of “wars,” when mentioned in the Word, see *Chap.* vii. 1, Exposition.

That a man must *combat* against falses and evils, in order that they may be removed by the Lord, and that on this account the church is called “*militant*,” see *Doctrine of Life*, 98.

Her iniquity is pardoned [or *expiated*].—By “*expiation*” is meant deliverance from damnation, and hence the *pardoning* and cleansing of sin. *A. C.* 9076.

How false the doctrine of Expiation (or Atonement) is, as commonly received, may be seen illustrated and shewn in *A. C.* 9937.

She hath received from the hand of Jehovah double for all her sins.—By “*double*” is signified *much* according to quantity and quality, as is evident from the following passages:—“Let them be confounded that persecute me; break them with a *double* breach [destruction].” (*Jer.* xvii. 18.) Also *much* according to the quantity and quality of their conversion from evils, as in these passages:—“Comfort ye, My people; because her warfare is fulfilled, her iniquity is expiated; for she hath received from the hand of Jehovah *double*.” (*Isa.* xl. 1, 2.) Again—“Return ye to the stronghold, ye prisoners of hope; this day do I declare that I will render unto thee *double*.” (*Zech.* ix. 12.) As to the law of retaliation, it is according to the literal sense that they whom they had seduced and destroyed, were to recompense them [who had seduced], as in *Apoc.* xviii. 6; whereas, according to the spiritual sense, they were to recompense themselves, because every evil carries along with it its own punishment. The case herein is similar to what is said in many parts of the Word, that God will recompense and take vengeance upon the injustice and injuries done to Him, and will destroy the unjust out of anger and wrath, when nevertheless the evils themselves which they have committed against God, do this, consequently they do it to themselves; for this is the law of retaliation [*jus talionis*], which derives its origin from the following divine law:—“All things whatsoever ye would that men should do to you, do ye even so to them; this is the Law and the Prophets.” (*Matt.* vii. 12; *Luke* vi. 31.) This law, in heaven, is the law of mutual love or

charity, from which is produced what is opposite in hell, namely, that what any one does to another, the same is done to himself; not that they who are in heaven do it, but they who are in hell do it to themselves, for the retribution of retaliation, grounded in their opposition to the above law of life in heaven, is, as it were, inherent in their evils. *A. R.* 762.

Verses 3, 4. *A voice of one proclaiming in the wilderness, Prepare ye the way of Jehovah! &c.*—The subject here treated of is also concerning the advent of the Lord, and the Last Judgment which then took place. The “voice of one proclaiming in the wilderness, Prepare ye the way of Jehovah! make straight in the desert a highway for our God!” signifies that they should prepare themselves to receive the Lord; the “wilderness” is where there is no Good, because there is no Truth; thus where there is as yet no church. By “every valley shall be exalted, and every mountain and hill be made low,” is signified that all the humble in heart, who are those that are in Goods and Truths, shall be received, for they who are received by the Lord are raised up to heaven; and by “every mountain and hill shall be made low,” is signified that all the high-minded, who are those that are in the love of self and the world, shall be put down. *A. E.* 405.

As to what is meant by “mountains and hills being made low” at the time of Judgment in the spiritual world, see above, Chap. ii. 12—17, Exposition.

Verses 5—7. *The glory of Jehovah shall be revealed, and all flesh shall see it together, &c.*—These things are said concerning the advent of the Lord, and the revelation of Divine Truth to take place from Him, which is understood by “the glory of Jehovah shall be revealed,” and “they shall see it.” That there would be no scientific truth nor spiritual truth with man is signified by “all flesh is grass, and all the glory [or sanctity] thereof is as the flower of the field,” “grass” denoting scientific Truth, and the “flower of the field” spiritual Truth. That man is of such a nature and quality, is understood by “all flesh is grass,” and by “the grass withereth; verily the people is grass;” “all flesh” denoting every man, and the “people” [in a good sense] those who are in truths, but, in the opposite sense, those who are in falses. *A. E.* 507.

Verses 6—8. *All flesh is grass, and all the glory thereof is as the flower of the field, &c.*—That “grass,” “herb,” and what is “green” signify scientifics, or knowledges of Truth, in which there is some spiritual life, see Chap. xv. 6, Exposition. [By the “grass withering” and the “flower fading” is consequently signified that the knowledges of Truth and of Good are destitute of any living or spiritual principle. Hence it is that this knowledge, rendered worthless by its not being applied to the uses of the spiritual life, is contrasted in verse 8 with the living Word of God.]

Verses 9, 10. *O [daughter of] Zion, that bringest good tidings, get thee up into the high mountain, &c.*—Inasmuch as these things are spoken of the Lord and of His kingdom, and this is signified by “Zion” and “Jerusalem,” therefore it is said that *Zion* and *Jerusalem*

evangelize it, or “bring good tidings,”—*Zion* from the Good of Love, and *Jerusalem* from Truths of Doctrine. Evangelization, or “good tidings,” from the Good of Love, is signified by “getting up upon the high mountain;” and from the Truths of Doctrine, by “lifting up the voice with strength.” By the “cities of Judah” is meant the doctrine of love to the Lord and of love to the neighbour in all its complex. The Lord, as to Divine Truth and as to Divine Good, who was about to come and effect Judgment, is understood by “Behold your God! behold, the Lord Jehovah shall come with power;” for the Lord is called “God,” in the Word, from Divine Truth, and “Jehovah” from Divine Good, and also the “Lord Jehovah;” to “come with power” is to effect judgment, thus to subjugate the hells. *A. E.* 850.

As to the specific meaning of “Jehovah,” as distinguished from “Jehovah,” see Chap. iii. 15, Exposition and note.

Verses 9—11. *O [daughter of] Zion, that bringest good tidings, &c.*—That these things are said concerning the advent of the Lord is evident, and hence it is that “Zion” and “Jerusalem” are called evangelizers, or “bringers of good tidings.” By “Zion” are understood all who are of the celestial church, who are those that are principled in love to the Lord, wherefore it is said—“Get thee up into the high mountain;” the “high mountain” denoting that love, as may be seen above, n. 405. By “Jerusalem” are understood all who are of the spiritual church, who are those that are principled in the doctrine of genuine Truth, wherefore it is said—“Lift up thy voice with strength;” by which is signified confession from genuine Truths. By the “cities of Judah,” to which it is said—“Behold your God! behold, the Lord Jehovah shall come with power,” are signified doctrinals from the Word; by “cities” doctrinals, and by “Judah” the Word. That “Zion” and “Jerusalem” are called evangelizers by reason that the “Gospel” [evangelium] signifies the advent of the Lord, is manifest, for it is said—“Behold your God! behold, the Lord Jehovah shall come with power.” That He will accomplish a Judgment, and defend those who acknowledge Him, is signified by “His arm shall rule for Him,” and “like a Shepherd shall He feed His flock,” &c. *A. E.* 612.

Verse 10. *Behold, the Lord Jehovah shall come with power; behold, His reward is with Him, and the recompense of His work before Him.*—And in the Apocalypse:—“Behold, I come quickly; and My reward is with Me, to give to every one as his work shall be.” (xxii. 12.) “Behold, the Lord Jehovah shall come with power,” “Behold, thy salvation cometh,” and “Behold, He cometh quickly,” signify the first and second advent of the Lord. “His reward is with Him” signifies heaven and all things belonging thereto, inasmuch as where the Lord is, there is heaven; for heaven is not heaven from the angels there, but from the Lord with the angels. That they shall receive heaven according to the love and affection of Good and of Truth from the Lord, is understood by “the recompense of His work before Him,” and by “giving to every one according as his work shall be;” by the “work” for which heaven shall be given as a reward, nothing else is meant than what proceeds from the love or affection of Good and

of Truth, inasmuch as nothing else can produce heaven in man; for every work derives all that it has from the love or affection whence it proceeds, as the effect derives all that it has from the efficient cause; wherefore, according to the quality of the love or affection, such is the work. Hence it may appear what is understood by "the work according to which it shall be given," and by "the recompense of His work." *A. E.* 695.

As to the true nature of heavenly "reward" and "recompense," see above, Chap. iii. 10, Exposition.

Verses 10, 12. *Behold, the Lord Jehovah shall come with power, &c.*—Treating also concerning the Lord, and concerning Divine Truth, from which is heaven and the church, and all wisdom. The advent of the Lord, and the arrangement of all things in the heavens by Him, from His own proper power, is signified by "Behold, the Lord Jehovah shall come with power, and His arm shall rule for Him;" "His arm which shall rule" denoting His own power. The arrangement thence of all things in the heavens by Divine Truth, is signified by "Who hath measured the waters in the hollow of His hand; and hath meted out the heavens with His span; and hath comprehended the dust of the earth in a measure; and hath weighed the mountains in scales, and the hills in a balance?" By "measuring the waters," is signified to designate divine Truths; by "meting out the heavens with a span," is signified thence to set in order, or arrange the heavens; by "comprehending the dust of the earth in a measure," is denoted the same with respect to things inferior; by "the hollow of the hand, the span, and the measure," are signified the same as by "measures" and by the "hand," namely, the quality of a thing, and His own or proper power; by "weighing the mountains in scales, and the hills in a balance," is meant to bring all things into subordination and equilibrium; the "scales" and the "balance" denoting just equilibrium, and the "mountains" and "hills" the superior heavens,—the "mountains" those which are principled in love to the Lord, and the "hills" those which are principled in charity to the neighbour. *A. E.* 629.

Verse 11. *Like a shepherd shall He feed His flock, &c.*—By "the flock which He shall feed like a Shepherd," are signified those who are in the good of charity; and by "the lambs whom He shall gather up in His arms," are signified those who are in love to Him, which love, viewed in itself, is *innocence*, and therefore all who are principled in it are in the heaven of innocence, which is the third heaven; and inasmuch as that love is signified by "lambs," it is therefore also said—"He shall gently lead them that give suck." By "sucklings" and "infants," in the Word, are understood those who are in innocence, as may be seen in the work concerning *Heaven and Hell*, n. 277, 280. *A. E.* 314.

Verse 12. *Who hath measured the waters, &c.*—In this passage is described, by "measures," the just arrangement and estimation of all things in heaven and in the church, according to the quality of Good and of Truth. The "measures" by which this is described are the *hollow of the hand, the span, the trient, scales, and balances.* By

"waters" are signified truths; by the "heavens," interior or spiritual Truths and Goods; by the "dust of the earth," exterior or natural truths and goods;—each appertaining to heaven and the church. By "mountains," the goods of love; by "hills," the goods of charity; and by "weighing them," the estimation and arrangement of them according to their quality. That these words have such a signification, can only be seen from the science of correspondences. *A. E.* 373.

Verses 13, 14. *Who hath directed the Spirit of Jehovah?—with whom hath He consulted? &c.*—The "Spirit of Jehovah" is the Divine Truth; that to "teach Him the path of judgment" is to render Him knowing, intelligent, and wise, is evident. *A. C.* 9857.

Verse 15. *Behold, the nations are as a drop from the bucket, &c.*—Inasmuch as most things in the Word have also an opposite sense, so "islands," in that sense, signify the falses opposite to the truths which are in the natural man. In that sense "islands" are mentioned in the above passage, where "nations" denote evils, and "islands" falses. *A. E.* 406.

As to the meaning of "peoples" and "nations," see Chap. ix. 2, 3; xxv. 3, 7, 8, Exposition.

Verse 16. *And Lebanon is not sufficient to burn, &c.*—[That is, the forests of Lebanon are not sufficient to supply fuel for burnt-offerings, adequate to the worship and praise of Jehovah. As to the meaning of "sacrifices" and of "burnt-offerings" in worship, see Chap. i. 11, Exposition.]

Verses 18—20. *To whom therefore will ye liken God? or what likeness will ye compare unto Him? The workman casteth a graven image, and the smith overlayeth it with gold, &c.*—By these words is described how doctrine is forged and compacted by falses, thus by such things as are from self-derived intelligence, for all these are falses. By the "workman" and "smith," likewise by the "wise [or skilful] workman" whom he seeks to himself, is understood one that feigns and forms such a doctrine. That it may appear as good in the external form, is signified by "overlaying it with gold;" that falses may cohere and appear as truths, is signified by "casting chains of silver;" that so it may be acknowledged, and that the false may not be seen, is signified by "choosing wood that will not rot," and by "preparing a graven image that will not be moved." *A. E.* 587. See also *A. C.* 8869, 10,406.

As to "graven and molten images," see above, Chap. ii. 7, 8, 20, Exposition.

Verse 20. *He chooseth wood that will not rot, &c.*—By "wood" is here signified evil which is adored as good, for the "graven image" denotes the evil of worship; "wood that will not rot" signifies some good from the Word which is adulterated, and thence becomes evil. This he is said to "choose," because that which is derived from the Word persuades, and thereby does not perish in the mind; for thus it is with every evil and false confirmed from the Word. His "seeking a wise [or skilful] workman," signifies to seek one who, from self-derived intelligence, has the gift of confirming and falsifying. *A. E.* 1145.

Verse 21. *Have ye not known? have ye not understood from the foundations of the earth?*—He who does not know what is signified by a “foundation,” and what by the “earth,” conceives no otherwise than that the bottoms of the earth are here meant by the “foundations of the earth,” although he may perceive, if he attends, that something else is meant; for what would it be “to know, to hear, and to understand the foundations of the earth”? Hence it may be evident that by the “foundations of the earth” are signified such things as are of the church. That “earth,” in the Word, denotes the church, is very manifest from the passages in the Word where “earth” is named; see those which are cited, n. 9325; and that its “foundations” are the truths of faith, for these truths of the church are for *foundations*, as may also be still further manifest from the following passages:—“They do not acknowledge, neither do they understand; they walk in darkness: all the *foundations* of the earth totter.” (Psalm lxxxii. 5.) That the “foundations of the earth” do not totter, but the truths of the church, to those who do not acknowledge and do not understand them, and who walk in darkness, is evident. *A. C.* 9643.

That the “earth” signifies the church, see Chap. xxiv., Exposition. Verses 21—23. *Have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, that reduceth princes to nothing; that maketh the judges of the earth as emptiness.*—By the “princes” who shall be reduced to nothing, and by the “judges of the earth” whom He maketh as emptiness, are signified those things which are from self-derived intelligence, and from self-derived judgment. *A. E.* 304.

Verse 22. *It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as locusts, &c.*—To “sit upon the circle of the earth,” means upon the heavens, for the heavens encompass the earth as a circle a centre; whence the Lord is called the “Most High,” and “He that dwelleth in the highest.” The “inhabitants of the earth are as locusts,” signifies men in extremes or outermost principles; for the “locust” signifies what is alive in ultimates, specifically truth in ultimates, and, in the opposite sense, the false. “Who extendeth the heavens as somewhat thin [or a curtain],” signifies Omnipotence to amplify the heavens at will; and “spreadeth them out as a tent to dwell in,” signifies nearly the same, but the latter expression denotes the amplification of the heavens as to Goods, and the former as to Truths. *A. E.* 799.

Concerning “locusts,” see above, Chap. xxxiii. 4, Exposition.

Verse 23. *That reduceth princes to nothing, &c.*—“Princes,” in a good sense, are primary truths; but in a bad sense, as in this verse, they are primary falses; and “judges” are the evils in connection with those falses. See Chap. i. 23; iii. 6, 7, Exposition.

Verse 24. *He shall also blow upon them, and they shall wither; and the whirlwind shall bear them away, &c.*—As to “winds” and “tempests” at the period of Judgment, see Chap. xvii. 13, Exposition.

Verse 26. *Lift up your eyes on high, and behold who hath created these;—He calleth them all by name, &c.*—By “calling them all by

name” is denoted that He knows the qualities of all, and gives to them according to their state of love and faith. *A. E.* 148.

He leadeth forth their army by number; He calleth them all by name, &c.—By “the host [or army] of the heavens,” in the literal sense, are understood the *sun*, the *moon*, and the *stars*, for these, in the Word, are called “the host of Jehovah;” but, in the spiritual sense, by the “host” are signified all the Goods and Truths of heaven and the church in the complex; for by the “sun” is signified the Good of Love, by the “moon” the Good of Faith, and by the “stars” the knowledges of Good and Truth. Hence it is evident what is signified by “Lift up your eyes on high, and behold who hath created these.” By “creating,” when predicated of Goods and Truths, is signified to form them in man, and so to regenerate him; by “leading forth their armies by number,” is signified to arrange Goods and Truths, according to their quality, in those with whom they are; to “call them all by name,” signifies to know the quality of all, and to dispose accordingly; for by “name,” in the Word, is signified the quality of a thing or state, as in John:—“His sheep hear His voice; and He calleth His own sheep by name, and leadeth them out.” (x. 3.) Where also it is said to “lead out” and to “call by name,” as above in Isaiah, and by these expressions the same things are signified as above. *A. E.* 453. See also *A. C.* 10,217.

Verses 26, 28. *Lift up your eyes on high, and behold who hath created these;—Jehovah, the Creator of the ends of the earth, &c.*—These words treat of the reformation of man, which is signified by “to create;” by “the army which He leads forth” are understood all Goods and Truths; and “calling them by name” signifies reception according to the quality of each. By “creating the ends of the earth” is signified the restoration [or establishment] of the church, thus the reformation of those who are there. *A. E.* 294.

What is further signified by a “name,” and by being “called by a name,” see above, Chap. iv. 1; xxvi. 8, Exposition.

Verse 29. *He giveth power to the faint, &c.*—“Power” is predicated of Good, and “strength” of Truth. All *power* in the spiritual world is from Good by Truth, for without Good, Truth has no power whatever. Truth is as a body, and Good is as the soul of that body; that the soul may do anything, it must be by its body. Hence it is evident that Truth without Good has no power whatever, just as the body has no power without the soul, for the body is then a carcase; so also is Truth without Good. *A. C.* 6344.

Verse 30. *The youths shall faint, &c.*—For the meaning of “young men,” both in a good and in a bad sense, see Chap. xiii. 17, 18; xxiii. 4; xxxi. 8, Exposition.

Verse 31. *They that wait upon Jehovah shall renew their strength; they shall mount up with wings like eagles, &c.*—To “renew strength” is to increase as to the willing of Good; to “mount up with wings like eagles” is to increase as to the understanding of Truth, thus as to the rational. The subject here is explained, as elsewhere, by two expressions, of which the one involves the Good which is of the will,

and the other the Truth which is of the understanding; in like manner "to run and not be weary," and "to walk and not faint." *A. C.* 3901.

To "mount up with wings like eagles" is to be elevated to the knowledges of what is True and Good, and hence into intelligence; thus into the light of heaven, which is the Divine Truth, or the Divine-Spiritual principle, from which is all intelligence. *A. R.* 244; *A. E.* 281, 283.

"Eagles," when mentioned in the Word, signify man's rational principles, which, when predicated of the good, are true rational principles, but when predicated of the wicked, are false rational principles, or principles of mere ratiocination. "Birds," in general, signify man's knowledges, even in both a good and a bad sense, see n. 40, 745, 776; and each species corresponds to some particular species of knowledge. "Eagles," as flying aloft and being sharp-sighted, signify rational principles. That this is the case, may appear from several passages in the Word, of which we shall adduce the following by way of confirmation; first, where "eagles" signify true rational principles, as in Moses:—"He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so Jehovah alone did lead him." (*Deut.* xxxii. 10—12.) Instruction in the Truths and Goods of faith is what is here described and compared to an "eagle." In the description and comparison is contained the whole process of instruction until man is made rational and spiritual; all comparisons in the Word are made by significatives, and hence in the present case by an "eagle" denoting the rational principle. So again—"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself;" (*Exod.* xix. 3, 4.) where the signification is the same.

That "eagles," in an opposite sense, signify rational principles not true, consequently false, is evident from the following passages:—"Jehovah shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young." (*Deut.* xxviii. 49, 50.) "They who pursued us were swifter than eagles; they pursued us on the mountains, they have laid snares for us in the wilderness." (*Lam.* iv. 19.) And in Micah:—"Make thee bald, and shave thyself upon the sons of thy delights; dilate thy baldness as an eagle, because they have removed from thee." (i. 16.) And in Obadiah:—"If thou exaltest thyself as an eagle, and if thou settest thy nest amongst the stars, thence will I pull thee down." (*Ver.* 4.) In these passages by "eagle" is signified the false principle induced by reasonings grounded in the fallacies of the senses and in external appearances. *A. C.* 3901.

CHAPTER XLI.

THE WORD.

INTERNAL SENSE.

1. KEEP silence before Me, O islands; and let the peoples renew their strength: let them come near; then let them speak: let us come near together to judgment.

2. Who hath raised up [One in] justice from the East, hath called Him to His foot? hath subdued nations before His face, and given Him dominion over kings? hath made them like the dust to His sword, and like the driven stubble to His bow?

3. He pursued them; He passed in peace; by a way He had not gone with His feet.

4. Who hath performed and done it, calling the generations from the beginning? I Jehovah, the first; and with the last, I am He.

5. The islands saw, and were afraid; the ends of the earth trembled: they drew near; and they came.

6. Every one helped his neighbour; and said to his brother, Be strong.

7. And the carpenter encouraged the founder; he that smootheth with the hammer, him that smote the anvil, saying of the soldering, It is good: and he fixeth it with nails, that it may not be moved.

Concerning the Last Judgment accomplished by the Lord from His Human, in which He was in the world. (*Ver.* 1—3.)

That [it was effected] by His Divine [principle]. (*Verse* 4.)

That they opposed themselves to Him who were in self-intelligence. (*Verses* 5—7.)

Verse 2. *Who hath raised up [one in] Justice, &c.*; literally, "Who hath raised up *Justice* from the East;" but as abstract nouns in Hebrew are frequently used instead of the concrete, as "*justice*" for a *just man*, "*holiness*" for a *holy man*, &c., it might be rendered "Who hath raised up the *Just One* or the *Just Man* from the East."

Ver. 4. *And with the last*; literally rendered, "with the last things," or ultimates.

Ver. 7. *The founder, &c.*—The term rendered "founder," as in the margin of the Com. Version, properly signifies one who smelts metals of any kind, and may be applied to one who works in gold, silver, or brass.

8. But thou, O Israel, My servant; thou, O Jacob, whom I have chosen; the seed of Abraham, My friend:

9. Thou whom I have taken from the ends of the earth, and have called thee from the sides thereof: and I said unto thee, Thou art My servant; I have chosen thee, and have not rejected thee:

10. Fear not, for I am with thee; be not dismayed, for I am thy God: I have strengthened thee, I have also helped thee; yea, I have supported thee with the right hand of My justice.

11. Behold, all they that were incensed against thee shall be ashamed and confounded; the men that contended with thee shall become as nothing, and shall perish.

12. Thou shalt seek them, and shalt not find them, even the men that strove with thee: they shall become as nothing, and as a thing of nought, even the men that warred against thee.

13. For I am Jehovah thy God, holding thy right hand, saying unto thee, Fear not; I will help thee.

14. Fear not, thou worm Jacob; ye mortals of Israel: I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel.

15. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

That the Human was corroborated by His Divine [principle]. (Ver. 8—10, 13, 14.)

That they cannot in the smallest degree prevail against Him. (Ver. 11, 12.)

That they will be totally dispersed. (Ver. 15, 16.)

Ver. 9. *Thou whom I have taken from the ends of the earth, and have called thee from the sides thereof.*—What is here rendered “sides thereof,” is in the Bible version “chief men thereof,” but the term **אַזְרֵי** (*ätzil*) signifies *side, extremity*, thus corresponding to

“the ends of the earth” in the former clause. Hence Swedenborg renders it “Ab alis ejus vocavi,” &c.—“I have called thee from the wings [or extremities, or sides] thereof.” *A. C.* 3441.

Ver. 14. *Ye mortals of Israel.*—The term here translated “mortals” is rendered by Swedenborg and Schmidius,

16. Thou shalt winnow them, and the wind shall bear them away; and the tempest shall scatter them: but thou shalt rejoice in Jehovah; in the Holy One of Israel shalt thou glory.

17. The poor and the needy seek waters, and there are none; their tongue is parched with thirst: I Jehovah will hear them; the God of Israel, I will not forsake them.

18. I will open in the high places rivers, and in the midst of the valleys fountains: I will make the desert into a pool of waters, and the dry ground into springs of waters.

19. In the desert I will give the cedar of Shittah, the myrtle, and the oil-tree: I will set the fir-tree in the wilderness; the pine, and the box together:

20. That they may see, and may know, and may consider, and understand together, that the hand of Jehovah hath done this, and that the Holy One of Israel hath created it.

21. Produce your cause, saith Jehovah: bring forth your strong [reasons], saith the King of Jacob.

22. Let them bring them forth, and tell us what shall happen: let them shew the former things, what they are; and we will lay them to heart, and we shall know the event thereof; or declare to us things to come hereafter.

That they who trust in the Lord shall not fail. (Verses 16, latter clause, and 17.)

That they will have truths and goods in all abundance. (Verses 18—20.)

That others will have neither knowledge nor any ability. (Verses 21—24.)

by *moribundi*, “about to die,” denoting the *remains* whom the Lord will restore, and of whom He will form a New Church. As to the term itself, see Chap. iii. 25, note; and as to “remains,” see Chap. i. 9, Exposition.

Verse 19. *The cedar of Shittah.*—“Shittah” is taken by Swedenborg and Schmidius as a proper name, denoting

the place where this kind of superior cedar grows. (See Numb. xxv. 1; also Joshua ii. 1; Joel iii. 18.)

Verse 21. *Bring forth your strong reasons.*—The term here rendered “strong reasons” signifies *strengths, bulwarks*, and is used figuratively, or by correspondence, of the arguments with which disputants defend themselves.

23. Shew us the signs of what will be the future, that we may know that ye are gods: yea, do good, or do evil; that we may be dismayed, and behold it together.

24. But, behold, ye are less than nothing; and your work is less than nought: an abomination is he that chooseth you!

25. I will raise up one from the north, and he shall come; from the rising of the sun shall he call upon My name: and he shall trample on princes as upon mire, even as the potter treadeth down the clay.

26. Who hath declared this from the beginning, that we should know it? and beforehand, that we might say, It is just? There was not one that shewed it; not one that declared it; there was not one that heard your words.

27. [I] first [said] to Zion, Behold, behold them! and I gave to Jerusalem the messenger of good tidings.

28. But I looked, and there was no man; and from among them, and there was no counsellor, that, when I inquired of them, could return a word.

29. Behold, they are all iniquity; their works are nothing: wind and emptiness are their molten images.

Verse 23. *Shew us the signs, &c.*—It appears that Swedenborg adopts in this place the version of Schmidius, and takes אַתְּוֹת (*othōth*), which, as the plural participle feminine of אָתָּה "to come," signifies "things coming," in the sense of אַתְּוֹת (*ōthōth*), which means "signs." (See *A. E.* 706; also *A. R.* 532, 598.)

That we may be dismayed, or awestruck at the sight.

Verse 24. *Your work is less than*

That they who are in ignorance of truth shall approach the LORD.— (Verses 25, 26.)

Of whom the church will be. (Verse 27.)

That of themselves they are nothing but the false and evil.— (Verses 28, 29.)

nought.—אֵפֶה (*ēphā*), here rendered "nought," is supposed by some of the Jewish writers to mean the same as אֵפֶה (*ēphēā*), a "viper;" see the margin of the Com. Version, also above, Chap. xxx. 6, where this latter term, so near akin to that in the text, does signify a viper. But this is not suited to the context, and nearly all interpreters agree that the rendering above given is correct. It does not appear that Swedenborg has quoted this verse.

CHAPTER XLI.

EXPOSITION.

VERSE 1. *Keep silence before Me, &c.*—["Silence" is predicated of the church and of the individual when Judgment approaches. When the interiors of the evil are opened, astonishment is occasioned, to which "silence" corresponds; thus when "the seventh seal was opened, (Apoc. viii. 1.) there was *silence* in heaven for the space of half an hour," which signified the astonishment of the angels at the evil states of the church, when the interiors were opened, as signified by "the opening of the seals." "Silence" also corresponds to any strong emotion of the mind, by whatever cause excited. See *A. E.* 487; *A. R.* 389.]

Verse 2. *Who hath raised up [One in] justice from the East? &c.*—These things are said concerning the Lord, and concerning His dominion over evils and falses. By "the nations which He subdued before Him," are signified evils; and by "the kings over whom He gave Him dominion," are signified falses. That both the former and the latter are dissipated as nothing by His Divine Truth, and by doctrine thence derived, is signified by "He gave them as dust to His sword, and as driven stubble to His bow;" His "sword" denoting Divine Truth, and His "bow" doctrine. That evils and falses are dispersed as nothing, is signified by "as the dust, and as driven stubble." It is said that "evils and falses are so dispersed," and thereby are understood those who are in evils, and thence in falses, in the other life. *A. E.* 357.

These words relate to the Lord, who is said to be "raised up from the East," because He was conceived of the Divine Itself, which in its essence is Divine Love, from which also the Lord is the Sun of the angelic heaven. To "call in justice" signifies to restore heaven and the church; for the "justice" of the Lord signifies, in the Word, that from His own power He saved the human race, which was effected by reducing all things in the heavens and the hells into order. *A. E.* 422.

That the subjugation of the hells and the arrangement of the heavens by the Lord, likewise the glorification of His Humanity, and hence the salvation of those who receive the Lord in faith and love, is "Justice" and "Merit," which belong to the Lord alone, may be confirmed from many passages in the Word. But they who do not know that spirits from the hells are with man, and that thence he has evils and falses; and also that angels from heaven are with him, whence he has Goods and Truths, and that thus the life of man on the one hand is joined to the hells, and on the other to the heavens, that is, by the heavens to the Lord; and, further, they who do not know that man can by no means be saved, except the hells are subjugated and the heavens reduced to order, and thus all things made subject to the Lord, cannot understand this. From this it is evident

that the Good of the Lord's Merit is the only Good which reigns in heaven; for the Good of the Lord's Merit is also now the continual subjugation of the hells, and thus the safety or salvation of the faithful. That Good is the Good of the Lord's Love, for from Divine Love, whilst He was in the world, He fought and overcame. From divine power in the Human, hence acquired, He alone to eternity fights and conquers for heaven and the church, thus for the universal human race, and thus saves them. This now is the Good of Merit, which is called "Justice," because it is of *Justice* to subdue the efforts of the hells to destroy the human race, and thus to guard and to save the good and the faithful. *A. C.* 9715.

Verses 3, 4. *He passed in peace, by a way He had not gone with His feet, &c.*—It should be known that one thing in the Word, especially in the Prophets, is described by a twofold expression, as in Isaiah:—"He passed in peace," &c.; "Who hath performed and done it?" &c., where one expression relates to Good and the other to Truth, or one to the things of the *will*, and the other to the things of the *understanding*; thus to "pass in peace" involves the things which are of the will; "the way He had not gone with His feet," the things of the understanding; in like manner "to perform and to do." Thus the things which are of the will and of the understanding, are in the Word conjoined, consequently the things which are of love and of truth, or, which is the same, celestial and spiritual things, that in every particular of the Word there may be something like a marriage, and may thus relate to the heavenly marriage [of the Good and the True]. *A. C.* 683.

Verse 5. *The islands saw, and were afraid; the ends of the earth trembled, &c.*—Speaking of the advent of the Lord. By "the islands and the ends of the earth" are understood the nations which are remote from the Truths of the church; and by "their fear and trembling" are signified commotions of mind, arising from the dread of perishing [at the period of Judgment]. *A. E.* 677.

Verses 5, 18. *The islands saw, and were afraid, &c. I will make the desert a pool of waters, and the dry ground springs of waters.*—The establishment of the church amongst the Gentiles is thus described, they being signified by the "islands" and the "ends of the earth;" for these expressions in the Word signify those who are further distant from the Truths and Goods of the church, inasmuch as they have not the Word, and consequently are in ignorance. That the church shall be established among them, is signified by "I will make the desert a pool of waters, and the dry ground springs of waters;" it is called a "desert" where there is not yet Good, because there is not yet Truth, from which it is also called the "dry land;" a "pool of waters" and "springs of waters" signify Good, because Truth; for all spiritual Good, which is the Good of the church, is procured by Truths. *A. E.* 304.

Verse 6. *Every one helped his neighbour, &c.*—As to "neighbour" and "brother," see Chap. xix. 2, Exposition.

Verse 7. *The carpenter encouraged the founder; he that smootheth with the hammer, him that smote the anvil, &c.*—Here "the carpenter

encouraged [or strengthened] the founder" is predicated of what is evil; "he that smootheth," &c., of the false. That what is "smooth" is predicated, in a good sense, of what is True, and, in the opposite sense, of what is false, may be proved from the following passages:—"Inflaming yourselves with idols under every green tree; among the smooth [things] of the valley is thy portion;" (Isa. lvii. 5, 6.) where to be "inflamed" is said of evil, and "the smooth things of the valley" of what is false. Again—"Their throat is an open sepulchre; with their tongue they speak smooth things." (Psalm v. 9.) *A. C.* 3527.

Saying of the soldering, It is good.—[The "soldering" (*junction*) denotes, by correspondence, a conjoining medium, by which falses are made to cohere together as though they were Truths. This "soldering" or this *conjoining* medium is, especially, fallacious reasoning, either from the letter of the Word not understood, or from false doctrines taken as principles of thought. As to "nails" and "pegs," which also signify conjoining mediums, see above, Chap. xxii. 23, Exposition.]

Verse 8. *Thou, O Israel, My servant; thou, O Jacob, whom I have chosen; the seed of Abraham, My friend.*—The regeneration of man is here treated of, where "Israel" and "Jacob," as in many other passages, are distinguished; and by "Israel" is signified the spiritual internal church, and by "Jacob" the external of the same. Both are called "the seed of Abraham," that is, of the celestial church, because the celestial, the spiritual, and the natural thus succeed each other. *A. C.* 1025. See also 3441.

Verses 8, 9. *Thou, O Israel, My servant; thou, O Jacob, whom I have chosen, &c.*—By "Israel," in the supreme sense, is understood the Lord as to the internal of the church, wherefore by "the seed of Israel" likewise is signified the divine Truth which is with those who are of the church signified by him; for by "Israel" is also understood the church with those who are interiorly natural, and in truths there from a spiritual origin, wherefore the church, which is spiritual-natural, is also thereby signified. *A. E.* 768.

Verses 10, 13. *I have strengthened thee, I have also helped thee; yea, I have supported thee with the right hand of My justice, &c.*—"I have strengthened thee, I have also helped thee," signifies to give power and intelligence from Omnipotence and Omniscience, which is from Divine Good by Divine Truth; wherefore it is said—"I have supported thee with the right hand of My justice;" by the "right hand" is signified Divine Truth, and by "justice" Divine Good. The power and wisdom thence derived to man, is denoted by "holding [or confirming] thy right hand." Forasmuch as both, namely, Omnipotence and Omniscience, which appertain to the Lord from Divine Good by Divine Truth, are here understood, He is therefore called "Jehovah God;" for the Lord is called "Jehovah" from Divine Good, and "God" from Divine Truth, as may be seen in the *Arcana Cœlestia*, n. 709, 732. *A. E.* 298.

Verse 14. *I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel.*—To "redeem" signifies, in a proper sense, to restore and to appropriate to one's self what had been one's own, and it is predicated of slavery, of death, and of evil; when of slavery,

those are understood who, having been made slaves, are, in the spiritual sense, delivered from hell; when of *death*, those who are in damnation are understood; and when of *evil*, those are understood who are in hell, for the evil from which the angel redeemed Jacob, (Gen. xlviii. 16.) is hell. (Whereas the Lord delivered man from these things by making the Human in Himself Divine, therefore it is His Divine Human which, in the Word, is called "Redeemer," as in Isa. xli. 14; xlix. 7, 26; liv. 5. In these passages is distinguished the Divine Itself, which is called "Jehovah," from the Divine Human, which is called "Redeemer" and the "Holy One of Israel." A. C. 6281.)

Verses 14—16. *Fear not, thou worm Jacob; ye mortals of Israel: behold, I will make thee a new sharp threshing instrument having teeth [or spikes]; thou shalt thresh the mountains, &c.*—By "Jacob" is understood the external church as to Good and Truth, and hence also external Good and Truth, which is Good and Truth from the sense of the letter of the Word, in which they are principled who belong to the external church. The reason why these are compared to a "new sharp threshing instrument having teeth" is, because a "threshing instrument" separates the *wheat, barley*, and other grain from the *ear*, and by these are signified the Goods and Truths of the church, as may be seen above, n. 374, 375. But here the comparison is used to denote the bruising and breaking up of evils and falses; wherefore it is said—"Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff," by which is signified the destruction of evils arising from the loves of self and of the world, and also of the falses thence derived. Hence it is also said—"Thou shalt winnow them, and the *wind* shall bear them away, and the *tempest* shall scatter them," by which is signified that they shall be as of no account; "wind" and "tempest" are both mentioned, because evils and falses are understood, for "wind" is predicated of truths, and, in an opposite sense, of falses, and "tempest" or "storm" of the evils of the false. A. E. 405.

As to "storms" and "whirlwinds" at the time of Judgment, see Chap. xvii. 13, Exposition.

Verses 17, 18. *The poor and needy seek waters, and there are none; their tongue is parched with thirst, &c.*—The subject here treated of is concerning the salvation of the Gentiles by the Lord, who are called "poor and needy" from a defect and ignorance of Truth. Their desire of knowing Truths from those who are in the church, where there were not Truths, is described by "their seeking *waters* where there are none," and "their tongue being parched or failing for *thirst*;" "water" denoting Truth, and "thirst" the desire thereof. That they shall be instructed by the Lord, is signified by "I will open in the high places *rivers*, and in the midst of the valleys *fountains*;" to "open rivers" denoting to give intelligence; "in the high places," in the interior man; "in the midst of the valleys" denotes the exterior man; and to "make fountains," to instruct in Truths. To "make the *desert* into a *pool of waters*, and the *dry ground* into *springs of waters*," signifies abundance of Truth with those who before were in defect

and ignorance thereof; the "desert" denotes where there is no Good because no Truth, and the "dry ground" where there is no Truth and thence no Good; the "pool of waters" and the "springs of waters" signify abundance of the knowledges of Truth. From these considerations it is evident that *waters, fountains, springs, rivers*, and *pools of water* are not here [literally] meant, but the knowledges of Truth and intelligence thence derived, whence comes salvation. A. E. 483.

To "open rivers in the high places" denotes to give interior intelligence; "fountains in the midst of the valleys" signifies to instruct the external man in Truths. A. E. 518.

Verses 18, 19. *I will open in the high places rivers, and in the midst of the valleys fountains, &c.*—These words signify to give intelligence from spiritual Truth and from natural truths; "rivers in the high places" signifying intelligence from spiritual Truths, and "fountains in the midst of the valleys" intelligence from natural truths. By "making the *desert* into a *pool of waters*, and the *dry ground* into *springs of waters*," is signified to fill with truths the spiritual man and the natural man, where before there were not any truths; the spiritual man, in whom before there was not any truth, is understood by a "desert," and the natural man, into whom there was not before any spiritual influx, is understood by the "dry ground." Truths in abundance, appertaining to the spiritual man, are understood by the "pool of waters," and truths in abundance, appertaining to the natural man, by "springs of waters." By "giving in the desert the cedar of Shittah, the myrtle, and the oil-tree," is signified to give rational truths and the perception thereof; and by "setting in the wilderness the fir, the pine, and the box," are signified, in like manner, natural truths, which are scientifics and knowledges, with the understanding thereof. The "cedar" denotes rational truth of a superior order, the "myrtle" rational truth of an inferior order, and the "oil-tree" the perception of Good and thence of Truth; the "fir" denotes natural truth of a superior order, the "pine" natural truth of an inferior order, and the "box" the understanding of Good and Truth in the natural principle. A. E. 730.

Verse 19. *In the desert I will give the cedar of Shittah, the myrtle, and the oil-tree: I will set the fir-tree in the wilderness; the pine, and the box together.*—These things are said concerning the establishment of the church by the Lord amongst the nations. By the "wilderness" and "desert" is signified where there was before no Good because no Truth; by "the cedar of Shittah, the myrtle, and the oil-tree," is signified spiritual and celestial Good; and by "the fir, the pine, and the box," the Good and Truth thence derived in the natural principle; for every "tree" mentioned in the Word has a particular signification which relates to the Good and Truth of the church; and the "cedar of Shittah," the "myrtle," and the "oil-tree," signify such things as are in the spiritual or internal man, and the "fir," the "pine," and the "box," such as are in the natural or external man. A. E. 375.

I will give the cedar of Shittah, the oil-tree, &c.—The "wood or timber of Shittah" was the wood of the most excellent species of

cedar, and by the "cedar" is signified the spiritual principle of the church. That the "wood of Shittim" was a species of cedar, is evident from Isa. xli. 19, where the "cedar of Shittah" stands for spiritual Good, and the "oil-tree" for celestial Good. "Shittim-wood" is the Good of Merit, which is of the Lord alone, and which is the only Good that reigns in heaven and which makes heaven; hence it was that that wood was the only wood which was employed in the construction of the *Tabernacle*, by which heaven was represented; and also of the *Ark* in which was the Testimony,—its *bars* or *staves*; also the *Table* upon which was the Shew-bread, and its *bars* or *staves*; likewise the *boards* of the Sanctuary, and the *bars* and *columns* of the Covering; in like manner the *Altar*, and its *bars* or *staves*, were all made of this wood, as may be seen from Exod. xxv. 10, 13, 23, 28; xxvi. 15, 26, 37. The Good of Merit is the Good proceeding from the Divine Human of the Lord, which is Christian Good, or spiritual Good with man; it is this Good by which man is saved, for the good which is from any other source is not good, because the Divine is not in it, thus heaven is not in it, and consequently there is no salvation in it. *A. C.* 9172.

Verse 20. *That they may see, and may know, and may consider, and understand together, &c.*—The subject here treated of is concerning the establishment of the church amongst the nations. "Desert" signifies their not being in Good, because in ignorance of Truth; for all Good into which man is reformed is given only by Truths. "That they may see, and may know, and may consider, and understand together," signifies knowledges, understanding, perception, and affection, which are of the love of Good and Truth. From such significations it is evident that by "the Holy One of Israel creating this" is signified reformation, consequently that to "create" is to reform. *A. E.* 294. See also *T. C. R.* 573.

The Holy One of Israel hath created it.—As to "creating" and the end for which the Universe has been "created," see Chap. xliii. 1, 7. Exposition.

Verse 21. *Produce your cause; bring forth your strong reasons, &c.*—That the Lord invites man to "reason" with Him, in order that his rational mind and his reflective faculties may be directed to spiritual things, see Chap. i. 18, Exposition.

As to the *negative* employment of our "reason," when exercising it from the fallacies of our sensual mind and from *negative* principles against the Word, which is the origin of all infidelity, and as to the *affirmative* or right use of our "rational faculties," when reasoning respecting the Divine Word and its Truths, see above, Chap. xxxvi. 1, Exposition.

Verses 22, 23. *Let them bring them forth, and tell us what shall happen;—shew us the signs of what will be the future, &c.*—That to speak of things future is of the Lord alone, and not of any man or of any spirit, is expressed by "Shew us the signs of the future, that we may know that ye are gods." This is the conclusion of those things which precede, wherefore to "shew a sign" is to testify by persuasion that what is said may be believed. *A. E.* 706.

As to the further meaning of a "sign," see Chap. xlv. 11, 13; see also above, Chap. viii. 18, Exposition.

Verse 24. *Ye are less than nothing;—an abomination is he that chooseth you.*—[These words imply that whatsoever in the church does not exist from faith in the Lord, and from the Truths of the Word, is of no use whatever to the salvation of man.]

Verse 25. *I will raise up one from the north, and he shall come; from the rising of the sun shall he call upon My name, &c.*—The reason why "from the rising of the sun unto the setting thereof" signifies all from first to last who are in the Good of love to the Lord, is, because all who are in heaven have their habitations according to the quarters; and they who are in the Good of love to the Lord dwell from the *east* to the *west*,—in the *east* those who are in the clear Good of love, and in the *west* those who are in the obscure Good of love; hence by "from the rising of the sun to the setting" are signified all who are in that Good from first to last. Its being said in Isaiah—"I will raise up one from the north, and he shall come; from the rising of the sun," &c., signifies those who are without the church, and those who are within it; for by the "north" is signified where Truth is in obscurity, and thus those who are without the church, because they are in an obscure principle as to Truths, by reason that they have not the Word, and hence do not know anything concerning the Lord; and by "the rising of the sun" are signified those who are within the church, because they have the Word, in which the Lord is always present, and so in His rising. That by "the east, or rising of the sun," and by "the west, or setting of the sun," are understood the Good of love in clearness, and the Good of love in obscurity, may be seen in the work concerning *Heaven and Hell*, n. 141, 148; and that by the "north" is signified Truth in obscurity, may be seen in the same chapter, the quarters in the spiritual world being there treated of. By "the setting of the sun" is also signified the state of the church when it is in ignorance, which is its first state; and by "the rising of the sun" is signified its state when it is in light. By "the setting of the sun" is also signified the state of the church when it is in evils and falses thence derived; and by "the rising of the sun," when it is in Goods and Truths thence derived. *A. E.* 401.

As to the "Sun" of the spiritual world, see Chap. xxx. 26, Exposition.

He shall trample on princes as upon mire, &c.—That "princes" in a good sense signify primary Truths, but in an opposite sense primary falses, see Chap. i. 23; x. 7, 8, Exposition. As to "mire" and "mud," see Chap. v. 25, Exposition.

Verses 26, 27. *Who hath declared this from the beginning?—there was not one that shewed it. I first said to Zion, Behold them! &c.*—[It does not appear that Swedënborg has quoted these verses, but they evidently imply that the Lord, by His Word, is the only Source of all Truth and Goodness to His church and to the human mind, and that "idols" and "graven images," as denoting false doctrines, the traditions of men, and the figments of self-derived intelligence, are "less, or worse than nothing."]

Verse 28. *I looked, and there was no man; and from among them, and there was no counsellor, &c.*—In the Word, and especially in the Prophets, the term “man” [*vir*] is often named, namely, “man and wife,” “man and woman,” “man and inhabitant,” and also “man [*vir*] and man [*homo*];” and by “man” [*vir, ish*], in the internal sense, is signified that which is of the *understanding*, which is Truth; and by “wife,” “woman,” “inhabitant,” and “man” [*homo, adam*], that which is of the *will*, which is Good, as in Isaiah:—“I looked, and there was no man [*vir*], and no counsellor,” &c. (xli. 28.) Again—“I came, and there was no man,” &c. (Isa. l. 2.) See also Isa. lix. 14—16; Jer. v. 1; Zeph. iii. 6. *A. C.* 3134.

Verse 29. *Behold, they are all iniquity; their works are nothing: wind and emptiness are their molten images.*—“Wind and emptiness” denote the falses of evil and the evils of the false; “wind” the falses of evil, and “emptiness” the evils of the false; for where there is *emptiness* and *vacuity*, that is, where there is no Good and no Truth, there is evil and the false. That falses are here signified by “wind,” is evident from its being said—“They are all iniquity; their works are nothing;” likewise by its being said—“Wind and emptiness are their *molten images*;” for by “molten images” are signified the things which man hatches from self derived intelligence, all which are evils and falses. *A. E.* 419.

As to “molten and graven images” and “idols,” see Chap. ii. 20; xl. 18—20, Exposition.

CHAPTER XLII.

THE WORD.

1. BEHOLD My Servant, whom I uphold; Mine Elect, in whom My soul delighteth: I will put My spirit upon Him; and He shall bring forth judgment to the nations.

2. He shall not cry, nor lift up His voice, nor cause it to be heard in the street:

3. The bruised reed He shall not break; and the smoking flax He shall not quench: He shall bring forth judgment into truth.

4. He shall not extinguish, nor break it, until He hath established judgment in the earth: and the islands shall wait for His law.

INTERNAL SENSE.

Concerning the LORD, in whom is the Divine [principle], that He will gently lead and teach. (Verses 1—4.)

5. Thus saith the God, [even] Jehovah, who created the heavens, and stretched them out; who spread forth the earth, and the productions thereof; who giveth breath to the people upon it, and spirit to them that walk thereon:

6. I Jehovah have called Thee in justice; and I will hold Thy hand, and will preserve Thee; and I will give Thee for a covenant to the people, for a light to the nations:

7. To open the blind eyes; to bring the bound out of prison; and from the prison-house those that dwell in darkness.

8. I am Jehovah, that is My name; and My glory will I not give to another, nor My praise to graven images.

9. The former things, behold! they are come to pass; and new things do I declare: before they spring forth, I cause you to hear them.

10. Sing unto Jehovah a new song; His praise from the end of the earth: ye that go down upon the sea, and the fulness thereof; ye islands, and the inhabitants thereof.

11. Let the desert lift up [its voice], and the cities thereof; the villages which Arabia doth inhabit: let the inhabitants of the rock sing; let them shout from the head of the mountains.

12. Let them give glory to Jehovah; and declare His praise in the islands.

13. Jehovah shall go forth like a Hero; like a Man of wars shall He stir up zeal: He shall cry, yea, He shall shout; He shall prevail against His enemies.

14. I have long been silent; I have been still, and refrained Myself: now I will cry out

That He will save from His Divine [principle]. (Verses 5—8.)

The coming of the LORD foretold, and the joy of those who will approach Him, who before lived in ignorance. (Verses 9—12.)

That He will fight for them against the hells, and that He will conquer them, and destroy their power. (Verses 13—15.)

Verse 11. *The villages which Arabia doth inhabit.*—“Arabia” in Hebrew is *Kedar*, as in the Com. Version. In chap. xxi. 16, it is given by Swedenborg as “Kedar,” but in this passage and in chap. lx. 7, the only other places

like a woman in travail; I will destroy and swallow up at once.

15. I will lay waste the mountains and the hills, and dry up all their herbs: I will make the rivers islands; and I will dry up the pools.

16. And I will lead the blind in a way which they have not known; and through paths which they have not known will I make them go: I will make darkness light before them; and crooked things into straightness. These things will I do unto them, and will not forsake them.

17. They shall be turned backward, they shall be greatly ashamed who trust in the graven image, who say unto the molten image, Ye are our gods!

18. Hear, O ye deaf! and look, ye blind, that ye may see!

19. Who is blind, but My Servant? or deaf, as My Angel whom I have sent? who is blind as He who is perfect, and blind as the Servant of Jehovah?

20. Seeing many things, but Thou observest not; opening the ears, He heareth not.

21. But Jehovah was well pleased on account of His justice; He hath magnified the law, and made it honourable.

in this Prophet in which it occurs, it is rendered "Arabia." The name *Kedar* is often given to Arabia Deserta, and in some instances it denotes Arabia in general. "Kedar" was the son of Ishmael, (Gen. xxv. 13.) and the father of the Kedareniâns, who dwelt in the vicinity of the Nabathæans in Arabia Deserta.

Verse 19. *As My Angel whom I have sent.*—The term מַלְאָךְ (*malakh*) signifies *one sent*, a messenger, and it is always employed to denote an angel,

which in Greek has the same meaning. In chap. lxiii. 9, it is rendered in the Com. Version by "the Angel of His presence;" and in this and in other passages, where it obviously relates to the Lord, Swedenborg, to distinguish the meaning of the term from that of a common messenger, or of an angel in the ordinary sense, has given it as in the translation. See also Malachi ii. 7; iii. 1, where it evidently is predicated of Jehovah in His Humanity, and should be rendered "angel" and not "messenger."

That then they who are in ignorance are to be illustrated. (Verse 16.)

That they who trust in self-intelligence, and thence in fables, are to be driven away. (Ver. 17.)

The Lord's patience and forbearance is described. (Ver. 18—20.)

And also His justice. (Verse 21.)

22. But this is a people spoiled and plundered; all their young men are taken in the snare, and are hidden in the prison-houses: they are become a prey, and there was none to deliver; a spoil, and no one said, Restore.

23. Who is there among you that will give ear to this; that will hearken, and attend to it, for the aftertime?

24. Who hath given Jacob for a spoil, and Israel to the plunderers? Is it not Jehovah; He against whom we have sinned; in whose ways they would not walk, and whose law they would not obey?

25. Therefore poured He out upon them the burning of His anger, and the violence of war: and it kindled a flame round about Him, yet He did not regard it; and it burned Him, yet He did not lay it to heart.

That they who were then of the church deprived [the ignorant] of all truths, and that they hated them. (Ver. 22—24.)

That [the Lord] suffered direful things from them, and that He endured them. (Ver. 25.)

CHAPTER XLII.

EXPOSITION.

VERSE 1. *Mine Elect, in whom My soul delighteth; I will put My spirit upon Him, &c.*—Treating of the Lord, who is understood by "the Elect of Jehovah;" and whereas by "the Spirit of Jehovah which was put upon Him" is signified the proceeding Divine, therefore by "the soul of Jehovah which was delighted in Him" is signified the Divine Truth; for in this Divine the Lord was as to His Humanity in the world. *A. E.* 750.

I will put [or give] My spirit upon Him.—The "Spirit of Jehovah upon Him [the Lord]" is the Divine Truth, consequently Divine Wisdom and Intelligence. The Divine Truth is also called "Judgment which He will bring forth to the nations." *A. C.* 9818.

For the meaning of "Spirit" in its various senses, see Chap. xi. 2, Exposition.

Verse 22. *All their young men are taken in the snare, &c.*—See the margin of the Bible version, which gives the correct rendering.

Verse 2. *He shall not cry, nor lift up His voice, &c.*—[It does not appear that Swedenborg has quoted this verse, but viewed in connection with the following, of which he has given an interpretation, it would seem to imply that the Lord in His Divine Human would teach the Truth from infinite Divine Love, thus most gently and softly, without compelling, or in any sense constraining, the freedom and rationality of the human mind, which, in all the operations of His Providence, are kept inviolate. *D. P.* 96.]

Verse 3. *The bruised reed He shall not break; and the smoking flax He shall not quench, &c.*—Treating concerning the Lord. By His “not breaking the bruised reed” is signified that He will not hurt the divine Truth sensual with the simple and with children; by “not quenching the smoking flax” is signified that He will not destroy the divine Truth which begins to live from a little Good of love with the simple and with children; “flax” denoting Truth, and “smoking” its living from some little degree of love. Inasmuch as both, viz., the “reed” and the “flax,” are significative of Truth, therefore it is also said concerning the Lord, that “He shall bring forth judgment into truth,” by which is understood that He will produce in them intelligence; “judgment” denoting intelligence. “Reed” also signifies sensual or ultimate Truth, such as has place also with natural men, even the evil, as in the same Prophet:—“The parched ground shall become a pool; and there shall be grass instead of the reed and the rush.” (Isa. xxxv. 7.) *A. E.* 627.

Verse 4. *He shall not extinguish, nor break it, until He hath established judgment in the earth; and the islands shall wait for His law.*—These words also treat concerning the Lord, and the New Church to be established by Him. By the “islands” are understood those who are only in Truths from the natural man, and consequently who are as yet remote from true worship; hence by its being said “until He hath established judgment in the earth, and the islands shall wait for His law,” is signified until He has given intelligence to those who are of the church, and knowledges of Truth to those who are more remote from the church; to “establish judgment” is to give intelligence, and to “wait for the law” is to give the knowledges of Truth; for the “earth” signifies those who are in the church, and, abstractedly, the church itself as to intelligence from spiritual Truths; and the “islands” signify those who are remote from the church, and, abstractedly, the church as to the knowledges of Truth and Good, or the church as to the Truths of the natural man corresponding with spiritual Truths. *A. E.* 406. See also *A. C.* 1158; *A. R.* 34.

Verse 5. *Thus saith the God, [even] Jehovah, who created the heavens, and stretched them out, &c.*—By “creating the heavens, and stretching them out,” and by “spreading forth the earth,” is signified to reform; by the “heavens” are signified both the heavens and the internals of the church; the internals of the church also are the “heavens” with the men who are therein. The “earth” signifies the externals of the church, which are said to be “spread forth and extended” when there is a multiplication of Truths derived from Good. That reformation

by Truths is hereby signified, is evident, for it is said—“Who giveth soul [or breath] to the people upon it, and spirit to them that walk thereon.” *A. E.* 294.

By “creating the heavens” and by “spreading forth the earth and its productions,” is signified to form the church, and to reform those who are therein; its “productions” are all things of the church. *A. E.* 304.

To “give breath [or soul, *animam*] to the people,” is to give the life of faith. *A. C.* 9818.

Verse 6. *I Jehovah have called Thee in justice; and I will hold Thy hand, and will preserve Thee, &c.*—These words are said of the Lord, who is called “the Covenant of the people, and the Light of the nations,” because a “covenant” signifies conjunction, and “light” Divine Truth; by “peoples” are understood those who are in Truths, and by “nations” those who are in Goods, as may be seen, *A. E.* 175, 331. To “call Him in justice” signifies that He may do justice by separating the evil from the good, and by saving these and condemning those; to “hold by the hand” and to “preserve [or guard] Thee” signifies to sustain by Divine Omnipotence, which the hells cannot resist; and by Jehovah “doing this” is signified the Divine in the Lord. *A. E.* 701.

A “covenant,” when mentioned in the Word, has the following significations. I. The Lord Himself is called a “Covenant,” because conjunction [which is signified by a “covenant”] is from Him with Himself, by the Divine which proceeds from Him. II. The Divine Proceeding, which is the Divine Truth, thus the Word, is the *covenant*, because that conjoins. III. The precepts, judgments, and statutes given to the sons of Israel, were to them a *covenant*, because by there was then conjunction with the Lord. IV. Moreover, whatsoever conjoins is called a *covenant*. All these significations of a “covenant” may be seen explained and confirmed in *A. E.* 701.

Verses 6—8. *I Jehovah have called Thee, &c.*—These words treat concerning the Lord, that He is Jehovah, and that from Him is all wisdom, and nothing from man. That the Lord is Jehovah, is evident, for it is said that “Jehovah called Him in Justice,” and also “I am Jehovah, that is My name; and My glory will I not give to another.” That from Him is all wisdom which is of the life, is signified by “opening the blind eyes,” and by “bringing the bound out of prison, and from the prison-house those that dwell [or sit] in darkness;” that nothing of wisdom is from man, is signified by “nor My praise to graven images.” *A. C.* 8869.

I will give Thee for a covenant to the people; for a light to the nations: to open the blind eyes, &c.—These things are said concerning the Lord, and concerning the establishment of a church from Him amongst the nations. That they who were before in ignorance should then understand Truths, is signified by the “blind eyes” which He shall open; and that they should be led out from ignorance and from falses, is denoted by “He shall bring the bound out of prison.” That the Divine Itself would assume the Human, is understood by these

words:—"I am Jehovah, that is My name; and My glory will I not give to another." *A. E.* 239.

To "open the blind eyes" is to instruct those who as yet are ignorant of Truths, but who, nevertheless, desire them; such persons are signified by the "nations." *A. E.* 152.

Verses 6, 8. *I will give Thee for a covenant to the people, &c.*—The "covenant of the people" and the "light of the nations" is the Lord with respect to the Human; and because this was from Jehovah, and made a One with Him, it is said—"I am Jehovah, that is My name; and My glory will I not give to another;" that is, to no other than to Himself. To "give glory" is to glorify, or to unite to Himself. *Doct. of Lord,* 30.

Verses 10, 11. *Sing unto Jehovah a new song; His praise from the end of the earth, &c.*—Treating concerning the advent of the Lord, and concerning the establishment of the church with those who were out of the church, or with those who had not the Word, and to whom the Lord was not before known. To "sing a new song" signifies confession from joy of heart; and for "the end of the earth to sing His praise" signifies the confession of those who are remote from the church,—the "earth" denoting the church, and the "end of the earth" denoting where what appertains to the church terminates. By "the desert and the cities thereof, which shall lift up their voice," are signified those with whom there is not Good, because there is not Truth, which nevertheless they desire; "the inhabitants of the rock" signify the Good of faith, and "the head of the mountains" the Good of love appertaining to them; to "sing" and to "shout" signify consequent confession from joy of the mind and the heart. *A. E.* 326.

Verses 10, 12. *Sing unto Jehovah a new song, &c.*—These words signify the worship of the Lord by those who are remote from the church, and, in an abstract sense, the worship of the natural man from Truths and Goods. To "sing a song" and to "praise" signifies worship from a glad mind; the "end of the earth" denotes those who are in the ultimates of the church, and, in an abstract sense, the ultimates of the church; "the sea, and the fulness thereof," signify the natural man and all things which are therein; "the islands, and the inhabitants thereof," are the Truths and Goods of the natural man,—the "islands" the Truths thereof, and "inhabitants" the Goods thereof. By "let them give glory to Jehovah, and declare His praise in the islands," is signified worship from internals and externals; to "give glory" denotes worship from internals, and to "declare praise" worship from externals, for externals "declare," and "islands" are the Truths of the natural man from which such worship is performed. *A. E.* 406.

It should be known that by the "end" [or the extremity] of heaven is not understood the extremity of space, but the state of what is Good and True; for in heaven there is no space, but the appearance thereof according to the state of what is Good and True. *A. C.* 9666.

Verse 11. *Let the desert lift up [its voice], and the cities thereof; the villages which Arabia doth inhabit, &c.*—By the "desert" is signified

an obscure principle of Truth; by "the cities thereof" are understood doctrinals; and by the "villages," natural knowledges and scientifics. By "Arabia" is signified the natural man, for "an Arabian in the desert" is the natural man; by the "inhabitants of the rock" are meant the Goods of faith, or those who are in the Goods of faith; and by "the head of the mountains" is signified the Good of love to the Lord. Hence it is manifest that confession and glad worship originating in the Good of love in such things as are mentioned, are here signified by every single thing in its order; for to "shout from the head of the mountains" denotes worship from the Good of love. *A. E.* 405.

These things are said concerning the church with those who are remote from the Truths of the church, because they are natural and sensual; their state of ignorance is understood by the "desert," and their joy from the preaching and knowledge of the Truth is meant by their "lifting up their voice," &c. *A. C.* 730.

Verse 13. *Jehovah shall go forth like a Hero; like a Man of wars shall He stir up zeal, &c.*—The Lord is called a "Man of war" chiefly from this circumstance, that whilst in the world, He alone, that is, from Himself fought against the hells, which then, for the most part, were opened, and which attacked and endeavoured to subdue all that came into the other life. The reason why the diabolic crew, that is, the hells, were then raging about in this manner [in the world of spirits] was, because the Divine passing through heaven, which before the coming of the Lord was the Divine Human, did not prevail against evils and falses, which had so immensely increased; wherefore it pleased the Divine to assume the Human and to make it Divine, and then, at the same time, by combats admitted into Himself, to cast down that diabolic crew into the hells, to shut them up therein, and to subject them to the heavens; and at the same time also to reduce the heavens into order. From these combats the Lord was first called a "Man of war;" and afterwards, because He had thus conquered the hells, and had been made "Justice," He from His divine power protects men, and this continually, and especially in the combats of temptations. *A. C.* 8273.

As to "wars," when mentioned in the Word, see Chap. vii. 1, and especially below, Chap. lxiii. 1—5, Exposition.

Concerning "the zeal of Jehovah," see Chap. ix. 7, Exposition.

In respect to "temptations," and their necessity in effecting man's regeneration, see Chap. xliii. 2, Exposition.

Verse 14. *I have long been silent; I have been still, and refrained Myself, &c.*—[These words imply the Lord's divine forbearance and long-suffering until the period of Judgment comes, when its effects are denoted by "I will destroy and swallow up at once;" and the pain which those will suffer on being deprived of the possession in their external man of those Goods and Truths which they had assumed for the purpose of selfish ends, as of honour and gain, is denoted by "the crying out as of a woman in travail." As to this latter clause, see Chap. xiii. 8, Exposition.]

Verse 15. *I will lay waste the mountains and the hills, and dry up all their herbs, &c.*—By “laying waste or devastating the mountains and the hills” is signified to destroy all the Good of love to the Lord, and of love to the neighbour; by “drying up all the herbs” is meant thence to destroy all Truths,—“herb” denoting Truth springing from Good. By “making the rivers into islands, and drying up the pools,” is signified to annihilate all the understanding and perception of Truth; “rivers” signifying intelligence which is of Truth, “islands” where there is no intelligence, and “pools” the perception of Truth. The understanding of Truth is from the light of Truth, but the perception of Truth is from the heat or Love of Truth. *A. E.* 405.

Inasmuch as most things in the Word have an opposite sense, so “islands,” in that sense, signify the falses opposite to the Truths which are in the natural man. In this sense “islands” are mentioned in the above passage. *A. E.* 406.

Verse 16. *I will lead the blind in a way which they have not known; I will make darkness light before them, &c.*—In this passage “darkness” signifies the falses of ignorance, such as formerly existed, and at this day exists with the upright nations or Gentiles. These falses are altogether distinct from the falses of evil, for the latter contain in themselves evil, because they are from evil, whereas the former contain in themselves Good, for they have Good for an end; wherefore they who are principled in these falses can be instructed in Truths, and also when they are instructed they receive Truth in the heart, by reason that the Good, which is in their falses, loves the Truth, and also conjoins itself with the Truth, when it is heard. The case is otherwise with the falses of evil; these are averse from, and spit out, all Truth, and this for no other reason than because it is Truth, and thus does not agree with evil. “Darkness” also signifies, in the Word, mere ignorance arising from the deprivation of Truth, as in David. (Psalm xviii. 28; cxxxix. 11, 12.) “Darkness” also signifies natural *lumen*, for this, in respect to spiritual light, is as *darkness*; wherefore also the angels, when they look down into the natural *lumen* of man, such as is in the natural thought of men, regard it as *darkness*, and the things which are in it as in *darkness*. This *lumen* is signified by the “darkness” in Gen. i. 2—5; and inasmuch as the literal sense of the Word is natural, therefore this also in the Word is called a “cloud,” and also “darkness,” in respect to the internal sense, which is the *light* of heaven, and is called “glory.” *A. E.* 526.

Verse 17. *They shall be turned backward, &c.*—What is meant by “going backward,” see Chap. i. 4, Exposition. In respect to “graven and molten images,” or “idols,” see Chap. ii. 20; xl. 18—20; xli. 7, Exposition.

Verse 18. *Hear, O ye deaf! and look, ye blind, that ye may see!*—The “deaf” are those who do not perceive what is True, and who hence do not obey it; thus, abstractedly, “deafness” signifies the non-perception of Truth, and hence non-obedience. That to be “deaf” signifies these things, is because the “hearing” corresponds both to perception and to obedience,—to *perception*, because those things which

are heard are inwardly perceived; and to *obedience*, because hence it is known what should be done. That this is the correspondence of “hearing” and also of the “ear,” may be seen, n. 3869, 4652—4660; hence it is evident what is signified by the “deaf.” In the Word, by the “deaf” are also understood the Gentiles, who do not know the Truths of faith, because they have not the Word, and therefore cannot live according to them; when, however, they are instructed, they receive these Truths, and live according to them. These are understood in Isaiah:—“Then shall the eyes of the *blind* be opened; and the ears of the *deaf* unstopped.” (xxxv. 5.) Again—“Hear, O ye *deaf!* and look, ye *blind*, that ye may see!” (xlii. 18.) “In that day shall the *deaf* hear the words of the book,” &c. (xxix. 18.) Again—“Bring forth the *blind* people that have eyes, and the *deaf* that have ears,” &c. (xliii. 8, 9.) Here by the “deaf” are understood those who, by the coming of the Lord, could come into a state of receiving the Truths of Faith, that is, of perceiving them and of obeying them. The same are understood by the “deaf” whom the Lord cured. (Mark vii. 31—37; ix. 25.) Because the “deaf” [in a good sense] signify such persons, it was forbidden those, with whom the representative church was established, to “curse the *deaf*,” and to “cast a stumbling-block before the *blind*.” (Lev. xix. 14.) *A. C.* 6989.

Verses 19, 20. *Who is blind, but My Servant? &c.*—These words are spoken of the Lord, who is treated of in the whole of this chapter, and is here called a “Servant” as to His Divine Human, because He served His Father by “doing His will,” as He frequently declared, whereby is understood that He reduced to order all things in the spiritual world, and, at the same time, taught mankind the way to heaven. It is therefore the Divine Human which is understood by “My Servant, whom I uphold; and Mine *Elect*, in whom My soul delighteth;” and it is called “Servant” from Divine Truth, whereby those things were effected, and “Elect” from Divine Good. That He had Divine Truth whereby He effected all things, is understood by “I will put My *spirit* upon Him, and He shall bring forth *judgment* to the nations;” the “spirit of Jehovah” is the Divine Truth, and to “bring forth judgment to the nations” is to instruct. The reason of His being called “blind” and “deaf” is, because the Lord is as if He did not see and perceive the sins of men, for He leads men gently, “bending and not breaking,” and so withdrawing them from evils and leading them to Good; wherefore neither does He chastise nor punish, as if He saw and perceived. This is what is understood by “Who is *blind*, but My Servant? or *deaf*, as My Angel?” “Blind” and “Servant” being mentioned with relation to Divine Truth, and “deaf” and “Angel” with relation to Divine Good; for “blind” has relation to the understanding, and thence to perception, and “deaf” has relation to perception, and thence to the will. By these words, therefore, is understood that the Lord appears not to see, although the Divine Truth is His from which He understands all things, and that He appears not to will according to what He perceives, although the Divine Good is His from which all things are possible to Him. *A. E.* 409.

Verse 21. *He hath magnified the law, and made it honourable* [or rather *illustrious*].—[It does not appear that Swedenborg has quoted this verse, but it implies, we apprehend, that the Lord, by the glorification of His Humanity, has filled the “Law,” that is, the Word, with a greater abundance of His divine “spirit and life.” See John x. 10; also Isa. xxx. 25, 26, Exposition.]

Verse 22. *All their young men are hidden in the prison-houses, &c.*—“Young men,” in the internal sense, are the Truths of faith, which are said to be “hidden” and to “become a prey,” when they are no longer acknowledged. *A. C.* 5037.

As to “young men,” both in a good and in a bad sense, see above, Chap. xxxi. 8, Exposition.

Verse 24. *Is it not Jehovah; He against whom we have sinned; in whose ways they would not walk, and whose law they would not obey?*—That to “walk” signifies to live, and, when predicated of the Lord, Life itself, is from appearances in the spiritual world, where all *walk* according to their life, the evil in no other *ways* than such as lead to hell, but the good in no other *ways* than in such as lead to heaven; wherefore all spirits are known there from the *ways* wherein they *walk*. There actually appear also *ways*, but to the evil no other than *ways* to hell, and to the good no other than *ways* to heaven, by which means every one is brought to his own society. From this circumstance it is, that to “walk” signifies to live. Concerning these “ways” and “walking” therein, in the spiritual world, see what is said in the work on *Heaven and Hell*, n. 195, 479; and in the small work on the *Last Judgment*, n. 48. *A. E.* 97.

Verses 24, 25. *Who hath given Jacob for a spoil, and Israel to the plunderers? Is it not Jehovah; He against whom we have sinned? Therefore poured He out upon them the burning of His anger, &c.*—“The heat [or burning] of His anger” signifies repugnance against the false of evil. “Jacob” here [meaning those “who have sinned against Jehovah”] stands for those who are in evil, and “Israel” for those who are in the false of evil. “Wrath” [or burning, *excandescencia*] and “anger” [*ira*] are often mentioned in the Word, but in the internal sense they do not signify *wrath* and *anger*, but that which is repugnant; and this because whatsoever is repugnant to any affection produces *wrath* or *anger*, so that in the internal sense these things are only repugnances; it is called “wrath” because it is repugnant to Truth, and “anger” because it is repugnant to Good. But, in the opposite sense, “wrath” is that which is repugnant to the false and its affection, that is, to the principles of the false; and “anger” that which is repugnant to evil and its cupidity, that is, to the love of self and of the world, and in this sense “wrath” is properly *wrath*, and “anger” is properly *anger*; but, when they are predicated of Good and Truth, “wrath” and “anger” are then properly *zeal*, which, because in the external form it appears similar to “wrath” and “anger” in a bad sense, it is hence, in the literal sense, also so called. *A. C.* 3614.

In respect to “anger,” when ascribed to Jehovah, see above, Chap. i. 24; ix. 12, 17, 21, Exposition.

That “fire” is *anger* from the affection of evil, is because *anger* is thence derived; for when that which a man loves is impugned, a *fiery* principle bursts forth, and as it were *burns*. Hence it is that *anger* is described in the Word by “fire,” and it is said to “burn,” as in Isa. xlii. 25; Psalm xviii 8. *A. C.* 9143.

CHAPTER XLIII.

THE WORD.

INTERNAL SENSE.

1. BUT now, thus saith Jehovah, thy Creator, O Jacob, and thy Former, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.

Concerning the redemption and salvation of those who are in the New Church from the Lord. (Verse 1.)

2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; and the flame shall not kindle upon thee.

That falses and evils shall not hurt them. (Verse 2.)

3. For I am Jehovah thy God, the Holy One of Israel, thy Saviour: I have given Egypt for thy ransom, Ethiopia and Seba in thy stead.

That they shall approach Him from all parts out of every nation. (Verses 3—8.)

4. Because thou hast been precious in My eyes, thou hast been honoured, and I have loved thee: therefore will I give men instead of thee, and peoples instead of thy soul.

5. Fear not, for I am with thee: from the east I will bring thy seed, and from the west I will gather thee;

6. I will say to the north, Give up; and to the south, Withhold not: bring My sons from afar, and My daughters from the ends of the earth;

7. Every one that is called by My name, whom I have created for My glory, whom I have formed; yea, whom I have made.

8. Bring forth the blind people that have eyes, and the deaf that have ears.

9. Let all the nations be gathered together, and let the peoples be assembled: who among them will declare this, and will shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth. That this was foretold. (Verse 9.)

10. Ye are My witnesses, saith Jehovah; even My servant, whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me no God was formed, and after Me there shall be none. That He Himself, who shall come, hath foretold it. (Ver. 10—13.)

11. I, [even] I, am Jehovah; and beside Me there is no Saviour.

12. I have declared, and I have saved: I have made it known; nor was it any strange [god] among you: and ye are My witnesses, saith Jehovah, that I am God.

13. Yea, before the day was, I am He; and there is none that can deliver out of My hand: I work; and who shall hinder it?

14. Thus saith Jehovah, your Redcemer, the Holy One of Israel: For your sake have I sent to Babylon, and I will cast down all her bars; and the Chaldeans, whose shouting is in their ships: That He will destroy all who adulterate and profane the goods and truths of the church. (Verse 14.)

15. I am Jehovah, your Holy One; the Creator of Israel, your King. That it will be He Himself, (Verse 15.)

16. Thus saith Jehovah, who made a way in the sea, and a path in the mighty waters; Who saveth His own, and destroyeth all the power of hell. (Verses 16, 17.)

17. Who brought forth the chariot and the horse, the army and the power; together they lie down, they rise up no more: they are extinguished, they are quenched like tow.

18. Remember not the former things; and the things of old do not consider: That from Him will be a New Heaven and a New Church of those who had been totally destitute of truths before. (Verses 18—21.)

19. Behold, I make a new thing; even now shall it spring forth: will ye not acknowledge it? yea, I will make in the wilderness a way, and rivers in the desert.

20. The beast of the field shall honour Me; the dragons, and the daughters of the owl: because I have given waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.

21. The people, whom I have formed for Myself, shall shew forth My praise.

22. But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel! That the church itself did not worship Him, but wearied Him through sins, which He bore with from the beginning, and afterwards. (Verses 22—27.)

23. Thou hast not brought to Me the lamb of thy burnt-offering; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24. Thou hast not bought for Me with silver the sweet cane; neither hast thou filled Me with the fat of thy sacrifices: but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.

25. I, [even] I, am He that blotteth out thy transgressions for Mine own sake; and thy sins I will not remember.

26. Put Me in remembrance; let us plead together: declare thou, that thou mayest be justified.

27. Thy first father hath sinned, and thy teachers have transgressed against Me.

28. Therefore I will profane the princes of the sanctuary; and will give Jacob to the curse, and Israel to reproaches. For which reason He will utterly reject it. (Verse 28.)

CHAPTER XLIII.

EXPOSITION.

VERSE 1. *But now, thus saith Jehovah, thy Creator, O Jacob, and thy Former, O Israel, Fear not: for I have redeemed thee, &c.*—That to “redeem” signifies to liberate from hell, and to claim and conjoin to Himself so that they may be His, is evident, for it is said—“I have redeemed thee, I have called thee by thy name; thou art *Mine*;” and inasmuch as this is effected by reformation and regeneration from the Lord, it is therefore said—“Jehovah thy Creator, O Jacob, and thy Former, O Israel.” He is here called “Creator,” because to “create” in the Word signifies to *regenerate*, as may be seen above, n. 294. “Jacob” and “Israel” signify those who are of the church, and who are in Truths from Good. *A. E.* 328.

As to the signification of “fear,” as predicated both of the spiritual and of the natural man, see Chap. xi. 3, Exposition.

Verses 1, 6, 7. *I have redeemed thee, I have called thee by thy name; thou art Mine. Bring My sons from afar, and My daughters from the ends of the earth, &c.*—The subject here treated of is concerning the establishment of the church among the nations. From their reformation Jehovah is called “Creator and Former,” wherefore it is said—“I have redeemed thee, I have called thee by thy name; thou art Mine.” “Bring My sons from *afar*, and My daughters from the *ends of the earth*,” signifies the nations which are out of the church, which receive the Truths and Goods of the church from the Lord; “*afar off*” and the “*ends of the earth*” denoting those who are out of the church; the “*earth*” is the church; “*sons*” are those who receive Truths, and “*daughters*” those who receive Goods. These are said to be “created, formed, and made to *glory*;” “*glory*” is the divine Truth which they receive. *A. E.* 294.

Verses 1, 7. *Jehovah thy Creator;—whom I have created for My glory, &c.*—The very end of the *creation* of the universe was that an angelic heaven might be formed out of mankind, where all who believe in God might live in eternal blessedness; for the Divine Love, which is in God, and which essentially is God, can intend nothing else; and the Divine Wisdom, which is also in God, and which is God, can produce nothing else. Since, then, the creation of the universe had for its end an angelic heaven, to be formed out of the human race, and at the same time a church on earth, man’s passage into heaven lying through the church; and since the salvation of mankind, being effected upon men that are born in the world, is thus a continuation of creation, therefore we so frequently meet in the Word with the term “to create,” the meaning of which is to form for heaven; as in the following passages:—“*Create* in me a clean heart, O God; and *renew* a right spirit within me.” (Psalm li. 10.) “Thou openest Thy hand, they are filled with good; Thou sendest forth Thy spirit, they

are *created*.” (Psalm civ. 28, 30.) “The people that shall be *created*, shall praise Jehovah.” (Psalm cii. 18.) Hence will appear the meaning of “to create” in the following passages:—“Thus saith Jehovah, He that *createth* the heavens, He that spreadeth forth the *earth*,” &c. (Isa. xlii. 5; xlv. 12, 18.) “Behold, I *create* a new heaven and a new earth. Be glad and rejoice for ever in that which I *create*; for, behold, I *create* Jerusalem a rejoicing.” (Isa. lxxv. 17, 18.) *T. C. R.* 773. See also 573.

Verse 2. *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee, &c.*—By “passing through the *waters* and through the *rivers*, and their not overflowing,” is signified that falses and ratiocinations from falses against Truths shall not enter and corrupt; “*waters*” denoting falses, and the “*rivers*” ratiocinations from falses against Truths. By “walking through the *fire*, and not being burned, and the *flame* not kindling upon thee,” is signified that evils and cupidities arising from them shall not hurt; “*fire*” signifying evils, and the “*flame*” cupidities thence derived. *A. E.* 504. See also *A. C.* 739, 790.

By “*rivers overflowing*” are also signified *temptations*, because temptations are inundations of falses. *A. R.* 409.

[As *spiritual temptations* are here treated of, the following extract will elucidate this important subject.]

They alone who are being regenerated, undergo spiritual temptations; such temptations being pains of mind induced by evil spirits, in those who are in God and Truth. While those spirits excite the evils of such persons, there arises in the mind an anxiety, which is temptation. Man does not know whence this anxiety comes, because he is unacquainted with its origin. There are both evil and good spirits attendant on every man; the evil spirits are in his evils, and the good spirits in his goods. When the evil spirits approach they draw forth his evils, while the good spirits, on the contrary, draw forth his goods; whence arise collision and combat, causing in the man an interior anxiety, which is temptation. Hence it is plain that temptations are not induced by heaven, but by hell; as is in accordance with the faith of the church, which teaches that “God tempts no man.” Interior anxieties are also experienced by those who are not in Goods and Truths; but natural, not spiritual anxieties;—the two are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties heavenly things.

The object contended for during temptations, is the dominion of Good over evil, or of evil over Good. The evil which is desirous of obtaining the dominion resides in the natural or external man, and the Good in the spiritual or internal man. If evil prevails, the natural man obtains the dominion; but if Good prevails, the spiritual conquers. These combats are carried on by the Truths of faith derived from the Word. By these man must contend against evils and falses; for if he combats from any other principles, he cannot conquer, because in these alone the Lord is present. And as this warfare is carried on by the Truths of faith, man is not permitted to enter on it until he

has been instructed in the knowledge of Good and Truth, and has thence obtained some degree of spiritual life; such combats, therefore, do not take place till men arrive at years of maturity. If man falls in temptation, his state after it becomes worse than before, because evil has thereby acquired power over Good, and falsity over Truth. Since at this day faith is rare, because there is no charity, the church being at its end, there are but few who are admitted into any spiritual temptations; hence it is scarcely known what they are, and to what salutary purpose they are conducive.

The ends to which temptations are conducive are these. They acquire for Good dominion over evil, and for Truth dominion over the false; they confirm Truths in the mind, and conjoin them to Good; and they disperse evils and the falsities thence derived. They serve also to open the internal spiritual man, and to bring the natural man into subjection to it; to destroy the loves of self and of the world, and to subdue the concupiscences which proceed from them. When these things are effected, man acquires enlightenment and perception respecting the nature of Good and its Truth, and of falsity and its evil; whence he obtains intelligence and wisdom, which afterwards increase continually. The Lord alone combats for man in temptations; and unless he believes that the Lord alone combats and conquers for him, he undergoes only an external temptation, which is in no respect conducive to his salvation. *H. D. N. J.* 187—195.

Verses 3, 4. *I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt for thy ransom, Ethiopia and Seba in thy stead, &c.*—These things also are said concerning the Lord, and concerning the redemption of those who acknowledge Him, and from affection receive Truths from Him. Redemption is signified by “a ransom [or an expiation],” and by “instead of thee,” and “for thy soul;” the natural affection of knowing Truths derived from spiritual affection is signified by “Egypt, Ethiopia, and Seba;” their intelligence thence derived is signified by “man” [*adam*], and the church from them receiving people.” Inasmuch as by “Egypt” is signified the natural man, and all the intelligence of the spiritual man is terminated and has its foundation in the natural man, and in his knowledges and scientifics, therefore man without them is not intelligent or wise, nor indeed rational, for the spiritual man must act as one by correspondences. Hence it is that, in ancient times, when the representative church was also in Egypt, the king of Egypt, or Pharaoh, was called “the son of the wise, and the son of the kings of antiquity;” (*Isa. xix. 11.*) also “Egypt the corner-stone of the tribes;” (verse 13.) for by the “tribes” are signified all the Truths and Goods of the church in one complex, and by the “corner-stone” is signified the foundation thereof. Hence also it is said of Solomon, by whom the Lord was represented as to His celestial and spiritual kingdoms, that “his wisdom was above the sons of the East, and above all the wisdom of the Egyptians.” (*1 Kings iv. 30.*) By “the sons of the East” are understood all who at that time were in the knowledges of Truth and Good, and thereby were made wise; and by the “Egyptians” are understood all who were

skilled in sciences, especially in the science of correspondences, and in intelligence thence derived; wherefore also it is that the sciences of the Egyptians are called “the hidden things of gold and of silver and desirable things” in *Daniel xi. 42, 43.* *A. E.* 654.

“Ethiopia” [*Cush*] and “Seba” are the knowledges of spiritual things, which serve those who believe in the Lord. *A. C.* 1171. See also *Chap. xlv. 14, Exposition.*

As to “Cush,” or *Ethiopia*, and its spiritual meaning, see above, *Chap. xviii. 1, 2, Exposition.*

Verses 5, 6. *Fear not, for I am with thee: from the east I will bring thy seed, and from the west I will gather thee, &c.*—These things are not said concerning the posterity of Jacob, but concerning the nations or Gentiles of whom the church is to be formed. By “Jacob and his seed” are understood those who will be of that church. That it is to be formed of those who are in falses from ignorance, and thence in obscurity as to Truths, is signified by “from the west I will gather thee, and I will say to the north, Give up;” and that these are not to be repelled by those who are in the Good of love and in Truths of doctrine from a clear [principle], but to be accepted, is signified by “from the east I will bring thy seed, and I will say to the south, Withhold not;” for the “east” signifies the Good of love in clearness, the “south” the Truth of doctrine in clearness, and the “west” the Good of love in obscurity, and the “north” the Truth of doctrine in obscurity, such as it exists with those who, from ignorance of Truth, are in falses, and yet desire Truths. The reason why those quarters have such a signification is, because in the spiritual world all dwell distinctly in those quarters according to the light of Truth and the affection of Good in which they are principled. Similar things are signified in *Matthew*, where it is said that “the elect are to be gathered together from the four winds, from the boundaries of heaven even to their boundaries.” (*xxiv. 31.*) That all who are in falses from ignorance, and yet in the desire of Truth, are to be brought into that church, is signified by “Bring My sons from afar, and My daughters from the ends of the earth;” “sons” denoting those who are in Truths, and “daughters” those who are in the affection thereof, and hence also, abstractedly from persons, they signify Truths and their affections; and “afar off” and the “ends of the earth” signify removal from the light of Truth, because in falses from ignorance, by reason of their not having the Word, or not understanding the sense thereof. *A. E.* 724.

Verses 5—8. *From the east I will bring thy seed, and from the west I will gather thee, &c.*—To “bring seed from the east, the west, the north, and the south,” denotes all of whatsoever religion they be; for the “east” and “west” signify where the Good of love is in clearness and in obscurity, and the “north” and the “south” where the Truth of faith is in obscurity and in clearness. In this place they are understood who are in obscurity from ignorance, for it is said—“Bring My sons from afar, and My daughters from the ends of the earth.” “Sons” are predicated of those who receive Truths, and

“daughters” of those who receive Goods; “from afar” and “from the ends of the earth” signify those who are remote from the Truths and Goods of the church. That all will be received and reformed by the Lord, who acknowledge Him, is signified by “I have created, I have formed, and I have made every one called by My name.” These, then, are they who are understood by “the *blind* who have eyes, and the *deaf* who have ears.” *A. E.* 239.

As to the “blind” and the “deaf,” see Chap. xlii. 18, Exposition. The subject here treated of is concerning “Jacob” and “Israel,” and unless it be known that the above spiritual things are understood by the quarters there mentioned, it may be supposed that nothing further is implied than that the sons of Israel and Jacob are to be collected from all parts; but by “Jacob” and “Israel” is understood the church which consists of those who are in the Good of love, and in Truths from that Good; and by “their seed” are understood all who are of that church. The bringing and gathering together of those who are in the Good of love, is understood by “I will bring thy seed from the east, and I will gather thee from the west;” and the same with respect to those who are in Truths from that Good, is understood by “I will say to the north, Give up; and to the south, Withhold not.” That all who are in those Truths and Goods, even to those who are in the ultimates, shall be brought, is signified by “Bring My sons from afar, and My daughters from the ends of the earth.” *A. E.* 422. See also *A. C.* 1458, 9642.

Verse 7. *Every one that is called by My name, &c.*—What is meant by being “called by the Lord’s name,” see Chap. iv. 1, and especially Chap. xxvi. 8, Exposition.

Verse 9. *Let all the nations be gathered together, and let the peoples be assembled, &c.*—As to “nations” and “peoples,” see Chap. ix. 2, 3, Exposition.

Verse 10. *Ye are My witnesses, saith Jehovah; even My servant, whom I have chosen: that ye may know and believe Me, &c.*—Where by “Servant” is understood the Lord as to His Divine Human. That the Lord calls Himself a “minister” by reason of His serving, is evident in the Evangelists:—“Whosoever will become great among you, ought to be your *minister*; and whosoever would be first, ought to be your *servant*; as the Son of Man came not to be ministered unto, but to *minister*.” (Matt. xx. 25—28; Mark x. 42—44; Luke xxii. 27.) *A. E.* 409.

Verse 11. *I am Jehovah; and beside Me there is no Saviour.*—The idea of a Son born from eternity [which is a prevalent idea in the present Theology], descending and assuming the Humanity, must be found to be altogether erroneous, and will therefore fall to the ground and vanish when those passages in the Word are attended to where Jehovah Himself asserts that He Himself is the Saviour and Redeemer of the world, as He does in the following passages:—“I, [even] I, am Jehovah; and beside Me there is no Saviour.” (Isa. xliii. 11.) “Is it not I, Jehovah, than whom there is no other God? a just God, and a Saviour; there is none beside Me.” (Isa. xlv. 21, 22; xlv. 6, 24;

xlvii. 4; xlviii. 17; xlix. 26; lx. 16; Hosea xiii. 4.) From these and many other passages it must be evident to every man who has the use of his eyes, and whose mind is opened by such use, that God, who is One, descended, and was made Man for the purpose of effecting the work of Redemption. How plainly is this seen, as in morning light, by attending to the divine declarations here quoted. Such men, however, as walk in the shadows of night, from a firm persuasion in their minds of the birth of another God from eternity, and of His descent and redeeming labours, close their eyes against the light of these divine declarations, and in that state consider how they may apply and pervert them to the confirmation of their own fables. *T. C. R.* 83. See also 188, 294.

Verse 12. *Ye are My witnesses, saith Jehovah, that I am God [El].*—In the Word, Jehovah, or the Lord, in many places is named *El* in the singular, also *Eloah*, and likewise *Elohim* in the plural,—each sometimes in one verse or in one series. The reason why He is so named cannot be known, unless the internal sense of the Word be known. That *El* involves one thing, and *Eloah* another, and *Elohim* another, every one may judge from this, that the Word is divine, that is, derives its origin from the Divine, and that it is hence inspired as to all expressions, yea, as to the smallest apex. What is involved in *El*, when it is named, and what in *Elohim*, may appear from what has been abundantly shewn above, viz., that *El* and *Elohim* or “God” is mentioned when Truth is treated of, see n. 709, 2586, 2769; hence it is that by “*El*” and “*Elohim*,” in the supreme sense, is signified the Divine-Spiritual, for this is the same with Divine Truth, but with the difference that by “*El*” is signified Truth in the will and act, which is the same thing with the Good of Truth, see n. 4337, 4353, 4390. “*Elohim*” in the plural is used, because by the Divine Truth are meant all Truths which are from the Lord; hence also the angels in the Word are sometimes called *Elohim* or “gods,” n. 4295, as will likewise appear from the passages below adduced from the Word. Inasmuch now as “*El*” and “*Elohim*,” in the supreme sense, signify the Lord as to Truth, they also signify Him as to power, for it is Truth of which power is predicated, for Good acts by Truth when it exercises power, n. 3091, 4015; therefore wheresoever power derived from Truth is treated of in the Word, the Lord is called *El* and *Elohim*, or “God;” hence also it is that “*El*,” in the original tongue, likewise signifies one who is powerful. That the names *El* and *Elohim*, or “God,” are used in the Word where the Divine-Spiritual is treated of, or, what is the same thing, the Divine Truth, and thence the Divine power, may further appear from these passages:—“God said to Israel in the visions of the night, I am the *God of the gods* [*El elohe*] of thy father: be not afraid of descending into Egypt; because I will place thee there into a great nation.” (Gen. xlv. 2, 3.) Inasmuch as these words were spoken to Israel, whom He would place into a great nation, and thereby Truth and the power thereof are treated of, it is said “*El elohe*,” which in the proximate sense signifies *God of gods*. That “*Elohim*” in the proximate sense are *gods*, because

they are predicated of Truths and the power thence derived, is evident also from the following passage:—"There Jacob built an altar, and called the place *El-beth-el*, because there the *Elohim* were revealed to him, in his flying before his brother." (Gen. xxxv. 7.) And in another place:—"Jehovah our God, Himself the *God of gods*, and Lord of lords, the God [*EL*] great, powerful, and formidable;" (Deut. x. 17.) where "God of gods" is expressed by *Elohe elohim*, and afterwards "God" by *EL*, to whom is attributed greatness and power. So in David:—"God [*EL*] the great Jehovah, and the great King over all *gods* [*Elohim*], in whose hand are the tracings out [*pervestigaciones*] of the earth; and the strengths of the mountains are His;" (Psalm xc. 3, 4.) where the name "God," or *EL*, is used, because the subject treated of is concerning the Divine Truth, and the power thence derived; also mention is made of "gods," because Truths thence derived are treated of; for "king" in the internal sense signifies Truth, see n. 1672, 2015, 2069, 3009, 3670. Hence it is evident what is involved in the expression, "a great King above all gods;" the "tracings out of the earth" are also the Truths of the church, which are called "strengths of the mountains" from power grounded in Good. *A. C.* 4402.

Verse 14. *Thus saith Jehovah, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, &c.*—The subject here treated of is concerning the liberation of the faithful from the oppression of those who devastate the church, and who are understood by "Babylon;" and they devastate it by this, that they withhold all from the knowledges of Truth and of Good, saying that they themselves know, and that they are to be believed, when notwithstanding they know nothing of Truth, thus keeping others, together with themselves, in dense ignorance, and turning them away from the worship of the Lord, in order that they themselves may be worshipped. To "cast down their bars" signifies to destroy their principles of the false, and the false devastating Truths; "bars" here denoting principles of the false, and the "Chaldeans" those who devastate by falses; for by "Babylon," in the Word, are signified those who by evils destroy Goods, and by the "Chaldeans" those who by falses destroy Truths; a "shouting in their ships" denotes the destruction of their doctrinals. *A. E.* 514.

As to the signification of "bars," see Chap. xlv. 2, Exposition.

Verse 16. *Thus saith Jehovah, who made a way in the sea, and a path in the mighty waters.*—That by "sea," in this passage, is not understood the sea, nor by "waters" are understood waters, is evident, forasmuch as it is said that "therein is the way and the path of Jehovah;" wherefore by "sea" and by "waters" are understood such things as Jehovah or the Lord is in, which are the knowledges of Truth in general from the Word, and Truths therein; the "sea" denoting those knowledges, and the "waters" Truths. Knowledges and Truths differ in this, that knowledges are of the natural man, and Truths of the spiritual man. *A. E.* 275.

As to the further meaning of the "sea," when mentioned in the Word, see Chap. xxi. 1, Exposition.

Verse 17. *Who brought forth the chariot and the horse, &c.*—As to the spiritual meaning of "horses" and "chariots," see Chap. xxxi. 1, Exposition.

They are quenched like tow.—As to the meaning of "tow," see Chap. i. 30, 31, Exposition, and ver. 31, note.

Verses 19, 20. *Behold, I make a new thing; even now shall it spring forth, &c.*—Treating of the Lord, and of the New Church from Him, which is understood by "Behold, I make a new thing; even now shall it spring forth." By "making a way in the wilderness, and rivers in the desert," is signified to give Truths and the intelligence of Truths where they were not before; "way" denotes Truth leading to heaven, and "rivers" intelligence. By "giving drink to the people" is signified to instruct those who desire to be instructed. By "the beast of the field, the dragons, and the daughters of the owl," are signified those who know Truths and Goods from the memory only, and do not understand and perceive them; such are they who speak Truth without any idea of it, depending only upon others. *A. E.* 518.

Verse 20. *The beast of the field shall honour Me; the dragons, and the daughters of the owl, &c.*—That "the beast of the field, dragons, and daughters of the owl," are not here understood, is evident, for these cannot "honour Jehovah;" but that the men of the church are understood, is manifest from its being said in what follows, "to give drink to My people, My chosen;" wherefore by the "beast of the field" are signified the affections of the knowledges of Truth, by "dragons" natural ideas, and by the "daughters of the owl" sensual affections, for the sensual principle is affected with Truths, and sees them in darkness, as owls see objects in the night. Hence it is also evident that the nations or Gentiles are hereby understood, with whom the New Church was to be established, for before reformation they were in such an obscure affection and natural thought. By "giving waters in the wilderness, and rivers in the desert," is signified to imbue with Truths, and thence with intelligence, those who were before in ignorance; "waters" denoting Truths, "rivers" intelligence, and "wilderness" and "desert" signify ignorance. To "give drink to the people of Jehovah, and to His chosen," signifies to instruct those who are in the Truths of faith and in the Good of charity; they are called "people" who are principled in the Truths of faith, and they "chosen" who are in the Good of charity. *A. E.* 650.

As to the "daughters of the owl," in a bad sense, or the sensual perceptions of the mind entirely perverted, see Chap. xiii. 19—22, Exposition. "Dragons" in this verse, as in chap. xxxv. 7, signify those who, although sensual, can nevertheless receive the Truth and be saved.

Verse 22. *Thou hast not called upon Me, O Jacob, &c.*—That to "call upon the name of Jehovah" is a frequent and common form of expression for all the worship of the Lord, is well known. The Lord cannot be worshipped except from charity; if from faith which is not from charity, there is no worship, because it is only from the mouth, and not from the heart. "Thou hast not brought to Me

the *lamb* of thy *burnt-offering*, neither hast thou honoured Me with thy *sacrifices*," &c. In these words, in a summary form, all representative worship is involved. *A. C.* 440.

Verse 23. *I have not caused thee to serve with an offering, nor wearied thee with incense.*—Inasmuch as all worship of the Lord is effected from spiritual Good, which is derived from celestial Good, therefore both the "meat-offering" and the "incense" are mentioned in the letter separately, which, notwithstanding, in the internal or spiritual sense, are understood conjointly, but the one from the other. *A. E.* 324. See also 491.

Verse 24. *Thou hast not bought for Me with silver the sweet cane, &c.*—These words stand for—thou hast not acquired for thyself the Truths of faith. "Neither hast thou filled Me with the *fat* of thy *sacrifices*," for—thou hast not acquired the Good of love. *Burnt-offerings* and *sacrifices* were the principal things of divine worship among the Jews; wherefore by "burnt-offerings" and "sacrifices" in general is signified *worship*, and by the things which were sacrificed, also by all the process of the sacrifice, is signified the *quality of worship*; and by the "fat" and the "burning" thereof, the very celestial divine principle, which is the Good of love from the Lord. *A. C.* 5943.

Verse 25. *I am He that blotteth out thy transgressions for Mine own sake, &c.*—As to the "remission of sins," and what are the signs that sins are *remitted* or *removed*, see Chap. xxxiii. 24, Exposition.

Verse 26. *Put Me in remembrance; let us plead together, &c.*—It is said in the Word concerning Jehovah, that is, the Lord, that He "remembers," and that He "does not remember," by which is signified that whatsoever then happens, whether it be preservation or deliverance, is from Mercy; in like manner as when it is said of Him that He "sees," "hears," and "knows," and that He "does not see," "does not hear," and "does not know," by which also commiserations and non-commiserations are understood. That it is so said is from similitude with man, and from appearance, for when a man turns himself away from the Lord, which is the case when he does evil, then because the Lord is at his back, it appears as though the Lord did not *see* him, did not *hear* him, and did not *know* him, nor *remember* him; whereas all this is with man. Hence from the appearance it is so said in the Word; whereas, when a man turns himself to the Lord, which is the case when he does well, the contrary is the case. Every one may know that "remembrance" and "remembering" cannot be predicated of the Lord, since things past and future in Him are eternal, that is, are present to Him from eternity to eternity. *A. C.* 9849.

As to "pleading [or reasoning] together," see Chap. i. 18, Exposition.

Verse 27. *Thy first father hath sinned, and thy teachers [or interpreters] have transgressed against Me.*—See Chap. i. 28, Exposition.

Verse 28. *Therefore I will profane the princes of the sanctuary, &c.*—To "profane the princes of the sanctuary" signifies holy Truths; the extirpation of the Truth of the external and of the internal church is signified by "giving Jacob to the curse, and Israel to reproaches." *A. C.* 5044.

CHAPTER XLIV.

THE WORD.

INTERNAL SENSE.

1. BUT hear now, O Jacob, My servant; and Israel, whom I have chosen:

Concerning those who will acknowledge the Lord, that they shall receive the Holy Spirit. (Verses 1—4.)

2. Thus saith Jehovah, thy Maker, and thy Former from the womb, who will help thee: Fear thou not, O My servant Jacob; and thou, O Jeshurun, whom I have chosen:

3. For I will pour out waters upon the thirsty, and streams upon the dry ground: I will pour out My spirit upon thy seed, and My blessing upon thine offspring.

4. And they shall spring up among the grass; as the willows beside the water-brooks.

5. One shall say, I am Jehovah's; and another shall call himself by the name of Jacob: and another shall write with his hand to be Jehovah's, and shall surname himself by the name of Israel.

That He is JEHOVAH, who hath foretold that He Himself would do it. (Verses 5—7.)

6. Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts: I am the First, and I am the Last; and beside Me there is no God.

7. And who, as I, shall call and shall declare it, and set it in order for Me, from the time that I appointed the ancient people? the signs, and the things that shall come, let them declare unto them.

Verse 2. *Thou, O Jeshurun, whom I have chosen.*—יֵשׁוּרֻן (*yēshūrūn*); this term, which occurs but four times in the Bible, here and in Deut. xxxii. 15; xxxiii. 5, 26, as a poetical name for the people of Israel, is stated to be a flattering, or rather an affectionate appellation

for "Israel;" it is probably a diminutive from יָשָׁר or יֵשֶׁר (*yāshār* or *yāshār*), which means "right" or "uprightness." The Septuagint render it by "beloved Israel,"—ἡγαπημένος Ἰσραὴλ,—which confirms the idea of its being an affectionate appellation, including the notion

8. Fear ye not, neither be ye afraid: have I not told it unto thee from the first, and have declared it? and ye are My witnesses. Is there a God beside Me? yea, there is no Rock; I know not any.

That there is no other God. (Verse 8.)

9. The formers of a graven image are all of them vanity; and the things which they most desire shall not profit: and they are their own witnesses; they see not, they know not; so that they shall be ashamed.

That they who do not worship Him alone are falsifiers. (Ver. 9—11.)

10. Who hath formed a god, and cast a graven image that is profitable for nothing?

11. Behold, all his associates shall be ashamed; and the workmen themselves are of men: they shall assemble all of them; they shall stand; they shall fear, and be ashamed together.

12. He fashioneth iron with the tongs; he worketh it in the coals, and formeth it with sharp hammers; and he worketh it with the strength of his arm: yea, he is hungry, and has no strength; he drinketh no waters, and he is faint.

Concerning those who frame to themselves another religious persuasion from self-intelligence, in what manner they cause the false to appear as Truth, and evil as Good, whence they have a worship resembling divine worship. (Ver. 12—20.)

13. He fashioneth wood, he stretcheth out the line; he marketh it out with a rule; he maketh it with tools; he marketh it out with the compass; and he maketh it according to the form of a man, according to the beauty of a man, that it may abide in the house.

of uprightness. Swedenborg, in his *Notes*, says that it is a term addressed to Israel, or to the church, in temptations. See the Exposition.

Ver. 11. *Of men* [אָדָם].—See Chap. ii. 22, note.

Ver. 12, 13. *He fashioneth iron, &c.; he fashioneth wood, &c.*—It is necessary to adhere closely to the literal sense, in order to preserve the idea of iron and wood, in order to know the nature of the idols here mentioned. (See the

Exposition.) The pronoun “he” refers to the maker of idols in ver. 10, 11.

Sharp [or pointed] hammers.—Swedenborg and Schmidius render this by “*malleis acutis*,” most other interpreters translate it simply by “hammers,” as in the Bible version.

He worketh it with tools.—The term here rendered “tools” is מְקַצְעוֹת (miktzööth), which means “graving tools;” but it is taken by Swedenborg

14. He heweth down cedars for himself, and he taketh the box and the oak; and he chooseth for himself from among the trees of the forest: he planteth the ash, and the rain doth nourish it.

[By false doctrines, signified by *idols* made out of various kinds of wood, they make a pretence of various kinds of good in the external, which they cherish as a means of securing selfish ends of honour and of gain, and which they employ as a means of warming and nourishing the natural mind with spurious kinds of affection originating in the love of self and of the world. Ver. 14—17.]

15. That it may be to a man for fuel: and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread: he also formeth a god, and worshippeth it; he maketh it a graven image, and boweth down thereto.

16. A part thereof he burneth in the fire; and on a part thereof [he prepareth] flesh, and eateth: he roasteth roast, that he may be satisfied; he also warmeth himself, and saith, Ah! I am warm; I have seen the fire.

17. And the residue thereof he maketh a god, [even] his graven image: he boweth down to it, and worshippeth it; and he prayeth unto it, and saith, Deliver me; for thou art my god!

18. They know not, neither do they understand: for He hath besmeared their eyes, that they cannot see; and their hearts, that they cannot understand:

[But such doctrines effectually close up the mind against all heavenly intelligence, and prevent it from seeing its own real states of iniquity and darkness, and of hypocrisy in worship, and also the condemnation to which the belief in such doctrines eventually leads. Ver. 18—20.]

19. Neither doth he lay it to his heart; neither hath he knowledge nor understanding to say, Part of it I have burned in the fire; I have also baked bread on the coals thereof; I have roasted flesh, and I have eaten: and shall I make the residue thereof an abomination? shall I bow myself down to the stock of a tree?

20. He feedeth on ashes: a deluded heart hath caused him to err; so that he cannot deliver his own soul, nor say, Is there not a lie in my right hand?

and also by Schmidius in the sense of מְקַצְעוֹת (miktzööth), which means “corners” (*angulos*), which is from the same root, signifying “to cut off;” (see Exod. xxvi. 24; xxxvi. 20.) in this sense it would read—“He formeth it into its angles, or corners.”

21. Remember these things, O Jacob and Israel; for thou art My servant: I have formed thee; thou art a servant unto Me; O Israel, thou shalt not be forgotten by Me.

22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee.

23. Sing, O ye heavens, for Jehovah hath done it; shout, O ye lower parts of the earth: burst forth into singing, O ye mountains; thou forest, and every tree therein! for Jehovah hath redeemed Jacob, and hath glorified Himself in Israel.

24. Thus saith Jehovah, thy Redeemer, and thy Former from the womb: I am Jehovah, who maketh all things; who stretcheth out the heavens alone; who spreadeth forth the earth by Myself;

25. Who frustrateth the tokens of the liars, and maketh the diviners mad; who rejecteth wise men backward, and maketh their knowledge foolish;

26. Who establisheth the word of His servant, and performeth the counsel of His messengers: who saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and her waste places I will raise up;

27. Who saith to the deep, Be thou dry; and I will dry up thy rivers;

28. Who saith to Cyrus, My shepherd! and he shall perform all My pleasure: who saith to Jerusalem, Thou shalt be built; and the temple, Thy foundation shall be laid.

To the Jewish church, that it should desist from such things. (Ver. 21, 22.)

To the New Church, that the Lord alone is the God of heaven and earth. (Ver. 23, 24.)

That the Lord rejecteth such, because from self-intelligence they are insane, (Ver. 25.)

When He establisheth His Church, (Ver. 26.)

And destroyeth the Old Church. (Ver. 27.)

That this is from the Lord, through His Divine Human, who is here called Cyrus. (Ver. 28.)

CHAPTER XLIV.

EXPOSITION.

VERSES 1—6. *O Jacob, My servant, &c.*—These words imply that GOD MESSIAH gives to the regenerate man spiritual and celestial gifts. By “Jacob My servant, and Israel My chosen,” are understood all the regenerate. “Fear thou not, O My servant Jacob,” &c., are words of exhortation that man may not despair in temptations, and that he may thus be supported, wherefore he is here called “Jeshurun,” [see note, p. 451.] and not Israel. “Waters upon the thirsty” are spiritual gifts and comforts; * * * the “thirsty” and the “dry” are predicated of him who is in temptation; “thy seed” is everything which is sown, as in a field, in the man who is about to be regenerated; the “blessing” is the increase, and the “offspring” are the things which are hence born; hence the “grass” or the “new creature,” as he is then called; the regenerate are compared to “trees by the water-brooks.” Verse 5 treats of the quality of the new man, that is, when he has put on the new man, namely, that he shall be called by the name of “Jacob,” who in the supreme sense is the MESSIAH, as shewn above, and “written in the book of life;” he “writes with his own hand to be Jehovah’s, and surnames himself by the name of Israel,” because by the divine Mercy of GOD MESSIAH he has sustained temptations. (Swedenborg’s *Notes on Isaiah*, p. 110.)

Verse 1. *Israel, whom I have chosen.*—That the Jews were *chosen* to form a representative or a typical church, and were not chosen, in the sense of salvation, above other nations, see above, Chap. xiv. 1, Exposition.

Verses 2, 24. *Jehovah, thy Maker, and thy Former from the womb, who will help thee, &c.*—The Lord, in many parts of the Word, is called “Creator,” “Maker,” and “Former from the womb,” and also “Redeemer,” by reason that He creates man anew, reforms, regenerates, and redeems. It may be supposed that the Lord is so called because He creates man and forms him in the womb, but still it is a *spiritual creation and formation* which is there understood; for the Word is not only natural, but also spiritual. *A. E.* 710.

The Lord is called “Maker and Former from the womb,” because He *regenerates* man, and from being natural makes him spiritual. Because regeneration is effected by Truth and Good, therefore it is said that He will “pour out *waters* upon the thirsty,” &c.; for by “waters” is meant Truth. *A. C.* 8013.

As to the process of “regeneration,” see Chap. viii. 3, Exposition.

Verse 3. *I will pour out waters upon the thirsty, and streams upon the dry ground, &c.*—To “pour out waters upon the thirsty,” signifies to instruct those in Truths who are in the affection of Truth; to “pour out streams upon the dry ground,” means to give intelligence

to those who, by virtue of Good, are in the desire of Truth. The like is signified by "pouring out the *spirit* and the *blessing*;" for by the "Spirit of God" is understood the Divine Truth, and by "blessing" the multiplication and fructification thereof, thus intelligence. Who does not see that in this passage, and in those above quoted, "waters" and "rivers," "desert" and "wilderness," are not understood, but such things as appertain to the church? *A. E.* 518. See also in this chapter, verse 27.

Verses 3, 4. *I will pour My spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up among the grass, &c.*—By the "Spirit of Jehovah" is signified the Divine Truth, and by "blessing" the multiplication and fructification thereof; hence intelligence by scientific Truth is understood by "springing up among the grass." *A. E.* 507.

As to "grass," see Chap. xxxv. 7; and for the signification of "willows," both in a good and in a bad sense, see Chap. xv. 7, Exposition.

Verse 5. *One shall say, I am Jehovah's; and another shall be called by the name of Jacob, &c.*—These things are said concerning the Lord, and concerning His Divine Human. By "Jacob" and by "Israel," where the Lord is treated of, is denoted His Human, and that it was also Jehovah, is understood by "One saying, I am Jehovah's," and by "writing with his hand to be Jehovah's." In the supreme sense "Israel" and "Jacob" denote the Lord. *A. E.* 222. See also *A. C.* 4286, 4570.

The reason why "writing" upon any one denotes to implant in the life, is, because to *write* is to commit anything to paper from the memory, thought, and mind, in order that it may endure or remain; wherefore, in the spiritual sense, it signifies that which is to remain in the life of man, being inscribed and implanted in him; thus the natural sense of this expression is turned into the spiritual sense, for it is natural to *write* upon paper or in a book, but it is spiritual to *inscribe* on the life, which is done when it is implanted in the faith and love, for love and faith make the spiritual life of man. Inasmuch as to "write" signifies to implant in the life, therefore also it is said of Jehovah, or of the Lord, that "He *writeth*" and "hath *written* in a book," whereby is understood what is inscribed by the Lord on the spirit of man, that is, in his heart and soul, or what is the same, in his love and faith, as in David:—"Let them be blotted out of the book of lives, and let them not be *written* with the just." (Psalm lxxix. 28.) Again:—"There shall not enter any into the New Jerusalem, but those who are *written* in the Lamb's book of life." (Apoc. xxi. 27.) In these and in other passages of similar import, it is not understood that they are written in a book, but that all things appertaining to faith and love are *inscribed* on the spirit of man. The same is also evident from Jeremiah:—"I will give My law in the midst of them, and will *write* it upon their heart." (xxxi. 33.) To "give the law in the midst of them" denotes divine Truth in them; "in the midst" signifies within or inwardly in man; and to "write it upon

the heart" is to impress it upon the love, for the "heart" signifies the love. Again—"They who recede from Me shall be *written* in the earth," &c. (Jer. xvii. 13, 14.) To be "written in the earth" is to be condemned on account of the state of life, inasmuch as by "earth" here is signified what is condemned. Hence it is evident what is meant by "the Lord's *writing* twice with His finger on the earth," when the Scribes and Pharisees brought to Him the woman taken in adultery, (John viii. 2—11.) namely, the same as in Jeremiah,—[utter condemnation of the sin of adultery; the opposite is to have "one's name *written* in heaven," (Luke x. 12.) which is salvation.] *A. E.* 222.

Verse 6. *Thus saith Jehovah, I am the First, and I am the Last, &c.*—That the Lord, as the "First," contains all things in connection by the "Last" or Ultimate, can be evident from the Word and from Man. The Word in last principles is its literal sense, and the Word in the first is the Lord; and the Word in its interiors is its internal sense, which is perceived in the heavens, and which makes those who are there look to one end, who is the Lord. Man in last principles is the church upon earth,—Man in first principles is the Lord; Man in interior principles is Heaven; for the church and heaven are before the Lord as one Man, which is therefore called the greatest or Grand Man. There is a continual connection between them, and according to this connection is the influx of all things from the Lord through the heavens to the church on earth. By the "heavens" are understood the angels who are there; and by the "church" the men, that is, the true men of the church; and by "Man" in first principles, or as the "First," is the Lord as to His Divine Human. That from the "First" by the "Last" all things are kept in connection, and stand together, is understood by the Lord's words in the Apocalypse, ii. 8:—"These things saith the *First* and the *Last*, who was dead, and is alive again." *A. C.* 10,044.

Verse 7. *The signs.*—See Chap. xli. 23, note.

Verse 8. *Is there a God beside Me? yea, there is no Rock; I know not any.*—By the "Rock" here also is understood the Lord as to Divine Truth. *A. E.* 411. See Chap. xvi. 1, Exposition.

Verses 9—20. *The formers of a graven image are all of them vanity; and the things which they most desire shall not profit, &c.*—By the whole of this description of the "graven image" is understood the formation of doctrine from self-derived intelligence, and all things, as to every particular of the description, signify the particular things of such formation. To what purpose else would such a prolix description of the formation alone of a "graven image" be given in the divine Word? That there is nothing but what is false, because from self-derived intelligence, is understood by "The formers of a graven image are all of them emptiness [or vanity]," and by "the things which they most desire being of no profit;" also by their having no knowledge and intelligence, and by not saying—"Is there not a lie in my right hand?" The self-derived intelligence from which the false of doctrine is formed, is described by "the fashioning of iron with the tongs," and by "working it in the coals with the strength of his arm;" to

"fashion iron with the tongs," and to "work it in the coals," denoting to forge out falses which favour the loves of man's *proprium*. The conjoining of falses to falses by fallacies, from which they appear as Truths, is described by "He stretcheth out the line; he marketh it out with a rule; he maketh it with tools; he marketh it out with the compass; and he maketh it according to the form of a man, according to the beauty of a man, that it may abide in the house." By "the *form* of a man" is signified the appearance of Truth; by "the *beauty* of a man" the appearance of intelligence thence derived; and by "abiding in the house" is understood the appearance of spiritual life thence derived. That there is thence no life of intelligence, or of the perception of Truth and of Good, is signified by "They know not, neither do they understand," also by "their eyes not seeing, and their hearts not understanding." The particular exposition of everything contained in this description would be too prolix; it is sufficient that every one may see that something more interior and more wise is signified than the formation only of a "graven image." Let it be known that such heavenly wisdom is contained in this description as is ineffable, in which wisdom are the angels when it is read by man, although man thinks of nothing else but of a *graven image* and its *formation*; for as many as are the expressions in the above passage, so many are the correspondences, and hence so many *arcana* of wisdom. *A. E.* 587. See also *A. C.* 10,406.

Verses 10, 12. *Who hath formed a god, and cast a graven image that is profitable for nothing? He fashioneth iron with the tongs; he worketh it in the coals, and formeth it, &c.*—In this passage is described the formation of doctrine from the *proprium*, both in the intellect and love. By "forming a god" is understood doctrine from the intellect, which is of the *proprium*; and by "casting a graven image," doctrine from the love, which is of the *proprium*. By "fashioning iron with the tongs, and working it in the coals," is signified the false, which he calls Truth, and the evil, which he calls Good; "iron" denoting the false, and a "fire of coals" the evil of the love of the *proprium*. By "he formeth it with sharp [or pointed] hammers" is signified by ingenious reasonings, grounded in falses, which appear to cohere; by "the strength of his arm with which he so worketh it" is signified from the *proprium*; by "hungering" is understood the deprivation of Good, and by "not drinking" the deprivation of Truth; and by "his strength failing" and by being "wearied" is meant until nothing of Good and of Truth remains. Who forms any other idea, if he sees the Word merely from the sense of the letter, but that the *formation of a graven image* is here described? Nevertheless, he may see that such description of the formation of a "graven image" does not involve anything spiritual, also that it is superfluous to say that "he hungers until he has no strength, nor drinks until he is faint;" whereas not only in this, but in all passages of a similar nature in the Word, the formation of a religion and doctrine of what is false is described by "idols," "sculptured and molten images," which, that they signify the falses of religion and of doctrine, originating in the intellect and love

which are grounded in the *proprium*, may be seen in the *Arcana Cœlestia*, n. 8869, 8932, 8941. *A. E.* 386.

Verses 12, 13. *He fashioneth iron, &c.;—he fashioneth wood, &c.*—[The process of forming *idols* out of "iron" and out of "wood" is here minutely described. An "idol" fashioned or framed out of *iron*, signifies falses, or false doctrines respecting Truth in the literal sense of the Word, to which Truth "iron" corresponds. (*A. E.* 70, 131, 411, 1147.) Such false doctrines as are signified by "idols made of iron" are framed when the appearances of the literal sense of the Word are taken for genuine Truths, as that God is angry, that from vengeance He punishes, that He casts into hell, that He leads into temptation, that He does evil, &c. They who frame their doctrines out of the mere appearances of Truth in the letter of the Word, and not from the literal sense rightly understood, make *idols* out of *iron*; and the process of their formation here depicted corresponds to the cupidities and the ingenious reasonings of the merely natural mind, by which such doctrines are *forged*, as a smith forges iron into various forms. To "fashion wood" into an *idol*, signifies to frame false doctrines as to good works, to which "wood" in one sense corresponds. (*A. R.* 459.) "Idols of wood," or false doctrines relating to good works, are of various kinds, originating chiefly in the false doctrine of "Salvation by Faith only." Such "idols of wood," or such falses, endeavour to prove, amongst other false principles, that *good works* do not contribute to salvation, that they are necessarily meritorious, that they derogate from Christ's merits, and that they are merely moral acts, necessary for man's life in the world, but not to be considered as conducive to his eternal life in heaven. The fallacious and ingenious reasonings, by which such doctrines are framed and maintained, are denoted by the process by which the workman makes the *idol*,—"stretching out his line, marking it out with his rule, applying his compass," &c.,—so as to make such doctrines into "the form of a man," or into the appearance of Truth itself. As to the signification of "idols" of *gold*, of *silver*, of *brass*, of *stone*, and of *wood*, see above, Chap. ii. 20, Exposition.]

Verses 14. *He heweth down cedars for himself, &c.*—As to the meaning of "cedars" and "oaks," both in a good and in a bad sense, see above, Chap. ii. 12—17, Exposition.

Verses 16, 19. *A part thereof he burneth in the fire;—he roasteth roast, &c.*—In the Word what is "roasted" is distinguished from what is "boiled." By what is "roasted" is signified Good, because by *fire*; and by what is "boiled" is understood Truth, because by *water*. From this it is evident what is understood in the spiritual sense by "the broiled or roasted fish;" (Luke xxiv. 42, 43.) and what by "the fish on the fire of coals," when the Lord appeared to His disciples, concerning which we read in John:—"As soon as they were come to land, they saw a *fire of coals* there, and *fish laid thereon*, and bread; Jesus then cometh, and taketh bread, and giveth to them, and fish likewise." (xxi. 9, 13.) By the "fish" is signified the Truth of the natural principle; (see *A. C.* 991.) but by the "fire of coals," Good;

thus by the "fish laid thereon" is signified the Truth of spiritual Good in the natural principle. He who does not believe that there is an internal sense in the Word, cannot believe otherwise than that when the Lord appeared to the disciples there was no *arcantum* involved in the circumstance, but that a fish was on the fire of coals, and that the Lord gave it to the disciples to eat. Because by what is "roasted by fire" is signified the Good which is of celestial and spiritual love, therefore, in the opposite sense, by what is "roasted by fire" is signified the evil which is of the love of self and of the world, as in Isaiah:—"A part thereof he burneth in the *fire*; and on a part thereof [he prepareth] flesh, and eateth; he *roasteth* *roast*, that he may be satisfied," &c. (xliv. 16, 19.) The subject here treated of is concerning the worshippers of a *graven image*. By a "graven image" is understood the false of evil, which is thus described; to "roast roast," and to "roast flesh," is to operate or to work out evil from filthy love. That "fire," in the opposite sense, is the evil of self-love and of worldly love, or of the cupidities which arise from those loves, may be seen, n. 1297, 1861. *A. C.* 7852.

Verse 16. *He warmeth himself, and saith, Ah! I am warm; I have seen the fire.*—[To "warm one's self by a fire of coals," (John xviii. 18.) as Peter and the servants of the Sanhedrim did, when Jesus was about to be crucified, signifies to warm one's self by the excited fires of self-love. "Ah! I have seen the fire," implies gladness at the ascendancy of selfish purposes either of dominion or of gain, when false doctrines, denoted by these "idols," so prevail as to secure these objects and ends of selfish and worldly love.]

Verses 17, 18. *He maketh a god, [even] his graven image; and he prayeth unto it, and saith, Deliver me: for thou art my god! They know not, neither do they understand, &c.*—These words denote that in "idols" [or false doctrines] there are no Truths and Goods; for all things which proceed from self-intelligence, are inwardly not Truths and Goods, but falses and evils, for they proceed from man's *proprium*, which is radically evil. *A. C.* 8869.

Verse 20. *He feedeth on ashes, &c.*—"Ashes" signify the falses derived from the evil of lusts. The reason why "ashes" signify the falses of lusts, is, because *ashes* are from combustibles, and what is combustible, as also "fire" itself in the Word, in the good sense, signifies the Good of heavenly affections; but, in the opposite sense, the evil of infernal lusts. *A. C.* 7519.

[Hence it appears that when the maker of *idols* is said to "feed upon ashes," all those who frame false doctrines, and who believe in them, will eventually, if these "idols" are not rejected, have their minds *imbued* and *fed* with mere falses from evil.]

A deluded heart hath caused him to err, so that he cannot deliver his own soul.—"Heart" signifies the life of love, and "soul" the life of faith; to "go astray" from these things is to incline to what is evil and false. *A. C.* 9050.

He cannot deliver his own soul, nor say, Is there not a lie in my right hand?—And in David:—"Thou hast exalted the *right hand* of his enemies." (Psalm lxxxix. 42.) Again—"Whose mouth speaketh

vanity, and their *right hand* is a *right hand* of a lie." (Psalm cxliv. 8, 11.) The reason why by the "right hand," when predicated of the evil, signifies the false, and thence ratiocination and combat against Truth, is, because the quarters with those who are in evil, are opposite to the quarters which are with those who are in Good, so that to the *right* of the former Truths are in dense darkness, but falses, as it were, in the greatest light. That the *quarters* in the spiritual world with those who are in evil, are opposite to the *quarters* which are with those who are in Good, may be seen in the work concerning *Heaven and Hell*, n. 151, 152; and the reason thereof, n. 122, 123. *A. E.* 298.

Verse 22. *I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins, &c.*—"Transgressions" and also "sins" are here mentioned, on account of the marriage of Goodness and Truth in every minute particular of the Word; for "transgression" [*pravavatio*] signifies evil against Truth, which is a less evil, and "sin" is evil against Good, which is a greater evil. Hence it is that both are mentioned, as in Isa. xlv. 22; and in Ezek. xviii. 24; xxi. 29; and in David:—"Blessed is the man whose *transgression* is forgiven, and whose *sin* is covered." (Psalm xxxii. 1.) *A. C.* 6563.

Verse 23. *Sing, O ye heavens, for Jehovah hath done it, &c.*—The subject treated of in this passage is concerning the Lord, His advent, and salvation by Him; and because these things were about to come, therefore mention is made of a "new song." The joy thence arising is described not only by *singing, playing, making a loud noise, jublating, clapping*, but also by various *musical instruments*, whose sounds are in agreement therewith; it is likewise said that "the rivers, the sea, the field, the forest, the trees therein, Lebanon, the wilderness, the mountains," &c., should *rejoice, exult, jubilate, sing, clap the hands, and cry aloud together*. The reason why similar things are predicated of those objects is, because they signify such things as appertain to the church, and consequently such as appertain to the man of the church; the "rivers" things appertaining to intelligence, the "sea" things appertaining to science, which are in agreement with Truths and Goods, the "field" the Good of the church, "forests" the Truths of the natural man, the "trees" knowledges, "Lebanon" Truth and Good spiritual, the "wilderness" the desire of Truth that Good may be thence attained, and the "mountains" the Goods of love. All these things are said to "sing," to "make a loud noise," to "jubilate," to "cry aloud," and "clap the hands," when they are derived from heaven, for then heavenly joy is in them, and thereby in man; for man is not in heavenly joy unless the Truths and Goods which are with him, are derived from heaven,—the joy of the heart, which is truly joy, being from thence, and consequently the joy of the man with whom these things are. From these considerations it may appear why the like is predicated concerning them as concerning man, namely, because joy is in them, and thereby in man. Such joy is in every spiritual and celestial Good, and thence in those with whom those Goods are; for heaven flows in with its joy, that is, the Lord through heaven, into the Goods, and thence into the Truths, which are from Him with man, and thereby into the man, and not into the man deprived of them, or empty.

Those Goods, and the Truths thence derived, are what *exult, jubilate, make a loud noise, sing, play,* and thus *rejoice*, by virtue of influx out of heaven, and thence cause the same in the heart of man. Inasmuch as there are various affections of Good and of Truth, and as each expresses itself by a sound agreeable to its quality, therefore in the Word various kinds of “instruments” are mentioned, especially in David, by which similar affections are signified. He who knows the internal sense of the Word, and, at the same time, the sounds of the “instruments” which are there named, may know what particular affection is there signified and described. The angels know this from the mention of them alone, and, at the same time, from the thing described in the expressions made use of when man reads the Word. *A. E.* 326.

Verses 23, 24. *Sing, O ye heavens, &c.*—“Sing, O ye heavens; shout, O ye lower parts of the earth: burst forth into singing, O ye mountains; thou forest, and every tree therein!” signify all things of heaven and of the church, as well internal as external, all which have reference to Good and to Truth. Things internal are signified by the “heavens,” things external by the “lower parts of the earth;” the “mountains” denote the Goods of love, the “forest” natural Truth, and the “trees” therein the knowledges of Truth. By reason of such significations it is said—“For Jehovah hath redeemed *Jacob*, and hath glorified Himself in *Israel*;” by “*Jacob*,” in the Word, is signified the external church, and by “*Israel*” the internal. To “stretch out the heavens” and to “spread forth the earth,” signifies the church on all sides, which is expanded and extended by the multiplication of Truth and by the fructification of Good with those who are of the church. *A. E.* 304.

Verses 24, 26. *Jehovah, thy Redeemer, and thy Former from the womb, &c.*—These words also treat concerning the advent of the Lord, who is “*Jehovah thy Redeemer*, and thy *Former from the womb*.” He is called “*Redeemer*” by virtue of His liberating from hell, and “*Former from the womb*” by virtue of His regenerating man. The prediction by the prophets concerning Him, and concerning the salvation of men, is understood by “establishing the word of His servant, and performing the counsel of His messengers.” That they who are of His church shall be saved, and instructed in the Truths of celestial doctrine, is understood by His “saying to *Jerusalem*, Thou shalt be inhabited; and to the *cities of Judah*, Ye shall be built;” “*Jerusalem*” denoting the church, and the “*cities of Judah*” the Truths of celestial doctrine. That the falsities which destroy the church shall be shaken off, is understood by “I will raise up the waste places thereof.” That *Jerusalem* and *Judah* are not here literally meant, is evident, inasmuch as the Lord said that “*Jerusalem* should be destroyed,” which came to pass accordingly. *A. E.* 433.

Verses 25, 26. *Who frustrateth the tokens of the liars, &c.*—These words treat of the rejection of a church whose doctrine is from man’s self-intelligence; and they also treat of the establishment of a New Church, whose doctrine is from the Lord. The doctrine from man’s self-intelligence is understood by “frustrating the tokens of the liars, by rejecting wise men backward, and by making their knowledge

foolish.” The doctrine which is from the Lord is understood by “saying to *Jerusalem*, Thou shalt be inhabited; and to the cities of *Judah*, Ye shall be built.” *A. E.* 223.

Verses 26, 27. *Jehovah saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, &c.*—The restoration of the church and of doctrine is signified by being “inhabited” and by being “built.” The dissipation of the evils and falses which are from the hells, and protection from them, is signified by “drying up the deep,” and by “making dry the rivers.” *A. E.* 538.

Verse 27. *Who saith to the deep, Be thou dry; and I will dry up all thy rivers.*—These words signify the dissipation of evils and falses; for where “waters” signify Truths, “drying up” signifies a state of no Truth, or without Truth, as at verse 3 of this chapter:—“I will pour out *waters* upon the thirsty, and *streams* upon the *dry ground*;” “waters” and “streams” signify Truth, and “dry ground” where there is no Truth. *A. C.* 8185. See also Chap. xi. 15, 16, Exposition.

Verse 28. *Who saith to Cyrus, My shepherd, &c.*—That “*Cyrus*” is a representative or type of Jehovah in His Divine Human, or of the Lord Jesus Christ, see Chap. xlv. 1, Exposition.

To the temple, Thy foundation shall be laid.—As to the “*Temple*,” and its important signification, see Chap. vi. 1, Exposition.

CHAPTER XLV.

THE WORD.

INTERNAL SENSE.

1. Thus saith Jehovah to His Anointed, to Cyrus, whom I hold by the right hand, to subdue nations before Him; and I will loose the loins of kings: I will open before Him the two-leaved doors; and the gates shall not be shut:

Concerning the Lord as to His Divine Human, who is Cyrus. That from His Divine [principle] He hath Omnipotence against all things belonging to hell. (Ver. 1, 2.)

2. I will go before Thee, and make the crooked places straight: the folding gates of

Verse 1. *Thus saith Jehovah to His Anointed, to Cyrus, &c.*—In this chapter the deliverance of the people of Israel from Babylon is described. What the signification of “*Babylon*” is, in relation to the church, may be clearly seen from the Exposition of chapters xiii. and xiv. That “*Cyrus*” was a type or representative of the Messiah, or of Jehovah in His Humanity, has been

generally admitted, especially from the appellation “*Anointed*,” which in Heb. is מָשִׁיחַ (*māshīach*), or “*Messiah*.”

The Septuagint render it—τῷ χριστῷ μου Κύρου.—“*To Cyrus, my Christ*;” that is, “*to Cyrus, my Anointed*.”

Ver. 2. *And make the crooked places straight [or level].*—“*Crooked places*” here is not in Hebrew the same term

brass will I break in pieces, and the bars of iron will I cut in sunder:

3. And I will give unto Thee the treasures of darkness, and the hidden riches of secret places: that Thou mayest know that I am Jehovah, who calleth Thee by Thy name, the God of Israel. That He hath divine wisdom, (Ver. 3.)

4. For the sake of Jacob My servant, and of Israel My chosen, I have even called Thee by Thy name: I have surnamed Thee, though Thou hast not known Me. By His Divine [principle] even to ultimates. (Ver. 4.)

5. I am Jehovah, and there is none else; beside Me there is no God: I have girded Thee, though Thou hast not known Me: That He is no other than Jehovah; that this all may know. (Verses 5, 6.)

6. That they may know from the rising of the sun, and from the west, that there is none beside Me: I am Jehovah, and there is none else;

7. Forming light, and creating darkness; making peace, and creating evil: I, Jehovah, do all these. That from Him are all things. (Ver. 7.)

8. Drop down, O ye heavens, from above; and let the clouds shower down justice: let the earth open, and let them bring forth the fruit of salvation; and let justice spring up together: I, Jehovah, will create it. They ought to receive Him that they may be saved. (Ver. 8.)

9. Woe unto him that striveth with his Former! a potsherd with the potsherds of the earth. Shall the clay say to him that formeth it, What makest thou? or shall thy work [say of thee], He hath no hands? That they ought not to doubt that it is so, and why it is so. (Ver. 9—11.)

as that in chap. xl. 4, but **הַדְּוִרִים** (*hadūrīm*), and means rather *swollen* or *lofty places*.

Verse 8. *Let them bring forth the fruit of salvation*; or, "Let them, the inhabitants of the earth,—the members of the church,—*fructify salvation*."

Ver. 9. *A potsherd with [or among]*

the potsherds of the earth.—The literal idea seems to be this—that a man who is as "a potsherd among the potsherds of the earth," or made of earth, and is consequently so weak a creature, should presume to contend with his Maker. The expression seems to be proverbial, to denote anything of no value, as *sherds* or broken pieces of earthenware.

10. Woe unto him that saith to his father, What begetteth thou? or to the woman, What dost thou bring forth?

11. Thus saith Jehovah, the Holy One of Israel, and his Former: Ask of Me signs concerning My sons; and concerning the work of My hands command ye Me.

12. I have made the earth, and I have created man upon it: My hands, even Mine, have stretched out the heavens; and all the host of them I have commanded. Because He is the God of heaven, (Ver. 12.)

13. I have raised Him up in justice, and I will make straight all His ways: He shall build My city, and dismiss My captives; not for price, nor for reward, saith Jehovah of Hosts. And consequently will save mankind, because they are bound by the hells. (Ver. 13.)

14. Thus saith Jehovah, The labour of Egypt, and the merchandise of Ethiopia and of the Sabæans, men of stature, shall come over to Thee, and they shall be Thine: they shall come after Thee; in bonds shall they come over; they shall bow down unto Thee, and shall pray unto Thee, [saying] In Thee only is God; and there is none else; there is no God else. That they who are in ignorance and natural men will approach.—(Ver. 14.)

Ver. 11. *Ask of Me signs concerning My sons*.—The Bible version renders it, "Ask Me of things to come," instead of "Ask of Me signs," &c. (See *note*, Chap. xli. 23.) Luther confirms the version adopted by Swedenborg, and renders it thus:—"Fordert von mir die Zeichen."

Verse 14. *Men of stature*; literally, "men of length, or of extension," that is, men of high stature, tall. Swedenborg likewise renders the term **מִדָּה** (*middā*), "stature," also by "measure," as "men of measure," in agreement with many interpreters; (see *A. C.* 1164, 1171, 2588, 2967.) but in *A. E.* 654, as in the extract, and in the translation; the term involves the two ideas.

In Thee only is God.—The Bible

version renders this clause by "Surely God is in Thee," taking **אֵל** (*ēl*) as an affirmative particle,—“certainly,” “no doubt;” but it is frequently used as an adverb of limitation in the sense of “only.” See Exod. x. 17,—“*only* this once;” Lev. xi. 21,—where “*yet*” should be “*only*;” Prov. xiv. 23; xxi. 5. In the passages adduced above, Swedenborg and other interpreters render it—"Tantummodo in [also *inter*] Te Deus;” this most certainly shews that God is in the Person of JESUS CHRIST, or of the MESSIAH, and in Him *only*, as the fulness of the soul is in the body, and hence that the Humanity is Divine. Hitzig and Ewald confirm Swedenborg's version, and render it by "nur," "only;”—"Nur in dir ist Gott;”

15. Verily, Thou art a God that hidest Thyself, O God of Israel, the Saviour!

16. They are ashamed, they are confounded, all of them: together shall they go into disgrace, the makers of idols.

17. But Israel shall be saved in Jehovah with an eternal salvation: ye shall not be ashamed, neither shall ye be confounded, to the ages of eternity.

18. For thus saith Jehovah, who created the heavens; God Himself, who formed the earth and made it; He hath established it, He hath created it not to be empty, He hath formed it to be inhabited: I am Jehovah, and there is none else.

19. I have not spoken in secret, in a dark place of the earth; I have not said to the seed of Jacob, Seek ye Me in vain: I am Jehovah, who speaketh justice; who declareth things that are right.

20. Assemble yourselves, and come; draw near together, ye that are escaped from among the nations: they know nothing that carry about the wood of their graven image, and that pray to a god which cannot save.

21. Declare it, and bring them near; and let them take counsel together: who hath made this known from ancient times? who hath declared it from the first? Is it not I, Jehovah? there is no other God but Me: a just God, and a Saviour; there is none beside Me!

That it is not known whence salvation comes. (Ver. 15.)

That they who are in falses will recede. (Ver. 16.)

That they who are of His church are saved. (Ver. 17.)

That the reason why they are so saved is, because man is born for heaven. (Ver. 18.)

That this is foretold in the Word. (Ver. 19.)

That they who are in good approach, and that they who are in evil recede. (Ver. 20.)

That they should receive Him because He is the only God, and because from Him alone cometh salvation. (Ver. 21, 22.)

but, by "in Thee," Hitzig understands "in the land of Israel;" this, however, is contrary to the entire context, as people do not "pray" to a land, but to a God. This again shews that the Humanity is Divine, as only that which

is Divine is the proper Object of prayer and of religious supplication. It will be seen that the same word "only" is employed in verse 24:—"Only in Jehovah are justice [in the plural] and strength!"

22. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

23. By Myself have I sworn; justice is gone forth from My mouth; the word, and it shall not be revoked: that to Me every knee shall bow, every tongue shall swear:

24. Only in Jehovah, said He to me, are justice and strength! to Him they shall come; they shall be ashamed, all who were incensed against Him.

25. In Jehovah shall all the seed of Israel be justified, and shall glory.

That in Him alone is all the life of heaven. (Ver. 23—25.)

But that there is none with those who are against Him. (Ver. 24.)

CHAPTER XLV.

EXPOSITION.

VERSE 1. *Thus saith Jehovah to His Anointed, to Cyrus, whom I hold by the right hand, &c.*—By "Cyrus," in a representative sense, is understood the Lord. His Omnipotence and Omniscience from Divine Good by Divine Truth, by virtue of which in the world He subjugated all the hells, and afterwards keeps them subjugated for ever, is signified by "whom I hold by the right hand, to subdue nations before Him, and I will loose the loins of kings," likewise by "I will open before Him the two-leaved doors, and the gates shall not be shut." By "the nations which should be subdued before Him," are signified the hells as to evils, and by "the kings whose loins He should loose," are signified the hells as to falses; by "the doors which will be opened before Him, and the gates which shall not be shut," is understood that from Omniscience all things are manifested to Him, and that from Omnipotence He has the power of saving. *A. E.* 298.

Verses 1—3. *Thus saith Jehovah to His Anointed, to Cyrus, &c.*—Here the Lord as to His Divine Human is treated of, who, in the representative sense, is "Cyrus." To "open before Him the doors," is to give access to the Divine Itself; hence it is that He also, as to His Human, is called "God," and in this passage the "God of Israel." *A. C.* 8989.

By "opening the doors, that the gates may not be shut," is signified perpetual admission; by "nations" and "kings" are meant they who

are in Goods and in Truths, and, abstractedly, Goods and Truths, as was said above. By "treasures of darkness" and by "hidden riches of secret places," is signified interior intelligence and wisdom from heaven; for the things which enter by the "gate" which is open from heaven, concerning which we have spoken above, come in *secretly*, and affect all things which are with man, whence arises the spiritual affection of Truth, whereby things which were before unknown are revealed. *A. E.* 208.

By "*Koresh*" [Hebrew] or by "Cyrus" are understood those who serve as instruments for the restoration of the church, who are consequently sent before; but that they are only instruments is here clearly stated. *Cyrus* is before called "Shepherd," who will do the [Lord's] will; thus the *instrumental* is designated by the same name as the *principal* cause, as elsewhere, when the Angel of GOD MESSIAH is called "Jehovah," because JEHOVAH GOD spoke by him. Yea, this mode of speaking extends further, as when it is said that "Jehovah kills," (Exod. iv. 24; xxxii. 10.) and that "He does evil," as in verse 7 of this chapter, and similar things; this is so said because they are mere instruments which have such things in themselves as to produce such effects [*ut fiat*]; here *Cyrus* is called the "Anointed of Jehovah" from a similar cause. To "take hold of His right hand," is to effect this; to "subdue nations before Him," namely, to obedience, [signifies] that they may be prepared for His coming, thus to "open the doors," &c. "I will go before Thee" involves what is similar, that GOD MESSIAH alone will effect this; "making crooked things straight" signifies perverse doctrine, which, about the time of the coming of GOD MESSIAH, is perverse [crooked]; for the world is then compared to a "desert" and to a "desolate place;" the "folding gates of brass" are those things which are natural, and which have perverted man; the "bars of iron" are corporeal things, which have made the way of Truth "crooked." (Swedenborg's *Notes on Isaiah*, p. 115.)

Verse 2. *I will make the crooked places straight, &c.*—The "crooked being made straight" denotes the evil of ignorance turned into Good, for "length" and the "things of length" are predicated of Good; the "rough ways" (chap. xl. 4.) being made smooth, denote that the fuses of ignorance shall be turned into Truths, for "way" is predicated of Truth. *A. C.* 3527.

The bars of iron will I cut in sunder.—The "bars" [or *staves*] with which the ark was carried signify *power*, and also the "bars" with which the gates of cities were fastened, as is evident from the following passages:—"The sword falleth upon his cities, and consumes his bars." (Hosea xi. 6.) "For your sake have I sent to Babylon, and will cast down all her bars." (Isa. xliii. 14.) "The folding gates of brass will I break in pieces, and the bars of iron will I cut in sunder." (Isa. xlv. 2.) *A. C.* 9496.

Verse 3. *I will give unto Thee the treasures of darkness, &c.*—The "treasures of darkness" and the "hidden riches of secret places," are such things as are of heavenly intelligence and wisdom, which are *hidden* from the natural man. *A. C.* 10,227.

Spiritual "riches," in respect to the good, are nothing else but Goods and Truths with which they are gifted and enriched by the Lord. "Wealth" and "riches," in respect to the evil, are nothing else but evils and falses which they have acquired to themselves. Such things are also signified by "wealth" in the Word. *A. C.* 1694.

Verses 3, 4. *That Thou mayest know that I am Jehovah, who calleth Thee by Thy name;—for the sake of Jacob My servant, and of Israel My chosen, &c.*—"I have called Thee by Thy name" denotes that He knew the quality of the state of the church; for "Jacob" and "Israel" are the church,—"Jacob" the external church, and "Israel" the internal church. *A. E.* 148. See also *A. C.* 3441.

As to the "name" of the Lord, see above, Chap. xxvi. 8, Exposition.

Verse 5. *I am Jehovah, and there is none else, &c.*—That the Lord JESUS CHRIST is the ONE only GOD of heaven and earth, or that He is JEHOVAH in His Humanity, see above, Chap. i. 2, Exposition.

I have girded Thee, &c.—What is meant by "girding" and by "girdle," when predicated of the Lord, see Chap. xi. 5, 6, Exposition.

Verse 6. *From the rising of the sun, and from the west, &c.*—See Chap. xli. 25; xliii. 5, 6, Exposition.

Verse 7. *Forming light, and creating darkness; making peace, and creating evil, &c.*—[These words imply] that GOD MESSIAH is the only Former of the new man; a comparison is taken from the *sun*; that GOD MESSIAH, as a Sun, "forms *wisdom* and *light*," that is, intelligence; and He "creates *darkness*," that it may serve "light" for everything useful; for without "darkness" there can be no reformation; but it is the conformation [of *light* with *darkness*] which makes that which is beautiful. It is said comparatively, and it is understood, that without a mixture of *shade* with *light*, nothing appears, yea, no colour, no distinction, consequently, no beauty. It is similar as to "peace," by which is understood Good; for no Good is given but in "*peace* which reigns," &c. &c. It is also the case with "evil" in respect to Good; which [*evil*], however, GOD MESSIAH does not *form*, but "creates," that hence Good may be "formed," &c. (Swedenborg's *Notes on Isaiah*, p. 116.)

[It does not appear that Swedenborg has quoted this verse in any of the works printed by himself; but from the rough *notes* adduced above, and from other passages in his writings, it appears, as a most general Truth, that all things, both "light" and "darkness," "good" and "evil," come from God, who, indeed, is the only Source of all existence, whether good or evil. This most general Truth is implanted in children, before they have learned to think and to make any discrimination in their ideas, and who consequently believe that *evil*, such as the evil of temptation, the evil of punishment, and of anger, &c., is inflicted by God, and consequently comes from Him. This most general Truth was believed by the gross-minded Jews, and in general by the simple and the uninstructed in the church at the present day. From this cause it is that in order that the Word may be adapted to all states of mental development, even to the states of early childhood, its divine Truth in ultimates is clothed in many cases in a cloud of

great obscurity, as in this verse, in which "darkness" as well as "light," "evil" as well as "good," are ascribed to Jehovah. For the human mind is, at first, in a kind of *chaos*, (Gen. i. 1, 2.) in which *light* and *darkness*, *good* and *evil*, are, as it were, mixed together, and both indiscriminately ascribed to God. But by the process of instruction and regeneration, these elements gradually become distinguished by the mind, when it is seen that only what is Good and True can come from God, and that all *evil* and *falsity* arise from the perversion of these things, as they are received by human minds in a perverse state; and that the Word in the letter ascribes, according to the appearance, all things, whether *good* or *evil*, to the Lord. Moreover, it should be observed that there is, by creation, a "darkness" which is the *absence* of "light," but not the *opposite* to "light," or *opposed*, in the sense of hostility, to "light; and that there is an "evil" which is the *absence* of Good, but not necessarily the *opponent*, in the sense of hostility, to Good. This is the necessary condition of the *Finite*, as contrasted with the *Infinite*; and in this sense God may be said to "create *darkness* and *evil*." Thus there is the *evil* of ignorance in the minds of children and of the uninstructed;—this *evil* is denoted by "the crooked places," (see verse 2 of this chapter, and Exposition; also Chap. xl. 4.) which, when the mind is instructed in Truths, can be "made straight," or converted into genuine Good; and there is also the *darkness* of ignorance, denoted by "the rough places," which, by instruction, can be "made smooth," or be converted into Truths from Good. This *darkness* must be well distinguished from the "darkness" of *evil* as opposed to Good, and from the "darkness" of *negative* and *false reasonings* as opposed to Truth. See Chap. viii. 21, 22, *note*.]

Verses 8, 12, 18, 19. *Drop down, O ye heavens, from above; and let the clouds shower down justice: let the earth open, and let them bring forth the fruit of salvation, &c.*—That by the "heavens" and the "earth" are here understood all things of the church, as well the internals as the externals thereof, is evident, for it is said—"Drop down, O ye heavens, from above; and let the clouds shower down justice: let the earth open, and let them bring forth the fruit of [or *fructify*] salvation." The reason why the "heavens" signify the interior things of the church is, because the interior things, which appertain to the mind of the spiritual man, are the *heavens* appertaining to man. That "heaven" appertains to man, with whom the church is, may be seen in the work concerning *Heaven and Hell*, n. 30—57. By "creating the *heavens*, and forming the *earth*, and making and preparing it," is signified fully to establish the church. *A. E.* 304.

By "the heavens *dropping down from above*, and the clouds *showering down justice*," are signified instruction, influx, and perception of divine Truth. *A. E.* 594.

Verse 9. *A potsherd with the potsherds of the earth.*—See above, Chap. xxx. 10, 11, 12, 14, Exposition.

"He hath no hands" signifies no power. *A. C.* 878.

That the "hand," the "arm," and the "shoulder" correspond to power, see Chap. xxv. 11, Exposition.

Verse 10. *Woe unto him that saith to his father, What begettest thou? or to the woman, What dost thou bring forth?*—These words treat of reformation, that it is from the Lord, and not from man. *A. E.* 721.

Verses 11, 13. *Thus saith Jehovah, the Holy One of Israel, and his Former: Ask of Me signs concerning My sons, &c.*—The subject here treated of is also concerning the advent of the Lord, and the establishment of the church from Him. The Lord is understood by "Jehovah, the Holy One of Israel, and his Former," who is called the "Holy One of Israel" from Divine Truth, and his "Former" from the establishment of the church thereby; and "Israel" denotes the church; therefore by "His sons concerning whom they asked signs," are understood those who are in Truths from the Lord; and by "the work of His hands," is understood their formation, and the establishment of the church with them. "I have raised Him up in justice, and I will make straight all His ways," signifies that to Him appertain Divine Good and Divine Truth; for "justice," in the Word, is predicated of Good, and "ways" of Truths leading,—in this case, Divine Truths, because predicated of the Lord. "He shall build My city, and dismiss [or release] My captives," signifies that He shall restore the doctrine of Truth, and that He shall liberate those who are in falses from ignorance; for a "city" signifies the doctrine of Truth, and "captivity" the falses of ignorance, in which the Gentiles were, and thereby in spiritual *captivity*. "Not for price, nor for reward," signifies gratis from Divine Love. *A. E.* 706.

As to "captivity" and "captives," see Chap. lxi. 1, Exposition.

Verse 13. *I have raised Him up in justice, and I will make straight all His ways: He shall build My city, and dismiss My captives; not for price, nor for reward, &c.*—Speaking also of the Lord. By "the justice in which Jehovah hath raised Him up," is signified the Good of love; and by "His ways, which He will make straight," are signified Truths proceeding from that Good. By "the city which He shall build," is signified the doctrine of the church; and by "the captives whom He shall dismiss," are signified the opening and revelation of divine Truths with those who were heretofore secluded from them. That the Lord will do these things gratis, is signified by "not for price, nor for reward." *A. E.* 811.

Jehovah of Hosts.—For the signification of the phrase "Jehovah of Hosts," when mentioned in the Word, see Chap. i. 9, 24, Exposition.

Verse 14. *Thus saith Jehovah, The labour of Egypt, and the merchandise of Ethiopia and of the Sabeans, &c.*—These things are said concerning the Lord, who is treated of in the whole of this chapter. By "the labour of Egypt," and by "the merchandise of Ethiopia and of the Sabeans," is signified the delight of natural love, arising from the acquisition of the knowledges of Truth and of Good; those knowledges themselves are signified by the "Sabeans," who are called "men of stature [or length]" from Good; for "length" signifies Good and the quality thereof, and "breadth" Truth and its quality. That they would accede to the church, and acknowledge and adore the

Lord, is signified by "they shall come over to Thee, and they shall be Thine; they shall bow down unto Thee." That the natural man with them should serve the spiritual, and thereby the Lord, is signified by "in bonds shall they come over;" for they are said to "come in bonds" with whom the cupidities appertaining to the natural man are restrained. That they shall acknowledge the Lord alone to be God, is understood by "they shall pray unto Thee, [saying] In Thee only is God; and there is no God else." *A. E.* 654.

Verses 14, 15. *In Thee only is God; and there is none else; verily, Thou art a God that hidest Thyself, O God of Israel, the Saviour.*—From these passages, and from many others of similar import, it clearly appears that the LORD our Saviour is JEHOVAH Himself, who is at once the Creator, the Redeemer, and the Regenerator; for it was JEHOVAH who came into the world and accomplished the work of redemption, without which neither man nor angel could have been saved. Hence it is that the divine commandment, "Thou shalt have no other Gods before Me," enjoins that no other God is to be worshipped than the Lord JESUS CHRIST. *T. C. R.* 294.

That the Lord JESUS CHRIST is "JEHOVAH GOD," see Chap. i. 2, Exposition.

Verse 15. *Thou art a God that hidest Thyself, &c.*—["That hidest Thyself" refers to the assumption of the Humanity, in which, during His life in the world, God, being clothed with the infirmities of our fallen nature, was, as it were, *hidden*; but after He had become fully glorified, He brought Himself fully out to view as the "Father of Eternity."]

Verse 16. *They are ashamed, they are confounded,—the makers of idols.*—That the "makers of idols" (or of deceptions), or those who frame from self-derived intelligence false doctrines, will, from their evils and falses at the time of Judgment, be *disgraced* and *confounded*, see Chap. xxiv. 21, 23; xl. 18—20, Exposition.

Verse 18. *Jehovah, who created the heavens; who formed the earth and made it: He hath established it, He hath created it not to be empty, He hath formed it to be inhabited.*—By "heavens" and by "earth," and by "creating," is signified to reform the church, as well in internals as in externals; by "creating it not to be empty," is signified that it is not without Truth and Good, in which they are who are reformed,—the want of those principles is "emptiness;" by "He hath formed it to be inhabited," is signified that they should live according to Good and Truth, and from them, for to "inhabit" signifies to live. *A. E.* 294.

Verse 20. *They know nothing that carry about the wood of their graven image, and that pray to a god which cannot save.*—[To "carry about the wood of their graven image," &c., is to live and to worship according to false doctrine, and thus to be in evil.]

Verse 22. *Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*—As to what is meant by the "ends" or extremities of the earth, see above, Chap. xlii. 10, 11; xliii. 5, 6, Exposition.

Verse 23. *By Myself have I sworn, that to Me every knee shall bow, every tongue shall swear.*—Treating concerning the advent of the Lord. By "every knee shall bow," is signified that all who are in natural Good from spiritual, shall worship Him,—the "knee" signifying the conjunction of natural Good with spiritual; hence it is evident that "bending the knees" signifies acknowledgment, thanksgiving, and adoration, from spiritual Good and delight in the natural man. By "every tongue shall swear," is meant that all shall confess Him who are in Good from religion; to "swear" denoting to confess, and the "tongue" the religion according to which they live. *A. E.* 455.

By Myself have I sworn, &c.—It is said in the Word that Jehovah God, or the Lord, "swears," but this is only according to the sense of the letter, for it is not suitable to God Himself, or the Divine Truth, to *swear*; but when God, or the Divine Truth, wills to have anything confirmed before men, then that confirmation, descending into a natural sphere, falls into an *oath*, or into the usual form of an *oath* in the world. Hence it is evident that, although God *never swears*, still, in the sense of the letter of the Word, which sense is natural, it is said that He does "swear." It was allowed to the ancients, who were in the representatives and significatives of the church, to "*swear* by Jehovah God," that they might testify the Truth; and by that "oath" was signified that they thought what was True, and willed what was Good. This was especially allowed the sons of Jacob, inasmuch as they were altogether external and natural men, and not internal and spiritual; and merely external or natural men are willing to have Truth confirmed and testified by *oaths*; but internal or spiritual men are unwilling to admit of such confirmation, yea, they hold *oaths* in aversion, and think of them with horror, especially of those which have God for their object, and the holy things of heaven and the church, being content to say, and to have it said that such a thing is true, or that it is so, according to the Lord's words,—"Thou shalt not swear at all;" also, "Let your discourse be, Yea, yea; Nay, nay," &c. Inasmuch as to "swear" is not of the internal or spiritual man, and as the Lord, when He came into the world, taught men to be internal and spiritual, and for this end, after having abrogated the externals of the [Jewish] church, He opened its internals, therefore, also, He prohibited "*swearing* by God, and by the holy things of heaven and the church." (See Matt. v. 33—37.) The holy things by which men are not to *swear*, are there mentioned, namely, "heaven," "earth," "Jerusalem," and the "head;" and by "heaven" is meant the angelic heaven, wherefore it is called "the throne of God;" by "earth" is meant the church, wherefore it is called "God's footstool;" by "Jerusalem" is meant the doctrine of the church, wherefore it is called "the city of the great King;" and by the "head" is meant intelligence thence derived, wherefore it is said—"Thou canst not make one hair white or black," by which is signified that man of himself cannot understand anything. *A. E.* 608. See also *A. C.* 2842, 9166, and *H. H.* 271.

Verse 24. *Only in Jehovah are justice and strength!—they shall be ashamed, all who were incensed against Him.*—By "all who were

incensed against Jehovah shall be ashamed," is signified that all who are in evils and falses shall recede from them. To be "angry against Jehovah," signifies to be in falses from evil. *A. E.* 693. See also *A. C.* 357.

For the further meaning of "anger," when mentioned in the Word, see above, Chap. xlii. 24, 25, Exposition.

Verse 25. *In Jehovah shall all the seed of Israel be justified, and shall glory.*—By the "seed of Israel" are signified the things which belong to the church, or charity and faith; for these make the church with man. *A. C.* 10,248.

CHAPTER XLVI.

THE WORD.

1. BEL boweth down, Nebo falleth; their idols are [delivered] to the beasts and the cattle: your burdens are loaded [upon them]; a weight to the weary [beast].

2. They fall, they bow down together; they cannot deliver the burden: their soul is gone into captivity.

3. Hearken unto Me, O house of Jacob; and all ye, the remnant of the house of Israel: ye that have been borne [by Me] from the womb, that have been carried from the belly.

4. And even to old age, I am the same; and even to grey hairs, I will carry you: I have made, and I will bear; I will carry, and I will deliver you.

5. To whom will ye liken Me, and make Me equal? and to whom will ye compare Me, that we may be like?

6. They lavish gold out of the bag, and weigh out silver with the reed; they hire a founder, and he maketh it a god: they worship; yea, they bow themselves down to it.

INTERNAL SENSE.

Concerning the profanation of truth, which is *Bel*; that they have the affections of the false and evil. (Ver. 1.)

That they are no longer able to understand truth. (Ver. 2.)

Concerning those who are not such, that they are taught and led of the LORD. (Ver. 3—5.)

That the others collect goods and truths from the Word, and profane them, and make to

7. They bear him upon the shoulder; they carry him; they set him down in his place, and he standeth: from his place he does not remove; to him that crieth unto him, he does not answer, neither save him from his distress.

8. Remember this, and shew yourselves men; bring it again to heart, O ye transgressors!

9. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me;

10. From the beginning making known the end; and from ancient times, the things that are not yet done: saying, My counsel shall stand, and I will do all My pleasure.

11. Calling from the east the bird, and from a distant land the man of My counsel: as I have spoken, so will I bring it to pass; I have purposed it, and I will do it.

12. Hearken unto Me, O ye stubborn of heart; ye that are far from justice:

13. I will bring My justice near, it shall not be far distant; and My salvation shall not tarry: and I will give in Zion salvation; to Israel My glory.

themselves a religion in which there is nothing of life. (Ver. 6, 7.)

That they ought to consider that there is no other religion than what is prescribed in the Word, wherein are all truths. (Ver. 8—12.)

That the advent of the LORD is at hand, from whom is salvation. (Ver. 13.)

CHAPTER XLVI.

EXPOSITION.

VERSE 1. *Bel boweth down, Nebo falleth, &c.*—["Bel," or "Belus," called also "Baal," was the chief idol or god of the Babylonians, and was worshipped in the celebrated tower of Babylon. (Comp. Jer. i. 2; li. 44.) This idol, as representing the idolatrous principle of the Babylonians, would correspond, as an image, to the love of power and preëminence grounded in the love of self. (See Chap. xiii. and xiv., Exposition.) At the period of Judgment, which is here described as about to come over Babylon, represented by the invasion of Cyrus, this idol would

bow or fall down, as Dagon, the idol of the Philistines, did before the ark of God. (1 Sam. v. 2, 3, 7.) "Nebo" was an idol god of the Chaldeans, therefore a correlative of "Bel;" for as *Babylon*, in its perverse sense, signifies the adulteration and profanation of all the Goods of the Word and of the church, so *Chaldea* denotes, in a bad sense, the falsification and profanation of all its Truths. See above, Chap. xliii. 14, and especially Chap. xlvi. 1, Exposition.]

Verses 1, 2. *Bel boweth down, Nebo falleth; their idols are [delivered] to the beasts and the cattle;—they fall, they bow down together; their soul is gone into captivity.*—"Their idols are [delivered] to the beasts and the cattle," signifies that their falses are infernal falses, and thence evils. "They fall, they bow down together," signifies that [at the Judgment] they shall fall to pieces. "Their soul is gone into captivity," denotes that they go into hell, where they will be secluded from all Truth. *A. E.* 811.

For the meaning of "captivity," see Chap. xlv. 13; lxi. 1, Exposition.

Verse 3. *Ye that have been borne [by Me] from the womb, &c.*—Natural "births," when mentioned in the Word, involve spiritual *births*, as is plain from the following passages:—"We have been *pregnant*; we have been in *pain*; we have, as it were, *brought forth* wind; we have not wrought *deliverance* for the land," &c. (Isa. xxvi. 18.) "Shall the earth be made to *bring forth* in one day? Shall I bring to the *birth*, and not cause to *bring forth*? saith the Lord: shall I cause to *bring forth*, and *shut the womb*?" &c. (Isa. lxvi. 7—10; see also Isaiah xlv. 2; Ezek. xxx. 15, 16; Hosea xiii. 13; Psalm xxii. 9; lxxi. 6; John iii. 3—7.) From this ground it is that the Lord is called "Father," as in Isa. ix. 6; lxiii. 16; John x. 30; xiv. 8, 9; and such as are in Goods and Truths from Him are called "sons," and "born of God," and "brethren one among another;" (Matt. xxiii. 8.) and the church is called "mother." (Hosea ii. 2, 5; Ezek. xvi. 45.) *T. C. R.* 583.

Respecting "regeneration" and its process, see Chap. i. 2; viii. 3, Exposition.

Verses 3, 4. *Hearken unto Me, O house of Jacob; and all ye, the remnant of the house of Israel, &c.*—Treating of the reformation of the church, and of the regeneration of the men of the church, by the Lord. The church is signified by "the house of Jacob" and by "the house of Israel;" the external church by "the house of Jacob," and the internal church by "the house of Israel." By them that are "borne from the womb" are signified those who are being regenerated by the Lord; and by them that are "carried from the belly" are signified the regenerate. Inasmuch as the man who is being regenerated is first conceived by the Lord, and afterwards born, and lastly educated and perfected, and inasmuch as regeneration is in this respect like to the natural generation of man, therefore by being "borne from the womb" is signified the state of the man to be regenerated, from conception to nativity; the nativity itself, and afterwards education and perfection, being signified by being "carried from the belly, even unto old age, I am the same; and even to grey hairs, I will carry."

Like things are signified by "I have made, and I will bear; I will carry, and I will deliver you;" but by the former expression is understood regeneration by the Goods of love and by charity, and by the latter regeneration by Truths from those Goods. By "delivering" is understood to take away and remove evils and falses, which are from hell. *A. E.* 710.

Verse 5. *To whom will ye liken Me? &c.*—It may be expedient here to say what is meant by a "likeness" or a resemblance of those things which are from the Divine Being. Such *resemblances* are made by men when they speak divine things with the mouth, and also in work do such things as are commanded by the Divine, and thereby induce a belief that they are in Good and in Truth, when yet in heart they altogether entertain other *thoughts*, and *will* only what is evil; such are dissemblers, hypocrites, and the deceitful. These are they who make *likenesses* or *resemblances* of those things which are from the Divine. In the other life, evil spirits make *resemblances* of those things which are from the Divine, by presenting a *likeness* and *appearance* in externals in which there is nothing within of what is Divine. Dissemblers, hypocrites, and the deceitful learn this in the other life, and in general all who, from frequent use, have contracted a habit of *speaking* otherwise than they *think*, and of *doing* otherwise than they *will*. Some, by such practices, are desirous to acquire reputation, that they may seem good, and thereby deceive; some, that they may acquire authority. *A. C.* 8870.

Verse 6. *They lavish gold out of the bag, and weigh out silver with the reed, &c.*—By a "reed" [the *beam* of the balance] is meant Truth in ultimates. By ultimate Truth, or Truth in the ultimate of order, is meant sensual Truth, such as is in the literal sense of the Word, for those who are merely sensual. Divine Truth in its descent proceeds according to degrees, from the supreme or inmost, to the lowest or ultimate. The Divine Truth, in the supreme degree, is such as is the Divine which proximately proceeds from the Lord, thus such as is the Divine Truth above the heavens, which, being infinite, cannot come to the perception of any angel. But the Divine Truth of the *first degree* is what comes to the perception of the angels of the third or inmost heaven, and is called Divine Truth celestial; from this is derived the wisdom of those angels. The Divine Truth of the *second degree* is what comes to the perception of the angels of the second or middle heaven, and constitutes their wisdom and intelligence; and is called Divine Truth spiritual. The Divine Truth of the *third degree* is what comes to the perception of the angels of the ultimate or first heaven, and constitutes their intelligence and science; and is called Divine Truth celestial and spiritual-natural. But the Divine Truth of the *fourth degree* is what comes to the perception of the men of the church who are living in the world, and constitutes their intelligence and science; this is called Divine Truth natural, and the ultimate of this is called Divine Truth sensual. These Divine Truths, according to their degrees in order, are in the Word; and the Divine Truth in the ultimate degree, or in the ultimate of

order, is such as is the Divine Truth in the literal sense of the Word, which is for children and for the simple, who are also sensual. This Divine Truth is what is understood by a "reed" or a "cane;" and inasmuch as explorations with all are effected by this ultimate Divine Truth, as was said above, therefore *measurings* and *weighings*, in the representative churches, were performed by "reeds" or "canes," by which that Divine Truth is signified. That *measurings* were performed by "reeds" has been shewn above; that *weighings* were performed by the same, appears in Isaiah:—"They weigh out silver with the reed," &c. (xlv. 6.) *A. E.* 627.

They hire a founder, and he maketh it a god, &c.—That "idols of gold" signify falses as to things divine, see Chap. ii. 20, Exposition.

That to "hire" and a "hireling" signify those who acquire Truths from merely mercenary motives, originating in the love of selfish honour and of worldly gain, see Chap. xvi. 14, Exposition.

Verse 7. *They bear him upon the shoulder, &c.*—[As the "hands," "arms," and "shoulders" correspond to *power*, to "bear the idol on the shoulder" and to "carry it," signifies the *maintaining* and *defence* of the falses and false dogmas denoted by the "idols," with all the power and talent with which the abettors of false dogmas can uphold them; but that these "idols" have no power whatever to effect anything for the spiritual life, is understood by "to him that crieth unto him, he does not answer, neither save him from his distress."]

Verse 8. *Shew yourselves men.*—[It does not appear that Swedenborg has quoted this passage, but it means, we apprehend, to be valiant for the Truth, in opposition to those who make *idols*, or who maintain false principles of doctrine.]

Verse 9. *For I am God, and there is none else, &c.*—See above, Chap. xlv. 14, 15, Exposition.

Verses 9, 11. *I am God, and there is none else;—calling from the East the bird, &c.*—By the "bird" which He shall call from the East, is signified the Truth of the Word, which, because it is from the Good of love, is said to be "called from the East;" the "East" denoting the Good of love. What else can be meant by "God's calling a bird from the East, and a man of counsel from a distant land [or of far distance]"? The "man of counsel" denotes a man who is intelligent from Truths, which are from the Good of love. *A. E.* 1100.

As to the "bird" here intended, which is not a "ravenous bird," as in the Common Version, see Chap. xviii. 6, Exposition.

Verse 13. *My salvation shall not tarry: and I will give in Zion salvation; to Israel My glory.*—"Salvation" is eternal life, for by "eternal life" in the Word is understood eternal salvation. Everything of salvation and of eternal life is from the Lord, and is His both with man and with angel; for all the Good of love and all the Truth of faith which are with a man, are not man's, but the Lord's with him; for it is the Divine Proceeding, which is the Lord in heaven with the angels, and in the church with man. Hence it is evident how it is to be understood that "salvation" is ascribed to the Lord,

and that the Lord Himself is Salvation, as in Isa. xlv. 13; xxv. 9; xlix. 6; and in many other passages. *A. E.* 460.

To Israel My glory.—That "glory" (or *beauty* or *splendour*) is the Divine Truth, as received by angels and men, see above, Chap. iv. 2; vi. 2, 3, Exposition.

[It is necessary to distinguish between "glory" (*cāvōd*) and *beauty* or *splendour* (*tiphārāh*). "Glory" is the Divine Truth in the internal form, but "beauty" or "splendour" (*decus*) is also the Divine Truth, but in the external form; for the *splendour* and *beauty* of Divine Truth appearing in externals is understood by "beauty" (*decus*). Hence it is that the Word, in the internal sense, is called "glory," but in the internal sense, in respect to *splendour* hence derived, it is called "beauty." See *A. C.* 9815.]

CHAPTER XLVII.

THE WORD.

INTERNAL SENSE.

1. COME down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans: for thou shalt no longer be called the tender and the delicate.

Concerning those who adulterate good and profane truth, who are *Babel*; that they have no longer dominion.— (Ver. 1.)

2. Take the millstones, and grind meal: uncover thy locks; make bare the leg; uncover the thigh; pass through the rivers.

They devise falses of faith and evils of love; that they are to be destroyed, even until there are none left, (Ver. 2, 3.)

3. Thy nakedness shall be uncovered; even thy shame shall be seen: I will take vengeance; and I will not suffer man to intercede.

Ver. 3. *I will not suffer man [ādām] to intercede.*—This clause, which in the Bible version is—"I will not meet thee as a man," has caused some perplexity to the interpreters. Swedenborg has quoted it only in one place, (*A. R.* 806.) and has rendered it thus:—"Nec intercedere faciam hominem,"—"Nor will I make man to intercede;" but it is evident that *faciam* is a misprint for *sinam*, and that the intention was to quote the clause in the version of

Schmidius, which is "Nec intercedere sinam hominem," as it is given in the translation. Gesenius translates it by "I will not make peace with any man," the verb פָּגַע (*pāga*) meaning to strike, in the sense of making a covenant or peace. Hitzig and Ewald, in the sense of "not sparing any man," which involves the same idea, and seems to be the proper base for the internal sense. See the internal sense on the margin.

4. Our Redeemer, Jehovah of Hosts is His name! the Holy One of Israel!

5. Sit thou in silence, go into darkness, O daughter of the Chaldeans; for thou shalt no longer be called the mistress of kingdoms.

6. I was angry with My people; I profaned My heritage; and I gave them up into thy hand: thou didst not shew mercy unto them; even upon the aged didst thou lay very heavily thy yoke.

7. And thou saidst, I shall be a mistress for ever: so that thou didst not lay these things to thy heart, neither didst thou remember the end thereof.

8. But hear now this, O thou voluptuary, that dwellest in security; that sayest in thy heart, I am, and there is none else beside me; I shall not sit a widow; I shall not know the loss of children:

9. Yet shall these two things come upon thee in a moment, in one day; loss of children and widowhood: in their perfection shall they come upon thee; because of the multitude of thy sorceries, and of the great abundance of thine enchantments.

10. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge have seduced thee; whilst thou hast said in thy heart, I am, and there is none beside me.

11. Therefore shall evil come upon thee, which thou shalt not know how to deprecate;

Ver. 11. *Thou shalt not know how to deprecate.*—The Bible version—"Thou shalt not know whence it ariseth," and in the margin, "the morning [or dawn] thereof," does not appear to be the true literal idea. The term שְׁחָרָה (*shüchär*), the true meaning of which, in this

By the LORD. (Ver. 4.)

They who profane will be cast down. (Ver. 5.)

That these have invaded the church, and perverted it. (Ver. 6.)

That they imagine they have dominion over all, (Ver. 7.)

And that their dominion will not cease by reason of their wicked inventions of worship, in which they confide. (Ver. 8, 9.)

That because they have elevated themselves above all in the world, they will be utterly destroyed. (Ver. 10, 11.)

passage, is the difficulty to be solved, does signify the "dawn," but in the Arabic, according to the *Scholia* of Schulz and Bauer, it means, as a verb, to fascinate, and to practise magic arts, and thus to deprecate, and to ward off evils by enchantments. In this sense Ewald seems to take it, who renders

and calamity shall fall upon thee, which thou shalt not be able to expiate; and destruction shall come upon thee suddenly, which thou shalt not know.

12. Persist now in thine enchantments; and in the multitude of thy sorceries, in which thou hast laboured from thy youth; if peradventure thou mayest be profited; if thou mayest become terrible.

13. Thou art wearied in the multitude of thy counsels. Let them stand up now, and let them save thee,—the observers of the heavens, the gazers on the stars, they that prognosticate concerning the months,—from the things that shall come upon thee.

14. Behold, they shall be like stubble; the fire shall burn them up: they shall not deliver their soul from the hand of the flame; not a coal to warm at, not a fire to sit before it.

15. Thus shall they be unto thee, with whom thou hast laboured; thy merchants, [with whom thou hast dealt] from thy youth: they shall wander every one to his own quarter; none shall save thee.

it thus:—"So Kommt ein Uebel über dich—das du nicht zu entzaubern weist;" that is, "An evil cometh upon thee, which thou knowest not how to disenchant," or to remove by enchantments. And Hitzig to the same effect, namely:—"Unheil, das du nicht verstehen wirst wegzuzaubern;" that is, "An evil which thou wilt not know how to remove by enchantment." This is most probably the meaning of the term *deprecari*, adopted by Swedenborg and Schmidius, likewise by Dr. Lowth; for in this sense there is evidently an allusion to the sorceries and enchantments which the religious persuasion, signified by "Babylon," is in the habit of practising, in order to secure its own

selfish ends of dominion and of worldly gain. For at the period of Judgment, those signified by "Babylon" will not be able to deprecate, or to ward off, by any sorceries or enchantments, the evils and calamities which will then come upon them.

Ver. 13. *They that prognosticate [or divine] concerning the months.*—This, which is the translation adopted in the text, is given by Swedenborg in *A. R.* 800, but in *A. C.* 9188, which is quoted in the Exposition, he renders it by "cognoscentes novilunia,"—"knowing [or, in Hebrew, making known] the new moons." The idea involved is the same, as "moons" and "months" are frequently synonymous.

That all their fictions and inventions of worship will avail nothing, but they will be cast down into hell. (Ver. 12—15.)

[That all the sciences and knowledges of Truth which they possess in the external, without a spiritual principle in the internal man, will be of no avail at the time of Judgment, but will then be dispersed or consumed by the evils and falses which burst forth from within. Ver. 13—15.]

CHAPTER XLVII.

EXPOSITION.

VERSES 1, 5, 8. *Come down, and sit in the dust, O virgin daughter of Babylon, &c.*—The subject here treated of is concerning the profanation of Good and of Truth; for by the “daughter of Babylon” is signified the profanation of Good, and by the “daughter of the Chaldeans” the profanation of Truth. The reason why such things are signified by them is, because they employ the divine Goods and Truths which are in the Word and from the Word as means of bearing rule, whence the *Babylonians* and *Chaldeans* regard themselves, or their own dominion, as ends, and the holy things of the church from the Word as means; thus they do not regard the Lord and His dominion as an end, nor their neighbour, and love towards him. To “come down and sit in the dust, and on the ground,” signifies to be in evils and thence in damnation; to “sit in silence” and to “enter into darkness,” signifies to be in falses and thence in damnation. To “sit or dwell in security,” denotes to be in confidence that their rule or dominion will remain, and that they shall not perish; “not to sit a widow” and “not to know bereaving or loss of children,” signifies not to be in want of attendants, clients, and worshippers. “There is no throne, O daughter of the Chaldeans; for thou shalt no longer be called the mistress of kingdoms,” signifies that they shall bear rule no longer, because of their subversion and damnation in the day of the Last Judgment, which is treated of in this chapter. *A. E.* 687.

Verses 1, 2. *Come down, and sit in the dust;—take the millstones, and grind meal, &c.*—That by those who “grind meal,” when mentioned in the Word, are signified those who within the church are in Truth from the affection of Good, and, in the opposite sense, those who within the church are in Truth from the affection of evil, is evident from Isaiah xlvii. 1, 2:—“Come down, and sit in the dust, O virgin daughter of Babylon,” &c. The “daughter of Babylon” stands for those with whom the externals appear holy and good, but the interiors profane and evil. (See above, Chap. xiii. and xiv., Exposition.) The “daughter of the Chaldeans” means those with whom the externals appear holy and true, but the interiors are profane and false. To “take a millstone” and to “grind meal” signifies to conclude doctrines from Truths which they pervert; for “meal,” which is either from *wheat* or from *barley*, signifies Truths from Good, and, in the opposite sense, Truths which they pervert for the purpose of seducing others. *A. C.* 4335.

[The correspondence of “grinding meal” may be readily seen, when it is considered that the act of *grinding meal* is to prepare food for the nourishment of the body, which corresponds to the act of preparing food for the nourishment of the soul, which is done by instructing the

mind in the Truths of the Word, and by deriving doctrine therefrom for its spiritual nourishment.]

Verses 1—3. *O virgin daughter of Babylon, take the millstones, and grind meal; uncover thy locks, &c.*—The “daughter of Babylon” is the church, or what professes to be a church, where what is holy is in externals, but what is profane is in the internals. This profanity in the internals consists in this, that they regard themselves and the world as an end, thus dominion and abundance of riches, and the holy things [of the Word and of the church] as means to that end. To “take millstones and grind meal,” is to concoct doctrine from such things as can serve, as means, to that end; to “uncover the hair, make bare the leg [or feet],” and to “uncover the thigh,” is, without shame and fear, to prostitute holy externals and internals; thus “thy nakedness shall be revealed,” is to cause what is filthy and infernal, which are the ends, to appear. *A. C.* 9960.

Verses 2. *Uncover the thigh; pass through the rivers.*—These things are said of “Babylon” and of “Chaldea.” By “taking the millstones and grinding meal” is signified to produce falses from evil, and to confirm them by the Word; and by “uncovering the thigh” and by “passing through the rivers” is signified to adulterate Goods by reasonings. *A. E.* 1182.

That the “rivers of Chaldea” signify, in a bad sense, reasonings from fallacies and from false doctrines, also from negative principles respecting the Truths of the Word and of the church, see above, Chap. viii. 7, 8, Exposition.

Verses 3. *Thy nakedness shall be uncovered, &c.*—To be “naked,” in a bad sense, signifies to be deprived of the knowledges of Truth and of Good, and to “walk naked” denotes a life without such knowledges: as the means [of living], thus a life not spiritual, but merely natural; hence to be “naked” signifies a life without the understanding of Truth, because without the will of Good. Thus when it is said—“Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame,” (Rev. xvi. 15.) “not to walk naked” signifies not to be without Truths, and hence without Goods; for they who are without Truths are also without Goods, since all Good is acquired by Truths. Besides, Good without Truth is not Good, nor is Truth without Good, Truth; in order that it be Truth, it must be conjoined with Good, and in order that Good may be Good, it must be conjoined with Truth. There is indeed a Truth without Good, and a Good without Truth; but Truth without Good is dead, and also Good without Truth, for Truth has its *esse* from Good, and Good has its *existere* by Truth. From this it is evident that by “walking naked” is signified to be without Truths, and hence without Goods. That to “walk” signifies to be and to *live*, may be seen in *A. E.* 787. By the “shame of nakedness,” (Rev. xvi. 15.) are signified filthy loves. But, in a good sense, to be “naked” signifies to be in innocence and in celestial love, [as was the case with Adam and Eve before the fall, Gen. ii. 25.] To “cover” or to “clothe the naked” signifies to remove the evils of the will and the falses of the understanding, thus to

instruct those who are in ignorance of Truths, and nevertheless desire them. (See Chap. lviii. 7, Exposition.) *A. E.* 187, 224, 238, 1008. See also Chap. xx. 2—4, Exposition.

Verse 4. *Jehovah of Hosts.*—See Chap. i. 9, 24, Exposition.

Verse 5. *Sit thou in silence, go into darkness, O daughter of the Chaldeans, &c.*—By the “daughter of the Chaldeans” is signified the falsification of Truth; and hence by “darkness” are meant the fables of evil, inasmuch as evil falsifies Truth. *A. E.* 526.

Verse 6. *I was angry, &c.*—As to “anger,” when said of the Lord, see Chap. i. 24; ix. 12, 17, 21, Exposition.

Verses 8, 9. *But hear now this, O thou voluptuary, that dwellest in security; that sayest in thy heart, I am, and there is none else beside me; I shall not sit a widow; I shall not know the loss of children, &c.*—These things also are said concerning “Babylon,” and thereby are signified the same things as by these words in the Apocalypse:—“I am not a widow, and shall not see mourning; wherefore in one day shall her plagues come to thee, death, and mourning, and famine.” By “widows,” in other parts of the Word, are also signified such of both sexes as are in Good but not in Truth, and yet desire Truth, thus such as are without defence against the false and evil, whom, however, the Lord defends. They are also understood in the opposite sense, as may be evident from Isa. ix. 17; x. 1, 2; Jer. xv. 7—9; xxii. 3. *A. E.* 1121.

Verses 8—14. *I shall not sit a widow; I shall not know the loss of children, &c.*—That “sorcerers” [or *witches*] are those who conjoin the fables of the evil of self-love to the Truths of faith, and thereby perish, is evident from every particular in the above passage, viewed in the internal sense, for they are there described. The extinction of their spiritual life is described by “widowhood” and by “bereavement” [or loss of children]. “Widowhood” is the deprivation of Truth, and thence of Good; “bereavement” is the deprivation of Truth and of Good. The origin of the false, as derived from the evil of self-love, is described by these words:—“Thy wisdom and thy knowledge have seduced thee; whilst thou hast said in thine heart, I am, and there is none beside me;” and the evil itself of self-love is described by these words:—“Behold, they shall be like stubble; the fire shall burn them up: they shall not deliver their soul from the hand of the flame;” “fire” and “flame” denote self-love. That the all of spiritual life is extinct, is described by these words:—“Therefore shall evil come upon thee, which thou shalt not know how to deprecate; and calamity shall fall upon thee, which thou shalt not be able to expiate.” They are called “observers of the heavens, and gazers on the stars, and who know the new moons,” [or “prognosticate concerning the months,” see *note*] from being in external things, without an internal principle; for such see from the external man, and nothing from the internal, thus from natural *lumen*, and nothing from spiritual light; for “heaven,” the “stars,” and “new moons,” in the internal sense, are knowledges and scientifics,—in this case, such as are viewed from the world, and not from heaven. *A. C.* 9188.

Verses 9, 12. *Because of the multitude of thy sorceries, and of the great abundance of thine enchantments, &c.*—In the Apoc. xviii. 23:—“By thy sorceries were all nations deceived.” By “thy sorceries” [*veneficium*, poisoning] are meant the abominable arts and schemes by which they have deluded and persuaded the people to worship and adore themselves instead of the Lord, therefore as the Lord; and inasmuch as the Lord is the God of heaven and earth, as He Himself teaches in Matt. xxviii. 18, consequently as gods. That they have transferred the Lord’s divine power to themselves, may be seen above, [Chap. xiv., Exposition.] and since this is signified by these words, they also signify that by their abominable arts and contrivances they have turned the minds of men from the holy worship of the Lord, to the profane worship of living and dead men and of idols. That nevertheless there will be an end of these things, and that there is already an end of them in the spiritual world, has been shewn in the work on the *Last Judgment*. This is described in the following words of Isaiah:—“Persist in thine enchantments, O Babylon, and in the multitude of thy sorceries,” &c. (xlvii. 9, 12, 14, 15.) *A. R.* 800.

By “sorcery,” when mentioned in the Word, a similar thing is signified as by *incantation* [or enchantment], and by “incantation” is understood such a persuasion that a man does not perceive otherwise than that it is so. Such a kind of persuasion exists amongst certain spirits as closes up, as it were, the understanding of another, and suffocates the faculty of perception; and as well-disposed men among the *Babylonish* nation [Roman Catholics] are induced and persuaded to believe and to do what the monks say, therefore it is here said that they are seduced by “sorcery.” *A. E.* 1191.

Verses 10, 11. *Thy wisdom and thy knowledge have seduced thee; whilst thou hast said in thy heart, I am, and there is none beside me, &c.*—Here also they are described who believe themselves to know all things, and to be intelligent above all others, when yet they know and understand nothing of Truth; wherefore it follows that the understanding of Truth is taken away from them. Their belief that they are more intelligent than all others is understood by these words:—“Thy wisdom and thy knowledge have seduced thee; whilst thou hast said in thy heart, I am, and there is none beside me;” and the loss of all understanding of Truth is understood by these words:—“Calamity shall fall upon thee, and destruction shall come upon thee.” *A. E.* 237.

Verse 12. *Persist now in thine enchantments, and in the multitude of thy sorceries, &c.*—As to “enchantments” or “incantations,” and the modes in which they were practised in ancient times, see Chap. iii. 2, Exposition.

Verses 14, 15. *The inhabitants of Babylon shall be like stubble;—thy merchants, [with whom thou hast dealt] from thy youth, &c.*—By “merchandising” and “trading,” in the Word, is signified to procure for one’s self spiritual riches, which are the knowledges of Truth and of Goodness; and, in the opposite, the knowledges of what is false and evil, and by these to gain the world, and by the former to gain

heaven; wherefore the Lord compared the kingdom of the heavens to "a merchantman seeking goodly pearls." (Matt. xiii. 45, 46.) By the "merchants of Babylon" no others can be meant than those of the superior and inferior orders in their ecclesiastical hierarchy, because, in Rev. xviii. 23, it is said that they are "the great men of the earth;" and by the means of her delicacies, through which they have become rich, no other things can be meant than dogmatical tenets, through which, as means, they procure for themselves dominion over the souls of men, and thereby also over their possessions and wealth; that they collect these without any proposed end, and fill their treasuries with them, is a known fact; also that they make a traffic with the holy things of the church, as that by means of offerings and gifts presented to monasteries and to their saints and images, and by means of masses, indulgences, and various dispensations, they sell salvation, that is, heaven. Who cannot see that if the Popish dominion had not received a check at the time of the Reformation, they would have amassed together the possessions and riches of all the kingdoms of Europe, and in this case would have been sole lords, and all the rest servants? Have they not derived from former ages, when they had power over emperors and kings, whom they could excommunicate and dethrone if they did not obey them, their principal opulence and annual revenues, which are still immense, together with treasuries full of gold, silver, and jewels? The like barbarous dominion many of them have still at heart, and it is kept within bounds solely by the fear of losing what power they have, if they were to attempt to extend it beyond certain limits. But what use do they make of these vast revenues, treasures, and possessions, except to pamper themselves and gratify their pride, and to confirm their power and dominion to all eternity? From these considerations it may appear what is here signified by the "merchants of the earth," who have become rich through the means of the delicacies of Babylon. *A. R.* 759.

Verse 14. *The fire shall burn them up, &c.*—That "fire," in a bad sense, signifies lusts of evil which consume everything Good and True in the mind and in the church, see Chap. ix. 17—19, and Chap. l. 11, Exposition.

Not a coal to warm at, &c. [implies that their lusts of evil will remain ungratified, hence their torment.]

Verse 15. *Every one to his own quarter [or his own way],* denotes that every one, at the time of judgment, will be reduced to his final state. See Chap. xiii. 14, Exposition.

CHAPTER XLVIII.

THE WORD.

INTERNAL SENSE.

1. HEAR ye this, O house of Jacob; ye, who are called by the name of Israel, and are come forth out of the waters of Judah; who swear by the name of Jehovah, and who make mention of the God of Israel, but not in truth, nor in justice:

2. For they call themselves of the holy city, and stay themselves upon the God of Israel; Jehovah of Hosts is His name.

3. The former things from the beginning I declared; and from My mouth they went forth, and I made them known: suddenly I effected them, and they came to pass.

4. Because I knew that thou wast obstinate, and that thy neck was a sinew of iron, and that thy forehead was brass;

5. Therefore I declared it unto thee from the beginning; before it came to pass, I made thee to hear it: lest thou shouldst say, Mine idol hath done them; and my graven image and my molten image have commanded them.

6. Thou didst hear it [beforehand]; behold, the whole [is accomplished]: and will ye not declare it? From this time I make thee to hear new things, and hidden things which thou hast not known.

7. They are created now, and not from the beginning; and before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them!

An exhortation to the church which adulterates the goods and profanes the truths of the Word, that it should desist; that liberty was given them to be a church and to acknowledge the LORD, but in vain. (Ver. 1, 2.)

That they were then averted, which was shewn them, (Ver. 3, 4.)

Lest perchance they might imagine that they were superior to others, (Ver. 5.)

And that they did not know it, (Ver. 6, 7.)

8. Yea, thou hast not heard; yea, thou hast not known; yea, from the first thine ear was not opened: for I knew that thou wouldst deal very treacherously, and that thou wast called a transgressor from the womb.

9. For the sake of My name I will defer Mine anger; and for the sake of My praise I will restrain it from thee, that I may not cut thee off.

10. Behold, I have purified thee, but not for silver; I have chosen thee in the furnace of affliction.

11. For Mine own sake, for Mine own sake, will I do it; for how should [My name] be blasphemed? and My glory I will not give to another.

12. Hearken unto Me, O Jacob and Israel, whom I have called: I am He; I am the First, and I am the Last:

13. Yea, My hand hath founded the earth; and My right hand hath spanned the heavens: when I call unto them, they stand up together.

14. Gather yourselves together, all of you, and hear: which among them hath declared these things? Jehovah hath loved him: and He will execute His pleasure on Babylon; and His arm on the Chaldeans.

15. I, even I, have spoken; yea, I have called him: I have brought him, and he will make his way prosperous.

16. Come near unto Me, and hear ye this: From the beginning I have not spoken in secret; from the time when it began to be, there am I. And now the Lord Jehovah hath sent Me, and His Spirit.

17. Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah, thy God;

When, nevertheless, they were such from the beginning. (Ver. 8.)

That they are not yet to be destroyed, for proper [or essential] reasons, and that the time will yet be prolonged. (Ver. 9—11.)

Be it known to them that He is the God of heaven and earth. (Ver. 12, 13.)

That it is the Lord, who will come among those who adulterate and profane the Word, and will declare it to them. (Ver. 14—17.)

who teacheth thee how to profit; who leadeth thee in the way wherein thou shouldst go.

18. O that thou hadst hearkened to My commandments! then had thy peace been like a river, and thy justice as the waves of the sea:

19. And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have been cut off, nor destroyed from before Me.

20. Go ye forth from Babylon; flee ye from the Chaldeans with the voice of singing: declare ye this, and make it heard; utter it forth even to the end of the earth: say ye, Jehovah hath redeemed His servant Jacob;

21. They shall not thirst in the deserts, through which He will make them go: He will cause waters from the rock to flow for them; yea, He will cleave the rock, and the waters shall gush forth.

22. There is no peace, saith Jehovah, to the wicked.

If they had obeyed Him, that they would have had the goods and truths of the church in all abundance. (Verses 18, 19.)

If they would relinquish the adulterations and falsifications of the Word, and the pride of dominion, they would be in all things appertaining to the church. (Ver. 20, 21.)

But that the church is not with them, because they are averted. (Ver. 22.)

CHAPTER XLVIII.

EXPOSITION.

VERSE 1. *Hear ye this, O house of Jacob; ye, who are called by the name of Israel, and are come forth out of the waters of Judah, &c.*—The “house of Jacob and Israel” is the church; to “come forth out of the waters of Judah” is from doctrine out of the Word, for the church is from thence. That “waters” denote Truths of doctrine from the Word, may be seen above, Chap. xii. 3, Exposition. *A. E.* 119.

The “waters of Judah” signify the Truths which are from the Good of love to the Lord; the Truths thence derived are the essential Goods of charity, which are called spiritual Goods, and which make the spiritual church, the internal of which is “Israel,” and the external of which is the “house of Jacob.” Hence it is evident what is meant by the “house of Jacob, called by the name of Israel, and come forth out of the waters of Judah.” *A. C.* 3654.

Verses 1, 2. *Who are called by the name of Israel, &c.*—To “call by a name” signifies *quality*; (see Chap. iv. 1, Exposition.) and to “call,” without mentioning a name, signifies, in the internal sense, to be of *such* a quality, as in Isaiah:—“For they are called of the holy city;” (xlvi. 2.) where, to be “called of [or from] the holy city,” is to be of such a quality [as is signified by the *holy city*]. And in Luke:—“He shall be great, and shall be called the Son of the Highest;” (i. 32.) to be “called the Son of the Highest,” is to be [the Son of the Highest]. *A. C.* 3421.

Who swear by the name of Jehovah.—As to “swearing,” see above, Chap. xlv. 23, Exposition.

Verse 2. *For they call themselves of the holy city, &c.*—Jerusalem was called the “holy city,” because it signified the church as to the doctrine of Truth, and the Divine Truth proceeding from the Lord is what is called “Holy.” That that “city,” without such a representation, and consequent signification, was by no means *holy*, but rather profane, may be manifest from this consideration, that they rejected and crucified the Lord there; wherefore it is also called “Sodom and Egypt.” (Rev. xi. 8.) But whereas it signified the church as to the doctrine of Truth, it was called not only the “holy city,” but also the “city of God,” and the “city of the great King.” *A. E.* 223.

See above, Chap. i. 1, Exposition, why “Jerusalem” signified the church as to doctrinals.

Jehovah of Hosts.—See Chap. i. 9, 24, Exposition.

Verse 3. *The former things from the beginning I declared, &c.*—[The “former things” which the Lord declared, and which “came to pass,” relate to the deliverance of Israel out of Egypt, and which were fulfilled according to the divine predictions. These things or events are appealed to, in order to shew to the Jews captive in Babylon, that their deliverance would also be effected, and that they should trust in the Lord for this purpose; but their unbelieving spirit is denoted by “their neck being a sinew of iron,” and who would not believe these divine declarations, until at length, “suddenly,” unexpectedly, the judgment would come. For although, in the literal sense, the judgment coming upon Babylon, through the attack of Cyrus, is understood, yet, in the primary idea, or in the spiritual sense, the judgment upon the church denoted by “Babylon” is meant.]

Verse 4. *I knew that thou wast obstinate, and that thy neck was a sinew of iron, and that thy forehead was brass.*—In this and in the following passages, the “forehead” signifies that which is opposite to the Good of love, viz., the evil of the love [of self], and thence what is *hard, obstinate, impudent, and infernal*;—“hard” or “obstinate” in the above passage, also in Ezekiel:—“The house of Israel will not obey Me; for the whole house of Israel are *obstinate* in the forehead, and *hard* in the heart.” (iii. 7, 8.) “Impudent” in Jeremiah:—“The forehead of a woman that is a harlot remaineth with thee; thou hast refused to be *ashamed.*” (iii. 3.) And “infernal” in the Apocalypse, xiii. 16; xiv. 9—11; xvi. 2. For as the Good of love is celestial, and

thence mild, patient, and modest, so the evil opposite to that Good is *infernal, hard, obstinate, and impudent.* *A. E.* 427.

Verse 5. *Therefore I declared it unto thee from the beginning, lest thou shouldst say, Mine idol hath done them; and my graven image and my molten image have commanded them.*—That by “idols” and “graven and molten images” are signified doctrines from man’s own intelligence, and not from the Word, see above, Chap. xl. 18—20; xliv. 9—18, Exposition.

Since falses and evils of doctrine, which are signified by “graven and molten images,” are formed from man’s own intelligence, when under the guidance of his self-love, therefore they are called in the Word “the work of man’s hands,” “the work of the hands of an artificer,” and “the work of the hands of the workman or smith,” as may be seen from Hosea xiii. 2; Deut. xxvii. 15; Psalm cxv. 4; cxxxv. 15. *A. C.* 10,406.

Verse 8. *Thou hast not heard; yea, thou hast not known; yea, from the first thine ear was not opened, &c.*—That to “see” signifies faith in science and in understanding, and to “hear,” faith in obedience or in the will, is from correspondences in the other life, and hence from significatives. Those who are intellectual and in faith hence, belong to the province of the *eye*; and those who are obedient and in faith hence, belong to the province of the *ear*. This may be seen from the following passages in this Prophet, namely, i. 19; l. 4, 5; lv. 2, 3. *A. C.* 3869.

I knew that thou wouldst deal very treacherously, and that thou wast called a transgressor from the womb.—These things are said of the “house of Jacob,” by which is signified the church perverted. To “deal treacherously” signifies against the revealed Truths; and to be “called by the name of a transgressor from the womb” signifies recession from Truths from the first time in which reformation could be effected. By being “called by a name” is signified quality as to such things; see above, verse 2. *A. E.* 710.

Verse 9. *I will defer Mine anger, &c.*—In respect to “anger,” when ascribed to the Lord, see Chap. ix. 12, 17, 21, Exposition.

Verse 10. *Behold, I have purified thee;—I have chosen thee in the furnace of affliction.*—“Affliction” means *temptations*, for in the Lord’s Word nothing else is signified by “afflictions.” (*A. C.* 1846.) What “temptations” are, see Chap. xliii. 2, Exposition.

Verse 11. *For Mine own sake will I do it; for how should [My name] be blasphemed?*—What is signified by “profaning and blaspheming the Lord’s name, see Chap. xxxvii. 6, 17, 23, 24, Exposition.

My glory I will not give to another.—“Glory,” in the supreme sense, is the Divine Human, thus also the Divine Truth, because this is from the Divine Human. “Not to give *glory* to another” is only to the Divine Human, which is One with Himself. *A. C.* 5922.

The reason why “glory” signifies the Divine Truth in its fulness, is, because everything magnificent in heaven is from the light which proceeds from the Lord, and the light proceeding from Him as the Sun of heaven is in its essence Divine Truth. *T. C. R.* 780.

Verses 12, 13. *Hearken unto Me, O Jacob, My servant;—yea, My hand hath founded the earth, &c.*—By the “foundation of the world,” (Apoc. xvii. 8.) in the sense of the letter, or in the natural sense, is understood the creation of the world, but in the internal spiritual sense is understood the establishment of the church; for the spiritual sense treats of spiritual things, and the natural sense of natural things, which are of the world. Hence it is that by the “creation of heaven and earth,” in the first chapter of Genesis, is described, in the spiritual sense, the *new creation*, or the establishment of the first or most ancient church on this earth, as may be seen in the *Arcana Cœlestia*. Moreover by “to create,” in the Word, is signified to *reform*, and by “Creator,” the Lord as the *Reformer* and *Saviour*. The establishment of the church is understood by the “foundation of the world,” in Matt. xxv. 34; Luke xi. 50; John xvii. 24. That the establishment of the church is understood by the “foundation of the earth,” is further evident from the passages in the Word where “founding the earth” and the “foundation of the earth” are mentioned, by which the *foundation* or the *creation of the earth* is not meant, but the establishment or the creation of the church upon the earth, as in Zechariah:—“Jehovah stretcheth forth the heavens, and foundeth the earth, and formeth the spirit of man within him;” (xii. 1.) where by “stretching forth the heavens” and by “founding the earth,” is not understood to *stretch forth* the visible heaven, and to *found* the habitable earth, but the church, as to its internals, which are called spiritual things, and as to its externals, which are called natural things; to “found” the one, and to “extend” the other, is to establish [the church], wherefore it is also said that “He formeth the spirit of man within him,” by which his reformation and regeneration are signified. And in Isaiah xlvi. 12, 13, where by “My hand hath founded the earth, and My right hand hath spanned the heavens,” &c., are signified similar things. *A. E.* 1057.

I am the First, and I am the Last: yea, My hand hath founded the earth; and My right hand hath spanned the heavens: when I call unto them, they stand up together.—By the “hand” and the “right hand” of Jehovah, or of the Lord, is understood Omnipotence; by “the earth which He foundeth,” is denoted the ultimate; “the heaven which He stretches out or extends,” is that which is between the First and the Last; to “call them, that they may stand up together,” is to hold all interior things together by the ultimate, in connection and in form, that they may regard one end. The one End which they should regard is “the First and the Last,” who is the Lord, as is evident from Apoc. ii. 8, where He is expressly called “the First and the Last.” *A. C.* 10,044. See also Chap. xlv. 6, Exposition.

Verses 14, 20. *He will execute His pleasure on Babylon;—Come ye forth from Babylon, &c.*—In respect to “Babylon,” and its significance in the Word, see above, Chap. xiii. and xiv., Exposition.

Verse 16. *The Lord Jehovah.*—What is understood when the Lord is called by this name, see Chap. iii. 15, *note* and Exposition; and what by His “Spirit,” see Chap. xi. 2, 3, Exposition.

Verse 17. *Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah, thy God, who teacheth thee how to profit; who leadeth thee in the way wherein thou shouldst go.*—That it was JEHOVAH Himself who descended and assumed Human nature for the purpose of effecting the work of Redemption, see above, Chap. xliii. 11, Exposition.

Verses 18, 22. *O that thou hadst hearkened to My commandments! then had thy peace been like a river, &c.*—Forasmuch as “peace” can only exist with those who live according to the *precepts* of the Lord, and not with those who do not so live, therefore it is said—“O that thou hadst hearkened to My commandments! then had thy peace been like a river, and thy justice as the waves of the sea. There is no peace, saith Jehovah, to the wicked.” “Peace like a river,” signifies in abundance; “justice as the waves of the sea,” signifies fructification of Good by Truths,—“justice,” in the Word, being predicated of Good, and the “sea” of Truths. *A. E.* 365.

In the Word mention is frequently made of “*keeping* and *doing* the commandments of God, and His precepts.” By “doing the precepts of God” is understood the same as by loving the Lord above all things, and our neighbour as ourselves; for whatever man inwardly, or from the heart, loves, that he *wills*, and what he wills, that he *does*; and to love God is to *love* His precepts, these being of God, inasmuch that they are God. Hence it may appear how little the followers of Faith alone know what “love” is; they announce or affirm that *faith* lives from *love*, and that *faith* is dead without *love*, and yet they do not know that “love” and “deeds” are one; they say also that in *faith* there is *love*, and yet they are ignorant that there can be no “love” in “faith,” if they do not *live* according to the precepts of the Lord contained in the Word; and that it is from thence, and from no other source whatever, that there can be any “love” in “faith,” except what is natural only, which is not the love of the Lord and of the neighbour, but the love of self and of the world, and these loves are altogether destructive of faith, yea, they falsify the Truths which appertain to genuine Faith, which are contained in the Word. *A. E.* 894.

Inasmuch as the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the acknowledgment that He is the God of heaven and earth, and at the same time by a life according to His *precepts*, it may therefore be expedient to say something on the subject. It may be asked by him who is uninstructed in this case—“What is conjunction? How can acknowledgment and life make conjunction? What need is there of these things, when every one may be saved by mercy alone? What necessity for any other medium of salvation but *faith* alone? Is not God merciful and omnipotent?” But let such an one know that in the spiritual world knowledge and acknowledgment make all presence, and that the affection which is of love makes all conjunction; for spaces in that world are nothing else but appearances according to the similitudes of minds, that is, of affections and consequent thoughts; wherefore when any one knows another either from reputation, or from

communication with him, or from conversation, or from affluity, whilst he thinks of him from the idea of that knowledge, he is presented to view, although he was a thousand miles off as to appearance; and if any one loves another whom he is acquainted with, he dwells with him in one society, and if he loves him inmost, in one house. This is the state of all throughout the spiritual world, and it derives its origin from this circumstance, that the Lord is present with every one according to *faith*, and conjoined according to *love*; faith and the consequent presence of the Lord is given by the knowledge of Truths from the Word, especially concerning the Lord Himself there, but love and consequent conjunction is given by a life according to His *precepts*, for the Lord says—"He that hath My *precepts*, and *doeth* them, he it is who *loveth* Me; and I will love him, and make abode with him," &c. (John xiv. 21—24.) But in what manner this is effected, it may also be expedient to say. The Lord loves every one, and is willing to be conjoined to him, but He cannot be conjoined so long as man is in the delight of *evil*, as in the delight of hatred and revenge, in the delight of adultery and whoredom, in the delight of defrauding or stealing under any pretence whatever, in the delight of blaspheming and lying, and in the concupiscences of the love of self and of the world; for every one who is in those *evils*, is in consort with devils who are in hell. The Lord, indeed, loves them even there, but He cannot be conjoined with them, unless the delights of those evils be removed; and they cannot be removed by the Lord, unless man explores himself, so as to know his own evils, acknowledging and confessing them before the Lord, and being willing to desist from them, and thus doing the act of repentance. This man ought to do as from himself, because he is not sensible that he does anything from the Lord; and this has been given to man, because conjunction, in order to be conjunction, must be reciprocal, of man with the Lord, and of the Lord with man. So far, therefore, as evils with their delights are thus removed, so far the love of the Lord enters, which, as was said, is universal towards all; and in such case man is withdrawn from hell, and brought into heaven. *A. R.* 937.

Verse 19. *Thy seed had been as the sand*, &c.—"Seed as the sand" signifies that if the church had obeyed the Lord's precepts, its Good would have so much increased; and "the offspring of thy bowels" its Truths in like manner, for by "the *issue* or the *offspring* of thy bowels" are signified those who are born of the Lord, or who are in love to the Lord and in charity to their neighbour. (See also Chap. lxiii. 15, Exposition.) *A. C.* 1803.

His name should not have been cut off, nor destroyed from before Me.—The "cutting off, and destroying of the name before Jehovah," denotes the quality of the state by which there is conjunction, which state is the spiritual state of those who are of the church which is signified by "Israel." *A. E.* 148.

Verse 20. *Go ye forth from Babylon; flee ye from the Chaldeans with the voice of singing*, &c.—As to "Babylon" and "Chaldea," see Chap. xiii., xiv.; also xliii. 14; xlvii. 1, Exposition.

Verse 20, 21. *Jehovah hath redeemed His servant Jacob; they shall not thirst in the deserts, through which He will make them go; yea, He will cleave the rock*, &c.—That the "Rock" in Horeb, from which the waters flowed, signified the Lord, is known in the church, [1 Cor. x. 4.] but that it signified the Lord as to Faith, and also Faith from the Lord, [was shewn above, Chap. xvi. 1, Exposition.] *A. C.* 8581.

Verse 21. *He will cause waters from the rock to flow for them*, &c.—"Rock," in this passage, signifies the Lord as to Divine Truth, or, what is the same thing, Divine Truth from the Lord. *A. E.* 411.

Verse 22. *There is no peace, saith Jehovah, to the wicked*.—All *restlessness* arises from what is evil and false, and all *peace* from what is Good and True. At this day scarcely any one knows what "Peace" denotes, when it is named in the Word, as in the benediction, "May Jehovah lift up His face upon thee, and give thee *peace*!" (Numb. vi. 26, and elsewhere.) Almost every one believes that "peace" consists in security from enemies, and in domestic and social tranquillity, nevertheless this *peace* is not there meant, but a "peace" which immensely transcends that *peace*, and which is the heavenly "peace" spoken of just above. No one can be gifted with this "peace" but he who is led of the Lord, and is in the Lord, that is, in heaven, where the Lord is all in all; for heavenly "peace" flows in when the lusts arising from the love of self and of the world are taken away, inasmuch as these lusts are what take away "peace," for they infest the interiors of man, and cause him at length to place *rest* in restlessness, and *peace* in disturbance, because his delight is in evils. So long as man is in such evils he cannot in anywise know what "peace" is; yea, he so long believes that the above "peace" is a thing of nought; and if any one says that the above "peace" then comes to perception when the delights arising from the love of self and of the world are removed, he ridicules the idea, and the reason is, because he places *peace* in the delight of evil which is opposite to "peace." Inasmuch as "peace" is of this description, viz., the inmost of all happiness and blessedness, and thence the universal ruling principle in every particular, therefore the ancients adopted a common formula of speech, and said—"Peace be to you!" when they meant to wish any one's welfare, and inquired whether he had "peace," when they meant to ask whether it was well with him. *A. C.* 5662.

In respect to heavenly "peace," its origin and its nature, see above, Chap. ix. 6, Exposition.

CHAPTER XLIX.

THE WORD.

1. ATTEND, O islands, unto Me; and hearken, ye peoples, from afar: Jehovah hath called me from the womb; from the bowels of my mother hath He made mention of my name.

2. And He hath set my mouth like a sharp sword; in the shadow of His hand hath He concealed me, and He hath made me a polished shaft; in His quiver hath He hid me;

3. And He hath said unto me, Thou art My servant, O Israel, in whom I will be glorified.

4. And I said, I have laboured in vain; for nought, and for vanity, I have spent my strength: nevertheless my judgment is with Jehovah, and the recompense of my work with my God.

5. And now [thus] saith Jehovah, my Former from the womb to be His servant, to bring back Jacob unto Him, and that Israel unto Him may be gathered: then shall I be glorious in the eyes of Jehovah, and my God will be my strength:

6. And He said, It is a light thing that Thou shouldst be My Servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: [but] I will also give Thee for a

INTERNAL SENSE.

Concerning the redemption and salvation of the faithful by the Lord, who is here Israel; that He will give doctrine concerning God. (Ver. 1—3.)

That it will be given in vain in the church. (Ver. 4.)

That a church is to be established by Him, with all things thereof. (Ver. 5, 6.)

Ver. 4. *The recompense of my work.*—See Chap. xl. 10, *note*.

Ver. 5. *That Israel unto Him may be gathered.*—In the Bible version this clause reads thus:—"Though Israel be not gathered;" but in the margin it is, as we have given it, in agreement with Swedenborg, (*A. C.* 4918.) Schmidius,

Ewald, and other interpreters. The \aleph translated "not" in the common version, is, in the *Keri*, or the marginal reading of the Massorites, \aleph "to Him." The parallelism of the clauses also evidently requires this rendering. See Chap. ix. 3, *note*, where the cause of this different reading is explained.

light to the nations, to be My salvation to the end of the earth.

7. Thus saith Jehovah, the Redeemer of Israel, his Holy One; to Him who is despised in soul, whom the nation abhorreth; to the Servant of rulers: Kings shall see Him, and shall rise up; princes also, and they shall bow themselves down; for the sake of Jehovah, who is faithful; of the Holy One of Israel, for He hath chosen Thee.

8. Thus saith Jehovah, In the time of acceptance have I answered Thee, and in the day of salvation have I helped Thee; and I will preserve Thee, and give Thee for a covenant of the people; to restore the land, to give possession of the desolate heritages:

9. Saying to the prisoners, Go forth; to those that are in darkness, Shew yourselves. They shall feed in the ways, and on all the eminences shall be their pasture.

10. They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them: for He that hath mercy on them shall lead them, and shall guide them to springs of water.

11. And I will make all My mountains a way, and My highways shall be exalted.

12. Lo! these shall come from afar; and lo! these from the north and from the sea; and these from the land of Sinim.

13. Sing, O ye heavens; and rejoice, O earth; ye mountains, break forth into song: for Jehovah hath comforted His people, and will have mercy on His afflicted.

Ver. 12. *The land of Sinim.*—It is not known what land this was, but the term "Sinim," according to Dr. A. Clarke, signifies *bushes*; thus "a land of bushes"

implies an uncultivated land, which corresponds to a state of ignorance. It is supposed by Gesenius to mean the Chinese, as *Sin*, in Arabic, is China;

In order that they may submit themselves to Him. (Ver. 7.)

That He will teach them all the truths of salvation. (Ver. 8—11.)

That they who were removed from truths will approach. (Ver. 12.)

For which reason they have joy. (Ver. 13.)

14. But Zion saith, Jehovah hath forsaken me, and the Lord hath forgotten me.

15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget; but I will not forget thee.

16. Behold, on the palms of My hands have I graven thee; thy walls are continually before Me.

17. They shall hasten thy sons; thy destroyers and thy devastators shall depart from thee.

18. Lift up thine eyes round about, and see: all these gather themselves together, they come to thee. As I live, saith Jehovah, surely thou shalt clothe thyself with them all, as with an ornament; and shalt bind them on thee, as a bride [her jewels].

19. For thy wastes and thy desolate places, and the land of thy destruction, shall even now be too narrow for the inhabitants; and they that swallowed thee up shall be far away.

20. The sons, of whom thou wast bereaved, shall yet say in thine ears, This place is too narrow for me; make room for me that I may dwell.

21. And thou shalt say in thine heart, Who hath begotten me these? I was bereaved [of my sons], and solitary; an exile, and an outcast; and these, who hath nourished them up? Lo! I was forsaken, and alone; these, where were they?

Lest they should believe that the Lord does not remember them, [they are told] He is ever mindful of them. (Ver. 14—16.)

That falses and evils will be removed. (Ver. 17, 19.)

Accession from all parts to the church.— (Ver. 18.)

That heaven will be enlarged for them.— (Ver. 19, 20.)

That a multitude of those with whom the Word was not, and hence neither the truth of the church, will approach, who will worship the

and the context requires that a very remote country be meant.

Ver. 17. *They shall hasten thy sons*; that is, "to come unto thee," or to the church founded upon faith in the Lord in His Humanity. In *A. C.* 10,510, Swedenborg has rendered this clause by "*Festinant filii tui*,"—"Thy sons

shall make haste," as in the Bible version, thus *intransitive*; but in other passages in which he has quoted it, (*A. C.* 5376, *A. E.* 724.) he has rendered it as in the translation, thus *transitive*; and as the verb in Hebrew is in the Piel, or the intensive form, this may be considered the true rendering.

22. Thus saith the Lord Jehovah, Behold, I will lift up My hand to the nations, and to the peoples will I exalt My standard: and they shall bring thy sons in their bosom, and thy daughters shall be borne on their shoulder.

23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: with their faces to the earth they shall bow down unto thee, and shall lick the dust of thy feet; and thou shalt know that I am Jehovah, and that they who trust in Me shall not be ashamed.

24. Shall the prey be taken away from the mighty? or shall the captivity of the just be delivered?

25. Yea, thus saith Jehovah, Even the captivity of the mighty shall be taken away, and the spoil of the terrible shall be delivered: for with him that contendeth with thee I will contend, and thy sons I will save.

26. And I will feed thine oppressors with their own flesh; and with their own blood, as with new wine, shall they be drunken: and all flesh shall know that I Jehovah am thy Saviour, and thy Redeemer, the Mighty One of Jacob.

Lord, and be instructed in divine truths. (Ver. 21—23.)

That evils from hell will not break in upon them. (Ver. 24, 25.)

That they who endeavour to introduce evil and the false, will be removed from them, and will be in the hells.— (Ver. 26.)

CHAPTER XLIX.

EXPOSITION.

VERSE 1. *Attend, O islands, unto Me, &c.*—"Islands" signify those who are in Truths, and "peoples from afar" those who are in Goods, and, abstractedly, Truths and Goods, both in the natural man; "from afar" is predicated of Goods which are in the natural man, but what is "near" of Goods in the spiritual man. "Peoples" here signify Goods, because in the original it is a different term from that by which Truths are signified. *A. E.* 406. See also *A. C.* 1158, 2709.

Verses 1, 12. *Attend, O islands, unto Me; and hearken, ye peoples, from afar, &c.*—By the “islands,” and by the “peoples from afar,” and “from the north and from the sea,” are understood the Gentiles or nations with whom the church was to be established. Hence it is evident that externals are distant from internals, and stand, as it were, *afar off*; hence it is that, in the Word, by “afar off” is signified the external, or what is removed from the internal, as in the above passage, and in the following:—“Hear, O ye that are *afar off*, what I have done; and acknowledge, O ye that are *near*, My power.” (Isa. xxxiii. 13.) By those who are “afar off” are there understood the nations or Gentiles, because remote from internal Truths; and by the “near” are understood those who are of the church, and in Truths from the Word. *A. E.* 1133.

As to “islands,” see Chap. xli. 5, Exposition.

Verses 1, 5. *Jehovah hath called me from the womb; from the bowels of my mother hath He made mention of my name, &c.*—The Lord, in many parts of the Word, is called “Creator,” “Maker,” and “Former from the womb,” and also “Redeemer,” by reason that He *creates* man anew, *reforms, regenerates,* and *redeems*. It may be supposed that the Lord is so called because He *created* man, and *forms* him in the womb, but still it is a spiritual creation and formation which is here understood; for the Word is not only natural, but also spiritual,—natural for men, who are natural, and spiritual for the angels, who are spiritual, as may also appear from this consideration, that the things here said are said concerning Israel, and, in the supreme sense, concerning the Lord. By “Israel” is understood the church, thus every man of the church; and inasmuch as the Lord knows the quality of every one as to the Good of love and the Truth of faith, therefore it is said—“Jehovah hath called me from the womb; from the bowels of my mother hath He made mention of my name.” By “calling and knowing the name” of any one, is signified to know his quality; “from the womb” denotes as to the Good of love, and “from the bowels of my mother,” as to Truths from that Good. By “Jacob,” who shall be brought back unto Him, and “Israel,” who shall be gathered unto Him, is signified the church; by “Jacob” the external church, and by “Israel” the internal,—the latter being in the spiritual man, the former in the natural. *A. E.* 710.

These words also treat of the Lord. To “make mention of His name” is to instruct as to His quality. *A. C.* 2009.

Verse 2. *He hath set my mouth like a sharp sword, &c.*—Where by the “mouth” of the prophet is signified Divine Truth, wherefore it is compared to a “sharp sword,” whereby is understood its penetrating power, and dispersing and destroying the false. *A. E.* 903.

In the shadow of His hand hath He concealed me, &c.—Treating also concerning the Lord. By the “sharp sword” is signified Truth dispersing the false; by the “polished shaft” is denoted Truth dispersing the evil; and by the “quiver” is signified the Word. Hence it is evident what is meant by “He hath set my mouth like a *sharp sword*, and hath made me a *polished shaft*, and in His *quiver* hath He

hid me,” viz., that in Him and from Him is Divine Truth, by which falses and evils are dispersed, and that in Him and from Him is the Word, where and whence those Truths are. *A. E.* 357.

The “sharp sword” is Truth fighting, and the “polished shaft” is the Truth of doctrine. *A. C.* 2799.

Verses 3, 6. *Israel, in whom I will be glorified.*—Meaning the Divine Human of the Lord. *A. C.* 3441.

Verse 4. *I said, I have laboured in vain; for nought, and for vanity, I have spent my strength, &c.*—Speaking of the establishment of the New Church from the Lord. That it could not be established with the Jewish nation, because Truths could not be received by that nation from any spiritual affection, is understood by “I said, I have laboured in vain; for nought [or emptiness], and for vanity, I have spent my strength.” That still a spiritual church is provided by the Lord, viz., with the Gentiles, is signified by “My judgment is with Jehovah, and the recompense of my work with my God.” By “recompense” is here signified the church, which is in the spiritual affection of Truth; by “labour” and by “work” is understood the combat of the Lord against the hells, and the subjugation of them, whereby the Lord restored the equilibrium between heaven and hell, in which man can receive Truth and become spiritual; concerning which equilibrium, see the work on *Heaven and Hell*, n. 589—603, and in the small work on the *Last Judgment*, n. 33, 34, 73, 74. *A. E.* 695.

Verse 6. *And He said, It is a light thing that Thou shouldst be My Servant, to raise up the tribes of Jacob, and to restore the preserved of Israel, &c.*—[These words seem to imply that the Lord, or Jehovah in His Humanity, would not only “raise up the tribes of Israel,” &c., that is, establish the true church, but that from Him should come the “light” and “salvation” for all nations and peoples, and for the entire universe. That the tribes of Israel and the Jews will not again, in a literal sense, be gathered to their own land, as is supposed by many from not knowing the spiritual sense of the Word, can be abundantly proved. See Chap. lxvi. 20, Exposition.]

My salvation to the end of the earth.—See above, Chap. xlii. 10—12, Exposition.

Verse 8. *I will give Thee for a covenant of the people, &c.*—To “give for a covenant of the people,” signifies that conjunction may be with the Lord and by Him; to “restore the land,” is to restore the church; and to “give possession of the desolate heritages,” signifies to restore the Goods and Truths of the church which were destroyed. *A. E.* 701.

As to the “Covenant,” see above, Chap. xlii. 6, Exposition.

Verses 8, 13. *I will give Thee for a covenant of the people, to restore the land. Sing, O ye heavens; and rejoice, O earth; ye mountains, break forth into song, &c.*—Treating of the Lord and of His advent. The establishment of the church by Him is signified by “I will give Thee for a covenant of the people, to restore the land;” to “restore the land” denoting to re-establish the church. It is well known that the Lord did not restore the land to the Jewish people, but that He established the church amongst the Gentiles. The joy in consequence thereof is

described by "Sing, O ye heavens; rejoice, O earth; ye mountains, break forth into song." By the "heavens" are understood the heavens where are the angels who are in the interior Truths of the church; by the "earth" is understood the church with men; and by the "mountains," those who are in the Good of love to the Lord. *A. E.* 304.

Verse 9. *Saying to the prisoners, Go forth; to those that are in darkness, Shew yourselves. They shall feed in the ways, and on all the eminences shall be their pasture.*—These words treat manifestly of the Lord. The "prisoners" [or the bound] are, in particular, those who were detained in the lower earth until the advent of the Lord, and who were then elevated into heaven; and, in general, those who are in Good, and kept, as it were, bound by fables, from which, however, they endeavour to come forth. To "feed in the ways" is to be instructed in Truths; that "ways" are Truths, see *A. C.* 627, 2333; and that to "feed" is to be instructed, n. 5201. "On all eminences shall be their pasture," signifies to be nourished in Good; for "eminences," like mountains, are the Goods of love. *A. C.* 6854. See also 6078.

By "the bound [or prisoners], to whom He shall say, Go forth," and by "those that are in darkness, to whom He shall say, Shew yourselves," are signified the Gentiles who have lived in Good according to their religion, and yet were in fables from ignorance, who are called "bound" when they are in temptations; "darkness" denotes fables from ignorance. *A. E.* 481.

As to the "lower earth" in the world of spirits, and the "prisoners," or the "bound," who are detained there until they are devastated of their false principles, see Chap. xxiv. 22, Exposition.

Verse 10. *They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them, &c.*—Any one who thinks deeply may see that *hunger* and *thirst* for natural meat and drink are not here meant, neither the natural *sun* and *heat* which shall not smite them, nor natural *springs of water* to which they shall be led; by "hunger" and "thirst," therefore, is signified to hunger and thirst for such things as belong to eternal life, or which communicate that life, which, in general, have reference to the Good of love and the Truth of faith,— "hunger" relating to the former, and "thirst" to the latter. The "heat" and the "sun" signify the heat derived from false principles and the love of evil; for these take away all spiritual hunger and thirst. The "*springs of water*, to which the Lord will lead them," signify illustration in all Truth; a "spring" or "fountain" denoting the Word and doctrine from the Word; "water" denoting Truth; and to "lead," when predicated of the Lord, denoting to illustrate. From these considerations it may appear what is signified by the words of the Lord in John:—"I am the Bread of Life: he who cometh to Me shall never *hunger*; and he who believeth on Me shall never *thirst*;" (vi. 35.) where that to "hunger" is to come to the Lord, and that to "thirst" is to believe on Him, is evident; to "come to the Lord" is to do His commandments. *A. E.* 386.

That "the heat shall not smite them," signifies that the false originating in concupiscence shall not affect them. *A. E.* 481.

Verse 11, 13. *I will make all My mountains a way, and My highways shall be exalted. Sing, O ye heavens; and rejoice, O earth, &c.*—By "mountains," in the plural number, are understood both mountains and hills, thus both the Good of love and the Good of charity. The "mountains and hills being made into a way, and the highways being exalted," signifies that they who are in those Goods shall be in genuine Truths,—to be "made or set into a way" signifying to be in Truths; and for "the highways to be exalted," is meant to be in genuine Truths, for "ways" and "highways" signify Truths, which are said to be "exalted" by Good; and Truths derived from Good are genuine Truths. Their joy of heart in consequence thereof is signified by "Sing, O ye heavens; and rejoice, O earth;" internal joy by "Sing, O ye heavens," and external joy by "Rejoice, O earth." Confessions from joy originating in the Good of love, are signified by "Ye mountains, break forth into song." That this was on account of reformation and regeneration, is signified by "for Jehovah hath comforted His people." That the mountains in the world are not here understood, is evident, for to what purpose would it be for "mountains to be made into a way," for "the highways to be exalted," and likewise for "the mountains to break forth into singing"? *A. E.* 405.

Verse 12. *Lo! these shall come from afar; and lo! these from the north and from the sea, &c.*—The "north" signifies those who are in obscurity as to Truth; the "west" [or the sea], those who are in obscurity as to Good; and they are said to "come from afar" who are remote from the light which is from the Lord. *A. C.* 3708.

As to the "east," "west," "north," and "south," see Chap. xliii. 5, 6, Exposition.

From the land of Sinim.—[It is not known what country "Sinim" designated, but it is probable that it was adopted as an appellation for the south, as the "sea" in this verse, and frequently elsewhere, is for the west. In this way the four quarters are designated,— "from afar" denoting the east, or those who are remote from the acknowledgment and love of the Lord; and "Sinim," those who are remote from the light or intelligence of Truth proceeding from that love.]

Verse 13. *Sing, O ye heavens, &c.*—See Chap. xliv. 23, Exposition.

Verses 14, 15. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?*—This is said because in the spiritual sense regeneration is understood, wherefore comparison is made with a "woman" and "her love towards her infant." The case is the same with those who are regenerated by the Lord. *A. E.* 710.

Verse 16. *Behold, on the palms of My hands have I graven thee; thy walls are continually before Me.*—To "engrave" or to "write on stoue," also on the "palms of the hands," signifies perpetual remembrance. "Thy walls are continually before Me;"—"walls" are the Truths of faith. (*A. C.* 6419, 9841.) See, as to the meaning of a "city," "walls," "bulwarks," &c., Chap. xxvi. 1, Exposition.

Verses 17, 18. *They shall hasten thy sons;—lift up thine eyes round about, and see. As I live, saith Jehovah, surely thou shalt clothe thyself with them all, &c.*—These things are said of "Zion," by which is

signified the celestial church. By "the *sons* who shall make haste" are understood the Truths of that church. That "sons" are Truths has been frequently shewn above; hence it is said that "she [Zion] should clothe herself with them all, as with an ornament; and should bind them about her, as a bride [her jewels],"—which words can be said of the Truths of the church, but not of the "sons" of Zion. *A. C.* 10,540.

Verses 17, 22. *They shall hasten thy sons; thy destroyers and thy devastators shall depart from thee, &c.*—The establishment of a New Church by the Lord is treated of in these words. By "the *sons* whom they shall hasten, and whom they shall bring in their bosom," and by "the *daughters* whom they shall carry upon their shoulder," are understood all who are in Truths and in the affection thereof, and, abstractedly from persons, Truths themselves, and their affections, with those who will be of the New Church. "Thy destroyers and thy devastators" signify the falses of evil; that these will be removed is signified by "they shall depart from thee." *A. E.* 724.

Verses 18, 20, 21. *Lift up thine eyes round about, and see;—the sons of thy bereavement [or of whom thou wast bereaved], &c.*—These words treat of "Zion," or of the celestial church, and of its fructification after vastation. The "sons of bereavement" stand for Truths, of which in vastation she was deprived, but which were afterwards restored and immensely increased. (*A. C.* 5536.) In the whole of this chapter the desolation of those who are regenerated is treated of, and of their regeneration and fructification after desolation, and, at length, [in ver. 26] of the punishment of those who desolate or oppress. *A. C.* 5376.

Verses 22, 23. *Behold, I will lift up My hand to the nations;—and kings shall be thy nursing fathers, &c.*—These words treat of the Lord, and of those who worship and adore Him. To "lift up the hand to the nations, and to the peoples a standard," is to bring to Himself all who are in the Goods of love and in Truths hence derived; of them it is said that "they should bring their *sons* in the bosom, and their *daughters* on the shoulder;" "sons" are the affections of Truth, and "daughters" the affections of Good; of them it is also said that "*kings* should be their nursing fathers [or *nourishers*], and their *queens* [or *princesses*] their nursing mothers;" "kings" are the veriest Truths, and "queens" their Goods; and because man is regenerated and also nourished by these Truths and Goods, it is said they shall be thy "nourishers" and thy "nurses" [giving suck]. This is the internal sense of these words; who, without that sense, could understand them? That man is regenerated by Truths, and by a life according to them, see Chap. i. 2; viii. 3, Exposition. *A. E.* 175.

The whole of this chapter treats of the advent of the Lord, and of the salvation of those who receive Him, as is evident from ver. 6—9; consequently it is not the *salvation* of the Jews which is here treated of, much less their *restoration* to the land of Canaan. That the Jewish nation was not understood in the passages here adduced, may also appear from this circumstance, that it was the worst of all nations,

and idolatrous in heart; and that they were not introduced into the land of Canaan on account of any goodness and justice of heart, but on account of the promise made to their fathers; likewise that there were no Truths and Goods of the church with them, but falses and evils; and that they were therefore rejected and expelled from the land of Canaan, as may appear from all those passages in the Word wherever that nation is described. *A. E.* 433. See Chap. lxi. 20, 22, Exposition.

Verse 22. *Thus saith the Lord Jehovah, Behold, I will lift up My hand to the nations, and to the peoples will I exalt My standard, &c.*—For the meaning of a "standard," see Chap. xiii. 2, Exposition.

Verse 23. *Kings shall be thy nursing fathers, &c.*—Because "kings" signify those who are in Truths derived from the Good of love to the Lord, therefore it became a custom from ancient times that "kings," when they were crowned, should be distinguished by certain *insignia*, which signify Truths derived from Good, as that a "king" should be anointed with *oil*, that he should wear a *crown of gold*, that he should hold a *sceptre* in his right hand, that he should be clothed with a *purple robe*, that he should sit upon a *throne of silver*, and that he should ride with his insignia upon a *white horse*; for "oil" signifies Good, from which is Truth, see *A. C.* 886, 4638; a "crown of gold" upon the head [is wisdom, and] has a similar signification, n. 9930; a "sceptre," which is a staff, is the power of Truth from Good, n. 4581, 4876; the "robe," divine Truths in the spiritual kingdom, n. 9825; and "purple," the spiritual love of Good, n. 9467; a "throne," the kingdom of Truth derived from Good, n. 5315, 6397; "silver," that Truth itself, n. 1551, 1552; and a "white horse," the understanding illustrated therefrom, as may be seen in the work concerning the *White Horse*, n. 1—5. (See also above, Chap. xxxi. 1, Exposition.) That rituals about the coronation of "kings" involve such things, but that the knowledge thereof is at this day lost, see also the *Arcana Coelestia*, n. 4581, 4966. *A. E.* 31.

Verses 24, 25. *Shall the prey be taken away from the mighty? or shall the captivity of the just be delivered? &c.*—These words treat of the Lord, and of the bringing back of the sons of Zion from captivity, but by the "sons of Zion" are meant those who are in love to the Lord, and thence in Truths. That they were secluded from Truths by those who strenuously confirmed falses, and that still they were liberated by the Lord, is signified by "Shall the *prey* be taken away from the mighty? or shall the *captivity* of the just be delivered? Yea, thus saith Jehovah, Even the *captivity* of the mighty shall be taken away, and the *spoil* of the terrible shall be delivered: for with him that contendeth with *thee* I will contend, and thy *sons* I will save." *A. E.* 811.

[The "prey of the mighty," the "captivity of the just," and the "spoil of the terrible," would seem specifically to denote those who are held captive in the *lower earth* of the spiritual world, or in vastations, to whom the Lord, after His resurrection, "went to preach;" (1 Peter iii. 19.) and whom He delivered from those who are here

called the "mighty" and the "terrible," that is, the evils and falses by which they had been held captive. The "captivity of the just" denotes those who, although in false principles, were nevertheless in *good intentions*, of which "justice" is here predicated. See, as to the further meaning of "vastations," and the nature of those who undergo them, Chap. xxiv. 22, Exposition.]

Verse 26. *I will feed thine oppressors with their own flesh*, &c.—That by "flesh," in a bad sense, is signified the *proprium* of man's will, which, viewed in itself, is evil, may appear from the above and from the following passages:—"A man shall eat the *flesh* of his own arm." (Isa. ix. 20.) And in Jeremiah:—"I will feed you with the *flesh* of their sons, and with the *flesh* of their daughters; and they shall devour every man the *flesh* of his companion." (xix. 9.) And in Zechariah:—"The rest shall eat every one the *flesh* of another." (xi. 9.) *A. E.* 1082. See Chap. ix. 19—21, Exposition.

To "feed oppressors with their own flesh" is to feed them with their own evil. *A. C.* 8409.

CHAPTER L.

THE WORD.

1. Thus saith Jehovah, Where is the bill of your mother's divorcement, whom I have put away? or who is he among My creditors to whom I have sold you? Behold, for your iniquities have ye been sold; and for your transgressions is your mother put away.

2. Wherefore, when I came, was there no man? and when I called, none answered? Is My hand so greatly shortened, that it cannot redeem? and is there no power in Me to deliver? Behold, at My rebuke I dry up the sea; I make the rivers a desert; so that their fish putrefy, because there is no water; and they die for thirst.

3. I clothe the heavens with blackness; and sackcloth I make their covering.

INTERNAL SENSE.

That the former church is rejected. (Ver. 1.)

That in it there is none who obeys, or believes that there is a Divine Power to save; wherefore all things of the church are hidden from them. (Ver. 2, 3.)

4. The Lord Jehovah hath given me the tongue of the learned, that I might know how to speak in season a word to the weary: He wakeneth, morning by morning, He wakeneth mine ear, to hearken as the learned.

5. The Lord Jehovah hath opened mine ear, and I was not rebellious; neither did I turn away backward.

6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: my face I hid not from calumnies and spitting.

7. For the Lord Jehovah will help me; therefore I am not ashamed: therefore have I set my face as a flint; and I know that I shall not be confounded.

8. He that justifieth me is near: who will contend with me? let us stand up together: who is mine adversary? let him come near to me.

9. Behold, the Lord Jehovah will help me: who is he that shall condemn me? Lo! all of them shall wax old as a garment; the moth shall devour them.

10. Who is there among you that feareth Jehovah, that hearkeneth unto the voice of His Servant; that walketh in darkness, and hath no light? Let him trust in the name of Jehovah, and stay himself upon his God.

11. Behold, all ye who kindle a fire; who encompass yourselves with sparks: walk ye in the light of your fire, and in the sparks which ye have kindled. This ye shall have at My hand; ye shall lie down in sorrow.

That the Lord hath taught continually.— (Ver. 4, 5.)

That they have treated the Lord wickedly, but that He hath endured it. (Ver. 6, 7.)

That by the Divine [principle] in Him He was made Justice. (Ver. 8, 9.)

That they who are against Him will perish by falses of evil. (Ver. 9.)

That they who are removed from truths will trust in Him and acknowledge Him. (Ver. 10.)

And that others with their evils and their falses thence derived will be cast into hell. (Ver. 11.)

CHAPTER L.

EXPOSITION.

VERSE 1. *Thus saith Jehovah, Where is the bill of your mother's divorcement, whom I have put away? &c.*—That the church is called a “mother,” appears from the following passages:—“Jehovah said, Contend with your *mother*; she is not My *wife*, and I am not her *Husband*,” &c. (Hosea ii. 2, 5.) Again:—“Thou art thy *mother's* daughter, that loatheth her *Husband*.” (Ezek. xvi. 45.) Again:—“Where is the bill of your *mother's* divorcement, whom I have put away?” &c. (Isa. l. 1.) Again:—“Thy *mother* was as a vine planted near waters, bearing fruit;” (Ezek. xix. 10.) speaking of the Jewish church. Again:—“Jesus stretching out His hand to the disciples, said, My *mother* and My *brethren* are they who hear the Word of God, and do it;” (Matt. xii. 48, 49; Mark iii. 33—35; Luke viii. 21.) by the Lord’s “disciples” is meant the church. Again:—There was standing by the cross of Jesus His *mother*; and Jesus seeing the *mother* and the *disciple* standing by whom He loved, saith to His *mother*, Woman, behold thy *son*! and He saith to the *disciple*, Behold thy *mother*! Wherefore from that hour the *disciple* took her into his own.” (John xix. 25—27.) By these words is implied that the Lord did not acknowledge Mary as a *mother*, but the church, wherefore He calls her “woman,” and the “mother” of the disciple. The reason why the Lord called her the “mother” of this disciple, or of John, was, because “John” represented the church as to the Goods of charity, which Goods are the church in real effect; therefore it is said that “he took her into his own.” That “Peter” represented Truth and Faith, “James” Charity, and “John” the works of Charity, may be seen in the *Apocalypse Revealed*, n. 5, 6, 790, 798, 879; and that the “twelve disciples” together represented the church as to all its [principles], may be seen, n. 233, 790, 903, 915. C. L. 119.

That the Jewish nation had not any conjugal principle, whether understood in a spiritual or in a natural sense, is very manifest from this consideration, that they were permitted to marry several wives; for where there is a conjugal principle, understood in a spiritual sense, that is, where the Good and the Truth of the church are, consequently where the church is, this is in no wise permitted; for a genuine conjugal principle is in no case given except with those with whom the church or kingdom of the Lord is, and with these only between two, n. 1907, 2740. Marriage between two who are in genuine conjugal love, corresponds to the heavenly marriage, that is, to the conjunction of Good and Truth, the “husband” corresponding to Good, and the “wife” to the Truth of that Good; also, when they are in genuine conjugal love, they are in that marriage. Therefore, where the church is, there it is never permitted to marry more wives

than one; but whereas there was no church amongst the posterity of Jacob, but only the *representative* or *type* of a church, or the external of the church without its internal, n. 4307, 4500, therefore with that posterity it was permitted. And, moreover, the marriage of one *husband* with several *wives* would present in heaven the idea, or image, as if one Good might be conjoined with several Truths which are not in accord with each other, and thus that Good was none; for Good becomes none in consequence of Truths not agreeing together, since Good derives its quality from Truths, and their agreement with each other. It would also present an image as if the church was not one, but several, and these distinct among themselves, according to the Truths of faith, or according to doctrinals, when yet it is one where Good is its essential, and this essential is qualified, and, as it were, modified by Truths. The church is an image of heaven, for it is the Lord’s kingdom on earth; heaven is distinguished into many general societies, and into lesser ones subordinate to the general ones, but still they are one by virtue of Good, the Truths of faith being there according to Good congruously; for they regard Good, and are derived from it. If heaven was distinct according to the *Truths* of faith, and not according to *Good*, there would be no heaven, since there would be nothing of unanimity, for one principle of life, or one soul, could not be in its inhabitants from the Lord; this is only given in the principle of Good, that is, in love to the Lord, and in love towards the neighbour; for love conjoins all, and when the love of what is Good and True is in each, then there is a common principle which is from the Lord, thus the Lord, who conjoins all. The love of what is Good and True is what is called “love towards the *neighbour*,” for the “neighbour” is one who is principled in Good and the Truth thence derived, and, in the abstract sense, Good itself and its Truth. From these considerations it may be manifest why *marriage* within the church must be between *one* husband and *one* wife; and why it was permitted to the posterity of Jacob to marry *several* wives; and that the reason of this was, because there was no church among them, and consequently the representative of a church could not be instituted by *marriages*, because they were in principles contrary to conjugal love. A. C. 4837.

The bill of divorcement.—“But the Jews said, Moses suffered to write a *bill of divorcement*, and to put her away; and Jesus answering, said unto them, For the hardness of your heart, he wrote you this precept.” (Matt. xix. 7, 8.) It appears from this passage, and especially from the divine command to Moses, to “hew him out two tables like unto the former,” (Exod. xxxiv. 1.) that the external of the Word, of the church, and of worship, was accommodated to the Jewish nation, and would therefore have been different if that nation had been of a different quality. For the sake of that nation, therefore, it was permitted to marry several wives, which was a thing altogether unknown in ancient times; and also to put away their wives for various causes; hence laws were enacted concerning such marriages and divorces which otherwise would not have entered the external of the Word. Therefore this

external is called by the Lord [the external] of Moses, and is said to be granted on account of "the hardness of their heart." *A. C.* 10,603.

Behold, for your iniquities have ye been sold; and for your transgressions is your mother put away.—"Mother" is the church; to "sell" is to alienate. That to "sell," in the internal sense, is [when mentioned in a bad sense] to alienate those things which are of faith and charity, consequently those things which make the man of the internal church, is evident from this circumstance, that in the spiritual world there is no *buying* and *selling* such as there is upon earth; but it is the appropriation of what is Good and True which is understood by "buying," and the alienation [or removal] of them by "selling." By "selling" is also signified the communication of the knowledges of what is Good and True, because by "merchandising" is signified the procuring and the communication of those knowledges, but then it is said, "*selling*, but not by silver." *A. C.* 5886. See also *A. E.* 840.

As to "merchandising," when mentioned in the Word, see above, Chap. xxiii. 18, Exposition.

Your iniquities;—your transgressions.—In the Word *evils* are sometimes called "sins," sometimes "iniquities," and sometimes "transgressions;" but what is understood in particular by the one and by the other is only evident from the internal sense. "Transgressions" are evils against the *Truths* of faith; "iniquities," against the *Goods* of faith; and "sins" are evils against the *Goods* of charity and love;—the two former proceed from a perverse understanding, but the latter from a depraved will. The "mother" is the church, which is said to be "put away" when she recedes from faith. *A. C.* 9156.

Verse 2. *Wherefore, when I came, was there no man? &c.*—See above, Chap. xli. 28, Exposition.

None answered.—That "not to answer" signifies not to receive and not to reciprocate. *A. C.* 2941. See also Chap. xxxvi. 21, Exposition.

Behold, at My rebuke I dry up the sea, &c.—To "dry up the sea," signifies a plenary defect of the common [or general] knowledges of Truth; to "make the rivers a desert," signifies the deprivation of all Truth, and thence of intelligence; "their fish will putrefy," denotes that the scientifics of the natural man shall be without any spiritual life, which is when they are applied to confirm falses against the Truths of the church; "because there is no water," signifies because there is not any Truth; and to "die of thirst," means the extinction of Truth. That "rivers" signify such things as appertain to intelligence, may be seen in Chap. xxx. 25, 26; xxxiii. 20, 21; xli. 17, 18, Exposition; that "desert" signifies where there is no Good, because there is no Truth, see Chap. xxxv. 4—6; xliii. 19, 20, Exposition; that "fish" signifies the scientific [principle] which is of the natural man, see Chap. xix. 8, Exposition; that "water" denotes Truth, has been frequently shewn above. To "die of thirst" signifies the deprivation of spiritual life from defect of Truth. *A. E.* 275.

By "rebuke" is signified the desolation of all Truth; by the "sea" is denoted where Truth is in its ultimates; by "water" is meant Truth from a spiritual origin; by "dying of thirst" is signified desolation for

the want of that Truth; by the "fishes of the sea becoming putrid" are understood those who are in the ultimates of Truth, in whom there is not any life from a spiritual origin. *A. E.* 342.

By the "rebuke of Jehovah" is understood the destruction of the church, which is when there is not any knowledge of Truth and of Good, or when there is not any living knowledge, because no perception; by "drying up the sea" is signified to deprive the natural man of true scientifics, and hence of natural life derived from spiritual; by "making the rivers a desert" is meant to deprive the rational man in like manner, whence he has no longer any intelligence; by "their fish putrefying, because there is no water, and they die for thirst," signifies that there is no longer any living scientific, because there is no Truth. "Fish" is the scientific; "water" is Truth; to "putrefy" is to die as to the spiritual life. *A. E.* 513.

Verse 3. *I clothe the heavens with blackness.*—"Blackness" is the false of evil. Infernals who are in falses from evil appear *black* in the light of heaven. *A. E.* 412.

[The heavens in the spiritual world, as seen by those who are in the falses of evil, appear *black*, or as covered with *blackness*.]

Sackcloth I make their covering.—In respect to "sackcloth" and its signification, see Chap. xv. 3, Exposition.

Verse 4. *The Lord Jehovah hath given me the tongue of the learned.*—["The tongue of the learned" signifies those who are instructed in divine Truths.]

To speak in season a word to the weary.—To be "weary" denotes a state of temptation-combat. *A. C.* 3318. See also 3321.

He wakeneth, morning by morning, He wakeneth mine ear, &c.—Inasmuch as "morning" signifies the Lord, His coming, likewise His kingdom and church, as also the Good of love which is from Him, hence it may appear what is understood by "morning" in the above passage. *A. E.* 179.

Verses 4, 5, 7, 9. *The Lord Jehovah.*—The Lord is called "Lord [Adonai] Jehovah" especially, when the help of His Omnipotence is sought for, and supplicated. *A. C.* 2921. See also *A. C.* 1793; and above, Chap. iii. 15, *note* and Exposition.

Verse 10. *Who is there among you that feareth Jehovah, that hearkeneth unto the voice of His Servant? &c.*—To "fear Jehovah" is to worship Him from love; to "hearken unto the voice of His Servant" is to worship Him from faith;—when one is of the other, then there is the celestial marriage. (*A. C.* 2826.) His "Servant" is the Divine Human. See above, Chap. xlii. 19, Exposition.

As to the "fear of Jehovah," and as to "fear" as an element of worship, see Chap. xi. 3, Exposition.

Who is there among you that feareth Jehovah,—that walketh in darkness, and hath no light? &c.—From this passage it may appear that by "walking," in a spiritual sense, is signified to *live*; and because it signifies to *live*, therefore, when predicated of the Lord, Life itself is understood; for the Lord is Life itself, and all others are recipients of life from Him, as may be seen above, n. 82, 84. *A. E.* 97.

Verse 11. *All ye who kindle a fire, &c.*—In respect to “fire” in a bad sense, as signifying the evil of lusts and cupidities arising from the love of self and of the world, see Chap. ix. 17—19; xxxiii. 11, 12, 14, Exposition.

CHAPTER LI.

THE WORD.

1. HEARKEN unto Me, ye that pursue justice, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the excavation of the pit whence ye were digged.

2. Look unto Abraham your father, and unto Sarah who bare you: for I called him alone, and I blessed him, and I multiplied him.

3. For Jehovah will comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of singing.

4. Attend unto Me, O My people; and give ear unto Me, O My nation: for the law shall proceed from Me, and My judgment will I cause to break forth for a light to the peoples.

5. My justice is near; My salvation is gone forth; and Mine arms shall judge the peoples: the islands shall hope in Me, and on Mine arm shall they trust.

6. Lift up unto the heavens your eyes, and look unto the earth beneath: for the heavens shall vanish away like smoke; and the earth shall wax old like a garment, and its inhabitants shall die in like manner: but My salvation shall be for ever, and My justice shall not be broken.

INTERNAL SENSE.

That the worshippers of God look to the Lord, from whom, and to the church, by which [they obtain salvation]. (Ver. 1, 2.)

Because the Lord will fill them with intelligence, and will make them blessed. (Ver. 3.)

Because from Him cometh all good and truth, and in Him every nation will put their trust. (Ver. 4, 5.)

Nothing remaineth to eternity except what cometh from Him.— (Ver. 6.)

7. Hearken unto Me, ye that know justice; the people in whose heart is My law: fear ye not the reproach of men, neither be ye dismayed by their revilings.

8. For the moth shall eat them up like a garment, and the worm shall eat them up like wool: but My justice shall be for ever, and My salvation from generation to generation.

9. Awake, awake, clothe thyself with strength, O arm of Jehovah! awake, as in the days of antiquity, in the generations of old. Art thou not the same that smote Rahab, that wounded the dragon?

10. Art thou not the same that dried up the sea, the waters of the great deep? that made the depths of the sea a path for the redeemed to pass over?

11. Thus shall the ransomed of Jehovah return, and come to Zion with singing; and everlasting joy shall be upon their heads: joy and gladness shall they obtain, and sorrow and sighing shall flee away.

12. I, even I, am He that comforteth you: who art thou, that thou shouldst fear man that shall die, and the son of man that shall become as the grass?

13. And forgettest Jehovah thy Maker, who stretched out the heavens, and founded the earth; and fearest continually every day because of the fury of the oppressor, as if he were ready to destroy? but where is the fury of the oppressor?

14. He that leadeth out shall hasten to open; and [the captive] shall not die in the pit, and his bread shall not fail.

15. For I am Jehovah thy God, who rebuketh the sea, when the waves thereof roar: Jehovah of Hosts is His name.

They who love good ought to look to Him, and not regard the oppositions of men, because they will perish from falses and evils. (Ver. 7, 8.)

To the Lord, because He hath divine power to act, because He is able to remove the hells, so that they may joyfully pass through them without hurt. (Ver. 9—11.)

That they have nothing to fear from evils thence, nor from their infestation. (Ver. 12, 13.)

That the Lord will lead them out safe, though hell resist ever so much. (Ver. 14, 15.)

16. I have put My words in thy mouth; From His Divine and with the shadow of My hand have I [principle] He will set covered thee: to plant the heavens, and to in order heaven and found the earth; and to say unto Ziou, Thou the church. (Ver. 16.) art My people.

17. Arouse thyself, arouse thyself; arise, [Which consist] of O Jerusalem! who hast drunk from the hand those who had been of Jehovah the cup of His fury: the dregs of in falses of ignorance. the cup of trembling hast thou drunk, thou (Ver. 17, 18.) hast sucked them out.

18. There is none to lead her, of all the sons she hath brought forth; neither is there any to take her by the hand, of all the sons she hath brought up.

19. These two things have befallen thee; who shall bemoan thee? desolation, and destruction; the famine, and the sword: by whom shall I comfort thee? That heretofore there was a defect of truth and good, whence came excessive falsities. (Ver. 19, 20.)

20. Thy sons have fainted; they lie at the head of all the streets, like a wild bull in a net: they are full of the fury of Jehovah, the rebuke of thy God.

21. Wherefore hear now this, O thou afflicted, and drunken, but not with wine: That the Lord will take them away. (Ver. 21, 22.)

22. Thus saith thy Lord, Jehovah, and thy God, who pleadeth for His people, Behold, I will take from thy hand the cup of trembling, the dregs of the cup of My fury; thou shalt drink of it no more:

23. But I will put it into the hand of them that afflicted thee; who have said to thy soul, Bow down, that we may pass over: and thou didst lay down thy back, as the ground; and as the street, to them that passed over. And [the falsities] will be the lot of those who reject [the good] with contempt. (Ver. 23.)

CHAPTER LI.

EXPOSITION.

VERSE 1. *Hearken unto Me, ye that pursue justice, ye that seek Jehovah: look unto the rock whence ye were hewn, &c.*—By the “rock” is understood the Lord as to Divine Truth; and by the “pit” is here signified the Word, as also in other places. To be “hewn out of the rock, and digged out of the pit,” signifies to be regenerated from divine Truths and divine Goods, thus by Truths from Good from the Lord; for “stones” which are cut out of a rock signify Truths from the Lord, and “ground” which is dug out of the pit signifies Good from the Lord, wherefore it is called “the excavation [effossio] out of the pit.” *A. E.* 411.

VERSES 1—3. *Look unto the rock whence ye were hewn, and to the excavation of the pit whence ye were digged, &c.*—These things are said concerning the Lord, and concerning the New Church from Him. The Lord as to Divine Truth, and as to the doctrine of Truth, is understood by “the rock whence ye were hewn,” and by “the pit whence ye were digged,” see above, n. 411; but the Lord as to the Divine, from which comes reformation, is understood by “Abraham, to whom they should look,” and by “Sarah, who bare them;” for by “Abraham,” “Isaac,” and “Jacob,” in the Word, are not understood those persons, but the Lord as to His Divine Itself, and the Divine Human, as may be seen in the *Arcana Coelestia*, n. 1893, 2833, 3245. But the heavenly marriage, which is of Divine Good and Divine Truth, from which comes all reformation, and thence the church, is signified by “Abraham” and “Sarah, who bare them.” Inasmuch as the Lord is understood by “Abraham,” therefore it is said—“I called him alone [or when he was but one], and I blessed him, and I multiplied him;” and afterwards that “Jehovah will comfort Zion, and all her waste places;” “Zion” signifying the New Church, “waste places” Truths destroyed, and “comfort” or “consolation” the restoration of the church. That they who will be of that church will acknowledge the Lord, and receive love to Him, and thence wisdom, is signified by “He shall make her wilderness like *Eden*, and her desert like the garden of *Jehovah*,” “Eden” denoting love to the Lord, and the “garden of *Jehovah*” wisdom thence derived. *A. E.* 721.

That the Lord, and the Divine Truth, as well as a true faith, is signified by a “Rock,” see Chap. xvi. 1, Exposition.

Verse 2. *Look unto Abraham your father, and unto Sarah who bare you, &c.*—The Lord, as to Divine Truth, is called a “rock” and a “pit,” and as to Divine Good, “Abraham the father;” and because the marriage of Goodness and Truth is represented by “Abraham and Sarah,” as may be seen *A. C.* 1468, 1901, Abraham is called “father;” and of Sarah it is said, “she bare you.” That “Abraham,” as father,

signifies the Lord as to Divine Good, may be seen in John viii. 38, 39; Matt. iii. 9, 10; Luke xvi. 19—31. *A. C.* 3703.

Verse 3. *Jehovah will comfort Zion; He will comfort all her waste places, &c.*—Speaking of the advent of the Lord, and of the establishment of the church, which at that time was devastated or destroyed. By “Zion” is signified the church where the Lord is to be worshipped; by her “waste places” are signified the defect of Truth and Good from a want of knowledge. By “making her wilderness like Eden, and her desert like the garden of Jehovah,” is signified that they shall have Truth and Good in abundance; “wilderness” is predicated of the want of Good, and “desert” of the want of Truth; “Eden” signifies Good in abundance, and the “garden of Jehovah” Truth in abundance. Inasmuch as a “song” and “singing” signify thanksgiving [confession] from joy of heart, therefore it is said—“Joy and gladness shall be found therein, thanksgiving, and the voice of singing;” the “voice of singing” denoting the same as a “song.” *A. E.* 326.

As to “thanksgiving” (or *confession*), see Chap. xii. 1, Exposition.

He shall make her wilderness like Eden, and her desert like the garden of Jehovah, &c.—The spiritual meaning of a “garden” is grounded in the nature of representations in the spiritual world, in which world *gardens* and *paradises* appear where dwell the angels who excel in intelligence and wisdom. The intelligence and wisdom which they receive from the Lord form themselves into such representations around them, and this takes place from correspondence; all things that exist in the spiritual world being correspondences. *T. C. R.* 467.

Hence it is that man is so often compared to a “tree,” and the church to a “garden,” as in Isaiah li. 3; lviii. 11; Jer. xxxi. 12. *Coronis*, 27.

Verses 4, 5. *Attend unto Me, O My people; and give ear unto Me, O My nation, &c.*—These things are also said concerning the Lord. “Attend unto Me, O My people, and give ear unto Me, O My nation,” signifies all of the church who are in Truths and Goods; “people” those who are in Truths, and “nation” those who are in Goods; it is said “attend ye” and “give ear” in the plural number, because all are understood. “The law shall proceed from Me, and My judgment will I cause to break forth for a light to the peoples,” signifies that from Him is Divine Good and Divine Truth, from which is illustration; “law” signifies the Divine Good of the Word, and “judgment” the Divine Truth of the Word; and “for a light to the peoples” denotes illustration. “My justice is near, My salvation is gone forth,” signifies judgment, when they are saved who are in the Good of love, and who are in Truths thence derived; “justice” is predicated of the salvation of those who are in Good at the day of judgment, and “salvation” of the salvation of those who are in Truths. “Mine arms shall judge the peoples,” signifies judgment upon those of the church who are in falses; “peoples” here being taken in an opposite sense. “The islands shall hope in Me, and on Mine arm shall they trust,” signifies the access of those to the church who are remote from the Truths of the church, and their trust in the Lord; “islands” denoting those

who are remote from the Truths of the church, because they are in natural light, and not yet in spiritual light from the Word; and to “trust in His arm” signifying confidence in the Lord, who has all power,—“arm,” when predicated of the Lord, denoting Omnipotence. *A. E.* 406. See also *A. C.* 9857.

Verse 6. *The heavens shall vanish away like smoke, &c.*—By “the heavens which shall vanish away, and the earth which shall wax old like a garment,” is understood the church, which successively falls away, and at length is desolated, but not the visible heaven and the habitable earth; wherefore it is said, “and its inhabitants shall die in like manner,”—to “die” signifying spiritually to die. *A. E.* 304.

By “smoke” is signified what is false, by which those in the former heaven would perish; and by “a garment waxing old” is signified Truth destroyed by the falses of evil. A comparison is made between “smoke vanishing away” and “a garment waxing old,” because comparisons in the Word are also correspondences, and equally signify. *A. E.* 539.

Verses 7, 8. *Fear ye not the reproach of men, neither be ye dismayed by their revilings; for the moth shall eat them up like a garment, and the worm shall eat them up like wool, &c.*—The “moth” stands for falses in the extremes of man, and the “worm” for evils therein; for “a garment which the moth eats” signifies inferior or exterior Truths, which are of the sensual man; (see *A. C.* 2576, 5248.) and “the wool which the worm eats” signifies inferior or exterior Goods, which are of the sensual man, as is evident from many passages, and also from the signification of a “sheep,” from which wool is derived, and which signifies the Good of charity, n. 4169. *A. C.* 9331.

Verses 9, 10. *Awake, awake, clothe thyself with strength, O arm of Jehovah, &c.*—The “arm of Jehovah” is the Lord as to the Divine Human. The “days of antiquity” [or of *eternity*] signify the state of the most ancient church; “eternity” is predicated of that church, because it was in the Good of love to the Lord, of which Good, because immediately from the Lord, “eternity” is predicated; the “generations of old” [or *eternities*] signify Goods in the ancient church hence derived. “The waters of the great deep and the depths of the sea” is the hell where those are who are in faith separate from charity, and in a life of evil; “the waters of the sea,” under which they are, signify falses; for falses, in the other life, appear as dense and dark clouds, and as inundations of waters; “the redeemed, who pass over,” are those who are liberated by the Lord. *A. C.* 8099. See also 6239, 9789.

Verse 9. *Art thou not the same that smote Rahab, &c.*—See above, as to “Rahab,” Chap. xxx. 7, note; and as to the “dragon,” see Chap. xxvii. 1, Exposition.

Verses 10, 15. *Art thou not the same that dried up the sea, the waters of the great deep? &c.*—By “the sons of Israel, before whom the Red Sea [*Suph*] was dried up, so that they passed through safe,” are understood all who are in Truths from Good, whom the Lord defends, lest the falses of evil which ascend continually from the hells should injure them. This is what is understood by “drying up the

sea, the waters of the great deep," and by "making the depths thereof into a path for the redeemed to pass over;" likewise by "leading them through the abysses or depths;" for the falses exhaled from the hells continually cling to man, consequently the hells; for, whether we speak of falses from the hells, or of the hells themselves, it is the same thing; but the Lord continually dissipates them with those who are in Truths originating in Good from Himself. This, then, is what is signified by "drying up the sea, and leading them through the abysses." They who are in Truths grounded in Good from the Lord, are understood by the "redeemed." *A. E.* 538.

Verse 11. *Joy and gladness shall they obtain, &c.*—It is said "joy and gladness" on account of the marriage of what is Good and True; for "joy" is predicated of what is Good, because from love, as it is properly of the heart and of the will; and "gladness" is predicated of Truth, because of the love thereof, for it is properly of the mind [*animi*] and of its thoughts; wherefore it is said, "joy of heart and gladness of mind." There are everywhere in the Word two expressions, of which one relates to what is Good and the other to what is True, and this because the conjunction of what is Good and True makes heaven and the church; hence both heaven and the church are compared to a "marriage," and the Lord is said to be "the Bridegroom and the Husband," and heaven and the church "the bride and wife;" wherefore every one who is not in that marriage is not an angel of heaven or a man of the church. The reason is, because no Good can be given with any one except it is formed by Truths, nor can Truth be given with any one except it live from Good; for all Truth is the form of Good, and all Good is the *esse* of Truth; and because one cannot be given without the other, it follows that the marriage of what is Good and True must necessarily exist with the man of the church as with an angel of heaven. All intelligence and wisdom come from this marriage, for from it there constantly spring forth Goods and Truths from which the intellect and the will are formed. *A. E.* 660.

Verse 12. *I, even I, am He that comforteth you: who art thou, that thou shouldst fear man? &c.*—By these words is signified that all things are from the Lord, and nothing from self-derived intelligence and wisdom. "Man" signifies man as to wisdom, and the "son of man" the same as to intelligence; that this latter is only science, is understood by "becoming as grass." *A. E.* 507.

Verse 13. *Jehovah thy Maker, who stretched out the heavens, and founded the earth, &c.*—Here by the "heavens" and the "earth" is signified the church as to its internal or spiritual things, and as to its external or natural things; and by "stretching out" and "laying the foundation thereof," is signified to establish them: *A. E.* 1057.

Verse 14. *He that leadeth out shall hasten to open [or, that it (the pit) be opened]; and [the captive] shall not die in the pit, &c.*—Treating concerning the Lord. His advent is understood by "He that leadeth out shall hasten." Liberation from the falses of ignorance is signified by "not dying in the pit;" wherefore the same is here understood by "pit," as by the "pit" mentioned above, (chap. xxiv. 22.) in which

were the bound. Supply of spiritual instruction and nourishment is signified by "his bread not failing;" for by "bread" is understood all spiritual food, and by spiritual "food" is meant instruction in Truths and Goods, whence come intelligence and wisdom. *A. E.* 537.

Verse 15. *Who rebuketh the sea, &c.*—To "rebuke the sea" is to dissipate falses; the "waves roaring" are noisy ratiocinations from falses against the Truths of the Word. *A. E.* 304.

Verses 16, 17. *I have put My words in thy mouth, and with the shadow of My hand have I covered thee, &c.*—Here by "planting the heavens, and founding the earth," is manifestly meant to establish the church; for this is said unto the prophet, that "the Word should be put into his mouth, and that he should be covered with the shadow of the hand, to plant the heavens, and to found or to lay the foundation of the earth," whereas the foundation of the earth cannot be laid by a prophet, but that of the church may; wherefore also it is added, "to say unto Zion, Thou art My people;" likewise, "Awake, awake; arise, O Jerusalem!" for by "Zion" and by "Jerusalem," in the Word, is understood the church. *A. E.* 1057.

Verses 17, 18. *Arouse thyself; arise, O Jerusalem! who hast drunk from the hand of Jehovah the cup of His fury, &c.*—The restoration of the church which was fallen into mere falses of evil, is signified by "Arouse, or stir up thyself; arise, O Jerusalem! who hast drunk from the hand of Jehovah the cup of His fury: the dregs of the cup of trembling hast thou drunk, thou hast sucked them out." "Jerusalem" denotes the church as to doctrine; to "awake or stir up" and to "arise" denotes the restoration thereof; to "drink the cup of fury" denotes the false, and "the dregs of the cup" mere falses, from which are evils; and to attract them is signified by "drinking and sucking them out." "There is none to lead her, of all the sons she hath brought forth; neither is there any to take her by the hand, of all the sons she hath brought up," signifies that no Truths of the Word which she has learned and imbibed withdraw her from falses; "sons" here denoting Truths. *A. E.* 724.

Verse 19. *These two things have befallen thee; who shall bemoan thee? desolation, and destruction; the famine, and the sword, &c.*—By "famine" is here understood the deprivation of the knowledges of Good, even until Good is no more; and by the "sword," the deprivation of the knowledges of Truth, until Truth is no more; therefore mention is also made of "devastation" and "breaking up" [*confractio*], the former having relation to Good being no more, and the latter to Truth being no more. *A. E.* 386. See also *A. C.* 2799.

Verse 20. *Thy sons have fainted; they lie at the head of all the streets, &c.*—Speaking of "Jerusalem," that is, of the church, devastated as to doctrine. By "sons" are meant those who are in Truths of doctrine; to "faint" and to "lie at the head of all the streets," signifies to be deprived of all Truth; the "head" or beginning of the streets denoting the entrance to Truth, consequently all Truth. *A. E.* 652.

As to "streets," &c., see Chap. xxiv. 10—12; xxxv. 8, Exposition.

Thy sons have fainted, &c.—These words signify that Truths are dissipated by falses of every kind. Inasmuch as “sons” denote Truths, by “fainting” is signified to be dissipated; and by “lying at the head of all the streets,” is signified by falses of every kind; for the “streets” of a city signify doctrinal Truths, but here doctrinal falses. *A. E.* 724.

Like a wild bull in a net.—[The antelope or some wild animal is meant, which, being caught in a net, struggles to emancipate itself, but is not able; in like manner Truths in bondage to the natural man struggle, as it were, to come forth and to make him spiritual and free, but, in the perverse state of the church and of the unregenerate mind here depicted, are not able. Swedenborg has quoted the sentence in *A. E.* 652, but has not explained it.]

Verse 21. *Hear now this, O thou afflicted, and drunken, but not with wine.*—By “the drunken, but not with wine,” are here understood those who are in falses from ignorance of Truth. *A. E.* 376.

CHAPTER LII.

THE WORD.

1. AWAKE, awake; put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, thou city of holiness! for no more shall enter into thee the uncircumcised and the unclean.

2. Shake thyself from the dust; arise; sit, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion!

3. For thus saith Jehovah, For nought have ye sold yourselves; and not with silver shall ye be redeemed.

4. For thus saith the Lord Jehovih, My people went down at the first to Egypt to sojourn there; and the Assyrian oppressed them for nought.

5. And now, what have I here, saith Jehovah, [seeing] that My people is taken away for nought? and they that rule over them make them to howl, saith Jehovah; and continually every day is My name blasphemed.

INTERNAL SENSE.

To the New Church, that the doctrine of truth will be enlarged, lest falses break in.— (Ver. 1.)

And that it may reject the falses, (Ver. 2.)

By which they have been captivated, and from which they will be delivered, (Ver. 3.)

Because they were imbued with knowledges of the false, confirmed by reasonings, (Ver. 4.)

Whence proceeded evil and ignorance of God. (Ver. 5.)

6. Therefore shall My people know My name; in that day shall they know that I am He that doth speak: behold, it is I. But that they shall know their God, when He cometh into the world, (Ver. 6, 7.)

7. How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace! that bringeth good tidings of good, that publisheth salvation! that saith unto Zion, Thy God reigneth!

8. The voice of thy watchmen; they shall lift up their voice; they shall sing together: for eye to eye shall they see, when Jehovah returneth to Zion. When He will restore the church, (Ver. 8, 9.)

9. Break forth into joy, sing together, ye waste places of Jerusalem! for Jehovah hath comforted His people; He hath redeemed Jerusalem!

10. Jehovah hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. And will manifest Himself, (Ver. 10.)

11. Depart ye, depart ye, go ye out from thence; touch no unclean thing: go ye out from the midst of her; be ye clean, ye that bear the vessels of Jehovah! And then they will relinquish the religious persuasions in which such falses are contained. (Ver. 11.)

12. For not in haste shall ye go forth; and not by flight shall ye proceed: for Jehovah will go before you; and the God of Israel will gather up your rear. The Lord will lead them out by degrees. (Ver. 12, 13.)

13. Behold, My Servant shall act prudently; He shall be exalted and extolled, and be very high.

14. In like manner as many were astonished at Thee; so disfigured was His countenance, more than that of any man, and His form more than that of the sons of men: That He will appear in humility. (Ver. 14.)

15. Thus shall He sprinkle many nations; before Him shall kings shut their mouth: for that which had not been told them shall they see; and that which they had not heard shall they consider. That then they who are in goods and truths will see and approach. (Ver. 14, 15.)

CHAPTER LII.

EXPOSITION.

VERSE 1. *Awake, awake; put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, &c.*—"Zion," in the Word, signifies the celestial kingdom of the Lord, thus also the celestial church; and "Jerusalem," the spiritual kingdom and the spiritual church. What is the celestial kingdom, and what the spiritual kingdom, may be seen in the work concerning *Heaven and Hell*, n. 20—28. "The *garments of beauty* which *Jerusalem* should put on," are divine Truths; "the *uncircumcised* and the *unclean* who shall not come into her," are they who are in evils and falses. *A. E.* 195.

No more shall enter into thee the uncircumcised and the unclean.—"Circumcision," or the cutting off of the *foreskin*, signified nothing else but the removing and wiping away of those things which obstructed and defiled heavenly love, which are the evils originating in lusts, particularly in the lusts of self-love and the falsities thence derived. The reason of this signification is, because the *genitals* of both sexes represent heavenly love. There are three kinds of love which constitute the celestial things of the Lord's kingdom, viz., conjugal love, love towards infants, and the love of society, or mutual love. Of all these, conjugal love is the principal; for it has for its end the greatest use, viz., the propagation of the human race, and thereby of the Lord's kingdom, of which the human race is a seminary. Love towards infants follows next in order of preference, being derived from conjugal love. Afterwards succeeds the love of society, or mutual love. Whatsoever covers, obstructs, and defiles these loves, is signified by the *foreskin*, the cutting off of which, or "circumcision," was therefore made representative; for, in proportion as the evils originating in lusts and the falsities thence derived are removed, man is purified and heavenly love is enabled to appear. Hence it is plain that "circumcision," in the internal sense, signifies purity. That "circumcision" is only a sign of a covenant or of conjunction, may evidently appear from this consideration, that the *circumcision* of the foreskin is a thing of no consequence at all, without the "circumcision of the heart," and that the "circumcision of the heart," which is purification from those defiling loves, is what is signified. This appears manifest from the following passages of the Word:—"Jehovah God will *circumcise thy heart*, and the *heart* of thy seed, to love Jehovah God with all thy heart and with all thy soul, that thou mayest live." (Deut. xxx. 6.) From which words it is evident that to "circumcise the heart" signifies to be purified from defiling loves, so that Jehovah God, or the Lord, may be loved with all the heart and with all the soul. So in Jeremiah:—"Break up your fallow ground, and sow not among thorns; *circumcise yourselves to Jehovah*, and take away the *foreskin of your heart*, ye men

of Judah and inhabitants of Jerusalem." (iv. 3, 4.) To "circumcise themselves to Jehovah," and to "take away the foreskin of the heart," is nothing else but to remove such things as obstruct heavenly love; hence also it appears that "circumcision of the heart" is the interior thing which is signified by "circumcision of the foreskin." *A. C.* 2039.

Verses 1, 2. *Put on thy strength, O Zion; put on the garments of beauty, O Jerusalem, thou city of holiness! &c.*—Where by "Zion" is understood the church which is in the Good of love to the Lord. The Truth from that Good is signified by "the *strength* which *Zion* shall put on;" and the Truths of doctrine appertaining to that church are understood by "the *garments of beauty* which *Jerusalem* shall put on;" by "the *uncircumcised* and the *unclean* who shall not come in any more," are signified the evils of earthly loves, and their falses. By "shaking herself from the dust, arising, and sitting," when predicated of *Jerusalem*, is understood liberation from infernal falses, and elevation to the Truths of heaven; by "loose thyself from the bands of thy neck, O captive daughter of Zion," is signified deliverance from detention or from being withheld from Truths by falses, which hinder the reception of influx out of heaven; the "daughter of Zion" denotes those who are in the affection of Truth from the Good of love from the Lord. In the following verses of this chapter it is said of the sons of Israel that "they went down to sojourn in *Egypt*," and that "the *Assyrian* had oppressed them," whereby is signified that they were secluded from Truths by reasonings from the scientifics of the natural man. *A. E.* 811.

Verse 2. *Shake thyself from the dust; arise; sit, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion!*—Treating of the establishment of the New Church by the Lord, which, together with its doctrine, is here signified by "Jerusalem," and by the "daughter of Zion." To reject falses and evils, and to be in Truths and Goods, is signified by "shaking herself from the dust, arising, and sitting;" likewise by "loosing herself from the *bands of her neck*,"—the "bands of the neck" denoting falses, which hinder Truths from entering. That to "sit" is an expression significative of *essence* and *endurance* in the state of a thing and of the life, may appear from those passages in the Word where mention is made of "sitting before Jehovah," of "standing before Him," and of "walking before Him." That to "sit before Jehovah" denotes *esse*, or to be with Him, thus also to will and to act from Him; and that to "stand before Him" denotes to look to, or regard and understand what He wills; and that to "walk before Him" denotes to live according to His precepts, thus from Him. Whereas to "sit" involves such things, therefore by the same expression, in the Hebrew tongue, is signified to *abide* and to *dwell*. *A. E.* 687.

Verses 3, 4. *Thus saith Jehovah, For nought have ye sold yourselves; and not with silver shall ye be redeemed, &c.*—Treating of the desolation of Truth by scientifics, and by the reasonings of the natural man therefrom; for by "My people went down to *Egypt*, to sojourn there," is signified the instruction of the natural man by scientifics and by

knowledges of Truth,—“Egypt” signifying scientifics and also knowledges, but such as are from the literal sense of the Word, and to “sojourn” signifies to be instructed. By “the Assyrian oppressing them without cause [or by nothing],” is understood the falsification of those things by the reasonings of the natural man; the “Assyrian” signifying reasonings, and to “oppress by nothing” falsification; for falses are *nothing*, because there is *nothing* of Truth in them, which is the case when the natural man, separate from the spiritual, draws conclusions. Hence it is that it is premised—“Ye are sold, or have sold yourselves for nought [gratis]; ye shall not be redeemed by silver;” to be “sold gratis” signifying of themselves, or of the *proprium*, to alienate themselves and addict themselves to falses; and “not to be redeemed by silver” signifying that they cannot be vindicated from the falses of evil by Truth,—“silver” here denotes Truth, and to be “redeemed” signifies to be vindicated from the falses of evil, and to be reformed. *A. E.* 328.

Verse 5. *Every day is My name blasphemed.*—What is meant by “blaspheming the Lord’s name,” see above, Chap. xxxvii. 6, 7, 37, 38, Exposition.

Verse 6. *My people shall know My name.*—As to the meaning of “name,” and of being “called by a name,” see Chap. iv. 1; xxvi. 8, Exposition.

Verse 7. *How beautiful upon the mountains are the feet of Him that bringeth good tidings, &c.*—In this passage the Lord is treated of, and by the “peace” here mentioned is signified the Lord Himself, and thence heaven to those who are conjoined to Him. To “publish good tidings,” signifies to preach those things; and as that conjunction is effected by love, therefore mention is made of “mountains,” and also of “Zion,”—“mountains” signifying the Good of love to the Lord, and “Zion” the church which is principled in that Good. The Lord is also understood by “Thy God reigneth!” Inasmuch, then, as the conjunction of Truth and Good from conjunction with the Lord is signified by “peace,” therefore it is said that “He publisheth peace, bringeth good tidings of Good, and publisheth salvation;” to “bring good tidings of Good” signifies conjunction with Him by Truths, and by a life according to them, for hereby comes salvation. *A. E.* 365.

That bringeth good tidings of good, that publisheth salvation!—For what is said respecting “salvation” or “eternal life,” when mentioned in the Word, see Chap. xvi. 13, Exposition.

Verse 8. *The voice of thy watchmen; they shall lift up their voice; they shall sing together, &c.*—“Watchmen” signify those who examine the Scriptures concerning the coming of the Lord; their “voice” is the Word, which is the Divine Truth. *A. C.* 9926.

Verse 9. *Break forth into joy, sing together, &c.*—As to “joy and gladness,” see Chap. li. 11; what it is to be deprived of these, see Chap. xvi. 10; and as to “singing,” see Chap. xlv. 23, Exposition.

Verse 10. *Jehovah hath made bare His holy arm, &c.*—That the “arm of Jehovah” is His Divine Omnipotence in His Divine Human, see Chap. xxxiii. 2; xl. 10, 12; li. 4, 5, 9, 10, Exposition.

All the ends of the earth shall see the salvation of our God.—What is meant by “the ends of the earth,” see Chap. xli. 5, 18; xliii. 5, 6, Exposition.

Verse 11. *Touch no unclean thing, &c.*—By the “unclean things” which the people of Israel were commanded not to *touch*, (see Numb. xix. 11, 13, 16, 21, 22; also Lev. xi. 31—36.) are signified various kinds of evils, and hence of falses, which are from the hells; and by “touching them” was meant communication, translation, and reception. Everything “unclean” denoted some evil in particular; for it is evils which render a man *unclean*, because they infect his soul. From evil spirits and genii exude the evils of their hearts, and according to the persuasions of evil they infect those present; it is this *contagion* which is signified by “the touch of unclean things.” *A. C.* 10,130.

Be ye clean, ye that bear the vessels of Jehovah.—The “vessels of gold and silver” from the temple at Jerusalem signified the Goods and Truths of the church; the “vessels of brass,” the Truths of natural Good, or subservient scientifics. Thus “vessels,” in general, signify knowledges, and intellectual things recipient of Truths and Goods from the Lord. *A. E.* 220, 355, 537.

[As all who are instructed in the knowledges of Truth and Goodness “bear these vessels,” therefore the command—“Be ye clean, that bear the vessels of the Lord,” is of vital importance to every member of the church. In the most extended sense, everything created is a *vessel* receptive of life from the Lord; thus our bodies, as well as our minds, are *vessels* receptive of His life. To be “clean” as to our bodily life, is to keep in subjection all disorderly appetites, so that “whether we eat, or whether we drink, we may do all to the glory of God.” 1 Cor. x. 31.]

Verse 12. *The God of Israel will gather up your rear.*—To “gather up the rear,” is to go behind the army to protect them in the rear; thus “the angel and the pillar of the cloud went *behind* the people of Israel, to protect them against the *Egyptians*,” (Exod. xiv. 19, 20.) by which was signified protection lest the false of evil should flow into the will-principle; for, in the internal sense, the falses of evil were in this case signified by the “Egyptians.” The reason why it denotes lest they should flow into the will-principle is, because in the Grand Man, or in the spiritual world, the things of the will are presented from the *back* or *behind*, and the things of the understanding from the *face* or *before*. As to what concerns influx into the will-principle and into the intellectual-principle of man, it is to be noted that the utmost caution is used by the Lord to prevent the infernals from flowing in into the will-principle of man, for if they were to flow in into his will-principle after he is regenerated, or made a church, it would be all over with him, for his will-principle is nothing but evil. Hence it is that the man of the spiritual church is regenerated by the Lord as to the intellectual part, and that in this part a new will-principle is formed, which is altogether separated from the will-principle which man has hereditarily; on which subject, see n. 863, 875. From these considerations it may now be manifest whence it is that by

“going behind them” [or by “gathering up the rear”] is signified protection lest the false of evil should flow in into the will-principle. *A. C.* 8184.

Verse 13. *Behold, My Servant shall act prudently; He shall be exalted and extolled, and be very high.*—Treating of the Lord, whose Divine Human is called a “Servant,” for the same reason that was mentioned above. (See Chap. xlii. 19, Exposition.) The glorification of His Human is understood by “He shall be exalted and extolled, and be very high.” *A. E.* 409.

Verse 15. *He shall sprinkle many nations, &c.*—These words treat of the Lord’s advent. “Nations” stand for those who are affected with Goods, and “kings” for those who are affected with Truths. *A. C.* 2015.

CHAPTER LIII.

THE WORD.

1. WHO hath believed our report? and to whom hath the arm of Jehovah been revealed?
2. For He shall grow up before Him like a tender plant, and like a root from a dry ground: He hath no form, nor honour, that we should regard Him; nor beauty, that we should desire Him.

Verse 1. *Who hath believed our report? &c.*—The term here rendered “report” is שְׂמוּעָה (*shēmūāh*), which is literally “what is heard,” and hence *tidings*, or *message*. The interrogative form of the sentence involves the idea that scarcely any, at the period of the Incarnation, and for a time afterwards, would be in a state to believe the great announcement, that it was JEHOVAH Himself who would assume the Humanity, or become a Man upon earth for the purpose of redemption. Few, indeed, owing chiefly to the doctrine of three Persons in the Trinity, have believed this “report,” or this divine

announcement, although most clearly revealed both in the Prophets and in the Gospels.

Verse 2. *A tender plant.*—This is in the Hebrew יִנְיֵק (*yōnēk*), from a root signifying *to suck*, and is properly a “sucker,” or “shoot.”

Nor beauty [or *appearance*, or *aspect*], indicating that the Lord, when He appeared clothed with Humanity, would, contrary to the expectation of the Jews, appear in a humble form, and not in splendour and magnificence as an earthly conqueror, and would in consequence be “despised and rejected” as the promised Messiah.

INTERNAT. SENSE.

Concerning the Lord’s appearance in a state of humiliation; that it is scarcely believed that the Omnipotence of God is in the Lord. (Ver. 1.)

3. He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not.

4. Surely our sicknesses He hath borne; and our sorrows, He hath carried them: yet we considered Him stricken, smitten of God, and afflicted.

5. But He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him; and by His wounds we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way: and Jehovah hath laid upon Him the iniquity of us all.

7. He was oppressed, and He was afflicted; yet He opened not His mouth: as a lamb that is brought to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

8. From distress and from judgment He was taken: and who shall declare His generation? for He was cut off out of the land of the living; for the transgression of My people was the stroke upon Him.

9. That He might give the impious to their sepulchre, and the rich in their deaths; although

Because He will appear as vile, and therefore to be despised.— (Ver. 2, 3.)

And that He hath appeared as if the Divine [principle] was not in Him. (Ver. 4.)

When, nevertheless, thereby is salvation.— (Ver. 5.)

That He hath endured all things, even to the passion of the cross. (Ver. 6—8.)

And that He would subdue the hells. (Ver. 9.)

Verse 3. *Rejected of men* [or *forsaken of men*]; and *acquainted with grief*.—The term here rendered “grief” also signifies *sickness* or *disease*, (Deut. vii. 15; xxviii. 61.) also *affliction* and *sadness*. (Eccles. v. 16.) Swedenborg renders it by “notus morbo.”

And we hid, as it were, our faces from Him; literally, “as the hiding of faces from Him.” All these forms of expression forcibly depict the Lord’s humiliation when, in the infirm Human,

He was undergoing His temptations in combating against the hells and accomplishing redemption. Even the church itself, which ought to have received Him as its Deliverer, “hid, as it were, its face from Him,” and “would not receive Him.” (John i. 11.)

Ver. 5. *He was wounded or pierced.* Verse 9. *That He might give the impious to their sepulchre, &c.*—This verse has caused much trouble to the interpreters. The version which we

He had done no violence, neither was there any deceit in His mouth.

10. Yet it pleased Jehovah to bruise Him; He hath made Him infirm: [saying] If Thou shouldst make His soul guilt, He shall see [His] seed, He shall prolong [His] days, and the pleasure of Jehovah shall prosper by His hand.

That by the passion of the cross a New Church would exist.— (Ver. 10, 11.)

11. Of the travail of His soul He shall see [the fruit], and be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.

12. Therefore will I divide to Him [a portion] among the many, that with the mighty He may divide the spoil: because He poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

And because He endured such things, that He will come forth a Conqueror. (Ver. 12.)

have given is literal from the Hebrew, and is the same as that of Swedenborg and Schmidius, namely:—"Ut daret impios sepulcro suo, et divites in mortibus suis." *A. E.* 659.

Verse 10. *If Thou shouldst make His soul guilt.*—אָשָׁם (*āshām*), here rendered "guilt," properly means *blame* and *guilt* contracted by transgression; thus both Swedenborg and Schmidius translate it by *reatum*, "guilt." The same term is often rendered "trespass-offering;" (Lev. vii. 5; xiv. 21.) hence it is supposed by nearly all interpreters that it here signifies a *trespass* or a *sin-offering*, in agreement with what the apostle says—"God made Him to be *sin* for us," (2 Cor. v. 21.) in the erroneous sense of a *sin-offering* as a *vicarious sacrifice*. But the true idea,

according to the spiritual interpretation of the passage (in *A. E.* 768, 900, see the Exposition) seems to be this, that in the deepest temptations, as in that on the cross, the Lord was reduced to a sensation of *guilt*, as though He had yielded to the temptation, and had committed the sins to which He was tempted. This sensation, and, as it were, consciousness of *guilt*, would no doubt cause Him to feel the most cruel agony; for it seems that temptations do not effect their purpose until we are reduced to this state of agony and despair. The intensity and cruelty of the Lord's sufferings at this crisis is beyond all finite apprehension, because the love of saving the human race, from which He underwent all His temptations in subjugating the hells and in accomplishing redemption, was infinite.

CHAPTER LIII.

EXPOSITION.

VERSE 1. *Who hath believed our report? &c.*—In this chapter, from beginning to end, the subject treated of is concerning the Lord's *temptations*, thus concerning the state in which He was when He fought with the hells; for temptations are nothing else but combats against the hells. This state of *temptations* is here described by "bearing our sicknesses and sorrows," by being "bruised for our iniquities," &c. He is also here called "the Arm of Jehovah," by which is signified the Divine Power. That by being "bruised and wounded for our transgressions," &c., is signified a state of temptation, is evident, for on such occasion there are griefs, straitnesses, and desperations of mind, which thus torment. Such things are induced by the hells, for, in temptations, they assault the love itself of him against whom they fight; the love of every one is the inmost principle of his life. The Lord's love was the love of saving the human race, which love was the *esse* of His life; for the Divine [principle] in Himself was that Love. This is also described in another place in Isaiah, where the Lord's combats are treated of, in these words:—"He said, Surely they are My people; therefore He became a Saviour to them. In all their straitness He had straitness; on account of His love and His pity He redeemed them, and carried them all the days of eternity." (lxiii. 8, 9.) That the Lord, when He was in the world, endured such temptations, is briefly described in the Evangelists, but more fully in the Prophets, and especially in the Psalms of David. It is only said in the Evangelists that "He was led away into the wilderness, and afterwards *tempted* by the devil," and that "He was there forty days, and with the beasts;" (Mark i. 12, 13; Matt. iv. 1.) but that He was in temptations, that is, in combats with the hells, from first childhood even to the end of His life in the world, He did not reveal, according to these words in Isaiah:—"He was oppressed [or sustained exaction], yet *He opened not His mouth*," &c. His last temptation was in Gethsemane; (Matt. xxvi.; Mark xiv.) and afterwards the passion of the cross, by which He fully subdued the hells, as He Himself teaches in John:—"Father, deliver Me from this hour; but for this [cause] came I to this hour. Father, *glorify* Thy name. There came forth a voice from heaven, [saying] I have both *glorified* it, and will *glorify* it. Then said Jesus, Now is the judgment of this world; now shall the *prince of this world* be cast out." (xii. 27, 28, 31.) The "prince of this world" is the devil, thus the whole hell; to "glorify" is to make the Human [principle] Divine. The reason why mention is made only of "the temptation after *forty days* in the *wilderness*" is, because "forty days" signify and involve temptations to the full, thus of several years, as may be seen in *A. C.* 8098, 9437; the "*wilderness*"

signifies hell, and the "beasts" with which He there fought, the diabolical crew. *A. C.* 9937.

To whom hath the arm of Jehovah been revealed?—The Humanity of the Lord is called in the Word "the *Arm* of Jehovah." Several causes exist why God could not redeem mankind, that is, deliver them from damnation and hell, by any other process than that of assuming the Humanity. For redemption consisted in reducing the hells into subjection, and bringing the heavens into an orderly arrangement, and afterwards renewing the church on earth; and there was no other possible means by which the Omnipotence of God could effect these purposes than by assuming the Humanity, just as there is no possibility for a man to work without hands and arms; therefore, in the Word, the Humanity is called "the *Arm* of Jehovah." (Isa. xl. 10; liii. 1.) In like manner it is impossible for any one to enter into a fortified city, and destroy the temples of its idols, unless he be furnished with mediate powers suited to such a design. It is also evident from the Word, that God, by means of His Humanity, was omnipotent in the accomplishment of that divine work; for God, who is in inmost, and thus in purest principles, could not possibly by any other means descend to ultimate or lowest principles, in which the hells are, and in which mankind were at that time; comparatively as the soul cannot act without a body, or as it is impossible to conquer enemies while they remain out of sight, or while they cannot be approached and attacked with some kind of weapons, such as spears, shields, or guns. For God to have effected redemption without assuming the Humanity, would have been as impossible as for Europeans to subdue the Indies without soldiers and shipping; or as it is impossible to make trees grow by heat and light alone, without air for their transmission, and unless earth be formed for their production; yea, it would have been as impossible as for a man to catch fish by casting nets into the air instead of the water. For Jehovah, as He is in Himself, cannot by all His Omnipotence approach any devil in hell, or any devil on earth, so as to curb his fury, and subdue his violence, unless He be in ultimate as He is in first principles; and He is in ultimates in His Humanity. Therefore, in the Word, He is called "the *First* and the *Last*, the *Alpha* and the *Omega*, the *Beginning* and the *End*." *T. C. R.* 84.

Verses 3—5. *A Man of sorrows* [or *pains*];—*our sicknesses He hath borne*;—*and by His wounds we are healed* [or *healing is given to us*].—By "sicknesses" and "diseases" are meant spiritual diseases, which are evils destroying the life of the will of Good, and falses destroying the life of the understanding of Truth, that is, destroying the spiritual life, which is the life of Faith and Charity. Natural "diseases" also correspond to such spiritual diseases; for every *disease* in the human race is from this cause, because from sin; every "disease" also corresponds to its own evil. The reason is, because the whole of the life of man is from the spiritual world; wherefore if his spiritual life *sickens*, evil is hence derived into his natural life, which there becomes a *disease*. Because *diseases* represented the iniquities and the evils of

the spiritual life, therefore by the "diseases" which the Lord healed is signified deliverance from various kinds of the evil and the false which infested the church and the human race, and which would have brought upon them spiritual death; for divine miracles are distinguished from others by this, that they involve and regard states of the church and of the heavenly kingdom; on this account it was that the miracles of the Lord chiefly consisted in healing *diseases*. This is understood by the Lord's words to the disciples sent by John:—"Go and shew John those things which ye do hear and see: the *blind* receive their sight, the *lame* walk, the *lepers* are cleansed, the *deaf* hear, the *dead* are raised up, and the *poor* hear the Gospel." (Matt. xi. 4, 5.) Hence it is so often said that "the Lord healed all *disease* and all *sickness* among the people." (Matt. iv. 23; ix. 35, and in many other passages.) *A. C.* 8364.

Verses 4, 6, 11. *Our sicknesses He hath borne; our sorrows, He hath carried them*;—*Jehovah hath laid upon Him the iniquity of us all*;—*He shall bear their iniquities*.—These words are said of the Lord; and the reason why "bearing iniquity" denotes to remove falses and evils, or sins, with those who are in Good, is, because the Lord was represented by "Aaron," and all the work of salvation by his "office" or "priesthood." Hence it is said of "Aaron," who, as stated, represented the Lord, that "he bore the *iniquity* of the holy things." (Exod. xxviii. 38.) That it is said of the Lord, that "He bore *iniquities* and *sins* for the human race," is known in the church; but still it is unknown what is understood by "bearing *iniquities* and *sins*." It is believed by some that it denotes that He took upon Himself the sins of the human race, and suffered Himself to be condemned even to the death of the cross; and that thus, because damnation for sins was cast upon Him, mortals are liberated from damnation; also that damnation was taken away by the Lord, through the fulfilling of the law, since the law would have damned every one who did not fulfil it. But, by "bearing iniquity," are not meant those things, since every man's deeds remain with him after death, and then he is judged, according to their quality, either to life or to death; and therefore they cannot be taken away by transfer to another, who bears them. Hence it is evident that, by "bearing iniquities," something else is meant, but what is meant may be manifest from the "bearing" itself of iniquities or of sins by the Lord; for the Lord *bears* those things when He fights for man against the hells, for man, of himself, cannot fight against them, but the Lord alone does this, also continually for every man, with a difference according to the reception of Divine Good and Truth. The Lord, when He was in the world, fought against all the hells, and altogether subdued them; hence, also, He was made "Justice;" thus He redeemed from damnation those who receive Divine Good and Truth from Himself. Unless this had been effected by the Lord, no flesh could have been saved; for the hells are continually with man, and have dominion over him so far as the Lord does not remove them; and He so far removes them as man desists from evils. He who once conquers the hells, conquers them to eternity; and that this might

be effected by the Lord, He made His Human Divine. He, therefore, who alone fights for man against the hells, or, what is the same thing, against evils and falses, for these are from the hells,—He is said to “bear sins;” for He alone sustains that burden. The reason why, by “bearing sins,” is also signified the removal of evils and falses from those who are in Good, is, because this is a consequence; for so far as the hells are removed from man, so far evils and falses are removed, for the latter and the former, as was said, are from the hells. Evils and falses are *sins* and *iniquities*; how the case herein is, see what was shewn above, n. 9715, 9809, where the “merit” and “justice” of the Lord, and also “the subjugation of the hells” by Him, are treated of. *A. C.* 9937.

Verse 5. *He was wounded for our transgressions; He was bruised for our iniquities, &c.*—These things are predicated of the Lord, who is evidently treated of in this chapter, and thereby are described the temptations which He underwent in the world, in order that He might subdue the hells, and reduce all things there and in the heavens to order. Those grievous temptations are understood by His being “wounded for our transgressions, and bruised for our iniquities,” and by “the chastisement of our *peace* being upon Him;” salvation thereby is signified by being “healed by His wounds,” or by “healing being given to us by His wounds.” By “*peace*,” therefore, is meant heaven and life eternal, which is given to those who are conjoined with Him; for the human race could, by no means, have been saved, unless the Lord had reduced all things in the heavens and in the hells to order, and at the same time had glorified His Humanity, which things were accomplished by means of temptations admitted into His Humanity. *A. E.* 365.

Verse 7. *He was oppressed, and He was afflicted; yet He opened not His mouth, &c.*—To be “oppressed” [or to *suffer exaction*] signifies temptations; to be “afflicted,” their grievousness; “not to open His mouth” signifies patience. *A. E.* 813.

Verse 8. *He was cut off out of the land of the living, &c.*—It is not possible that there can be more than one single Fountain of Life from which the life of all things is derived, and it is not possible that any life can exist, which is truly life, except by faith in the Lord, who is real essential Life itself; nor can faith exist, in which is life, except from Him, consequently except He be in it; wherefore, in the Word, the Lord alone is called “living,” and is named “the *Living Jehovah*.” (Jer. v. 2; xii. 16; xvi. 14, 15; xxiii. 7; Ezek. v. 11.) “*Living for ever*.” (Dan. iv. 34; Rev. iv. 10; v. 14; x. 6.) A “Fountain of *Life*.” (Psalm xxxvi. 8, 9.) A “Fountain of *living waters*.” (Jer. xvii, 13.) Wherefore heaven, which lives by or from Him, is called “the *land of the living*.” (Isa. xxxviii. 11; liii. 8; Ezek. xxvi. 20; xxxii. 23—27, 32; Psalm xxvii. 13; cxlii. 5.) And they are called “living” who are in faith in the Lord, as in David:—“Who holdeth our soul amongst the *living*.” (Psalm lxvi. 9.) And they who are in faith are said to be in “the *Book of Lives*;” (Psalm lxix. 28.) and in “the *Book of Life*.” (Rev. xiii. 8; xvii. 8; xx. 15.) Wherefore also they

are said to be made to “live” who receive faith in Him. (Hosea vi. 2; Psalm lxxxv. 6.) On the contrary, they who are not in faith are called “dead,” as in Isaiah:—“The *dead* shall not *live*, the *deceased* shall not *rise*, because Thou hast visited and destroyed them;” (xxvi. 14.) where the “dead” signify those who are puffed up with self-love, and to “rise” signifies to enter into life. They are also said to be “thrust through” [*confossi*]. (Ezek. xxxii. 23—31.) And hell is called “death.” (Isa. xxv. 8; xxviii. 15.) They are also called “dead” by the Lord. (Matt. iv. 16; John v. 25; viii. 21, 24, 51, 52.) *A. C.* 290.

Verse 9. *That He might give the impious to their sepulchre, and the rich in their deaths, &c.*—The whole of this chapter treats concerning the Lord, and here concerning His victories over the hells. By “the *impious*, whom He should give to their *sepulchre*,” are understood the evil who should be cast down into hell, which is manifestly called a “sepulchre” by reason of those who are there being spiritually dead; by “the *rich*, whom He should give in their *deaths*,” are understood those of the church who are in falses from evil, who are called “rich” by reason of the knowledges of Truth and of Good which they have from the Word; falses from evil are signified by “deaths,” inasmuch as they who are in them are spiritually dead. *A. E.* 659.

He had done no violence, neither was there any deceit in His mouth.—In the Word “violence” is mentioned when holy things are *violated* by profaning them. Thus in Ezekiel:—“They shall eat their *bread* in anxiety, and drink their *waters* in desolation, that the land may be devastated of its fulness, because of the *violence* of all them that dwell therein;” (xii. 19.) the “bread” which they shall eat with anxiety are the celestial things, the “waters” which they shall drink in desolation are the spiritual things, to which “violence” had been offered, or which they had profaned. Again, in Jonah:—“Let every one be converted from his *evil way*, and from the *violence* that is in their hands;” (iii. 8.) where an “evil way” is predicated of falses which are of the understanding, and “violence” of the evils which are of the will. Again, in Isaiah:—“He had done no *violence*, neither was there any *deceit* in His mouth;” (liii. 9.) where “violence” is said of those things which are of the will, and “deceit in the mouth” of those things which are of the understanding. *A. C.* 623.

Verse 10. *It pleased Jehovah to bruise Him, &c.*—The subject here treated of is also concerning the Lord, and His temptations, by which He subjugated the hells. The increasing grievousness of His temptations is described by “Jehovah’s being willing [or pleased] to bruise Him,” and by “making Him infirm,” and the most grievous of all, which was the passion of the cross, is signified by “making His soul guilt;” by which is understood the last temptation whereby He fully subjugated the hells, and fully glorified His Human, whence comes redemption. The Divine Truth which afterwards proceeds from His Divine Human, and the salvation of all who receive Divine Truth from Him, is signified by “He shall see [His] seed;” the eternal duration thereof is understood by “He shall *prolong* [His] *days*,”—to “prolong,” when predicated of the Lord, signifying eternal duration,

and "days" states of light, which are states of illustration of all by Divine Truth. That this is from His Divine, for the salvation of mankind, is signified by "the will [or pleasure] of Jehovah shall prosper by His hand." *A. E.* 768.

Verses 10, 11. *Yet it pleased Jehovah to bruise Him; He hath made Him infirm: if Thou shouldst make His soul guilt, He shall see [His] seed, He shall prolong [His] days, &c.*—These things are said of the Lord, who is treated of in the whole of this chapter. The temptations of the Lord, which were most grievous, because against the hells, are described by "Jehovah's being willing [or pleased] to bruise Him," and by "making Him infirm;" for by temptations the loves of the *proprium* are broken, thus the body is *bruised* and *wakened*. "If Thou shouldst make His soul guilt," signifies if He undergo temptations even unto death. "He shall see [His] seed," signifies that Divine Truth shall proceed from Him; "seed" denoting Truth, and, where it is predicated of the Lord, Divine Truth. "He shall prolong [His] days," signifies Divine Good, which shall also proceed from Him; "long," and thence to "prolong," being predicated of Good, see above, n. 629; and "days" denoting states. "And the will [or pleasure] of Jehovah shall prosper by His hand," signifies that thus all and every thing in the heavens and in the earths shall be kept in divine order. "Of the travail of His soul," signifies by temptations; "He shall see [the fruit], and be satisfied," denotes glorification. These things are understood by those words in the supreme sense, in which the Lord is treated of; but in the respective sense by the same words is described the salvation of the human race, for which the Lord fought from Divine Love. It is said—"If Thou shouldst make His soul guilt," as if it were a matter of doubt whether He should so make it; but this involves the same as what the Lord Himself says in John:—"I lay down My soul, and I take it again; no one taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This precept I have received from My Father." (x. 17, 18.) The *arcantum* which lies hid in these words, no one can see but he who knows the nature of the temptations by which man is regenerated; for therein man is preserved in his liberty, from which it appears to him as if he fought from himself; yea, in temptations his spiritual liberty is stronger than out of them, for it is more interior; unless man by virtue thereof fought in temptations, he could not be made spiritual; for all liberty is of love, wherefore man then fights from the love of Truth and thence from the love of eternal life: thus and no otherwise is the internal opened and man regenerated. From these few observations it may in some degree be seen what these words of the Lord involve, viz., that He fought from His own liberty, and at last laid down His soul, in order that He might do all things from His own proper power, and thence might become righteousness, from Himself, which He could not have become except by virtue of His liberty; hence it is said—"I lay down My soul of Myself; I have the power to lay it down, and I have the power to take it again. This commandment I have received of My Father." They who are

unacquainted with this *arcantum*, interpret these words like the Arians, saying that the Lord was not the actual, but the adopted Son of God, thus that He was adopted because He was willing to lay down His soul, or undergo the death of the cross; not knowing that those words involve that the Lord, by virtue of His own proper power, fought from His Human against the hells, and overcame them, and by virtue of the same power glorified His Human, that is, united it to the essential Divine in Himself, and thereby made it Divine, which, without being left to Himself in absolute liberty as to the Human, could not possibly have been accomplished. From these considerations it is now evident why it is said in Isaiah—"If Thou shouldst make His soul guilt." *A. E.* 900.

Verse 11. *Of the travail of His soul He shall see [the fruit], &c.*—These things are also spoken concerning the Lord, who is manifestly treated of in the whole of this chapter, and indeed concerning His Divine Human. His combats with the hells, and subjugation of them, is signified by "the labour [or travail] of His soul," and by "His bearing their iniquities." By *bearing their iniquities* is not understood that He transferred them into Himself, but that He admitted into Himself the evils which are from the hells in order that He might subdue them; this, therefore, is what is understood by "bearing iniquities." The consequent salvation of those who are in spiritual faith, which is the faith of charity, is understood by its being said—"By His knowledge shall My righteous [or just] Servant justify many;" "knowledge" signifying Divine Truth, and thence Divine Wisdom and Intelligence; and "many" signifying all who receive, for "many," in the Word, is predicated of Truths, as "great" is of Good, and hence "many" denote all who are in Truths from Good from the Lord. The reason why it is said that "He justifieth them" is, because to "justify" signifies to save from Divine Good, whence also He is called "just;" and inasmuch as the Lord performed and effected those things from His Divine Human, He is called the "Servant of Jehovah;" hence it is evident that Jehovah calls His Divine Human His "Servant," from its being subservient and efficient. *A. E.* 409.

By His knowledge shall My righteous [or just] Servant justify many.—That the Human of the Lord was a "Servant" before it was Divine, is evident from many passages in the Prophets; the reason is, because the Human appertaining to the Lord was nothing else before He had put it off and made it Divine. The Human which appertained to Him was from the mother, consequently it was infirm, having with it an hereditary principle from the mother, which He overcame by temptation-combats, and entirely expelled, insomuch that nothing remained of the infirm and hereditary principle derived from the mother; yea, at last nothing which was from the mother remained, so that He totally put off everything maternal, to such a degree as to be no longer her Son, according to what He Himself says in Mark:—"They said unto Jesus, Behold, Thy mother and Thy brethren without seek Thee. And He answered them, saying, Who is My mother and My brethren? And looking round upon them who sat about Him,

He said, Behold My *mother* and My *brethren*! For whosoever shall *do the will of God*, he is My *brother*, My *sister*, and My *mother*." (iii. 32—35; Matt. xii. 46—49; Luke viii. 20, 21.) And when He put off this Humanity, He put on the Divine Humanity, by virtue whereof He called Himself the "Son of Man," as He frequently does in the Word of the New Testament, and also the "Son of God;" and by the "Son of Man" is signified the essential Truth, and by the "Son of God" the essential Good which appertained to His Human Essence when made Divine; the former state was that of the Lord's humiliation, but the latter of His glorification, concerning which, see above, n. 1999. In the former state, viz., that of humiliation, when He had yet an infirm Humanity appertaining to Him, He adored Jehovah as one distinct from Himself, and indeed as a "Servant," for the Humanity is nothing else in respect to the Divinity, wherefore also, in the Word, "Servant" is predicated of the Humanity, as in Isaiah xlii. 1, 19 (see the Exposition); and in liii. 11:—"By His knowledge shall My righteous *Servant* justify many;" in the whole of which chapter the state of the Lord's humiliation is treated of. *A. C.* 2159.

Verse 12. *Therefore will I divide to Him [a portion] among the many, that with the mighty He may divide the spoil, &c.*—To "divide the spoil," when said of the Lord, is to give [to the faithful] a possession in the heavenly kingdom; for by the "spoil" are signified those who are snatched away and delivered by the Lord; hence by "dividing the spoil" is signified distribution, namely, amongst those who are in heaven, which is the same as their possession [or inheritance] in the Lord's kingdom. That "rapine," "spoil," and "prey" are predicated of the Lord in the Word, is from the fact that He snatches away and delivers the good, as is evident from various passages, as from Gen. xlix. 9:—"Judah is a lion's whelp; from the *prey*, my son, thou art gone up;" by which is signified that by the Lord is deliverance from hell by the celestial [principle]. (See *A. C.* 6368.) Again:—"Like as the lion roareth, even the young lion, over his *prey*, so shall Jehovah of Hosts descend to fight for the mountain of Zion." (Isa. xxxi. 4.) That to "eat the *prey* or the *spoil*" is [in a good sense] to appropriate to one's self the Goods which have been snatched away from evils, is evident from the prophetic declaration of Balaam in Moses:—"Behold, the people shall rise up as an old lion, and shall lift up himself as a young lion; he shall not lie down until he *eat of the prey*." (Numb. xxiii. 24.) From these words it is evident that "rapine," "spoil," and "prey" is the snatching away, and the deliverance of the good by the Lord. *A. C.* 6442, 6443. See also above, Chap. v. 29, 30; xxxi. 4, Exposition.

Because He poured out His soul unto death, &c.—That the Lord, during His abode in the world, passed through two states, called a state of exinanition and a state of glorification, is a Truth acknowledged in the church. The former state, or that of *exinanition*, is described in many passages in the Word, particularly in the Psalms of David, also in the Prophets, and more especially by Isaiah in the

above passage. This same state was His state of humiliation before the Father, for He therein "prayed to the Father," and speaks of "doing His will," and ascribes all that He did or said to the Father. *T. C. R.* 104.

And He made intercession for the transgressors.—There are four terms, namely, "mediation," "intercession," "atonement" [*expiation*], and "propitiation," expressive of the grace of the One only God in His Humanity. God the Father can never be approached, nor can He come to any man, because He is infinite and dwells in His *Esse*, which is Jehovah, from which *Esse*, if He should come to a man, He would consume him or decompose him as fire does wood when it reduces it to ashes. This is evident from what He said to Moses, who desired to see Him:—"No man shall *see* Me, and *live*;" (Exod. xxxiii. 20.) and the Lord says—"No man hath *seen* God at any time, except the Son, who is in the bosom of the Father;" (John i. 18; Matt. xi. 27.) also, that "No one hath *heard* the voice of the Father, or *seen* His shape." (John v. 37.) It is written, indeed, that Moses "saw Jehovah face to face, and conversed with Him, as one man does with another;" but this was done by the medium of an angel, as was the case also with Abraham and Gideon. Now, since God the Father in Himself is such, therefore He was pleased to assume the Humanity, and in this Humanity to admit mankind to Himself, so as to hear them and converse with them; and this Humanity it is which is called the "Son of God," and which *mediates, intercedes, propitiates, and atones* [or *expiates*]. I will explain, therefore, what these four terms, predicated of the Humanity of God the Father, signify. "Mediation" signifies that the Humanity is the *medium* by which a man may come to God the Father, and God the Father to him, and thus be his Teacher and Guide unto salvation: therefore the "Son of God," by whom is meant the Humanity of God the Father, is called "Saviour," and on earth "Jesus," that is, Salvation. "Intercession" signifies *perpetual mediation*; for Love itself, the properties of which are mercy, clemency, and grace, perpetually *intercedes*, that is, mediates for those who do His commandments, and who are thus the objects of His divine love. "Atonement" signifies the *removal of sins*, into which a man would rush headlong were he to approach Jehovah unclothed with the Humanity. "Propitiation" signifies the *operation of clemency and grace*, to prevent a man from falling into damnation by sin, and, at the same time, to guard against the profanation of holiness; this was signified by the "propitiatory" or "mercy-seat" over the Ark in the Tabernacle. It is acknowledged that God spoke in His Word according to appearances, as when it is said "He is angry," that "He avenges," that "He tempts," that "He punishes," that "He casts into hell," that "He condemns," yea, that "He does evil;" when the truth is, that God is never *angry* with any one, He never *avenges, tempts, punishes, casts into hell, or condemns*. Such things are as far from God as hell is from heaven, and infinitely farther. They are forms of speech, then, used only according to appearances; so, also, but in a different sense, are the terms "atonement," "propitiation," "intercession," and "mediation;"

for these are forms of speech expressive of the approach which is opened to God, and of the grace communicated from God by means of His Humanity, which terms being misunderstood, men have divided God into three, and upon that division have grounded all the doctrine of the church, and so falsified the Word. Hence has arisen "the abomination of desolation" foretold by the Lord in Daniel, and again in Matt. xxiv. *T. C. R.* 135.

GENERAL OBSERVATIONS CONCERNING THE LORD'S TEMPTATIONS AND PASSION.

There are some within the church who believe that the Lord, by the passion of the cross, took away sins and satisfied the Father, and thus did the work of redemption; some, also, that He transferred upon Himself the sins of those who have faith in Him, that He carried them, and cast them into "the depth of the sea," that is, into hell. It may, therefore, be expedient to say, first, what is meant by *bearing* or *carrying iniquities*; and afterwards, what is meant by *taking them away*. By "bearing or carrying iniquities," nothing else is meant but sustaining grievous *temptations*, also suffering the Jews to do with Him as they had done with the Word, and to treat Him in like manner, because He was the Word; for the church, which at that time was amongst the Jews, was altogether devastated, and it was devastated by this, that they perverted all things of the Word, insomuch that there was not any Truth remaining among them; wherefore neither did they acknowledge the Lord. This was meant and signified by all things of the Lord's *passion*. In like manner it was done with the prophets, because they represented the Lord as to the Word, and hence as to the church; and the Lord was the real Prophet Himself.

The Lord's being "betrayed by Judas," therefore, signified that He was betrayed by the Jewish nation, amongst whom at that time the Word was, for Judas represented that nation. His being "seized and condemned by the chief priests and elders," signified that He was so treated by all that church. His being "beaten with rods, His face spit upon, being struck with fists, and smitten on His head with a reed," signified that it was so done by them with the Word, as to its Divine Truths, which all treat of the Lord. By "crowning Him with thorns," was meant that they falsified and adulterated those Truths; by their "*dividing His garments, and casting lots upon His coat,*" was understood that they dispersed all the Truths of the Word, but not its spiritual sense, which sense was signified by the Lord's "coat;" by their "crucifying Him," was understood that they destroyed and profaned the whole Word; by their "offering Him vinegar to drink," was signified that they offered Him merely things falsified and false, wherefore He did not drink it, and then said—"It is finished!" By their "piercing His side," was meant that they absolutely extinguished all the Truth of the Word and all its Good; by His being "buried," was signified the rejection of the Human Principle remaining from

the mother; and by His "rising again on the third day," was denoted His glorification. Similar things are signified by those things in the Prophets, and in David, where they are predicted. "Wherefore after that He was scourged and led forth, carrying the crown of thorns, and the purple garment put on by the soldiers, He said, *Behold the Man!*" (John xix. 1—5.) This was said because by the "Man" was signified the church; for by the "Son of Man" is understood the Truth of the church, thus the Word. From these considerations it is now evident that, by "bearing iniquities," is meant to represent and effigy in Himself sins against the Divine Truths of the Word. That the Lord sustained and suffered such things as the Son of Man, and not as the Son of God, will be seen in what follows; for the "Son of Man" signifies the Lord as to the Word.

It may now be expedient to say something concerning what is meant by *taking away sins*. By "taking away sins," the like is understood as by redeeming man and saving him, for the Lord came into the world that man might be saved; without His coming no mortal could have been reformed and regenerated, thus saved; but this can now be effected, since the Lord has taken away all power from the devil, that is, from hell, and has glorified His Human Principle, that is, has united it to the Divine Principle of His Father. Unless these things had been effected, no man could have received any Divine Truth so as to abide with him, and still less any Divine Good; for the devil, who before had superior power, would have plucked them away from the heart. From these considerations it is evident that the Lord, by the passion of the cross, did not *take away sins*, but that He takes them away, that is, removes them with those who believe in Him, by living according to His precepts, as also the Lord teaches in Matthew:—"Do not suppose that I am come to dissolve the Law and the Prophets. Whosoever shall loosen the least of these *precepts*, and teach men so, shall be called least in the kingdom of the heavens; but he who doeth and teacheth, shall be called great in the kingdom of the heavens." (v. 17, 19.) Every one may see from reason alone, if he be in any illustration, that *sins cannot be taken away* from man, except by actual repentance, which consists in man seeing his sins, and imploring the Lord's aid, and desisting from them. To see, believe, and teach anything else, is not from the Word, neither is it from sound reason, but from lusts and a depraved will, which are the selfhood of man, by virtue whereof the understanding is infatuated. *Doct. of the Lord*, 15—17.

CHAPTER LIV.

THE WORD.

1. SING, O thou barren, that didst not bear; break forth into singing, and exult, thou that didst not travail: for more are the sons of the desolate than the sons of the married woman, saith Jehovah.

2. Enlarge the place of thy tent; and let them stretch forth the curtains of thy habitations: spare not; lengthen thy cords, and strengthen thy stakes;

3. For on the right hand, and on the left, thou shalt break forth; and thy seed shall inherit the nations, and they shall cause the desolate cities to be inhabited.

4. Fear not; for thou shalt not be confounded: and blush not; for thou shalt not be brought to reproach: for thou shalt forget the shame of thy youth, and the reproach of thy widowhood thou shalt remember no more.

5. For thy Husband is thy Maker; Jehovah of Hosts is His name: and thy Redeemer is the Holy One of Israel; the God of the whole earth shall He be called.

6. For as a woman forsaken and afflicted in spirit hath Jehovah called thee; and as a wife of youth, when thou wast rejected, saith thy God.

7. For a small moment have I forsaken thee; but with great mercies will I gather thee:

8. In an inundation of anger I hid My face for a moment from thee; but with everlasting

INTERNAL SENSE.

That they with whom the church was not before, will possess many truths of the church, and will be multiplied. (Ver. 1—3.)

That former falsities will not be remembered, because the Lord will be the God of the church. (Ver. 4, 5.)

That for some time they were as without God. (Ver. 5, 6.)

That this was the case when there was no church; but that it is to be restored by the Lord. (Ver. 7, 8.)

Verse 8. *In an inundation of anger, &c.*—The Bible version renders this clause “In a little wrath,” but the term **שֶׁטֶזֶפְ** (*shëtzëph*), translated “little,” signifies, according to Gesenius and nearly all modern interpreters, *inundation*; thus “in an inundation or overflowing of anger,” which is the version adopted by Swedenborg. This term *shëtzëph* only occurs in this place, hence the variety in the interpretation;

kindness will I have mercy on thee, saith thy Redeemer Jehovah.

9. For this is [as] the waters of Noah unto Me: when I swore that the waters of Noah should no more pass over the earth; so have I sworn that I will not be wroth with thee, nor rebuke thee.

10. For the mountains shall depart, and the hills shall be removed; but My loving-kindness shall not depart from thee, and the covenant of My peace shall not be removed, saith Jehovah who hath mercy on thee.

11. O thou afflicted, tossed about with tempest, not comforted, behold, I will lay thy stones in stibium, and thy foundations with sapphires.

12. And I will make thy windows of rubies, and thy gates of stones of carbuncle; and all thy borders of pleasant stones:

13. And all thy sons shall be taught by Jehovah; and great shall be the peace of thy sons.

but the word which properly signifies “inundation” is **שֶׁטֶזֶפְ** (*shëtzëph*); this term frequently occurs, and means a *gushing out*, an *inundation*, a *flood*. The letter **ט** in this word is sometimes changed for **צ** in the other, which is, no doubt, the case in this instance.

Verse 11. *I will lay thy stones in stibium, &c.*—What is here rendered “stibium” by Swedenborg and others, is, in the Bible version, “fair colours.” “Stibium,” in Hebrew **פִּיחַ** (*pûkh*), denotes a *dye*, or *paint*, with which the Hebrew women tinged their eye-lashes; this was practised by Jezebel, (2 Kings ix. 30.) where the same term is used as in this passage. “Stibium” must, therefore, be taken here to mean an ornamental cement, in which the “stones” would be set; which cement being in some degree seen on the outside of the walls, would give an

When there is no truth; although afterward it will not fail. (Ver. 9, 10.)

That doctrinals will be full of spiritual and celestial truths from the Lord. (Ver. 11—13.)

appearance as of “fair colours,” as in the Bible version.

Verse 12. *And I will make thy suns [windows] of rubies, &c.*—This clause, especially owing to the term **שֶׁמֶשׁוֹת**

(*shëmashôth*), which is evidently derived from **שֶׁמֶשׁ** (*shëmësh*), the “sun,” has

caused much trouble to the interpreters. The Bible version renders it by “windows,” and it means, most probably, something relating to the *sun*, either as letting in light, or as having a radiating appearance, like the *sun*. In *A. C.* 655, 1298, Swedenborg explains *soles* as meaning *fenestras*, or “windows,” as in the common version, but he takes *soles*, or “suns,” as the basis of the internal sense. See the Exposition.

Rubies.—The term in Heb. signifies a *sparkling stone*, most likely the ruby.

14. In justice shalt thou be established: thou shalt be far from oppression; for thou shalt not fear it: and from terror; for it shall not come near thee.

They will no longer be afraid of fables from hell. (Ver. 14, 15.)

15. Behold, they shall be leagued together, but not by Me: whosoever is leagued against thee shall fall because of thee.

16. Behold, I have created the smith who bloweth the coals in the fire, and produceth an instrument for his work; and I have created the destroyer to lay waste.

That they who from those fables are against the church will be cast into hell. (Ver. 16, 17.)

17. No weapon that is formed against thee shall prosper; and every tongue that riseth up against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah; and their justice is from Me, saith Jehovah.

CHAPTER LIV.

EXPOSITION.

VERSE 1. *Sing, O thou barren, that didst not bear; break forth into singing, and exult, thou that didst not travail, &c.*—Treating of the advent of the Lord, and of the New Church to be established by Him among the Gentiles, who are understood by “the barren, who did not bear,” and by “the desolate, who shall have many sons.” They are called “barren,” because they knew not the Lord, neither had the Word, where Truths are; wherefore they could not be regenerated. “Sons” denote Truths from the Lord by the Word. The church which is in possession of the Word, from which the Lord is known, is understood by “the married, who hath no sons;” the joy of those who are of the New Church, and who before had not Truths, is signified by “her breaking forth into singing, and exulting, who did not travail,”—to “travail” denotes to have in the womb. Inasmuch as “mother” signified the church, and “sons” and “daughters” its Truths and Goods, and whereas in the ancient churches, and afterwards in the Jewish church, all things were representative, and thence significative, therefore it was a disgrace and a reproach for women to be barren; on which account Rachel was angry with Jacob, because

she did not bear children, and said, when she brought forth Joseph, “God hath taken away my reproach.” (Gen. xxx. 1, 23.) For the same reason, after Elizabeth had conceived, she said—“Thus hath the Lord done to me in the days wherein He looked on me, to take away my reproach amongst men.” (Luke i. 25.) A. E. 721.

Verses 1—3. *Sing, O thou barren; for more are the sons of the desolate than the sons of the married woman. Enlarge the place of thy tent; and let them stretch forth the curtains of thy habitations, &c.*—These words treat of the church about to be established among the Gentiles, which is called “barren,” and which “did not bear,” because they were without Truths from the Word; of which church it is said that “the sons should be more than the sons of the married woman,” because its Truths would be more numerous than the Truths of the former church now devastated, for “sons” signify Truths. To “enlarge the place of the tent,” signifies the holy principle of worship from the Good of love; to “stretch out the curtains of the habitations,” denotes the holy principle of worship from the Truths of faith. A. C. 9595.

To “enlarge the place of the tent,” is to enlarge those things which are of the church, thus the doctrine of what is Good and True from the Word, and hence those things which are of worship. To “stretch out or to expand the curtains of the habitations,” is to multiply Truths; that “curtains” are the Truths of the church, may be seen in A. C. 9596. The “barren” are those who were not before in the Goods and Truths of the church. A. C. 10,545.

Verses 1, 5, 6, 13. In these verses occur expressions which have relation to marriage, such as being “barren,” “not bearing,” “not travailing;” “the sons of the desolate and of the married woman;” “the reproach or shame of widowhood;” “as a woman forsaken and afflicted in spirit;” “the wife of [one’s] youth,” &c. The reason why these terms occur is, because the conjunction of what is Good and True is represented by “marriage;” hence, in the spiritual sense, these expressions involve something relating to the marriage of what is Good and True, and to the perversions of that marriage. See A. C. 443.

Verses 2, 3. *Lengthen thy cords, and strengthen thy stakes; for on the right hand and on the left thou shalt break forth, &c.*—The establishment of the church amongst the Gentiles is here treated of. By “enlarging the place of the tent,” is signified the increase of the church as to worship from Good; by “stretching out the curtains of the habitations,” is denoted the increase of the church as to the Truths of doctrine; by “lengthening the cords,” is understood their extension; by “strengthening the stakes,” is meant their confirmation from the Word. By “breaking forth on the right hand and on the left,” is signified amplification as to the Good of charity, and as to the Truth of faith,—“on the right” as to the Good of charity, and “on the left” as to the Truth of faith from that Good. By “the seed which shall inherit the nations,” is understood the Truth by which Goods are acquired,—“seed” is Truth, and “nations” are Goods; and by “the desolate cities which they would cause the nations to inhabit,”

are understood Truths from Goods of life,—“desolate cities” are the Truths of doctrine where before there were no Truths, “nations” are the Goods of life from which are Truths, and to “dwell” or to be “inhabited” is to live. *A. E.* 600. See also 223.

To “lengthen the *cords*” and to “strengthen the *stakes*” signifies the more ample connection and confirmation of Truths; for by “*cords*” is understood the conjunction of Truths, and by “*stakes*” their confirmation. *A. C.* 9777. See also *A. E.* 799.

As to the meaning of “*cords*” and “*stakes*,” and the reason why a “*tent*” and a “*tabernacle*” signify the holy principle of worship, see Chap. xxxiii. 20, Exposition.

Verse 3. *On the right hand and on the left thou shalt break forth; and thy seed shall inherit the nations, &c.*—By “the *seed* which shall inherit the nations,” is signified the Divine Truth which shall be given to the nations; by “breaking forth *on the right* and *on the left*,” is denoted the extension and multiplication of Goods and Truths,—by the “*right*” is understood Truth which is in light, and by the “*left*” Truth which is in the shade, because, in the spiritual world, to the *right* is the south, where those are who are in the clear light of Truth, and to the *left* is the north, where those are who are in the obscure light of Truth. By “causing the *desolate cities* to be *inhabited*,” is signified their life according to divine Truths, which were previously destroyed; “*cities*” are the Truths of doctrine from the Word; to be “*inhabited*” means to live according to those Truths; “*desolate cities*” signify those Truths previously destroyed, namely, among the Jewish people. *A. E.* 768.

Verse 4. *Thou shalt not be confounded, &c.*—See Chap. xxiv. 23, Exposition.

Thou shalt forget the shame of thy youth, and the reproach of thy widowhood thou shalt remember no more.—The “reproach of widowhood” is predicated of the church when not in Truth, because not in Good, and consequently in the false. *A. C.* 4844.

Verse 5. *Thy Husband is thy Maker* [literally, *Thy Husbands are thy Makers*, see Chap. i. 3, note]; *Jehovah of Hosts is His name, &c.*—The Lord, from Divine Good, is called “Husband and Bridegroom;” and His kingdom and church, from the reception of the Divine Truth which proceeds from the Lord, is called “wife and bride.” *A. C.* 9198.

Verses 6, 7. *As a woman forsaken and afflicted in spirit, &c.*—Here by “a *woman* forsaken and afflicted in spirit,” is understood the church which is not in Truths, but still in the affection or desire for them,—“*woman*” denoting the church, which is said to be “forsaken” when it is not in Truths, and “afflicted in spirit” when in grief from the affection or desire for Truths; by “a *wife* of youth,” is denoted the ancient church, which was in Truths from affection; and by the same, when “repudiated or rejected,” is understood the Jewish church, which was not in Truths from any spiritual affection. The establishment of a New Church by the Lord, and liberation from spiritual captivity, is signified by “For a small moment have I forsaken thee; but with great mercies will I gather thee.” *A. E.* 555.

Verse 8. *In an inundation of anger I hid My face for a moment from thee, &c.*—An “inundation of anger” signifies temptation, in which evils cause anguish and torment; because the Lord appears not to have mercy, it is said—“I hid My *face* for a moment from thee.” That the “*face* of Jehovah” is the Divine Love, is evident from the Lord’s *face* when He appeared transfigured before Peter, James, and John, that is, when He shewed to them His Divine, and when “His face shone as the *sun*,” (Matt. xvii. 2.) that the “*Sun*” is the Divine Love, was shewn above. The Lord is never “angry,” nor does He “turn away” or “hide His face,” but it is so said from the appearance with the man who is in evil; for the man who is in evil *turns himself away*, and *hides the Lord’s face* from himself, that is, removes from himself the Lord’s mercy. This is evident from many passages, but especially from the following:—“Your iniquities have separated between you and your God, and your sins have *hid His face from you.*” (Isa. lix. 2.) *A. C.* 5585, 6997.

Verse 9. *When I swore that the waters of Noah should no more pass over the earth, &c.*—The “waters of Noah” were the false principles and persuasions which destroyed the most ancient church. What is meant by “Jehovah’s swearing,” see Chap. xlv. 23, Exposition.

Verse 10. *The mountains shall depart, and the hills shall be removed; but My loving-kindness shall not depart from thee, &c.*—Where it is evident that it is not the *mountains* and *hills* upon the earth which shall “depart or recede, and be removed,” but those who are in evil loves and in falses thence derived; for the subject here treated of is concerning the nations or Gentiles, of whom a New Church was to be formed; wherefore by the “*mountains*” and “*hills*” are more especially understood those of the former church, consequently the Jews, with whom were mere evils of the false and falses of evil, by reason of their being immersed in the loves of self and of the world. *A. E.* 405.

Verses 10, 13. *The mountains shall depart, &c.*—The subject here treated of is concerning the New Heaven and the New Church. The former heaven and the former church, which should perish, are understood by “the *mountains* which shall depart or recede, and the *hills* which shall be removed.” That they who are in the New Heaven and in the New Church will be in Good from the Lord, and possess heavenly joy to eternity, by conjunction with Him, is signified by “My *loving-kindness* shall not depart [or recede] from thee,” and “the *covenant of My peace* shall not be removed;” “*loving-kindness*” or *mercy* signifies Good from the Lord, and the “*covenant of peace*” heavenly joy derived from conjunction with the Lord,—a “*covenant*” denoting conjunction. By “the *sons* who shall be *taught* by Jehovah, and who shall have *much peace*,” are understood those in the New Heaven and in the New Church, who will be principled in Truths originating in Good from the Lord, and enjoy eternal beatitude and felicity; “*sons*,” in the Word, signifying Truths originating in Good, or those who are principled therein; their being “*taught* by Jehovah” denoting that those Truths are from the Lord; and “*much peace*” signifying eternal beatitude and felicity. *A. E.* 365.

Verses 11—13. *O thou afflicted, tossed about with tempest, not comforted, behold, I will lay thy stones in stibium, and thy foundations with sapphires, &c.*—These things are said of “the barren, who brought not forth,” and “who should have many sons; and by the “barren” are signified the Gentiles who had not divine Truths, because they had not the Word, whence they are called “the afflicted, tossed about with tempest, and not comforted;” to be “afflicted and tossed about with tempest” is predicated of the falses by which they were infested and carried every way. That the Lord, when He came, would reveal to them divine Truths, and instruct them, is signified by “I will lay thy stones in stibium, and thy foundations with sapphires,” &c. That by the “precious stones,” here mentioned, are understood divine Truths in the ultimate of order, such as are those of the literal sense of the Word, in which are contained internal Truths, such as are those in the spiritual sense of the Word, is evident; for by the “foundations,” “gates,” and “borders,” which were to be laid with those stones, are signified ultimate principles, whence it follows that, in the above passage, by “stones” in general, and by “sapphires,” “carbuncles,” and “fire-stones” [or *rubies*], are signified such Truths as are in the literal sense of the Word, which are ultimate Truths, because for the natural and sensual man. Inasmuch as the instruction of the Gentiles in divine Truths is here understood, therefore it follows—“And all thy sons shall be taught by Jehovah;” but what is specifically signified by the “sapphire,” “carbuncle,” and “fire-stone,” it is not necessary to explain in this place, only that “precious stones” in general signify ultimate Truths. *A. E.* 717. See also *A. C.* 9407, 9643, 9873.

Verse 12. *I will make thy suns [windows] of rubies, and thy gates of stones of carbuncle; and all thy borders of pleasant stones.*—These things are said of the Gentiles out of the church, from whom a New Church was to be established by the Lord. By “I will make thy suns as rubies,” is signified that Goods shall be brilliant from the fire of love; “suns” here denoting the Goods of love, and the “ruby” denotes a brilliance as from fire. By “I will make thy gates of carbuncles,” is signified that Truths shall be resplendent from Good; “gates” denoting introductory Truths, specifically the doctrinals which are derived from Good, for all Truths of doctrine, which are genuine, proceed from Good, and are of Good; and “stones of carbuncle” signify their splendour from Good,—all “precious stones” signifying Truths derived from Good, and the colour, splendour, and fire thereof indicating the quality of Truth from Good. By “all thy borders shall be of pleasant stones,” is signified that the scientific Truths which appertain to the natural man shall be pleasant and delightful from Good; for by a “border” is understood the same as by a “foundation,” and this is the natural man, forasmuch as in the things which are therein the Goods and Truths of the spiritual man are terminated; and “pleasant stones” denote Truths that are pleasant and delightful from Good. The nature and quality of the Goods and Truths of the Word, which will be with those who are of the New Church, is therefore described in this passage. That the “sun” signifies the Good of love, is also

evident from the circumstance of their being called “suns” in the plural number. *A. E.* 401.

I will make [or set] thy suns [windows] of rubies, &c.—Here, instead of windows, “suns” are mentioned, from light, because it is let in or transmitted thereby. “Suns” or “windows” are intellectual things, and, indeed, from charity, wherefore they are compared to the “ruby.” The “gates” are the rational things hence derived; and the “borders” are the scientific and sensual principles; for the Lord’s church is here treated of. *A. C.* 655. See the note.

Verse 13. *And all thy sons shall be taught by Jehovah, &c.*—There is a spiritual idea, of which few have any knowledge, which enters by influx into the minds of those who are in the affection of Truth, and dictates interiorly, whether the thing which they are hearing or reading is true or not. In this idea are those who read the Word in illumination from the Lord. To be in illumination is to be in perception and thence in an internal acknowledgment that that which they hear or read [in the Word] is true. Those who are in this illumination are said to be “taught by Jehovah;” (Isa. liv. 13; John vi. 45.) and of them it is said in Jeremiah—“Behold, the days come that I will make a new covenant;—this shall be the covenant: I will put My law in their inward parts, and write it in their hearts; and they shall no more teach every man his neighbour, and every man his brother, saying, Know ye Jehovah; for they shall all know Me.” (xxxii. 31, 33, 34.) From these considerations it is plain that Faith and Truth are a one. This also is the reason that the ancients, who were more accustomed to think of Truth from affection than the moderns, instead of Faith used the word “Truth,” and for the same reason, in the Hebrew language, Truth and Faith are expressed by one and the same word, namely, *Amuna* or *Amen*. *Doct. of Faith*, 5, 6.

Verse 16. *Behold, I have created the smith who bloweth the coals in the fire, &c.*—See Chap. xliv. 10, 12, Exposition; see also Chap. xlv. 7, Exposition, in which it is explained how all things, both good and evil, are said to be “created” by God.

CHAPTER LV.

THE WORD.

INTERNAL SENSE.

1. Ho! every one that thirsteth, come ye to the waters! and he who hath no silver; come ye, buy, and eat! yea, come, buy ye without silver, and without price, wine and milk.	That they will receive from the Lord truths gratis. (Ver. 1.)
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2. Wherefore do ye weigh out silver for that which is no bread? and your labour for that which will not satisfy? hearken diligently unto Me, and eat ye that which is good; and your soul shall delight itself in fatness.

3. Incline your ear, and come unto Me; hearken, that your soul may live: and I will make with you an everlasting covenant, even the sure mercies of David.

4. Behold, for a Witness to the peoples I have given Him; a Prince and a Lawgiver to the nations.

5. Behold, the nation whom Thou knewest not Thou shalt call; and the nations who knew not Thee shall run unto Thee, for the sake of Jehovah Thy God; and for the Holy One of Israel, for He hath glorified Thee.

6. Seek ye Jehovah, while He may be found; call ye upon Him, while He is near.

7. Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto Jehovah, for He will have mercy upon him; and unto our God, for He will abundantly pardon.

8. For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah.

9. For as the heavens are higher than the earth; so are My ways higher than your ways, and My thoughts than your thoughts.

10. For as the rain descendeth, and the snow, from the heavens, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11. So shall My Word be which goeth forth out of My mouth: it shall not return unto Me void; but it shall accomplish that which

That they will reject such things as have no spiritual life in them. (Ver. 2.)

That truth wherein is life, and whereby there is conjunction, will be given by the LORD.— (Ver. 3, 4.)

That they will approach the LORD, who knew Him not before. (Ver. 5, 6.)

Concerning repentance. (Ver. 7.)

That they know not the way by which salvation is wrought. (Ver. 8, 9.)

That it is by the coming of the LORD. (Ver. 10, 11.)

I please, and it shall prosper [in that] for which I have sent it.

12. For with joy shall ye go forth, and ye shall be led out with peace: the mountains and the hills shall break forth before you into song; and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle: and it shall be unto Jehovah for a name, for an everlasting sign which shall not be cut off.

That by that only there is heavenly felicity, (Ver. 12.)

And instead of evil and the false, there is good and truth to eternity. (Ver. 13.)

CHAPTER LV.

EXPOSITION.

VERSE 1. *Ho! every one that thirsteth, come ye to the waters! and he who hath no silver; come ye, buy, and eat! yea, come, buy ye without silver, and without price, wine and milk.*—That “wine” and “milk,” which were to be *bought without silver*, are not here understood, but things spiritual, to which they correspond, must be obvious to every one; wherefore, by “wine” is signified spiritual Good, which in its essence is Truth, and by “milk” the Good of that Truth. That these are given gratis by the Lord to such as are in ignorance of Truth and of Good, but nevertheless are in the desire thereof, is understood by their being bid “to come, to *buy and eat without silver* ;” to “buy” signifies to procure to themselves, and to “eat” is to appropriate, which is done by application as of themselves. That they who are in ignorance of Truth and of Good, but in the desire thereof, are here meant, is evident, from its being said—“Every one that *thirsteth*, come ye to the *waters!*” To “thirst” signifying to desire, and “waters” Truths,—in the present case the Word, where Truths are. *A. E.* 376. See also *A. C.* 8568, 8976.

“He who hath no silver,” signifies those who are in ignorance of Truth, and yet in the Good of charity, as is the case with many in the church, and also with many Gentiles out of the church. *A. C.* 1551.

Verses 1, 2. *Come ye, buy, and eat!*—*Wherefore do ye weigh out silver for that which is no bread? and your labour for that which will not satisfy? &c.*—That to “eat” here signifies to appropriate to

one's self from the Lord, is evident, for it is said—"Every one who *thirsteth*, come ye to the *waters!* and he who hath no *silver*; come ye, *buy*, and *eat*;" by which is understood that every one who desires Truth, and who had not Truth before, may procure and appropriate it to himself from the Lord. To "thirst" signifies to desire, "water" Truth, and "silver" the Truth of Good; wherefore, by "him who hath no silver," is signified him who before had no Truth of Good; to "come" denotes to come to the Lord; to "buy" is to procure for himself; and to "eat" denotes to appropriate. "Come, buy ye without silver, and without price, *wine* and *milk*," signifies to procure Divine Truth spiritual and Divine Truth natural without self-derived intelligence; "wine" denoting Divine Truth spiritual, and "milk" Divine Truth spiritual-natural. "Wherefore do ye weigh out *silver* for that which is no *bread?* and your *labour* for that which *will not satisfy?*" signifies that it is in vain to endeavour, from the *proprium*, to procure the Good of love, and that which nourishes the soul; "silver" here denoting Truth from the *proprium*, or self-derived intelligence, and, in like manner, "labour;" by "bread" is understood the Good of love; and "that which satisfieth" denotes that which nourishes the soul,—in the present case, that which does not nourish. "Hearken diligently unto Me," signifies that those things are from the Lord alone; and "eat ye that which is good, and your *soul* shall delight itself in *fatness*," signifies that they may appropriate to themselves celestial Good, from which is all delight of life; to "delight in fatness" denoting to be delighted from Good, and the "soul" signifying life. *A. E.* 617.

That to "buy" and "sell" signifies to procure knowledges and to teach them, see Chap. xxiv. 2; also lii. 3, Exposition.

Verses 1—4. That to "drink" and to "eat," is here to be informed concerning the Lord; and that "waters," "wine," "milk," "bread," and "fatness," signify the things which are of the Truth and Good of Faith from Him, is evident. *A. C.* 9412.

Verse 2. *Hearken diligently unto Me, and eat ye that which is good; and your soul shall delight itself in fatness.*—By "eating Good" is signified to appropriate Good to themselves; whence, by "delighting in fatness," is signified to be in a state of satisfaction and blessedness. *A. E.* 1159.

Verse 3. *Incline your ear, and come unto Me; hearken, that your soul may live: and I will make with you an everlasting covenant, even the sure mercies of David.*—"David" signifies the Lord; the "everlasting covenant" is conjunction with Him; the "sure mercies of David" are the things which are of the Lord; and the procuring of which is understood by "going to Him," and by "hearkening that their soul may live." A "covenant" in this, and in many other passages, as in Isaiah xlii. 6; xlix. 8 (see the Exposition), signifies the Lord's conjunction with the human race by His Divine Human. That the Lord, as to His Divine Human, is the Mediator, and that no one can come to the Divine Itself, which is in the Lord, and which is called the "Father," except by the "Son," that is, by the Divine

Human, is known in the church; thus it is the Lord, as to His Divine Human, who is the Conjunction [or the Covenant]. Who can comprehend the Divine Itself by any thought? and, if not by any thought, who can be conjoined with Him in love? But every one can comprehend the Divine Human in thought, and be conjoined with Him in love. *A. C.* 6804.

Verse 4. *A Prince and a Lawgiver to the nations.*—What is meant by these words, when applied to the Lord, see above, Chap. xxxiii. 22, Exposition.

Verses 4, 5. *A Witness to the peoples;—Behold, the nation whom Thou knewest not Thou shalt call; and the nations who knew not Thee shall run unto Thee, &c.*—These words treat of the Lord's kingdom. "Peoples" are those who are in Truths, and "nations" those who are in Goods. *A. C.* 1259.

Verses 6—8. *Seek ye Jehovah, while He may be found; call ye upon Him, while He is near. Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto Jehovah, for He will have mercy upon him; and unto our God, for He will abundantly pardon. For My thoughts are not your thoughts, &c.*—As these words treat of turning to the Lord, and of repentance, we will here adduce the Doctrine of Repentance.

He who would be saved must *confess his sins*, and *do the work of repentance*. To "confess sins" is to know evils, to perceive them in one's own heart, to charge one's self with their guilt, and to condemn one's self on account of them. When this is done in the presence of God, it constitutes the confession of sins. To "perform the work of repentance" is to abstain from sins after they have been confessed, and supplication has been made for their remission, from humility of heart; and to live in newness of life, according to the precepts of charity and faith. The man who makes only a general acknowledgment that he is a sinner, charging himself as guilty of all evils, and yet does not explore himself, that is, does not really see his own sins, may, indeed, make *confession*, but not the confession of *repentance*; for such a person, because he does not know his own evils, lives in the practice of them afterwards, just as he had done before.

Repentance which consists merely in words, and does not affect the life, is not *repentance*; neither are sins remitted by such repentance, but only by *repentance* of life. Sins are, indeed, continually remitted to man by the Lord, for the Lord is Mercy itself; but still they adhere to man, however he may think they are remitted; nor are they removed from him but by a life according to the precepts of true faith. So far as a man lives according to those precepts, so far his sins are removed; and so far as they are removed, so far they are remitted. *H. D. N. J.* 159—162, 165. See also Chap. xxxiv. 24, Exposition.

Verses 10, 11. *As the rain descendeth, and the snow, from the heavens, and returneth not thither, but watereth the earth,—so shall My Word be which goeth forth out of My mouth, &c.*—Here "the Word which goeth forth out of the mouth of God" is compared to the "rain" and "snow"

from heaven, because by the "Word" is meant the Divine Truth proceeding from the Lord, which flows in with us by the Word; in like manner, also, by "as the *rain* descendeth, and the *snow*, from the heavens." By the "rain" is signified spiritual Truth, which is appropriated to man; and by "snow," natural Truth, which is as *snow* when it is only in the memory, but becomes spiritual by love, as *snow* becomes *rain-water* by heat. By "watering the *earth*, that it may bring forth and bud," is signified to vivify the church, that it may produce the Truth of doctrine and of faith, and the Good of love and of charity; the Truth of doctrine and of faith is understood by "the *seed* which it giveth to the sower," and the Good of love and of charity by "the *bread* which it giveth to the eater." "It shall not return unto Me void, but it shall accomplish that which I please [or have willed]," signifies that it shall be received, and that man shall be led by it to look to the Lord. *A. E.* 644.

Verse 12. *The mountains and the hills shall break forth before you into song; and all the trees of the field shall clap their hands.*—And in David:—"Praise Jehovah, ye *mountains* and *hills*; *fruit-trees*, and all *cedars*." (Psalm cxlviii. 9.) In these words is described the joy of heart originating in the Good of love and charity; and "mountains," "hills," "trees," and "cedars" are said to "break forth into singing," to "clap their hands," and to "praise," because thereby are signified the Goods and Truths which cause *joys* in man; for man does not rejoice from himself, but from the Goods and Truths which are in him; these are the things which *rejoice*, because they are the ground of man's rejoicing. *A. E.* 405.

Because "mountains" and "hills" signified such things in the ancient church, divine worship was performed on *mountains* and *hills*; and afterwards the Hebrew nation placed altars upon *mountains* and *hills*, and there offered sacrifices and incense; and where there were no *hills*, they made high places; and as this worship became idolatrous, because they considered the "mountains" and the "hills" themselves holy, and thought nothing at all of the holy things which they signified, therefore that worship was prohibited to the Israelitish and Jewish people, because that people was more prone than any other to idolatrous worship. In order, however, that this representative, which had been in ancient times, might be retained, "Mount Zion" was chosen, and by it, in the supreme sense, is represented the Divine Good of the Divine Love of the Lord, and in a respective sense, the Divine-Celestial and the Divine-Spiritual [principle] of His kingdom. *A. C.* 6135.

Verse 13. *Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle, &c.*—That "thorns" and "briers" signify evils and falses, see Chap. v. 6; vii. 23, 24, 25, Exposition; and as to the signification of the "myrtle" and the "fir-tree," see Chap. xli. 19, Exposition.

CHAPTER LVI.

THE WORD.

INTERNAL SENSE.

1. THUS saith Jehovah, Keep ye judgment, and do justice; for My salvation is near to come, and My justice to be revealed.

That the LORD the Saviour will come.— (Ver. 1.)

2. Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the Sabbath from profaning it, and that keepeth his hand from doing any evil.

Happy is he who accounteth holy the union of the Divine and the Human, also of the LORD with the church. (Ver. 2.)

3. And let not the son of the stranger, that cleaveth unto Jehovah, speak, saying, Jehovah hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree.

Nor let any one believe that he is separated from the LORD. (Ver. 3.)

4. For thus saith Jehovah to the eunuchs who keep My Sabbaths, and choose that in which I delight, and take hold of My covenant;

That strangers, who esteem that union holy, are to be received into the church in preference to others. (Ver. 4, 5.)

5. To them I will give in My house and within My walls a place and a name, better than of sons and of daughters; an everlasting name will I give them, which shall not be cut off.

6. And the sons of the stranger, who cleave unto Jehovah, to minister unto Him, and to love the name of Jehovah, and to become His servants: every one that keepeth the Sabbath from profaning it, and that taketh hold of My covenant;

And that they also who are in falses from ignorance, are to be introduced, and that their worship will be accepted. (Ver. 6, 7.)

7. Them will I bring unto the mountain of My holiness, and I will make them rejoice in the house of My prayer: their burnt-offerings and their sacrifices shall be well-pleasing on Mine altar; for My house shall be called the house of prayer for all peoples.

8. Thus saith the Lord Jehovih, who gathereth together the outcasts of Israel: Yet will I gather others unto him, beside those that are gathered. That others also are to be brought in, (Ver. 8, 9.)

9. All ye beasts of My fields, come to devour; all ye beasts in the forest!

10. His watchmen are blind, all of them; they have no knowledge: they are all dumb dogs, they cannot bark; going about, lying down, loving to slumber. Because they have been seduced by those who are in evil lusts, (Ver. 10, 11.)

11. They are dogs obstinate in soul, they know not to be satisfied; and they are shepherds that cannot understand: they all look to their own way, each to his own lucre; from the lowest of them [to the highest].

12. [Saying] Come, I will fetch wine, and we will be drunk with strong drink; and to-morrow shall be as this day, and much more abundant. And who desire nothing else but to act insanely from falses.— (Ver. 12.)

CHAPTER LVI.

EXPOSITION.

VERSE 1. *Thus saith Jehovah, Keep ye judgment, and do justice; for My salvation is near to come, and My justice to be revealed.*—By “judgment” is signified the Truth which is of faith, and by “justice” the Good which is of charity, wherefore it is said, “to do justice.” That “justice” is the Good of charity from the Lord, is meant by “My justice is near to be revealed.” In other passages also mention is made of “judgment” and “justice;” and by “judgment” is denoted Truth, and by “justice” Good, as in Jeremiah:—“Thus saith Jehovah, Do ye justice and judgment, and deliver him that is spoiled from the hand of the oppressor. Woe unto him that buildeth his house in non-justice, and his chambers in non-judgment. Did not thy father eat and drink, and did judgment and justice, then he had good?” (xxii. 3, 13, 15.) where “judgment” denotes those things which are of Truth, and “justice” those things which are of Good. A. C. 9263.

Verses 2—7. *Blessed is the man that keepeth the Sabbath from profaning it;—Thus saith Jehovah to the eunuchs who keep My Sabbaths, and choose that in which I delight: To them I will give in My house and within My walls a place and a name, &c.*—He who does not know what the “Sabbath” represented, and hence what it signified, must needs be ignorant also why it was accounted the most holy of all things; but the reason why it was accounted most holy was, because, in the supreme sense, it represented the union of the Divine [principle] and of the Divine Human in the Lord; and, in the respective sense, the conjunction of the Divine Human of the Lord with the human race. Hence the “Sabbath” was most holy; and inasmuch as it represented those things, it also represented heaven as to the conjunction of Good and Truth, which conjunction is called the heavenly marriage; and whereas the conjunction of Good and Truth is effected from the Lord alone, and nothing of it from man, and whereas it is effected in a state of peace, therefore it was most severely forbidden that man on this occasion should do any work, inasmuch that “the soul which did it was cut off;” on which subject it is thus written in Moses:—“Ye shall keep the Sabbath, because it is holy unto you; he who profaneth it by dying shall die: because every one who doeth work in it, this soul shall be cut off from the midst of his people.” (Exod. xxxi. 14.) “Therefore he was stoned who only gathered sticks on that day.” (Numb. xv. 32—36.) Therefore also the commandment concerning the “Sabbath” is the third commandment in the Decalogue, immediately following the two concerning the holy worship of Jehovah; (Exod. xx. 8; Deut. v. 12.) and on this account the “Sabbath” is called “an eternal covenant;” (Exod. xxxi. 16.) for by a “covenant” is understood conjunction, n. 665, 666. From these considerations it may now be manifest what is meant, in the internal sense, by those things which are said concerning the “Sabbath” in the following passages, as in Isaiah:—“Blessed is the man that keepeth the Sabbath. Thus saith Jehovah to the eunuchs who keep My Sabbaths,” &c. (lvi. 2—7.) From this passage it is evident that by those who “sanctify the Sabbath” are meant those who are in conjunction with the Lord. That they shall be in heaven, is signified by “a place and a name, better than of sons and of daughters, being given them in the house of Jehovah; an everlasting name, which shall not be cut off;” and by their being “brought unto the mountain of holiness.” A. C. 8495. See also Chap. lviii. 13, Exposition.

Verse 3. *Let not the son of the stranger, &c.*—The “sons of the stranger” are all the nations who, because they were not in the Jewish church, thought that they could not become heirs [of the Lord’s kingdom], as was falsely supposed by many about the time of the first coming of God Messiah; a “eunuch” is one who has no offspring, and on account of impotence thinks he cannot have any. The “eunuch” here is put for the “barren;” (see chap. liv. 1.) hence it is quite evident that in the internal or spiritual sense a “barren woman and her children” are not treated of, but those things which are in the truly spiritual sense. The “eunuch,” therefore, stands for those who

believe that they have no fruit of faith from themselves, because they have no faith; thus for those who acknowledge their impotence, that they can by no means have faith from themselves, thus who think themselves unworthy. This also is what is meant by a "dry tree," namely, barrenness. Such "eunuchs" are here meant as continually keep the kingdom of God represented in themselves, that is, "who keep the Sabbaths, and who choose that in which the Lord delights, and keep His covenant," &c. (Swedenborg's *Notes on Isaiah*, p. 140.)

Let not the son of the stranger, that cleaveth unto Jehovah, speak, saying, Jehovah hath utterly separated me from His people, &c.—To "cleave unto Jehovah," is to keep His precepts, which is the duty of spiritual love; for no one can keep the precepts of God from the heart, but he who is in the Good of charity to the neighbour. *A. C.* 3875.

Verses 3, 4. *Neither let the eunuch say, Behold, I am a dry tree; for thus saith Jehovah to the eunuchs who keep My Sabbaths, &c.*—In Matt. xix. 12, the Lord, in His answer to the disciples respecting what He had said to the Pharisees concerning divorce, speaks of "eunuchs," saying—"There are *eunuchs* who were so born from the mother's womb; and there are *eunuchs* of men; and there are *eunuchs* who have made themselves *eunuchs* for the kingdom of heaven's sake. He that is able to comprehend it, let him comprehend it."

The reason why the Lord afterwards spake concerning "eunuchs" was, because the disciples said—"If the case be so of a man with a wife, it is not expedient to marry;" and because marriages with the Jewish nation, which was "hard of heart," in consequence of being in falses derived from evil, were not marriages, but *adulteries*, as understood in the spiritual sense; wherefore, also, that nation was called by the Lord "an adulterous nation;" on which account the Lord spake concerning "eunuchs," by whom are meant those who are not willing to enter into marriage [such as it was understood by the Jews], that is, to be conjoined with the affection of evil, because thus the understanding of Truth and of Good would be perverted and dissipated; thus by "eunuchs" are meant [in the spiritual sense] both the married and unmarried with whom the understanding of Truth and of Good is conjoined with the affection of Truth and Good. The reason why they are called "eunuchs" is, because they have no lasciviousness, such as appertains to those who, from "hardness of heart," in which the Jews were, married several wives, and divorced each of them upon every occasion. It is first to be noted, that the marriage of the understanding of Truth and of Good with the affection of Truth and of Good, is, in general, from a three-fold origin, and hence in a three-fold degree. In the supreme degree is the marriage of those who are called *celestial*; in an inferior degree, of those who are called *spiritual*; and in the lowest degree, of those who are *natural*; for there are so many degrees of the interiors of man. Hence there are three heavens, and they who are in the supreme heaven are called *celestial*; they who are in the inferior heaven are called *spiritual*; and they who are in the lowest are called *natural*. The marriage of the understanding of Truth and of Good with the affection of Truth and

of Good, amongst the *celestial*, is meant by "*eunuchs* who have been born *eunuchs* from the mother's womb," by reason that they, during regeneration, receive Truths immediately into the life by the love of them; hence it is that they know Truths from the Truths themselves; their regeneration by the Lord, through love to Him, is signified by being made "eunuchs from the womb," thus without the lasciviousness of adultery. But the marriage of the understanding of Truth and of Good with the affection of Truth and of Good, amongst the *spiritual*, is meant by "*eunuchs* who have been made *eunuchs* by men," for these are not regenerated in the womb, that is, by love, but by Truths first received in the memory, and next intellectually in the thought, and thus, lastly, in the life by a certain spiritual affection; these are said to be made "eunuchs of men," because they are reformed by the understanding grounded in the memory; and "man" signifies that understanding, as also above, where mention is made of "man and wife." But the marriage of the understanding of Truth and of Good with the affection of Truth and of Good, amongst the *natural*, is meant by "*eunuchs* who have made themselves *eunuchs*;" for the *natural*, by knowledges and sciences, procure to themselves natural light, and by Good of life, according to those sciences, they procure affection, and thence conscience; and because they know no other than that they themselves do this (for the natural man does not enjoy intelligence like the spiritual man, nor perception like the celestial man), hence it is that they are those "who make themselves eunuchs;" but it is so said from the appearance, and from the obscure faith appertaining to them. These, therefore, are the things that are meant by being made "*eunuchs* for the sake of the kingdom of God;" and whereas few comprehend these things, it is said by the Lord—"He who is able to comprehend, let him comprehend it." *A. E.* 710.

Verse 5. *To them I will give in My house and within My walls a place and a name, &c.*—That the literal sense of the Word is signified by a "wall," see *A. E.* 811, 1307, 1311; and what it is to be "called by a name," see Chap. iv. 1; also Chap. xxvi. 8, Exposition.

Verse 6. *And the sons of the stranger, who cleave unto Jehovah, to minister unto Him, and to love the name of Jehovah, &c.*—Because to "minister" is predicated of the Good of love, it is therefore said, "to minister unto Jehovah, and to love His name;" and, therefore, concerning the Lord Himself, that He was about to "minister." From these considerations it may now appear that by "ministering" is meant all which is done from the Good of love itself. *A. E.* 155.

Verses 6, 7. *Every one that keepeth the Sabbath from profaning it, and that taketh hold of My covenant; them will I bring unto the mountain of My holiness, and I will make them rejoice in the house of My prayer, &c.*—By the "Sabbath" is signified the conjunction of the Lord with heaven and the church, thus with those who are therein; wherefore by "keeping the Sabbath" is understood to be in conjunction with the Lord; and by "observing His covenant" is meant conjunction by a life according to the precepts of the Lord, for a "covenant" denotes conjunction, and conjunction is effected by a life

according to the precepts, whence the precepts of the Decalogue were called a "covenant." "Them will I bring unto the *mountain of My holiness*," signifies that they shall be gifted with the Good of love; the "mountain of holiness" denoting the heaven where the Good of love to the Lord prevails, and consequently also the Good of love according to its quality in that heaven. "I will make them rejoice in the *house of My prayer*," signifies that they shall be gifted with spiritual Truths; the "house of prayer," or the *temple*, denoting the heaven where spiritual Truths are, and thus also such spiritual Truths as there prevail. "Their *burnt-offerings* and their *sacrifices* shall be well-pleasing on Mine *altar*," signifies acceptable worship from the Good of love by spiritual Truths; "burnt-offerings" denoting worship from the Good of love, and "sacrifices" worship from Truths derived from that Good; Truths from Good are what are called spiritual Truths; "upon the altar" signifies in heaven and in the church. *A. E.* 391.

Verses 8, 9. *Thus saith the Lord Jehovih, who gathered together the outcasts of Israel: All ye beasts of My fields, come to devour; all ye beasts in the forest! &c.*—By "the *outcasts* of Israel, whom the Lord gathereth together," are signified all in the church who are in Truths from Good, and separated from those therein who are in falses from evil. The same are also understood by "the *wild beasts* of the *fields* of the Lord Jehovih;" for by "field" is signified the church as to the implantation of the Truth of doctrine. But the Gentiles who are without the church are understood by "the *wild beasts* in the *forest*;" the "forest" denoting the natural and sensual man, and the "wild beast" his science and obscure intelligence thence derived. That such things are signified by "the wild beast of the field" and by "the wild beast in the forest," is evident, for it is said—"All ye *beasts of My fields*, come to *devour*; all ye *beasts in the forest*!"—to "eat" [or to *devour*] denoting instruction and appropriation. Inasmuch as most things in the Word have also an opposite sense, so likewise have "beasts" and "wild beasts," in which sense the former signify evil affections, which are cupidities of adulterating and destroying the Goods of the church; and the latter the cupidities of falsifying and thus of destroying the Truths of the church. *A. E.* 650.

As by "wild beast" [*fera*] is signified, in a bad sense, the false, and as the false is from a two-fold origin, namely, from what is evil, and from probity, therefore by "wild beast" in the Word are also signified the well-disposed nations which, although they are in the false, are yet in probity of life. In this sense the term is used in David:—"Every *wild beast* of the forest is Mine, and the *beasts* upon a thousand hills. I know every bird of the mountains; and the *wild beast* of My fields is with Me." (Psalm l. 10, 11.) *A. C.* 9335.

"Animals," when mentioned in the Word, signify man as to his affections; harmless and useful "beasts" signify man as to his good affections, and noxious and useless "beasts" signify him as to his evil affections; wherefore the men of the church, in general, are called "sheep," a congregation of them is called a "flock," and he who teaches is called a "shepherd." *A. R.* 567.

Verse 10. *His watchmen are blind, all of them; they have no knowledge: they are all of them dumb dogs, they cannot bark, &c.*—"Dogs" signify those who, in the church, are vile [or unregenerate], likewise those who are out of the church, also those who babble much about the things of the church, and understand little; and, in the opposite sense, those who are altogether out of the Faith of the church, and speak disrespectfully of those things which are of Faith. That "dogs" signify those who are out of the church, is manifest from Matthew:—"Jesus said to the woman, who was a Greek, a Syrophœnician, It is not good to take the bread of the *sons*, and cast it to the *dogs*. But she said, Certainly, Lord; yet the little *dogs* also eat of the crumbs which fall from their master's tables. Then Jesus answering, said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was healed from that very hour;" (xv. 26—28; and Mark vii. 27, 28.) where by "sons" are meant those who are within the church, and by "dogs" those who are without. The same is signified by "the *dogs* who licked the sores of Lazarus;" (Luke xvi. 21.) for by the "rich man," in the internal sense, is there meant one who is within the church, and hence abounds with spiritual *riches*, which are the knowledges of Truth and of Good. "Dogs" denote also those who, within the church, are in the lowest place, who babble much about the things of the church, and understand little; and, in the opposite sense, who speak disrespectfully of the things of Faith, as in Isaiah:—"His watchmen are blind, all of them; they have no knowledge: they are all of them dumb *dogs*, they cannot bark; going about, lying down, loving to slumber." (lvi. 10.) And in David:—"They make a noise like a *dog*; they go about in the city. Behold, they belch with their mouth; swords are in their lips," &c. (Psalm lix. 6, 7, 14.) And in Matthew:—"Give not that which is holy to the *dogs*, neither cast your pearls before swine; lest peradventure they trample them with their feet, and turn again and rend you." (vii. 6.) Hence the vilest of all things which was to be cast away, was a "dead dog." (1 Samuel xvii. 43; 2 Samuel ix. 8; xvi. 9.) *A. C.* 7784.

Verses 10, 11. *His watchmen are blind, all of them;—they know not to be satisfied, and they are shepherds that cannot understand, &c.*—The "blind watchmen" are those who from ratiocination are in falsity. (*A. C.* 2383.) Here the "blind" denote those who do not understand Truths, although they have the Word. That such are signified by the "blind," is evident, for it is said—"They know not, and cannot understand." *A. E.* 239.

Verse 11. *They all look to their own way, each to his own lucre.*—"Lucre" signifies everything false from evil which perverts the judgment of the mind, and withdraws it from Truth and Good, as may be evident to every one who reflects; in which sense "lucre" [or *gain*] is mentioned many times in the Word, as in Isa. xxxiii. 16; lvi. 11; lvii. 17; Jer. vi. 13; viii. 10. *A. C.* 8711.

Verses 11, 12. *They are dogs obstinate in soul, they know not to be satisfied, &c.*—These things are said of those who care about nothing but worldly and earthly things, whereby the internal spiritual man is

shut up. As they have no perception of Good and no understanding of Truth, they are called “*dogs* obstinate in soul, which *know not* to be satisfied, or *satiety*,” that is, who cannot receive Good; to “*know*” having respect to ability, and “*satiety*” [or to be *satisfied*], which is predicated of “*food*,” whereby spiritual nourishment is signified, having respect to Good. By “*they are shepherds* that cannot understand,” is meant that they have no understanding of Truth; those being called “*shepherds*” who believe themselves able to instruct others, for to “*feed*” signifies to instruct; and inasmuch as such love things false and falsified, it is therefore added—“*Come, I will fetch wine, and we will be drunk with strong drink.*” *A. E.* 376.

As to “*drunkenness*,” see above, Chap. xxviii. 1, Exposition.

CHAPTER LVII.

THE WORD.

INTERNAL SENSE.

1. THE just perisheth, and no man layeth it to heart: and the men of holiness are taken away, and none understandeth; for on account of evil is the just taken away.

That there is no longer truth and good, and life in them, (Ver. 1, 2.)

2. He entereth into peace; they rest upon their beds, [each] walking in his uprightness.

3. But as for you, draw near hither, ye sons of the sorceress, the seed of the adulterer and of her who hath committed whoredom.

Because they have falsified and adulterated them, (Ver. 3.)

4. Against whom do ye sport yourselves? Against whom make ye a wide mouth, and draw out the tongue? Are ye not the sons of transgression, the seed of falsehood?

Speaking against the Divine [principle].— (Ver. 4.)

5. Inflaming yourselves with idols under every green tree; slaying the sons in the rivers under the cliffs of the rocks?

They who love all falses whatsoever, and destroy all truths whatsoever, (Ver. 5.)

Verse 3. *But as for you.*—אֲנִי־אֲנִי “ye,” or “you,” is here emphatic, as denoting a contrast between those about to be mentioned in ver. 3—13 and those named in ver. 1, 2.

Verse 5. *Slaying the sons in the rivers,* &c.—The term here rendered

“rivers” also signifies *valleys*, as in the Bible version, and in the following verse the same word is translated “*stream*,” but by Swedenborg, in *A. C.* 3527, by “*valley*.” As to the meaning of נַחַל (*nāchāl*), a “*river*” or a “*valley*,” see Chap. vii. 19, *note*.

6. In the smooth [things] of the valley is thy portion; these, these are thy lot: even to these hast thou poured out a drink-offering, thou hast offered a meat-offering. Can I receive comfort in these things?

And worship those things which are of self-intelligence, (Ver. 6.)

7. Upon a high and lofty mountain hast thou placed thy bed: even thither hast thou gone up to offer sacrifice. *

And extol the doctrine thence derived, even to adoration, (Ver. 7.)

8. And behind the door and the door-post hast thou placed thy memorial: for [departing] from Me, thou hast discovered thyself [to another]; thou hast ascended, and enlarged thy bed; thou hast made [a covenant] with them; thou lovest their bed; thou hast provided a place for it.

And have published it before all, and have extended it to falses of every kind, (Ver. 8.)

9. Thou hast offered a gift to the king in oil, and hast increased thy perfumes; and thou hast sent thy messengers far off, and hast debased thyself to hell.

And call them celestial goods and truths, and adore them with all submission. (Ver. 9.)

10. Thou art wearied in the length of thy way; thou hast not said, I despair: thou hast found the life of thy hand; wherefore thou hast not become weak.

That they have not retracted, forasmuch as it proceeded from self-intelligence, (Ver. 10.)

11. And whom hast thou dreaded and been afraid of, that thou shouldst lie, and hast not remembered Me, and laid it to thy heart? Is it not that I have been silent even of old, and thou dost not fear Me?

And this because they have not consulted the Lord, who would teach them. (Ver. 11, 12.)

12. I will declare thy justice and thy works, which do not profit thee.

Verse 9. *Thou hast offered a gift to the king in oil.*—In the Bible version this clause is thus given:—“*Thou wentest to the king with ointment;*” but Swedenborg and Schmidius render it as in our version, namely, “*Offers munus regi in oleo,*” meaning an oblation which was made of flour and oil. (Lev. ii. 1. See also the Exposition.) Interpreters have differed much as to

the proper rendering of this clause, but Gesenius, in his *Lexicon*, confirms the version adopted by Swedenborg; שָׁרָר (*shūr*), says Gesenius, signifies to “*go about*,” to “*go round*,” or to “*journey*,” specially for the purpose of traffic; (Ezek. xxvii. 25.) and in Isa. lvii. 9, followed by לָךְ to “*go with anything*,” that is, to “*offer the thing.*”

13. When thou criest out, let the collection [of thine idols] deliver thee; but the wind shall carry them all away; vanity shall take them off: but he who trusteth in Me shall possess the land, and shall inherit the mountain of My holiness;

14. And it shall be said, Cast up, cast up; sweep the way; remove the stumbling-block from the way of My people.

15. For thus saith the High and Lofty One, inhabiting eternity, and whose name is Holy: I dwell in the high and holy place, and with him also that is contrite and of a humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite.

16. For I will not contend for ever, neither will I be always angry: for the spirit would fail before Me, and the souls which I have made.

17. For the iniquity of his covetousness was I angry, and I smote him: hiding Myself, and I was angry; but he went on perversely in the way of his heart.

18. I have seen his ways, and I will heal him; and I will lead him, and will restore consolations to him, and to his mourners.

19. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith Jehovah; and I will heal him.

20. But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.

21. There is no peace, saith my God, to the wicked.

That falses will destroy them; it is otherwise with those who love the Lord, that He may teach truths and remove falses. (Ver. 13, 14.)

That the Lord will do this with the humble in heart. (Ver. 15.)

That He cannot do this for those who are self-wise, (Ver. 16, 17.)

But for those who mourn over it. (Ver. 18, 19.)

Neither can He do it for those who from the natural principle produce evils and falses, from whom such evils and falses are never removed. (Ver. 20, 21.)

CHAPTER LVII.

EXPOSITION.

VERSE 1. *The just perisheth, and no man layeth it to heart, &c.*—Mention is frequently made in the Word of “a just one,” of “justice,” and of “justifying,” but what is specifically signified by these expressions is not yet known. The reason why it is not known is, because hitherto it has been unknown that by every single expression in the Word are signified such things as are of the internal church and of heaven, thus which are of the internal man; for in the internal man is the internal of the church and heaven; also that those interior things in the Word differ from its exterior things, which are of the letter, as spiritual things differ from natural, or celestial things from earthly,—the difference of which is so great that before the natural man there scarcely appears a likeness, although there is full concordance. Inasmuch as this has been unknown, it could not be known what is signified by “just,” by “justice,” and by being “justified,” in the spiritual and celestial sense, in the Word. It is believed by those who are considered as oracles in the church, that he is *just* and *justified* who is acquainted with the Truths of faith derived from the doctrine of the church and from the Word, and hence is in trust or confidence that he is saved by the *justice* of the Lord, and that the Lord had *justice* in consequence of fulfilling all things of the law; and that He had *merit* because He endured the cross, and thereby expiated and redeemed man. By this Faith alone man is believed to be *justified*; and it is believed further that these are they who in the Word are called “just.” But there are no others who are called “just,” in the Word, except those who from the Lord are in the Good of charity towards the neighbour, for the Lord alone is *just*, because alone “Justice;” therefore man, so much as he receives of Good from the Lord, that is, so much of the Lord as he has appertaining to him, and according to its quality, so much he is *just* and *justified*. The Lord being made “Justice” consisted in His making His Human [principle] Divine by His own proper power; this Divine [principle], appertaining to the man who receives it, is the “justice” of the Lord appertaining to him, and is the essential Good of charity towards the neighbour; for the Lord is in the Good of love, and by it in the Truth of faith, because the Lord is Divine Love itself. The Good of charity towards the neighbour is exterior good, which is signified by “just;” and the Good of love to the Lord is interior good, which is signified by “innocence.” That the Good of love towards the neighbour from the Lord is what is “just” in a proper sense, may be manifest from the passages in the Word where mention is made of “just,” and of “justice,” and of being “justified,” as in Matthew:—“Then shall the *just* answer, saying, When saw we Thee hungry, and fed Thee? or thirsty, and gave Thee drink?” &c. (xxv. 37—40, 46.) In this

passage they are called “just” who have performed the Goods of charity towards the neighbour, which are there recounted; and that the Goods of charity are the Lord appertaining to them, is said manifestly—“Inasmuch as ye have done it to one of the least of these My brethren, ye have done it to Me.” And in Isaiah:—“The just perisheth, and no man layeth it to heart,” &c. (lvii. 1.) *A. C.* 9262.

Verses 1, 2. These words signify that the *faithful* are separated from the *evil*, and thus have “peace” in themselves. (Swedenborg’s *Notes on Isaiah*, p. 141.)

Verse 2. *He entereth into peace.*—See Chap. ix. 6; xxxii. 17, 18, Exposition.

They rest upon their beds, [each] walking in his uprightness.—As to the signification of a “bed,” both in a good and in a bad sense, see Chap. xxviii. 20, Exposition.

Verses 3 to the middle of 13 describe the *unfaithful*, who place hope in themselves and trust in their works. (Swedenborg’s *Notes on Isaiah*, p. 141.)

Verse 3. *But as for you, draw near hither, ye sons of the sorceress, the seed of the adulterer, &c.*—For the signification of “sorcery” or witchcraft, see Chap. xlvii. 9, 12, Exposition.

The seed of the adulterer.—*Adulteries* are most profane, and from hell; but *marriages* are most holy, and from heaven. Adulterers cannot come into heaven, and in their hells they live in filth and in excrements; when any one commits adultery on earth heaven is closed against him, and he then holds in aversion the Goods and Truths of the Word and of the church, and hates the worship of the Lord; and this because the love of adultery is derived from the marriage of the *evil* and the *false*, which is infernal. To “commit adultery and whoredom,” in a spiritual sense, signifies the perversion of the Truths and the adulteration of the Goods of the Word; hence it is that “adulteries” and “whoredoms” are so often mentioned in the Word, especially in the Prophets (see Hosea throughout), and the Jews were said to “commit adultery with stones and stocks,” (Jer. iii. 9.) and also “with idols,” (Ezek. xxiii. 37.) which can only be understood in a spiritual sense. *A. C.* 9961, 2733—2755, 10, 175.

Verses 3, 4. *Draw near hither, ye sons of the sorceress, &c.*—By “the sons of the sorceress” and “the seed of the adulterer,” are signified falses from the Word, when falsified and adulterated; by the “sons of the sorceress,” falses from the falsification of the Word, and by the “seed of the adulterer,” falses from the adulteration thereof. The Word is said to be falsified when the Truths thereof are perverted, and to be adulterated when the Goods thereof are in like manner perverted; likewise when the Truths are applied to the loves of self. By “sons of transgression” and “the seed of falsehood,” are signified falses flowing from those former falses; by “sporting themselves,” is denoted the delight derived from falsification; by “making wide the mouth,” is meant the delight of the thoughts therein originating, and by “drawing out the tongue,” the delight of teaching and propagating them, *A. E.* 768.

Verses 4, 5. *Are ye not the sons of transgression, the seed of falsehood? slaying the sons in the rivers, &c.*—The “sons of transgression” denote the falses which destroy the Truths of faith; they are therefore also called the “seed of falsehood,” for “falsehood,” or a lie, is the false. (*A. C.* 8908.) And therefore it is said of them that “they inflame themselves with idols [gods] under every green tree,” by which words, in the internal sense, is meant worship grounded in falses; for “idols” [gods] denote falses; (*A. C.* 4402, 4544.) and a “green tree” signifies the perceptivity of the false, derived from a perverse understanding; (*A. C.* 2722.) hence, therefore, it is also said—“Ye slay the sons in the rivers,” by which words is meant the extinction of the Truths of faith by falses; for to “slay” is to extinguish, and “those that are born,” or the “sons,” are the Truths of faith, and “rivers” denote falses. *A. C.* 9156.

Verse 5. *Inflaming yourselves with idols [gods] under every green tree; slaying the sons in the rivers under the cliffs of the rocks.*—No one can know what these things signify without the internal sense. In this sense, by being “inflamed with idols [gods] under every green tree,” is signified to worship God from every false principle which occurs; to be “inflamed with idols [gods]” denotes ardent worship; “every green tree” is every false principle which occurs, for “tree” signifies knowledges and perceptions,—in the present case, knowledges and perceptions of what is false. By “slaying the sons in the rivers under the cliffs of the rocks,” is signified to extinguish Truths by falses from self-derived intelligence; “sons” denote Truths, “rivers” self-derived intelligence, “cliffs of the rocks” denote falses, and by the expression “under the cliffs of the rocks” is signified from the sensual principle, in which is the lowest natural *lumen*; for they who are in this *lumen* only, stand *under the craggy [or broken places] of rocks*, and do not see any Truth, and if it is spoken they have no perception thereof. In such a station have I seen them in the spiritual world; whence it is evident that to “slay the sons” is not here understood by those words, but to extinguish Truths. *A. E.* 411.

Verses 5, 6, 9. *Inflaming yourselves with idols under every green tree;—even to these hast thou poured out a drink-offering, thou hast offered a meat-offering;—thou hast offered a gift to the king in oil, and hast increased thy perfumes, &c.*—Worship from evils and falses which are from hell, is here treated of. “Gods” [or idols], in the internal sense, are falses; for those who worshipped other *gods*, called upon them indeed by name, but, nevertheless, it was the falses from evils which they worshipped. That “strange gods,” in the Word, are falses, may be seen, n. 4402; a “green tree” is everything relating to the perception, knowledge, and confirmation of the false, n. 2272, 2972; “green” is the sensitive principle; to be “inflamed” is the ardour of worship, for “fire,” from which *inflaming* comes, is love in both senses, n. 5215, 6832. To “pour forth a drink-offering” is worship from the falses of evil. To “offer a gift to the king in oil” is to worship Satan from evils; a “gift in oil” is a meat-offering, or an oblation [*minchah*]; to “increase perfumes” is to multiply incense, by which adoration is

signified; wherefore it is also said—"Thou hast debased thyself to hell." *A. C.* 10,137.

Verse 6. *In the smooth [things] of the valley is thy portion, &c.*—That what is "smooth" is predicated, in a good sense, of what is True, and, in the opposite sense, of what is false, may be proved from the following passages:—"Inflaming yourselves with idols under every green tree; in the smooth [things] of the valley is thy portion;" (Isaiah lvii. 5, 6.) where to be "inflamed" is said of evil, and "the smooth [things] of the valley" of what is false. Again:—"Their throat is an open sepulchre; with their tongue they speak smooth things [flatter];" (Psalm v. 9.) "their throat an open sepulchre" is predicated of evil; "the tongue speaking smooth things" is said of the false. (See also Psalm lv. 21.) *A. C.* 3527.

See above, Chap. xxx. 10:—"Speak unto us smooth things, prophesy deceits;" where it is evident that "smooth things" signify falses. See the Exposition.

Verse 7. *Upon a high and lofty mountain hast thou placed thy bed: even thither hast thou gone up to offer sacrifice.*—And in Hosea:—"They sacrifice upon the tops of the mountains, and burn incense upon the hills." (iv. 13.) In these passages, by "worship upon mountains and hills," is signified worship from evils and falses. Hence also it was that the Gentiles in Greece fixed Helicon in a high mountain, and Parnassus in a hill below it, and believed that the gods and their goddesses dwelt there; this they derived from the ancients in Asia, and especially in the land of Canaan, which was not far remote, with whom all worship consisted of representatives. *A. E.* 405.

Verse 8. *Behind the door and the door-post hast thou placed thy memorial, &c.*—[It does not appear that Swedenborg has quoted this clause of the verse, but from the correspondence of "writing on the door-posts and on the gates," as mentioned in Deut. vi. 9; xi. 20, we may in some degree see the signification of these words. In the spiritual sense "the 'door' and the 'door-post' signify natural Goods and Truths, by which there is an introduction to spiritual things;" (*A. C.* 7847.) but, in a bad sense, they signify false and evil principles, which lead to idolatries, and to all kinds of perversion of what is Good and True. To "write on the door-posts" has a similar signification to the "binding of the commandments as a sign upon the hand, and as frontlets between the eyes," (Deut. vi. 8.) because the angels regard everything in relation to the human form, (*A. C.* 7847.) which was a memorial to the people of Israel that they should always keep the divine precepts both in their understanding and in their life. Thus to "place the memorial of idols behind the door and the door-post," is to have the life so immersed in idolatries, or in the perversions of what is Good and True from the Word, that is, in evils and falses, as to admit nothing into the mind, which is the "house," but what is in harmony with such a state of sinful depravity.]

[*Departing*] from Me, thou hast discovered thyself [to another]; thou hast ascended, and enlarged thy bed; thou lovest their bed, &c.—These words signify idolatry, and worship founded in false doctrines; for all

worship grounded in false doctrine is idolatry. Hence it is that a "bed," which corresponds to doctrine, is so often mentioned in these verses. See Chap. xxviii. 20, Exposition.

Verse 9. *Thou hast sent thy messengers far off, &c.*—What is meant by being "far off," see Chap. v. 26, 28; and what by being "near," see Chap. xxxiv. 1, Exposition.

Verse 12. *Is it not that I have been silent even of old, and thou dost not fear Me?*—For the signification of the "fear of God," in the internal sense, when mentioned in the Word, see Chap. xi. 3, Exposition.

Verse 13. *But the wind shall carry them [the idols] all away, &c.*—As to "winds" and "tempests" in the spiritual world, at the period of Judgment, see Chap. xvii. 13, Exposition.

He who trusteth in Me shall possess the land, and shall inherit the mountain of My holiness.—Forasmuch as a "mountain" signifies the Good of love, and, in the supreme sense, the Divine Good, and from the Divine Good proceeds the Divine Truth, therefore the "mountain of Zion" was above Jerusalem, and by the "mountain of Zion," in the Word, is signified the church which is in the Good of love to the Lord; and by "Jerusalem," the church which is in Truths from that Good, or the church as to doctrine. Hence also Jerusalem was called the "mountain of holiness," and the "hill;" for by the "mountain of holiness" is signified spiritual Good, which in its essence is Truth from Good, in like manner as by a "hill," as may appear from the above passage. *A. E.* 405.

That to "possess the land," meaning Canaan, signifies heaven, see *A. C.* 2658, 9338.

Verse 14. *Sweep the way; remove the stumbling-block from the way of My people.*—The reason why to "sweep" denotes to prepare and to be filled is, because nothing else is required of man but to "sweep the house," that is, to reject the lusts of evils and the persuasions of what is false thence originating; in this case he is filled with good things, for Good from the Lord continually flows in, but into the "house," or into man, purged from such things as impede influx, that is, which either reflect, or pervert, or suffocate the inflowing Good. Hence it was a customary formula of speaking with the ancients to "sweep or purge the house," also to "sweep and prepare the way;" and by "sweeping the house" was meant to purgè themselves from evil, and thus to prepare themselves for the entrance of Goods; whereas to "sweep the way" meant to prepare themselves for the reception of Truths; for by the "house" was signified Good, see n. 3128, and by "way" Truth, see n. 627, 2333; as in Isaiah:—"The voice of one proclaiming in the wilderness, Sweep ye [prepare] the way of Jehovah! make straight in the desert a highway for our God!" (xl. 3.) Again, in the same Prophet:—"Cast up, cast up; sweep [prepare] the way; remove the stumbling-block from the way of My people." (lvii. 14.) Again:—"Pass through, pass through the gates; cast up, cast up the way; gather out the stones." (lxii. 10.) So in Malachi:—"Behold, I send My angel, and he shall sweep [prepare] the way before Me; and the Lord, whom ye seek, shall suddenly come to

the temple." (iii. 1.) In these passages, to "sweep the way" denotes to make themselves ready, and to prepare to receive Truth. The subject here treated of is concerning the coming of the Lord, for whom they were to prepare themselves, in order to receive the Truth of faith, and thereby the Good of charity, and thus eternal salvation. So in David:—"Thou hast caused a *vine* to come forth out of Egypt; Thou hast driven out the nations, and planted it; Thou hast *swept* before it, and hast caused its root to be rooted, and it hath filled the land;" (Psalm lxxx. 8, 9.) speaking, in the supreme sense, of the Lord; the "*vine out of Egypt*" is Truth from scientifics; to "drive out the nations" is to purge from evils; to "sweep before it" is to make ready that Goodnesses may fill. To "sweep the house" also, in an opposite sense, is applied to man, to signify one who deprives himself of all things Good and True, and who is thereby filled with things evil and false, as in Luke:—"The unclean spirit, if he doth not find rest, saith, I will return to my *house* whence I came forth. And if he cometh and findeth it *swept* and *adorned*, then he departeth and taketh seven other spirits worse than himself; and entering in, they dwell there." (xi. 24—26; see also Matt. xii. 43—45.) *A. C.* 3142.

Verse 15. *Thus saith the High and Lofty One,—I dwell in the high and holy place, &c.*—That by what is "high" is signified what is Divine, is, because by "high and lofty" is understood heaven, where the Divine [Being] is; hence in the Word it is said of Jehovah, or the Lord, that He "dwells on high," and He Himself is called the "Highest," as in Isaiah:—"Jehovah is *exalted*; yea, He *dwelleth on high*." (xxxiii. 5.) Again:—"Thus saith the High and Lofty [One], inhabiting eternity, and whose name is Holy: I dwell in the *high and holy place*." (lvii. 15.) And in David:—"Jehovah sent from *high*, and snatched me out." (Psalm xviii. 16.) Hence Jehovah is called the "Highest." (Deut. xxxii. 8; Dan. iv. 17, 32, 34.) Inasmuch as "high" signified heaven, and the Divine [Being] therein, therefore divine worship, by those who were of the representative church, was instituted on *mountains* and *high places*; and on that account, also, [was performed] in the *heights*, which they likewise built for themselves, and of which mention is made in the historical and prophetic parts of the Word throughout, as in Ezekiel:—"Thou hast built to thyself an *eminence*, and hast made to thyself what is *high* in every street; upon every head of a way thou hast built thine *eminence*." (xvi. 24, 25, 31.) The reason why the Divine [Being] was signified by "high" is, because by the "starry heaven" was understood the angelic heaven, and it was also believed that it was there; but the wiser amongst them knew that heaven was not *on high*, but where the Good of love is, and this within in man, wheresoever he was. That "high things" denote the interiors, or the Goods which are there, see n. 450, 1735. *A. C.* 8153.

Verse 16. *I will not contend [or plead] for ever, neither will I be always angry, &c.*—That to "contend" [*litigare*], in the Word, signifies contention or litigation concerning Truths, and, in general, for Truths against falses, and also defence and liberation from falses, is evident from the following passages, as in Jeremiah:—"A *noise* shall come even

to the ends of the *earth*; for Jehovah hath a *controversy* [or *disputation*] with the *nations*: He will enter into judgment with all flesh; He will deliver the impious to the *sword*. Behold, evil shall go forth from *nation to nation*, and a *great tempest* shall be raised up from the *sides of the earth*." (xxv. 31, 32.) The perverse state of the church is thus prophetically described; the "noise" is the contention for falses against Truths, and for evils against Goods; the "earth" is the church; the "controversy of Jehovah against the nations" is the contention of the Lord for Truths against falses, and for Goods against evils, thus also their defence; "nations" are falses and evils; the "sword" is the false combating and conquering; "great tempest" is the false ruling; the "sides of the earth" are where falses burst forth from evil. Again, in the same Prophet:—"Jehovah shall *contend for their cause*, that He may give rest to the *earth*;" (l. 34.) where to "contend for their cause" denotes to defend Truths against falses, and to liberate; the "earth" denotes the church, which has rest when it is in Good and thence in Truths. Again:—"Thou, O Lord, hast *pleaded the causes of my soul*; Thou hast liberated my life;" (Lam. iii. 58.) where to "plead the causes of the soul" denotes to defend and liberate from falses. *A. C.* 9024.

Verse 17. *For the iniquity of his covetousness [or lucre] was I angry.*—What is meant by "lucre," see Chap. lvi. 11, Exposition. By "anger," when said of the Lord, see Chap. ix. 12, 17, 21, Exposition.

Verses 18, 19. *I have seen his ways, and I will heal him, &c.*—That to "heal," when predicated of the Lord, signifies that He alone preserves from evils, is evident from the signification of *healing*, which is to cure and also to preserve from evils; for when "diseases" signify evils, to "heal" signifies healing and preservation from them, as is evident from many passages, as in Jeremiah:—"Heal me, O Jehovah, that I may be *healed*; save me, that I may be *sayed*." (xvii. 14.) And in David:—"Thou hast turned all his bed in his *sickness*. I said, Jehovah, be merciful unto me: *heal* my soul; for I have sinned against Thee." (Psalm xli. 3, 4.) And in Isaiah:—"By His wounds we are *healed*." (liii. 5.) *A. C.* 8365.

Verse 19. *I create the fruit of the lips, &c.*—The "fruit of the lips" signifies doctrine. *A. C.* 1286. As to the further signification of the "lips," see Chap. vi. 5—7, Exposition.

Verse 20. *The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.*—By the "troubled sea," which is here predicated of the *wicked*, are signified reasonings from falses; and by the "waters which cast up mire and dirt," are signified the falses themselves, from which are evils of life and falses of doctrine. *A. E.* 275. See also *A. C.* 6669.

Verse 21. *There is no peace, saith my God, to the wicked.*—That they have "peace" who are in Good and thence in Truths, and not those who are in evils and thence in falses, is evident from the above passage. *A. E.* 365.

What the nature of true "peace" is, see Chap. ix. 6; xlvi. 18, 22, Exposition.

CHAPTER LVIII.

THE WORD.

1. CRY aloud, spare not; lift up thy voice like a trumpet, and declare unto My people their transgressions; and to the house of Jacob their sins.

2. Yet they seek Me daily, and the knowledge of My ways they desire, as a nation that hath done justice, and hath not forsaken the judgment of their God, that they might inquire of Me the judgments of justice; they delight in approaching to God.

3. [Saying] Wherefore have we fasted, and Thou seest not? have we afflicted our soul, and Thou dost not regard? Behold, in the day of your fasting, ye find your pleasure; and all your demands ye exact.

4. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: do not fast as in this day, to make your voice to be heard on high.

5. Is this, then, the fast which I choose? a day for a man to afflict his soul? Is it that he should bow down his head like a bulrush, and lie down in sackcloth and ashes? Wilt thou call this a fast, a day well-pleasing to Jehovah?

6. Is not this the fast which I choose,—to loose the bonds of wickedness, to undo the bands of the yoke, to let the bruised go free, and that ye break off every yoke?

7. Is it not to break thy bread to the hungry, and that thou bring the afflicted outcasts into thy house? when thou seest the naked, that

INTERNAL SENSE.

Concerning the iniquity of the Old Church, which is to be detected. (Ver. 1.)

They are as they who love truth, (Ver. 2.)

And as they who convert themselves. (Ver. 3.)

But they convert themselves from an evil principle. (Ver. 4.)

That conversion does not consist in speaking devoutly, but in shunning evils, (Ver. 5, 6.)

And in exercising charity. (Ver. 7.)

thou cover him; and that thou hide not thyself from thine own flesh?

8. Thou shalt thy light break forth like the morning, and thine health shall spring forth speedily: and thy justice shall go before thee; the glory of Jehovah shall gather up thy rear.

9. Then shalt thou call, and Jehovah shall answer; thou shalt cry out, and He shall say, Behold Me! If thou remove from the midst of thee the yoke, the pointing of the finger, and the speaking of iniquity;

10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon-day;

11. And Jehovah shall lead thee continually, and shall satisfy thy soul in parched places; and He shall strengthen thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters deceive not.

12. And they that spring from thee shall build up the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the Repairer of the breach, the Restorer of paths to dwell in.

13. If thou turn thy foot away from the Sabbath, from doing thine own pleasure on the day of My holiness; and shalt call the Sabbath a Delight to the Holy [One] of Jehovah, honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14. Then shalt thou delight thyself in Jehovah; and I will cause thee to ride on the high places of the earth, and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.

Then they will have truths in abundance, and the Lord will be with them. (Ver. 8—11.)

Thus the church will be with them, and they will restore all things belonging to the church. (Ver. 12.)

If they esteem the union of the Lord with the church holy, that they will come into heaven. (Ver. 13, 14.)

CHAPTER LVIII.

EXPOSITION.

VERSE 1. *Lift up thy voice like a trumpet, &c.*—Divine Truth itself in heaven is signified by “voices” and “lightnings,” but celestial or angelic Truth adjoined to the Divine, which is beneath or around, is signified by the “voice of a trumpet,” as in Zechariah:—“Jehovah shall appear over them, and His weapon shall go forth as lightning; and the Lord Jehovah shall sound with a trumpet, and shall advance in the storms of the south.” (ix. 14.) And in David:—“God ascendeth with noise; Jehovah with the voice of a trumpet.” (Psalm xlvii. 5.) where “noise” denotes the Truth of spiritual Good, and the “voice of a trumpet” the Truth of celestial Good. *A. C.* 8815. See also Chap. xxvii. 13, Exposition.

Declare unto My people their transgressions, &c.—As to the difference in meaning between “transgressions,” “iniquities,” and “sins,” see Chap. i. 28, Exposition.

VERSE 2. *That they might inquire of Me the judgments of justice, &c.*—The “judgments of justice” denote divine Truths from divine Good. *A. E.* 946. See also *A. C.* 612; *T. C. R.* 51; *H. H.* 216.

VERSE 3. *Wherefore have we fasted, and Thou seest not? &c.*—By “fasting” is signified to mourn by reason of a defect of Truth and of Good. *A. E.* 1189.

VERSE 4. *Behold, ye fast for strife and contention, and to smite with the fist of wickedness, &c.*—To “smite with the fist of wickedness,” signifies to smite with full power by falses from evil. By the “fist” is signified full power from Truth in general. It is called general [or common] Truth, because it is generally received, and is everywhere of avail or power; hence to “smite with the fist” is with full force and power, in the spiritual sense, by Truths which are from Good; and, in the opposite sense, by falses which are from evil,—in which sense it is understood in the above passage in Isaiah. *A. C.* 9025.

VERSE 5. *Wilt thou call this a fast, a day well-pleasing to Jehovah?—That by “good pleasure,” or what is “well-pleasing” to Jehovah, when predicated concerning men, is signified to live according to His precepts, which is to love God and our neighbour, is evident, for it is said that His “good pleasure,” or what is “well-pleasing” to Him, is “to break bread to the hungry, and to cover the naked.” By “breaking bread to the hungry,” is signified from a principle of love to do Good to our neighbour, who is in the desire of Good; and by “covering the naked,” is signified to instruct in Truths him who desires to be instructed. *A. E.* 295.*

VERSES 5—7. *Is this, then, the fast which I choose?—that a man should lie down in sackcloth and ashes? &c.*—Whereas to “put on sackcloth” and to “roll in ashes” represented mourning over evils

and falses, it also represented humiliation, and likewise repentance; for the first principle of humiliation on man’s part is to acknowledge that, of himself, he is nothing but what is evil and false; and, in like manner, of repentance, which is not effected but by humiliation, and this by confession of the heart that, of himself, he is such. That to “put on sackcloth” was a representation of *humiliation*, see 1 Kings xxi. 27—29; that it was a representative of *repentance*, see Matthew xi. 21; Luke x. 13; but that it was nothing else but a *representative*, thus only an external thing appertaining to the body, and not an internal thing appertaining to the heart, is evident from Isaiah:—“Is it that he should bow down his head like a bulrush, and lie down in sackcloth and ashes? Wilt thou call this a fast, a day well-pleasing to Jehovah? Is not this the fast which I choose?—to loose the bonds of wickedness, to break bread to the hungry?” &c. *A. C.* 4779.

VERSE 7. *Is it not to break thy bread to the hungry, and that thou bring the afflicted outcasts into thy house? &c.*—By “breaking bread to the hungry,” is signified from charity to communicate and instruct those who are in ignorance, and, at the same time, in the desire of knowing Truths. To “bring the afflicted outcasts into the house,” signifies to amend and restore those who are in falses, and thence in grief; “afflicted outcasts” denoting those who are in grief from falses, for they who are in falses stand without, whereas they who are in Truths are of the house, because the “house” is the intellectual mind, into which Truths only are admitted; for it is opened by Truths originating in Good. On account of which signification it is also added—“When thou seest the naked, that thou cover him;” to be “naked” denoting to be without Truths, and to “cover the naked” is to instruct; for “garments,” in the Word, signify Truths clothing, as may be seen above, n. 295. *A. E.* 386.

Those who press the literal sense of these words [as the only sense], believe that if they only break their bread to the hungry, and bring into their house the afflicted and wandering outcasts, and cover the naked, they shall, on that account, come into “the glory of Jehovah,” or into heaven; whereas those deeds are only external, and can be done by the impious that they may merit heaven; but by the “hungry,” the “afflicted,” and the “naked,” are signified those who are spiritually such, thus the different states of misery in which the man is who is the neighbour towards whom charity should be practised. *A. C.* 3419.

VERSE 8. *The glory of Jehovah shall gather up thy rear.*—What is meant by these words, see above, Chap. lii. 12, Exposition.

VERSE 10. *If thou draw out thy soul to the hungry, and satisfy the afflicted soul, &c.*—To “draw [or press] out the soul to the hungry,” and to “satisfy the afflicted soul,” signifies to teach him who desires to know what is Good and True; by the “hungry” is signified one who desires Good, and by the “afflicted” he who desires Truth; and by “drawing out the soul” is signified to teach those things, thus to draw them forth from the understanding, from doctrine, and from faith; for by “soul,” in this passage, is denoted the life of the understanding. That those who are in ignorance, but still in the desire of

receiving Truth, will receive the understanding of Truth and of Good, is signified by "then shall thy *light* rise in *obscurity*, and thy *darkness* shall be as the *noon-day*;" "obscurity" and "darkness" denoting the ignorance of Truth and of Good, and "light" and "noon-day" are the understanding of them. *A. E.* 750.

In these words is described the exercise of charity towards the neighbour; in this case, towards those who are in ignorance, and, at the same time, in the desire of knowing Truths, and in grief on account of the falses which occupy the mind; and that with those who are in that charity, falses shall be shaken off, and Truths give light and shine. Charity towards those who are in ignorance, and, at the same time, in the desire of knowing Truths, is understood by "If thou draw out thy *soul* to the *hungry*;" the "hungry" denoting those who desire; "soul" denoting the intelligence of Truth instructing. That it is thus to instruct those who are in grief on account of the falses which occupy the mind, is signified by "If thou satisfy the afflicted soul." That with those who are in such charity, ignorance shall be dissipated, and Truths shine and give light, is understood by "thy *light* shall rise in *obscurity*, and thy *darkness* shall be as the *noon-day*;" "obscurity" signifies the ignorance of the spiritual mind, and "darkness" the ignorance of the natural mind; "light" signifies Truth in the light, in like manner "noon-day." In such illustration are they who from charity or spiritual affection instruct those who are in falses from ignorance; for that charity is the receptacle of the influx of light or Truth from the Lord. *A. E.* 386.

Verse 11. *He shall strengthen [or quicken] thy bones; and thou shalt be like a watered garden, &c.*—By "bone" and "flesh" is signified the *proprium* of man,—by "bone" his intellectual *proprium*, and by "flesh" his will *proprium*, thus by "bone" his *proprium* as to Truth, for this is of his intellectual principle, and by "flesh" his *proprium* as to Good, for this is of his will, as may be seen in *A. C.* 148, 149. As to what concerns the *proprium* in general, it is two-fold, the one infernal, the other celestial; man receives infernal *proprium* from hell, and celestial *proprium* from heaven, that is, through heaven from the Lord; for all evil, and every false principle thence derived, flows in from hell, and all Good, and Truth thence derived, flows in from the Lord. That this is the case, is known to man from the doctrine of faith, but scarcely one in ten thousand believes it; hence it is that man appropriates to himself, or makes his own, the evil which flows in from hell, and that the Good which flows in from the Lord, does not affect him, consequently is not imputed to him. The reason why man does not believe that evil flows in from hell, and Good from the Lord, is, because he is in self-love, which love is attended with this principle of unbelief, insomuch that it is exceedingly indignant when it hears it asserted that everything is the effect of influx; hence, then, it is, that all man's *proprium* is nothing but evil, see n. 210, 215. But the ground why man believes that evil is from hell, and Good from the Lord, is, because he is not in self-love, but in love towards his neighbour and towards the Lord, for this love is ever attended with this principle of

belief; hence it is that man receives from the Lord a heavenly *proprium*, concerning which, see n. 155, 164. This *proprium*, in each sense, is signified by "bone" and "flesh;" and this is the ground and reason why by "bones," in the Word, is signified Truth, and, in an opposite sense, the false principle; and by "flesh" is signified Good, and, in an opposite sense, evil. That such is the signification of "bones," may appear from the following passages:—"Jehovah shall lead thee continually, and shall satisfy thy soul in parched places; and He shall strengthen [or quicken] thy *bones*: and thou shalt be like a watered garden;" (Isa. lviii. 11.) where "strengthening [or quickening] the bones" denotes to vivify the intellectual *proprium*, that is, to illustrate it with intelligence; whence it is said that "thou may be as a watered garden;" that "garden" denotes intelligence, may be seen, n. 100, 108, 1588. Again, in the same Prophet:—"Then ye shall see, and your heart shall rejoice, and your *bones* shall bud forth like the herb;" (lxvi. 14.) where, by "bones budding forth like the herb," the same is signified as above. *A. C.* 3812.

Verse 12. *They that spring from thee shall build up the old waste places;—and thou shalt be called the Repairer of the breach, &c.*—These words treat of the church in which charity and life are the essential. To "repair the breach," is to amend falses which have crept in by the separation of what is Good from what is True, for everything false comes from this separation; to "restore paths to dwell in," signifies Truths which are of Good, for "paths" or "ways" are Truths, and to "dwell" is predicated of Good. *A. C.* 4926.

Verse 13. *If thou turn thy foot away from the Sabbath, from doing thine own pleasure [voluntates], &c.*—To "turn away the foot from the Sabbath," denotes such things as are of the natural man; to "do his own pleasure [or will]," is to do those things which favour the lusts and evils of the loves of self and of the world; to "do his own ways," is to favour the falses of evils; to "find his own pleasure," is to live according to the delights of those loves; and to "speak his own words," denotes to think such things. Hence it is evident that by "profaning the Sabbath" is signified to be led of themselves and of their own loves, and not of the Lord, who, in the supreme sense, is the "Sabbath." Similar things are signified by "works" on the Sabbath day, as by "cutting wood," and "kindling a fire," and "preparing food" at that time, "gathering in the harvest," and by several other things which were forbidden to be done on the Sabbath day; by which also like things are understood,—by "cutting wood," the operating of good from themselves; by "kindling a fire," the doing of it from their own loves; and by "preparing food," teaching themselves from their own proper intelligence. That such things are involved in the above prohibitions, no one can know but from the internal sense. It is further to be noted, that to be led of self and to be led of the Lord are two opposites; for he who is led by himself is led by his own loves, thus by hell, because the proper loves of man are from that source; but he who is led by the Lord is led by the loves of heaven, which are love to the Lord and love towards the neighbour; he who is led by those loves is

withdrawn from his own proper loves, and he who is led by his own proper loves is withdrawn from the loves of heaven, for they in no wise agree together; for the life of man is either in heaven or in hell, nor is it permitted to be at the same time in one and in the other. This is meant by the Lord's words in Matthew:—"No one can serve two lords; for he will either hate the one and love the other, or he will adhere to the one and despise the other." (vi. 24.) From these considerations it is evident what is signified by "doing work on the Sabbath day." When man is thus led by the Lord, and conjoined to Him, then the church and heaven are in him, which is signified by his being made to "ride upon the high places of the earth," and by his being "fed with the heritage of Jacob." *A. C.* 10,362; also 10,360.

In the natural sense, which is that of the letter, the divine commandment to "remember the Sabbath day, and to keep it holy," signifies that six days are for man and his labours, and the seventh for the Lord and for man's rest in dependence on Him; for the word "Sabbath," in the original tongue, signifies *rest*. The "Sabbath" among the children of Israel was the sanctity of sanctities, because it represented the Lord; the "six days" being significative of His labours and combats with the hells, and the "seventh" of His victory over them, and of the rest which He thereby attained; and because that "day" represented the close and period of the whole work of redemption accomplished by the Lord, it was esteemed holiness itself. But when the Lord came into the world, and, in consequence, made all representations of Himself to cease, that day was then made a day for instruction in divine subjects, and thus also a day of rest from labours, and of meditation on matters that concern salvation and eternal life; and also a day for the exercise of love towards our neighbour. That it was made a day for instruction in divine subjects, is evident from this circumstance, that the Lord, on that day, "taught in the temple and in the synagogues;" (Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10.) and that He said to the man who was healed—"Take up thy bed, and walk;" and to the Pharisees, that "it was lawful for His disciples on the Sabbath day to gather the ears of corn, and to eat;" (Matt. xii. 1—9; Mark ii. 23, to the end; Luke vi. 1—6; John v. 9—19.) which particulars signify, in the spiritual sense, to be instructed in doctrinals. That that day was also made a day for the exercise of love towards our neighbour, is evident from what the Lord both "did and taught on the Sabbath day." (Matt. xii. 10—13; Mark iii. 1—5; Luke vi. 6—12; xiii. 10—17; xiv. 1—6; John v. 9—19; vii. 22, 23; ix. 14—16.) From these and the foregoing passages it appears why the Lord said that "He is Lord also of the Sabbath;" (Matt. xii. 8; Mark ii. 28; Luke vi. 5.) and from His making this declaration, it follows that the "Sabbath day" was representative of Him. *T. C. R.* 301.

Verse 14. *Thou shalt delight thyself in Jehovah; and I will cause thee to ride upon the high places of the earth, &c.*—By "causing to ride upon the high places of the earth," is signified to give the understanding of superior or interior Truths concerning the things of the

church and of heaven; and by "feeding with the heritage of Jacob," is signified to gift with all things of heaven and the church; for by the "heritage of Jacob" is understood the *land of Canaan*, and by that "land" is meant the church, and, in a superior sense, heaven. *A. E.* 617.

That a "horse" signifies the understanding, and to "ride" means to be intelligent, see Chap. xxxi. 1, Exposition.

CHAPTER LIX.

THE WORD.

INTERNAL SENSE.

1. BEHOLD, the hand of Jehovah is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear: That the Lord hears and can do all things, but that falses and evils prevent. (Ver. 1, 2.)

2. But your iniquities have separated between you and your God; and your sins have hidden His faces from you, that He doth not hear.

3. For your hands are polluted with blood, and your fingers with iniquity; your lips have spoken falsehood, and your tongue hath meditated perverseness. That truths have been falsified by them, whence come evils of life and falses of doctrine. (Ver. 3, 4.)

4. No one calleth in justice, and no one pleadeth in truth: trusting in vanity, and speaking lies; conceiving mischief, and bringing forth iniquity.

5. They hatch the eggs of the asp, and weave the web of the spider: he that eateth of their eggs dieth; and when it is pressed, a viper breaketh forth. That they contrive such things as captivate and deceive, and afterwards kill. (Ver. 5.)

Verse 3. *Your tongue hath meditated perverseness.*—As to the term **הַגָּה** (*hāgāh*), rendered here by Swedenborg and others by "meditate," see above, Chap. xxvii. 8, *note*.

Verse 5. *The eggs of the asp.*—The term translated by "asp," is the same as that which in chap. xi. 8 is rendered by Swedenborg "basilisk," an unknown species of venomous serpent. See also Chap. xiv. 29, 30, Exposition.

6. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the deed of violence is in their hands.

7. Their feet run to evil, and they hasten to shed innocent blood: their thoughts are thoughts of iniquity; devastation and destruction are in their paths.

8. The way of peace they know not; neither is there any judgment in their goings: they have perverted to themselves their paths; every one that goeth therein shall not know peace.

9. Therefore is judgment far from us, neither doth justice overtake us: we look for light, but behold darkness! for brightness, but we walk in thick darkness.

10. We grope for the wall like the blind, and we grope as those that have no eyes: we stumble at mid-day as in the twilight; we are among the living as dead.

11. We groan all of us like bears; and like doves we make a constant moan: we look for judgment, but there is none; for salvation, but it is far from us.

12. For our transgressions are multiplied before Thee; and our sins testify against us: for our transgressions are with us, and our iniquities we acknowledge;

13. By transgressing and lying against Jehovah, and by turning backward from our God; by speaking oppression and revolt, and by conceiving and meditating from the heart words of falsehood.

14. And judgment is turned away backwards, and justice standeth afar off: for truth

That those things which appertain to doctrine and life are of no avail with them whatever. (Ver. 6.)

They are sedulous to pervert, whence comes devastation. (Ver. 7.)

Whosoever follows them loses the truths of the church in himself. (Ver. 8.)

Hence it is that they are in falses and see nothing in clear light. (Ver. 9, 10.)

Hence there is no salvation, (Ver. 11.)

Because there is nothing but evils, and an aversion from truths, consequently from the Lord. (Ver. 12—15.)

Verse 10. *We are among the living as dead.*—See the margin in the Bible | version,—which reading Swedenborg, Schmidius, and others adopt.

hath stumbled in the street, and rectitude cannot enter.

15. And truth is taken away; and he that shunneth evil is accounted mad: and Jehovah saw it, and it was evil in His eyes that there was no judgment.

16. And He saw that there was no man; and He wondered that there was no intercessor: therefore His own arm wrought salvation for Him; and His justice, it sustained Him.

17. And He put on justice as a breast-plate, and a helmet of salvation upon His head: and He put on the garments of vengeance for His clothing; and He clad Himself with zeal as with a mantle.

18. According to their deserts, accordingly will He repay: fury to His adversaries, recompense to His enemies; to the islands a recompense will He repay.

19. And they from the west shall fear the name of Jehovah; and they from the rising of the sun, His glory: when he [the adversary] cometh in like a rushing river, the Spirit of Jehovah shall raise up a standard against him.

20. And the Redeemer shall come to Zion, and to them that turn away from transgression in Jacob, saith Jehovah.

21. And as for Me, this is My covenant with them, saith Jehovah: My spirit, which is upon thee, and My words, which I have put in thy mouth; they shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed's seed, saith Jehovah; from this time forth for ever.

Forasmuch as there is not any one in the Truth, nor in the Lord, therefore He alone hath fought by His own power from Divine Truth.— (Ver. 16, 17.)

As it were from vengeance. (Ver. 18.)

Wherefore divine worship belongeth to Him, because from Him is redemption. (Ver. 19, 20.)

And that from the Divine [principle] itself all the truth of the church is derived to eternity. (Ver. 21.)

Verse 19. *When he [the adversary] cometh in like a rushing river, &c.*—The Heb. term **צָר** (*tzār*), which in the Bible version is rendered "enemy," may also, as an adjective, be taken to mean "straitened" or "narrowed," and

CHAPTER LIX.

EXPOSITION.

VERSE 1. *The hand of Jehovah is not shortened, &c.*—As to the meaning of “hand” and “arm,” see Chap. v. 25; and what is meant by being “short of hand,” see Chap. xxv. 11, Exposition.

Verse 2. *Your sins have hidden His faces from you, &c.*—For what is involved in these words, see Chap. viii. 17; liv. 8, Exposition.

Verses 3, 7. *Your hands are polluted with blood, and your fingers with iniquity, &c.*—“The hands polluted with blood, and the fingers with iniquity,” signifies that in everything belonging to them there is the false and the evil of the false; the “hands” and the “fingers” signify power, and hence all things appertaining to them wherein there is any ability. Inasmuch as these things are signified, therefore it is also said—“Your lips have spoken *falsehood*, and your tongue hath meditated *perverseness*,” “falsehood” [or *lies*] denoting falses, and “perverseness” the evil of the false. By “their feet hastening to *shed innocent blood*,” is signified to destroy the Good of love and of charity, this being meant by “shedding innocent blood;” the Good of innocence is that from which is derived every Good and Truth of heaven and the church, as may be seen in the work concerning *Heaven and Hell*, n. 276—283. From these considerations it may appear what is signified, in the general sense, by “bloods” in the plural, viz., violence offered as well to the Truths of the Word and of the church as to the Goods thereof. Inasmuch as by “shedding innocent blood” is signified to destroy the Good of love and of charity, therefore every precaution was taken that “innocent blood might not be shed,” and if it was shed, that “the *land* might be expiated;” (see Deut. xix. 10, 13; xxi. 1—9.) for the “land” signifies the church. *A. E.* 329. That the “land,” or the “earth,” signifies the church, see above, Chap. xxiv., Exposition.

Verse 4. *Trusting in vanity, &c.*—“Vanity” signifies the falsity of doctrine and of religion, as may appear from the following passages:—“There shall be no more any *vision of vanity*, nor flattering divination in the midst of the house of Israel;” (Ezek. xii. 24.) a “vision of vanity” means a false revelation. See also Ezek. xiii. 6—9. *A. C.* 9248.

Verse 5. *They hatch the eggs of the asp, and weave the web of the spider, &c.*—Speaking of evil men, who by treachery and craft seduce in things spiritual. The clandestine evils to which they craftily allure,

be applied to “river.” Swedenborg, Schmidius, and others thus construe the clause. Hence in *A. C.* 9818:—“Venturus sicut flumen angustum;” and as a “river,” when straitened and impeded in its course, *rushes* along, or

becomes impetuous, it is thus an apt correspondence to influences from hell rushing into the mind, to resist which is denoted by “lifting up the standard of Jehovah,” which is the Divine Truth of the Word, “against the adversary.”

are meant by “the eggs of the asp which they hatch;” the treacherous falses are understood by “the web of the spider which they weave.” The deadly hurt which they cause if they are received, is signified by “he that eateth of their eggs dieth; and when it is pressed, a *viper* breaketh forth.” Inasmuch as the Pharisees were of such a quality, therefore they are called by the Lord, “serpents, a generation of vipers.” (Matt. xxiii. 33.) That the subtlety and malice of such could do no hurt to those whom the Lord protects, is signified by “The suckling shall play upon the hole of the *viper*; and upon the den of the *basilisk* shall the weaned child lay his hand.” (Isa. xi. 8.) *A. E.* 581. See also Chap. xiv. 29, 30, Exposition.

Verses 6, 7. *Their works are works of iniquity, and the deed of violence is in their hands; their feet run to evil, and they hasten to shed innocent blood, &c.*—“Violence” means violence against charity, as may appear from many passages; the same is also signified by “shedding innocent blood.” See Chap. lx. 17, 18, Exposition.

Verse 8. *The way of peace they know not, &c.*—In this and in many other passages “peace” signifies, in the supreme sense, the Lord; in the representative sense, His kingdom and Good from the Lord therein, thus the Divine Principle which flows into Good, or into the affections of Good, and which causes, from an inmost principle, joys and happiness. *A. C.* 3780.

As to “peace,” see above, Chap. ix. 6; xlvi. 18, 22, Exposition.

Verse 9. *Therefore is judgment far from us, neither doth justice overtake us, &c.*—“Judgment is far from us,” signifies that there is no understanding of Truth; “justice doth not overtake us,” means that there is no Good of life; “we look for light, but behold darkness,” signifies expectation of Truth, but behold the false; and “for brightness, but we walk in thick darkness,” denotes the expectation of Goods by Truths, but behold the life of the false from evils; for “brightness” or “splendours” signify the Goods of Truth, because “light” signifies Truth, and Truth is resplendent from Good; “thick darkness” denotes the falses of evil, and to “walk” signifies to live. *A. E.* 526.

Verses 9, 10. *We look for light, but behold darkness! for brightness, but we walk in thick darkness. We grope for the wall like the blind; we stumble at mid-day as in the twilight, &c.*—In the Word “darkness” [*tenebræ*] and “thick darkness” [*caligo*] are named together. That “darkness” signifies the deprivation of Truth, and “thick darkness” the deprivation both of Truth and of Good, is evident from Isaiah lix. 9, 10. “*Judgment* is far from us, neither doth *justice* overtake us,” signifies that there is neither Truth nor Good; that “judgment” is predicated of Truth, and “justice” of Good, may be seen, n. 2235. To “look for *light*” means Truth, and “for *brightness* or *splendours*” means the Good of Truth; for the *splendour* of “light” [or Truth] is from Good. That “darkness” is there opposed to “light” and to “judgment,” thus to Truth; and “thick darkness” to “brightness” and to “justice,” thus to Good, is evident; wherefore “darkness” is the deprivation of Truth, and “thick darkness” is the deprivation both of Truth and of Good. (See also Amos v. 20; Joel ii. 2.) *A. C.* 7711.

Here the "blind" denote those who are not in the understanding of Truths; "darkness" and "thick darkness" mean falses. To "stumble at mid-day, as in the twilight," denotes to err in falses, although they may be in the light from the Word. *A. E.* 239.

Verses 10—12. *We grope for the wall like the blind, and we grope as those that have no eyes: we stumble at mid-day as in the twilight; we are among the living as dead, &c.*—"We grope for the wall like the blind, and we grope as those that have no eyes," signifies that there is not any understanding of Truth; "we stumble at mid-day as in the twilight," signifies the lapsing into errors, although they are in the church where the Word is, from which they might come into the light of Truth; "we are among the living as dead," denotes that they might be in spiritual life by the Word, and yet are not, because they are in falses. "We groan all of us like bears, and like doves we make a constant moan," signifies the grief of the natural man, and thence of the spiritual man; "we look for judgment, but there is none; for salvation, but it is far from us," denotes the hope of illustration of the understanding, and thence of salvation, but in vain. "For our transgressions are multiplied before Thee; and our sins testify against us," signifies by reason of falses from evil. *A. E.* 781.

Verse 14. *Judgment is turned away backwards, and justice standeth afar off, &c.*—By "judgment" and "justice," in the Word, are meant Truth and Good. That these no longer exist, is signified by "judgment being turned away backwards, and justice standing afar off." The wandering from the Truths of doctrine, and there being thence no Truth in the life, which is Good of life, is understood by "Truth hath stumbled in the street, and rectitude cannot enter;" for all the Good of life is procured by Truths of doctrine, as man thereby learns how he ought to live; whereas "street" signifies where Truth leads, therefore it is said—"Truth stumbleth in the street." *A. E.* 652.

Verses 14—16. *Truth hath stumbled in the street, and rectitude cannot enter, &c.*—"No man" manifestly means no one intelligent, thus, in the universal sense, for no Truth; for this passage treats of the last time of the church, when there is no longer anything of Truth; wherefore it is said—"Truth hath stumbled in the street; rectitude cannot enter; and Truth is taken away." That "street" is also predicated of the Truth, may be seen, n. 2336; in like manner "judgment," n. 2335. *A. C.* 3134. See also above, Chap. xli. 28, Exposition; and *A. C.* 8273.

Verse 16. *And He saw that there was no man; and He wondered that there was no intercessor, &c.*—That the Lord made His Human Divine from His own proper power, thus without the aid of any one, is evident from this, that because He was conceived of Jehovah, the Divine was in Him, and thus that the Divine was His; wherefore, when He was in the world, and made the Human in Himself Divine, He did it out of His own Divine, or out of Himself, which is described in the above words in Isaiah. The "arm" which wrought salvation for Him, is His own proper power, by which He subjugated the hells. *A. C.* 5005, 9715.

How the Lord, when He was in the world, bore the iniquities of the human race, that is, fought with the hells and subjugated them, and thus acquired to Himself the Divine Power of removing them with all who are in Good, and that He thus became Merit and Justice, is described in Isaiah lix. 16—20. *A. C.* 9937.

He saw that there was no man.—See Chap. xli. 28, Exposition.

There was no intercessor.—As to the meaning of "intercession," see Chap. liii. 12, Exposition.

Verse 17. *He put on justice as a breast-plate, and a helmet of salvation upon His head, &c.*—These words treat of the subjugation of the hells by the Lord. [By "righteousness [or justice] as a breast-plate," is denoted His zeal of delivering the faithful from hell, and His divine love of saving the human race; and because it was zeal from Divine Love, and hence the power from which He fought and conquered, therefore justice is called a "breast-plate;" but by the "helmet of salvation" is signified Divine Truth from Divine Good, by which is salvation, for a "helmet" has a similar signification to the "head" with which it is clothed; and the "head," when said of the Lord, signifies the Divine Truth and the Divine Wisdom. *A. E.* 557.

He put on the garments of vengeance for His clothing; and He clad Himself with zeal as with a mantle.—These things are said of the Lord, and of His combats with the hells; for when He was in the world He reduced all things in the hells and in the heavens to order, and this by Divine Truth from Divine Love. The "garments of vengeance" signify the Truths by which He fought; "zeal as a mantle" is the Divine Love from which He fought. Hence it may appear why the "mantle" is mentioned, namely, to signify the Lord's combating by Divine Truths from Divine Love. The "cloak of the ephod, with which Aaron was clothed, upon the borders whereof were pomegranates and bells," mentioned in Exod. xxviii. 31—35, and in Lev. viii. 7—13, had a similar signification, as may be seen in the *Arcana Cœlestia*, n. 9911—9929. *A. E.* 395.

Verse 18. *To the islands a recompense will He repay.*—Concerning the signification of "islands," both in a good and in a bad sense, see Chap. xlii. 15, Exposition.

Verse 19. *They from the west [or setting of the sun] shall fear the name of Jehovah; and they from the rising of the sun, His glory.*—In this passage, "from the rising and from the setting of the sun" signifies all who are in the Goods and Truths of heaven and the church. *A. E.* 422.

What is signified by a "name," see Chap. iv. 1; xxvi. 8, Exposition.

That the Lord is the "Sun" of heaven, see Chap. xxx. 26, Exposition.

When he [the adversary] cometh in like a rushing river, the Spirit of Jehovah shall raise up a standard against him.—The Divine Truth which was in the Lord when He was in the world, and which then was Himself, is "the Spirit of Jehovah." *A. C.* 9818.

Verse 20. *The Redeemer shall come to Zion, &c.*—By "Zion" is understood heaven and the church, in which the Lord rules by His Divine Truth. *A. E.* 850.

Verse 21. *This is My covenant with them, saith Jehovah, &c.*—As to “covenant,” see Chap. xlii. 6, Exposition.

My spirit, which is upon thee.—As to “the Spirit of Jehovah,” see Chap. xi. 2, Exposition.

My words, which I have put in thy mouth, shall not depart out of thy mouth, &c.—See Chap. li. 16, 17, Exposition.

CHAPTER LX.

THE WORD.

1. **ARISE**, be thou enlightened; for thy light is come, and the glory of Jehovah hath risen upon thee.

2. For, behold! darkness shall cover the earth, and thick darkness the peoples: but upon Thee shall Jehovah arise, and His glory shall be seen upon Thee.

3. And the nations shall come to Thy light, and kings to the brightness of Thy rising.

4. Lift up thine eyes round about, and see; all of them are gathered together, they come unto thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side.

5. Then shalt thou behold, and shalt overflow [with joy]; and thy heart shall be astonished, and dilated: when the abundance of the sea shall be converted unto thee; when the wealth of the nations shall come unto thee.

6. A multitude of camels shall cover thee; the dromedaries of Midian and Ephah; all of them from Sheba shall come: gold and

INTERNAL SENSE.

The coming of the Lord with Divine Truth, when there is nothing but the false and the evil of the false. (Ver. 1, 2.)

That the Divine [principle] is only in the Lord. (Ver. 2.)

That they will approach Him from all parts in great numbers, even they who are external, (Ver. 3—5.)

Who will worship the Lord from good and truth. (Ver. 6, 7.)

Verses 5, 11. *When the wealth of the nations shall come unto thee, &c.*—The term which is here rendered “wealth,” is in the Bible version “forces,” meaning “army,” and in the margin “wealth;” it signifies both; and, in *A. C.* 3048, Swedenborg has rendered it by *opes*, “wealth,” but in n. 1259 and 9256 of the same work, by *exercitus*, “army” or “forces.”

frankincense shall they bring; and they shall shew forth the praises of Jehovah.

7. All the cattle of Arabia shall be gathered unto thee; unto thee shall the rams of Nebaioth minister: they shall ascend with good pleasure on Mine altar; and I will glorify the house of My glory.

8. Who are these that fly like a cloud? and like doves to their windows?

9. Verily the islands shall trust in Me; and the ships of Tarshish among the first: to bring thy sons from afar; their silver and their gold with them: to the name of Jehovah thy God, and to the Holy One of Israel; for He hath glorified thee.

10. And the sons of the alien shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My good pleasure have I had mercy on thee.

11. And thy gates shall be open continually; by day and by night they shall not be shut: to bring unto thee the wealth of the nations, and that their kings may be brought.

12. For the nation and the kingdom which will not serve thee shall perish; yea, those nations shall be utterly devastated.

13. The glory of Lebanon shall come unto thee; the fir-tree, the pine, and the box together; to adorn the place of My sanctuary, and I will make the place of My feet glorious.

14. And the sons of them that afflicted thee shall come bending before thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, The City of Jehovah; The Zion of the Holy One of Israel.

That they will approach who are in the shade of truth. (Ver. 8.)

That the truths of the church and the church itself will be with them. (Ver. 9, 10.)

That the approach will be continual, for the sake of salvation. (Ver. 11, 12.)

That the spiritual-moral will approach. (Ver. 13.)

Also they who have not known the Lord before, (Ver. 14.)

15. Instead of thy being forsaken and hated, Who will learn spiritual truths from the Lord. (Ver. 15, 16.)
so that no one passed through thee, I will make thee an eternal magnificence, a joy of perpetual generations.

16. And thou shalt suck the milk of the nations; yea, thou shalt suck the breast of kings: and thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob.

17. Instead of brass, I will bring gold; and instead of iron, I will bring silver; and instead of wood, brass; and instead of stones, iron: and I will make thy government peace, and thine exactors righteousness. That the natural principle in them will become spiritual. (Ver. 17.)

18. Violence shall no more be heard in thy land; nor devastation and destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. There will no longer be the perversion of truth and good, (Ver. 18.)

19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: for Jehovah shall be to thee an everlasting light, and thy God shall be thy glory. Nor the love of the false, but the love of the Lord, (Ver. 19.)

20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be fulfilled. And this to eternity. (Ver. 20.)

21. And thy people shall be all just; for ever shall they possess the land: the branch of My planting, the work of My hands, that I may be glorified. In heaven, with increasing intelligence. (Ver. 21, 22.)

22. A little one shall become a thousand, and a small one a strong nation: I Jehovah will hasten it in its time. These things will take place when the Lord cometh. (Ver. 22.)

Verse 17. *Thy government peace.*— is properly "oversership" or "magistry." What is here rendered "government," is properly "tracy;" Swedenborg—"præfecturam."

CHAPTER LX.

EXPOSITION.

VERSES 1, 2, 3, 20. *Arise, be thou enlightened; for thy light is come, and the glory of Jehovah hath risen upon thee, &c.*—The advent of the Lord is here treated of. "Light" is the Divine Truth proceeding from the Lord, and "His glory and the brightness of His rising" are all things which appear in that *light* concerning the Lord, and concerning Faith in Him and Love to Him. "Darkness which shall cover the earth, and thick darkness the peoples," are the obscure things of faith and of love; for the establishment of the church among the Gentiles or nations is the subject treated of. Hence it follows that by the "light" and "glory" which shall arise, and which shall be seen, and according to which they shall walk, are divine Truths concerning the Lord, and concerning *faith* in Him and *love* to Him from Him. *A. C.* 10,574. See also *A. C.* 5922.

In these verses the Lord is treated of, and the nations are said to "come unto Him," and to "acknowledge Him as their God;" and, what is wonderful, the nations or Gentiles adore one only God under a human form; wherefore when they hear concerning the Lord, they receive and acknowledge Him; nor can the New Church be established amongst others. *A. C.* 9256.

Verses 2, 3. *Upon Thee shall Jehovah arise, and His glory shall be seen upon Thee, &c.*—These things are said concerning the Lord. The Divine in Him is understood by "Jehovah shall arise upon Thee, and His glory shall be seen upon Thee;" the Divine Good of the Divine Love by "Jehovah shall arise upon Thee, and the Divine Truth from that Good by "His glory shall be seen upon Thee." "Nations" signify those who are in Goods, and "kings," those who are in Truths from Good; concerning the former it is said, "they shall come or walk to Thy light," whereby is signified a life according to Divine Truth; and concerning the latter, "they shall walk to the brightness of Thy rising," whereby is signified the life of intelligence from Divine Good; to "walk" denoting to live; "light," the Divine Truth; and the "brightness of His rising," the Divine Truth from the Divine Good, whence intelligence is derived. *A. E.* 422.

Verses 3, 5, 11, 12, 16, 22. *The nations shall come to Thy light, and kings to the brightness of Thy rising, &c.*—The Lord is here treated of. By the "nations" are understood all who are in the Good of Love to Him, and by "kings" all who are in Truths of Faith in Him; hence it is evident who are meant by "the nations who shall walk to Thy light," and by "the host of the nations who shall be brought," and who by "the kings that shall walk to the brightness of Thy rising;" and also what is understood by "Thou shalt suck the milk of the nations [or Gentiles], and the breast of kings;" "milk" is the

delight from the Good of love, in like manner the "breasts," because from them is *milk*. The multiplication of Truth and the fructification of Good is described, in ver. 22, by "a *little one* becoming a *thousand*, and a *small one* a *strong nation*;" but by "the *nations* which shall be devastated" are understood all who are in evils. *A. E.* 175.

Verse 4. *Thy sons shall come from afar, and thy daughters shall be nursed at thy side.*—As to what is understood in the spiritual sense by these words, see above, Chap. xlix. 17, 22, 23, Exposition.

Verses 5, 6. *When the abundance of the sea shall be converted unto Thee, &c.*—These words treat of the Lord, and of the divine, celestial, and spiritual things in His Natural [principle]. The "abundance of the sea" signifies the immense abundance of natural Truth; the "multitude of camels" denotes the abundance of common scientifics; "gold and frankincense" are Goods and Truths, which are "the praises of Jehovah;" "from Sheba" is from the celestial things of love and faith, as may be seen, n. 113—117. "The queen of Sheba coming to Solomon at Jerusalem, with very great riches, and with camels carrying spices; and very much gold, and precious stones," (1 Kings x. 1, 2.) represented the wisdom and intelligence which the Lord [in the process of His glorification] acquired, Who, in the internal sense, is "Solomon;" "the camels carrying spices, gold, and precious stones," signify those things which belong to wisdom and intelligence in the natural man. *A. C.* 3048.

These words also treat of the Lord's spiritual kingdom. The "dromedaries of Midian and Ephah" signify doctrinals; the doctrinals of Good are "gold;" the doctrinals of Truth are "frankincense;"—both are "the praises of Jehovah." Hence it may be seen what "Midian" and "Ephah" signify, namely, "Midian" signifies those who are in the Truths of Faith, and as "Ephah" (Gen. xxv. 4.) was a son of Midian, derivations from the Truths of Faith are signified by him, [or by "the land of Ephah."] No one is admitted into the Lord's kingdom, but those who are in the Good of Faith; for the Good of Faith is the Good of life. The life of Faith remains, but not the doctrine or Truth of Faith, except so far as it forms one with the life; nevertheless, those who are in the Truth of Faith, that is, who profess Faith, and call it the essential [of religion], because they have been so taught to believe, and are, notwithstanding, in the Good of life, that is, who in heart are Christians, and not in mouth only, are in the spiritual kingdom of the Lord; for any one can be easily persuaded to believe that Faith is the essential, when he has been thus taught by masters, and when in his juvenile age he has been imbued with that opinion, and because those who are esteemed most learned, and who are the heads of the church, thus teach. *A. C.* 3242.

Verse 6. *A multitude of camels shall cover thee; the dromedaries of Midian and Ephah, &c.*—The advent of the Lord is here treated of. By "the multitude of camels, and the dromedaries of Midian and Ephah," are signified knowledges of Truth and of Good in abundance; "all from Sheba, who shall come," signifies from the knowledges of genuine Truth and Good; "Sheba" denoting such knowledges, as may

be seen in *A. C.* 1171, 3240. By "the *gold* and *frankincense* which they shall bring," is signified worship from spiritual Good, which is derived from celestial Good,—“gold” signifying celestial Good, and “frankincense” spiritual Good; on account of such worship being meant, it is therefore said—"They shall shew forth the praises of Jehovah," by which is signified the preaching of the Gospel concerning the Lord, also the worship of Him. *A. E.* 324.

Verses 6, 9. *A multitude of camels shall cover thee;—the islands shall trust in Me, &c.*—By "a multitude of camels" are understood all who are in the knowledges of Truth and of Good, see *A. C.* 3048, 3071; by "Sheba," whence they shall come, is understood where the knowledges themselves are, see *A. C.* 1171, 3240; by "the *gold* and *frankincense* which they shall bring," are understood Goods and Truths derived from Good, which thence are grateful,—by "gold" the Goods, and by "frankincense" the Truths, see *A. C.* 9993, 10,177. By "the *islands* which shall trust in Him," are understood the nations which are in divine worship, but more remote from the Truths of the church, see *A. C.* 1158; by "the ships of Tarshish" are understood common knowledges of Truth and of Good, in which are contained many particular knowledges, see *A. C.* 1977, 6385; by "the *sons* whom they shall bring *from afar*," are understood Truths more remote, see *A. C.* 8613, 9487; "sons" denote Truths, as above, and "from afar" denotes which are more remote; by "their silver and their gold with them," are signified the knowledges of Truth and of Good which they possess. Similar things are understood by what is written in Matthew, that "the wise men who came from the East to the place where the Lord was born, offered gifts, *gold, frankincense, and myrrh*;" (ii. 11.) they offered those things because they signified Goods and Truths, interior and exterior, which are *gifts* grateful to God. *A. E.* 242.

Verse 7. *All the cattle of Arabia shall be gathered unto Thee; unto Thee shall the rams of Nebaioth minister, &c.*—The subject here treated of is concerning the advent of the Lord, and these words have reference to the Lord Himself. By "all the *cattle* of *Arabia* which shall be gathered together," and by "the *rams* of *Nebaioth* which shall minister," are signified all spiritual Goods, external and internal; by "cattle" are understood external Goods, and by "rams" internal Goods; and by "Arabia" and "Nebaioth" things spiritual. "They shall ascend with acceptance on Mine altar, and I will glorify the *house* of My glory," signifies the Divine Human of the Lord, in which these things will be; the "altar" denoting His Divine Human as to Divine Good, and the "house of glory" the same as to Divine Truth. That the Lord as to His Divine Human is here understood appears from the former part of this chapter, where it is said—"Jehovah shall arise upon Thee, and His glory shall be seen upon Thee;" as also by what follows, where the Lord is described as to the Divine Wisdom, with which He was to be filled as to His Humanity. Inasmuch as the "altar," in a supreme sense, signifies the Divine Human of the Lord, therefore it also signifies heaven and the church; for the angelic heaven, properly considered, is from the Divine which proceeds from the Divine Human

of the Lord, whence it is that the angelic heaven in its whole complex is as one Man, and is, therefore, also called the Grand Man, concerning which see what is shewn in the work concerning *Heaven and Hell*, n. 59—86; and concerning the like circumstance with respect to the church, see n. 57 in the same work; and inasmuch as all worship is from the Lord, for it is the Divine which is communicated to man from the Lord, in which the Lord Himself is present, hence by the “altar” is signified, in general, the all of worship which proceeds from the Good of love, and by the “temple” the worship which proceeds from the Truths derived from that Good; for all worship is either from Love or from Faith, or from Good or from Truth. Worship from the Good of love is such as exists in the celestial kingdom of the Lord; and worship from Truths derived from that Good, which Truths are also called Truths of Faith, is such as exists in the spiritual kingdom of the Lord; concerning which see also what is further shewn in the same work, n. 20—28. *A. E.* 391.

The cattle of Arabia.—In respect to “Arabia” and “Kedar,” see Chap. xxi. 11, 13, 14, Exposition.

Verses 7, 8. *All the cattle of Arabia,—the rams of Nebaioth, &c. Who are these that fly like a cloud? and like doves to their windows?*—The illustration of the nations by the Lord’s coming is here treated of. By “all the cattle of Arabia which shall be gathered together,” are signified all the knowledges of Truth and of Good; by “the rams of Nebaioth which shall minister,” are signified Truths, which lead the life by virtue of spiritual affection. By “*flying like a cloud*, and like *doves to their windows*,” is denoted the investigation and examination of the Truth, from the sense of the letter of the Word; hence also by “*flying*” is signified circumspection; for by a “*cloud*” is meant the sense of the letter of the Word, by “*doves*” the spiritual affection of Truth, and by “*windows*” the Truth in the light. That such a sense is contained in these words, may appear from the signification, in the spiritual sense, of “the cattle of Arabia,” of “the rams of Nebaioth,” of a “*cloud*,” of “*doves*,” and of “*windows*.” *A. E.* 282.

Verses 8, 9. *Who are these that fly like a cloud? &c.*—These things are said concerning the Lord, and by them is signified that they who are in simple Truth and Good would receive and acknowledge Him, who are such as perceive the Truths of the Word in a natural manner, which is according to the sense of the letter, and do them. By the “*islands*” are signified those who are in this kind of perception of the Word; and by the “*ships of Tarshish*,” in the beginning, are denoted the Goods which they bear and do; for “*Tarshish*” signifies the natural man as to knowledges of Good, inasmuch as in *Tarshish* was *gold* and *silver*, and the *ships* carried these things thence, (1 Kings x. 22.) and in the beginning the “*gold*,” by which is signified Good; and Truths being from Good, it is therefore also said—“*To bring thy sons from afar*.” And inasmuch as by “*islands*” and the “*ships of Tarshish*” are signified the knowledges of Truth and of Good appertaining to the natural man, it is therefore said—“*Who are these that fly like a cloud? and like doves to their windows?*”—“*clouds*”

signifying the Truths of the sense of the letter of the Word, “*doves*” the Goods therein, and “*windows*” Truths from Good in light. That “*ships*” signify the knowledges of Truth and of Good from the Word, may be seen, *A. C.* 1977, 6385; and that “*windows*” signify Truths in light, and thence what is intellectual, may be seen, *A. C.* 655, 658, 3391. *A. E.* 406.

Verse 10. *The sons of the alien shall build up thy walls, &c.*—“*Strangers*” and the “*sons of the alien*” denote those who do not acknowledge the Lord, and are unwilling to acknowledge Him, whether they be out of the church or within it, thus who are in evils, and in the falses of evil; for those who do not acknowledge the Lord must needs be in evils and the falses of evil, for from the Lord is every Good and every Truth of Good. That this is the signification of “*strangers*,” in a bad sense, is abundantly evident from the Word. (See Jer. ii. 25; li. 51; see also above, Chap. i. 7, Exposition.) But when “*strangers*” and the “*sons of the alien*” are said to “*build up the walls of Jerusalem*,” and to be “*the husbandmen and the vine-dressers of the people of Israel*,” (Isa. lxi. 5.) they denote those in the church who are in mere externals of worship without internals, and who are, consequently, reduced to the performance of menial services in the church. (See Chap. lxi. 5, 6, Exposition.) *A. C.* 10,287.

In My wrath I smote thee, but in My good pleasure have I had mercy on thee.—To “*smite in wrath*,” signifies temptation; “*in good pleasure to have mercy*,” signifies deliverance from a principle of love. *A. E.* 295.

Verses 11, 12, 18. *Thy gates shall be open continually; by day and by night they shall not be shut, &c. Thou shalt call thy walls Salvation, and thy gates Praise, &c.*—The subject here treated of is concerning the Lord, and concerning the church about to be established by Him; and by the above particulars is described the perpetual admission of those who are in Good and thence in Truths. By “the gates being open continually, and not shut by day and by night,” is understood perpetual admission; by “the *host* of the nations [or Gentiles]” are signified those who are in Good, and by “*kings*” those who are in Truths; and that all should serve the Lord, is understood by its being said that “the *nation* and the *kingdom* which will not serve Thee shall perish.” That “*nation*” or “*nations*” signify those who are in Good, may be seen above, n. 275; and that “*kings*” signify those who are in Truths, n. 31. *A. E.* 208.

Verse 13. *The glory of Lebanon shall come unto thee; the fir-tree, the pine, and the box together, &c.*—The “*glory of Lebanon*,” or the “*cedar*,” is spiritual Good and Truth; the “*fir-tree*,” the “*pine*,” and the “*box*” are natural Goods and Truths which correspond. The “*place of My sanctuary*” is heaven and the church, and also the Word; the “*place of My feet*” is heaven, the church, and the Word in ultimates; that it is also the Word is, because heaven is heaven from the Divine Truth proceeding from the Lord; in like manner the church; and the Divine Truth which makes the church and heaven is the Word. Hence it was that the inmost of the Tabernacle where the

Ark was, in which the Law was deposited, was called the "Sanctuary;" the "Law" is the Word. *A. C.* 9406.

See further as to the meaning of the "cedar," "fir-tree," "box," &c., Chap. xli. 19; Exposition.

I will make the place of My feet glorious.—By "the place of the feet" of the Lord, in the general sense, are understood all things of heaven and the church, inasmuch as the Lord as a Sun is above the heavens; but, in a particular sense, by "the place of His feet" is signified the church; for the church of the Lord is with men in the natural world, and the natural principle is the ultimate into which the Divine [sphere] closes, and upon which it as it were subsists. Hence it follows that the church on earth is also called "the footstool of the Lord;" as in Isaiah:—"The earth is the stool of My feet." (lxvi. 1.) See also Matt. v. 35. *A. E.* 606.

Verses 15, 16. *I will make thee an eternal magnificence, &c.*—Here "Zion" and "Jerusalem" are treated of, which are the celestial church, "Zion" its internal, and "Jerusalem" its external. To "suck the milk of the Gentiles," signifies the insinuation of celestial Good; to "suck the breast of kings," denotes the insinuation of celestial Truth. Everybody can see that there is a sense hidden in these words which does not appear in the letter, and that it is holy, because it is the divine Word; otherwise, what would be the meaning of "sucking the milk of the Gentiles, and the breasts of kings"? The sense which is hidden, and which is holy, cannot possibly appear, unless it be known what is meant by "sucking," by "milk," by "Gentiles," by "breasts," and by "kings." *A. C.* 6745.

Verse 16. *Thou shalt suck the milk of the nations [or Gentiles]; yea, thou shalt suck the breast of kings, &c.*—"Kings" denote Truths grounded in Good from the Lord, as may be seen above, n. 31; and "breasts" denote that Good, which is the Good of spiritual love. That the "breast" signifies the Good of spiritual love is from correspondence with heaven; for the whole heaven corresponds to all things of man,—the inmost or third heaven corresponds to the *head*, the middle or second to the *breast*, and the ultimate or first to the *feet*. On account of such correspondence heaven is also called the Grand Man, and because the inmost or third heaven corresponds to the *head*, therefore by the "head" is signified the Good of celestial love, which is the Good of love to the Lord; the reason is, because that Good reigns in and makes that heaven; and because the middle or second heaven corresponds to the *breast*, therefore by the "breast" is signified the Good of spiritual love, which is the Good of neighbourly love, by reason that this Good reigns in and constitutes that heaven; and because the ultimate or first heaven corresponds to the *feet*, therefore by "feet" is signified the Good of natural love derived from spiritual, which is the Good of faith; the reason is, because that Good reigns in and constitutes that heaven. *A. E.* 65.

Verses 16, 17. *Thou shalt suck the milk of the nations, the breast of kings, &c.*—By "breasts" are signified the affections of what is Good and True, both because they belong to the province of conjugal

love and because thereby infants are nourished; hence it is that the "breasts" signify the conjunction of conjugal love with the love of infants. To "suck the breasts of kings," is to suck Good out of Truth; for by "kings" are signified primary Truths. (See *A. C.* 1672, 2015.) That by "the milk of the nations [or Gentiles]," and by "the breast of kings," something recondite, which is spiritual, is signified, must be evident; for otherwise they would be words without sense. That they signify what is Good and True, is evident from those things which follow, namely:—"Instead of *brass*, I will bring *gold*; and instead of *iron*, I will bring *silver*;" for "brass" is natural Good; (*A. C.* 425.) "gold" is celestial Good; (*A. C.* 113.) "iron" is natural Truth, and "silver" is spiritual Truth. (1551.) *A. C.* 6432. See also 643, 1551.

Verses 17, 18. *Instead of brass, I will bring gold; and instead of iron, I will bring silver, &c.*—The subject treated of in this chapter is concerning the advent of the Lord, and the New Heaven and the New Church to be then established; and by the above words is understood that they shall be spiritual and not natural as before, namely, they who are conjoined to the Lord by the Good of love; and that there shall be no more dissension or disagreement between the internal or spiritual man, and the external or natural man. That they shall be spiritual, and not natural as before, is understood by "Instead of *brass*, I will bring *gold*;" and instead of *iron*, I will bring *silver*;" and instead of *wood, brass*; and instead of *stones, iron*;" "brass, iron, and stones" signifying things natural, and "gold, silver, and iron in the place thereof," denoting things spiritual,—"gold" spiritual Good, "silver" the Truth of that Good, and "iron" spiritual-natural Truth. That the Lord will rule by the Good of love, is signified by "I will make thy *government* peace, and thine exactors *justice*;" "government" denoting rule, "peace" the Lord, and "justice" Good from the Lord. That there will be then no more disagreement between the spiritual and the natural man, is signified by "*Violence* shall no more be heard in thy *land, devastation* and *destruction* [*confractio*] in thy *borders*;" by "violence" is meant dissension; by "land," the internal spiritual man, inasmuch as in that man the church is, which, in general, is signified by "land" or "earth;" by "devastation and destruction" which shall be no more," is denoted that there shall be no longer any evils and falses; and by "in thy borders," is signified in the natural man; for in the things appertaining to the natural man, spiritual things are terminated. The reason why "devastation" and "destruction" signify evils and falses is, because evils *devastate* the natural man, and falses *destroy* [or *break him up*]. *A. E.* 365.

Verse 18. *Thou shalt call thy walls Salvation, &c.*—That "walls" signify the Truths of Faith defending, see Chap. xxvi. 1, Exposition.

Verses 19, 20. *The sun shall be no more thy light by day, &c.*—By the "sun" here is signified the love which is merely natural, and by the "moon" the natural *lumen* thence derived; but by the "sun" and "moon" last mentioned, is understood the Sun and Moon of the angelic heaven; and by that "Sun" is signified the Divine Love of the Lord, and by the "Moon" the Divine Truth. This may appear

from its being first said—"The *sun* shall be no more thy light by day; neither for brightness shall the *moon* give light unto thee;" and afterwards—"Thy Sun shall no more go down; neither shall thy Moon withdraw itself." From these considerations it is now evident what the "sun" and "moon" signify in both senses. *A. E.* 401.

By "the *sun* and the *moon* which shall shine no longer," is understood the love of self, and one's own intelligence; and by "the Sun and the Moon which shall set no more," are understood love from the Lord to the Lord, and intelligence and also faith from Him. *A. R.* 919.

Verse 20. *Thy Sun shall no more go down; neither shall thy Moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be fulfilled.*—Treating concerning the Lord, and the New Heaven and the New Earth, that is, concerning the Church to be established by Him. That the Good of love to the Lord should not perish, nor the Good of charity towards their neighbour, in those who belong to that church, is understood by "Thy Sun shall no more go down; neither shall thy Moon withdraw itself;" for the Lord appears to those who are in the Good of love to Him as a Sun, and to those who are in Truths from the Good of charity towards their neighbour as a Moon; hence by "thy Sun" is signified the Good of love to the Lord, and by "thy Moon" the Good of charity, which, in its essence, is Truth from Good. That they shall be to eternity in Truths from the Good of love, and in Truths from the Good of charity, is understood by "Jehovah shall be thine everlasting light, and the days of thy mourning shall be fulfilled;" the "everlasting light" is said of those who are in the Good of love to the Lord, and the "fulfilment of the days of mourning" of those who are in the Good of charity towards their neighbour, or in Truths originating in that Good; for "mourning," in the ancient churches, represented grief on account of the loss or deprivation of Truth and of Good; that "they shall be fulfilled" signifies that they shall be ended, and that they shall be in Truths from Good. From these considerations it may appear what is signified, in the opposite sense, by "the *sun* being darkened at his rising," and by "the *moon* not causing her light to shine," as may be seen in Isaiah xiii. 10, Exposition. *A. E.* 401.

Verse 21. *Thy people shall be all just, &c.*—As to "just" and also as to "justice," see Chap. lvii. 1, Exposition.

The work of My hands.—All things which are done by the Lord are called "the works of His hands," which are properly His works, and in themselves are Goods and Truths, as in the above passage; see also Chap. lxiv. 8. But "the works of man's hands" are from his *proprium*, hence from what is evil and false, as may be manifest from this fact, that it was prohibited to "build an altar and a temple of hewn stones, or to move an iron tool upon them." (Exod. xx. 25; Joshua viii. 30, 31; 1 Kings vi. 7.) *A. R.* 457. See also above, as to "hewn stones, Chap. ix. 10, Exposition.

Verse 22. *A little one shall become a thousand, &c.*—By these words is signified the multiplication of Truths and the fructification of Goods. *A. E.* 175.

CHAPTER LXI.

THE WORD.

INTERNAL SENSE.

1. The Spirit of the Lord Jehovah is upon Me, because Jehovah hath anointed Me to preach good tidings to the poor: He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives; and to the bound the opening of the prison;

2. To proclaim the year of the good pleasure of Jehovah, and the day of vengeance of our God; to comfort all that mourn;

3. To impart [gladness] to the mourners of Zion; to give them a crown, instead of ashes; the oil of gladness, instead of sorrow; the mantle of praise, instead of the spirit of heaviness: that they may be called the Trees of Justice, the Plantation of Jehovah, to glorify Himself.

Ver. 1. *Jehovah hath anointed Me to preach good tidings to the poor, &c.*—The term here rendered by Swedenborg "poor," involves also the idea of "afflicted," and "meek," as in the Bible version.

And to the bound the opening of the prison.—The terms in Heb. here translated "opening of the prison," may also be rendered, as in the Septuagint, and as in Luke, "sight to the blind." The phrase פְּקֻחַ־קַּוִּי (pēkūch-kōvī) only occurs in this passage, and it means *opening* either of the prison, or of the eyes, or *opening* of any kind; hence, in *A. C.* 2906, Swedenborg renders it by "apertionem omnimodam," but in all the other places, both in the *A. C.* and *A. E.*, in which he has quoted it, he has

Concerning the coming of the Lord to save those who are in ignorance of truth and in the desire thereof, and when the Judgment is to take place. (Verses 1—3.)

adopted the version of Schmidius, viz., "oculis capto." (See *A. C.* 2921, 5073, 6854, 9818.) Some may imagine that "the opening of the prison to the bound," and "the recovering of sight to the blind," as this clause is given in Luke iv. 18, is a discrepancy, but the two statements involve, in the spiritual sense, the same truth; for the "bound in prison" signify those who are in falses and fallacies, and the "blind" are such as cannot see Truths, because they are also in false principles and fallacies, from which the Lord, by His coming and by the glorification of His Humanity, delivered them, and will to eternity deliver all who can be delivered. We will only add, that various discrepancies in the literal sense may be explained on the same principle.

4. And they shall build up the wastes of old times; they shall restore the former desolations; and they shall repair the waste cities, the desolations of many generations.

5. And strangers shall stand up and feed your flocks; and the sons of the alien shall be your husbandmen and your vine-dressers.

6. But ye shall be named the Priests of Jehovah; the Ministers of our God shall ye be called: the wealth of the nations shall ye eat, and in their glory shall ye boast.

7. Instead of your shame, there shall be double; and instead of ignominy, they shall rejoice in their portion: for in their land they shall possess double; and everlasting gladness shall be unto them.

8. For I Jehovah love judgment; I hate robbery by iniquity: and I will give them the reward of their work in truth, and an everlasting covenant will I make with them;

9. And their seed shall be known among the nations, and their offspring in the midst of the peoples: all that see them shall acknowledge them, that they are a seed which Jehovah hath blessed.

10. I will greatly rejoice in Jehovah; my soul shall exult in my God: for He hath clothed me with the garments of salvation; He hath covered me with the robe of justice; as the bridegroom decketh himself with a priestly crown, and as the bride adorneth herself with her jewels.

11. For as the earth putteth forth her shoots, and as a garden maketh its seeds to spring forth: so shall the Lord Jehovah cause justice to spring forth, and praise, before all the nations.

That then the things of the church which have perished are to be restored, (Ver. 4.)

[Namely] the externals of the church, (Ver. 5.)

And the internals of the church, (Ver. 6.)

More than ever before. (Ver. 7.)

That by their truths and goods there will be conjunction. (Ver. 8.)

And they are to be acknowledged. (Ver. 9.)

That such things appertaining to the church will exist when the Lord cometh. (Ver. 10, 11.)

CHAPTER LXI.

EXPOSITION.

VERSE 1. *The Spirit of the Lord Jehovah is upon Me, &c.*—In respect to “Jehovih,” as distinguished from “Jehovah,” see above, Chap. iii. 15, *note* and *Exposition*.

The Divine Truth which was in the Lord when He was in the world, and which was then Himself, is here “the *Spirit* of Jehovah.” *A. C.* 9818.

Jehovah hath anointed Me to preach good tidings to the poor; He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives, &c.—These things are said concerning the Lord. By “the *poor*, to whom Jehovah anointed Him to preach good tidings,” are signified those who are in few Truths, and yet desire them, that their souls may be thereby sustained; by “the *broken-hearted*,” are understood those who are thence in grief; by “the *captives*, to whom He should proclaim liberty,” are denoted those who are secluded from Truths, and thence from Goods, to whom Truths shall be opened, whereby they shall be imbued with Goods; by “them that are *bound*, and him that is *deprived of eyes*,” are signified those to whom it was denied to see Truths; thus the Gentiles are understood, who afterwards received Truths from the Lord. *A. E.* 811.

Verses 1, 2. *He hath sent Me,—to proclaim the year of the good pleasure of Jehovah, &c.*—That these things are said concerning the Lord and His advent, may be seen in Matt. v. 3, and following verses; and in Luke iv. 16—22. The advent itself is understood by “the year of the good pleasure of Jehovah,” and by “the day of vengeance of our God.” By “the *poor*, to whom the Lord should evangelize or preach good tidings,” likewise by “the *captives*, the *bound*, and the *blind*,” are understood the Gentiles, who are called such because they were in ignorance of Truth, by reason of their not having the Word. The Gentiles are also understood, in Matthew, by “the *poor*, who hear the Gospel.” *A. E.* 612.

By “the *year of good pleasure*” is signified the time and state of the men of the church when they require aid from Love; wherefore it is also said, “to comfort all that mourn.” *A. E.* 295.

Verse 3. *The oil of gladness, instead of sorrow, &c.*—As “oil” is here mentioned, and as, in the first verse of this chapter, the Lord is said to be “*anointed* to preach good tidings,” &c., it may be well to explain what is signified by “oil,” as used in the holy things of worship, and what is meant by “*anointing*.” That in ancient times “they *anointed* stones which were set up as statues,” appears from Gen. xxviii. 18, 19, 22. That “they also *anointed* warlike arms, targets, and shields.” (2 Sam. i. 21; Isa. xxi. 5.) That “they were commanded to prepare *holy oil*, with which they were to *anoint* all the holy things of the church,”

and that with it "they *anointed* the altar and all the vessels thereof, as also the Tabernacle and all things appertaining to it." (Exod. xxx. 22—28; xl. 9—11; Lev. viii. 10—12; Numb. vii. 1, 10.) That with it "they *anointed* those who exercised the priestly office, and their garments." (Exod. xxix. 7, 29; xxx. 30, 31; Lev. viii. 12; Psalm cxxxiii. 1—3.) That with it "they *anointed* the prophets." (1 Kings xix. 15, 16.) That with it "they *anointed* kings," and that therefore *kings* were called "Jehovah's *anointed*." (1 Samuel x. 1; xv. 1; xvi. 3, 6, 12; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xxiii. 30; Lam. iv. 20; Psalm ii. 2, 6; xlv. 1, 7.) The reason why unction with the *holy oil* was commanded is, because "oil" signified the Good of Love, and represented the Lord, who, as to His Humanity, is the Real and Only "Anointed of Jehovah," *anointed* not with *oil*, but with the Divine Good itself of Divine Love; wherefore He is also named "Messiah" in the Old Testament, and "Christ" in the New, (John i. 41; iv. 25.) and "Messiah" and "Christ" signify the Anointed. Hence it is that "priests," "kings," and all things appertaining to the church were *anointed*, and when they were *anointed* they were called "holy;" not that in themselves they were *holy*, but because they thereby represented the Lord as to His Divine Humanity. This is the reason why it was a sacrilege to hurt a *king*, because he was the "anointed of Jehovah." (1 Samuel xxiv. 6, 10; xxvi. 9.) Moreover it was a received custom for people to *anoint* themselves and others, to testify "joyfulness of mind and benevolence," but with *common oil*, and not with "holy oil." That "it was not lawful to *anoint* themselves or others with the *holy oil*," see Exod. xxx. 32, 33. *A. R.* 779.

Verse 4. *They shall build up the wastes of old times; they shall restore the former desolations, &c.*—"Wastes" here and elsewhere signify evils; "desolations" denote *falses*; to "build" is applied to the former, but to "restore" [or *erect*] to the latter. *A. C.* 153.

The desolations of many generations.—That "generations" are predicated of Faith, does not appear from the sense of the letter, which is historical, but, in the internal sense, the things of Faith are understood by "generations," as in Isaiah:—"Thou shalt raise up the foundations of many *generations*; and thou shalt be called the Repairer of the breach, the Restorer of paths to dwell in;" (lviii. 12.) where all things signify the things of Faith,—"old waste places" the celestial things of Faith, and the "foundations of many generations" the spiritual things of Faith, which from ancient times had been fallen. *A. C.* 613.

Verses 5, 6. *Strangers shall stand up and feed your flocks, &c.*—In the Jewish church the internal church was represented by "Judah" and "Israel,"—by "Judah" the celestial church, and by "Israel" the spiritual, and by "Jacob" the external church; but those who placed worship in externals only were represented by the nations or Gentiles, whom they called "strangers" and "aliens," who should be their servants, and perform menial services in the church, as in Isaiah:—"Strangers shall stand up and feed your flocks; and the *sons of the alien* shall be your husbandmen," &c. Those who placed worship in externals only are called "the *sons of the alien*," who should serve

in the *fields and vineyards*; but celestial men are here called "the *priests of Jehovah*," and spiritual men "the *ministers of our God*." Again, in the same Prophet:—"The *sons of the alien* shall build up thy walls;" (lx. 10.) where, in like manner, the menial services of such as are in mere externals of worship, without internals, are represented. *A. C.* 1097.

Verse 6. *Ye shall be named the Priests of Jehovah; the Ministers of our God shall ye be called, &c.*—*Priests* are called "ministers" because they represented the Lord as to the Good of love, and hence they who are in the Good of love are, in the Word, called "priests," as may be seen in *A. C.* 2015, 6148; from this circumstance also it is that they are called "the *ministers of God*." Hence it is that the function of Aaron and his sons is called a "ministry," as likewise that of the Levites the "priests;" and that to enter into the tent of the assembly, and officiate in the *ministry*, as also to approach the altar, and there officiate in the *ministry*, is called to "minister," as may be seen in Exod. xxviii. 35; xxxi. 10; Numb. viii. 15, 19, 24, 25, 26. And in Jeremiah:—"My covenant shall become void with the Levites the *priests*, My *ministers*." (xxxiii. 21.) That "Aaron" represented the Lord as to the Good of love, may be seen in *A. C.* 9806, 9966; that the "priests," in general, signified the same, see *A. C.* 2015. That hence by the "priesthood," in the Word, is signified the Divine Good of the Lord's Divine Love, see *A. C.* 9806. *A. E.* 155.

"The wealth of the *nations* shall ye eat," signifies to appropriate Goods to themselves; "in their *glory* shall ye boast," means to enjoy Truths; thus, to have joy and felicity from what is Good and True. That "nations," in a good sense, signify Goods, may be seen in *A. C.* 1259; and that "glory" is Truth from the Lord, is shewn in n. 9429. *A. C.* 9809.

Verse 7. *Instead of your shame, there shall be double, &c.*—That to "receive double" is predicated of retribution and of remuneration, and signifies *much*, may be seen above, Chap. xl. 1, 2, Exposition.

Verse 8. *For I Jehovah love judgment;—and I will give them the reward of their work in truth, and an everlasting covenant will I make with them.*—By the "judgment" which Jehovah loves, is understood Truth in faith, in affection, and in act; for man has *judgment* from Truth, as well when he thinks and wills it, as when he speaks and acts according to it; and whereas this is signified by "judgment," therefore it is said—"I will give them the reward of their *work in truth*," that is, heaven, according to the faith and affection of Truth in act; and whereas thence is conjunction with the Lord, from whom *reward* comes, therefore it is also said—"I will make with them an everlasting *covenant*;" for by "covenant," in the Word, is signified conjunction by love, and by "an everlasting covenant" conjunction by the love of Good and Truth; for this love *conjoins*, inasmuch as it is of the Lord Himself, because it proceeds from Him. *A. E.* 695.

"I hate robbery by iniquity," signifies that any one should wish to justify himself by his own works. (Swedenborg's *Notes on Isaiah*, p. 150.) See *Appendix*.

Verse 9. *Their seed shall be known among the nations, and their offspring in the midst of the peoples, &c.*—These words also are spoken concerning the church to be established by the Lord. By “the seed which shall become known among the nations,” is signified the Divine Truth which will be received by those who are in the Good of life; and by “the offspring in the midst of the peoples,” is signified life according thereto. By “those who see them acknowledging that they are the seed,” is understood illustration that it is genuine Truth which they receive; “which Jehovah hath blessed,” denotes that it is from the Lord. Such is the signification of these words in the sense abstracted from persons, but, in the strict sense, they are understood who will receive Divine Truth from the Lord. *A. E.* 768.

Verse 10. *I will greatly rejoice in Jehovah; my soul shall exult in my God, &c.*—To “rejoice in Jehovah,” signifies in the Divine Good; to “exult in God,” signifies in the Divine Truth; for the Lord is called “Jehovah” from Divine Good, and “God” from Divine Truth, and all *spiritual joy* is from Him. To be “clothed with the garments of salvation,” means to instruct and gift with Truths; and to “cover with the robe of justice,” signifies to fill with all Truth derived from Good,—“robe” denoting all Truth, because it denotes Truth in general, and “justice” is predicated of Good. *A. E.* 395.

As the bridegroom decketh himself with a priestly crown [or head-dress], and as the bride adorneth herself with her jewels.—To “put on the crown” is to put on wisdom, and to “adorn herself with jewels” denotes with the knowledges of Truth. Again:—“As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” (Isa. lxii. 5.) That the Lord is understood, in the supreme sense, by the “Bridegroom,” and the church by the “bride,” is evident in the Evangelists; as when the disciples of John inquired concerning *fasting*, Jesus said—“So long as the *Bridegroom* is with them, the *sons of the bride-chamber* cannot *fast*; the days will come, when the *Bridegroom* shall be taken away from them, then shall they *fast*.” (Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35.) There the Lord calls Himself the “Bridegroom,” and the men of the church He calls the “sons of the bride-chamber;” by “fasting” is signified mourning on account of a deficiency of Truth and Good. So again in Matthew:—“The kingdom of the heavens is like to ten *virgins*, who, taking their *lamps*, went forth to meet the *Bridegroom*,” (xxv. 1.) where also by the “Bridegroom” is understood the Lord, by “virgins” the church, and by “lamps” are signified the Truths of faith. *A. E.* 1189.

Verse 11. *As a garden maketh its seeds to spring forth, so shall the Lord Jehovah cause justice to spring forth, &c.*—The man of the church is, as to intelligence, like a “garden,” when he is in the Good of love from the Lord, because the spiritual *heat* which vivifies him is love, and spiritual *light* is intelligence; hence, that from these two things, namely, *heat* and *light*, gardens in the world flourish, is known. It is similar in heaven, where there appear paradisaical *gardens*, with fruit-bearing trees, according to their wisdom derived from the Good of love from the Lord; and around those who are in intelligence, and not in

the Good of love, no *garden* appears, but only *grass*; whereas about those who are in faith separate from charity, there does not even appear *grass*, but *sand*. *A. R.* 90.

As to the further meaning of a “garden,” see above, Chap. li. 3; lviii. 11, Exposition.

CHAPTER LXII.

THE WORD.

INTERNAL SENSE.

1. FOR ZION'S sake I will not be silent, and for Jerusalem's sake I will not rest; until her justice go forth as brightness, and her salvation as a lamp that burneth.

2. And the nations shall see thy justice, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall declare.

3. And thou shalt be a crown of beauty in the hand of Jehovah, and a royal diadem in the palm of thy God.

4. No more shall it be said unto thee, THOU FORSAKEN! neither to thy land shall it be said any more, THOU DESOLATE! But thou shalt be called, MY-DELIGHT-IS-IN-THEE! and to thy land it shall be said, THOU-ART-MARRIED! for Jehovah shall delight in thee, and thy land shall be married.

5. For as a young man marrieth a virgin, so shall thy sons marry thee: and as is the joy of the bridegroom over the bride, so shall thy God rejoice over thee.

6. Upon thy walls, O Jerusalem, have I set watchmen; all the day and all the night they shall not be silent. O ye that commemorate Jehovah, be not silent;

Concerning the coming of the LORD, and concerning the quality of the church at that time; that a church will exist which will acknowledge the LORD, in which will be the essential truths of heaven, and more than before. (Ver. 1—3.)

That they shall not be separated from the LORD as before, but shall be conjoined with Him. (Ver. 4, 5.)

That this will be preached even until it takes place. (Ver. 6, 7.)

7. And allow Him no silence, until He establish, and until He make Jerusalem a praise in the earth.

8. Jehovah hath sworn by His right hand, and by the arm of His strength: I will no more give thy corn for food to thine enemies; nor shall the sons of the alien drink thy wine, for which thou hast laboured »

9. But they that gather it shall eat it, and praise Jehovah; and they that collect it shall drink it in the courts of My holiness.

10. Pass through, pass through the gates; sweep the way for the people! cast ye up, cast ye up the highway; clear it from the stones! lift up a standard for the peoples!

11. Behold, Jehovah hath proclaimed to the end of the earth: Say ye to the daughter of Zion, Lo! thy Salvation cometh! lo! His reward is with Him, and the recompense of His work before Him.

12. And they shall call them, The people of holiness, The redeemed of Jehovah; and thou shalt be called, The SOUGHT OUT, The CITY NOT FORSAKEN!

That then the truths of the Word will not be for those who falsify them, but for those who receive them. (Verses 8, 9.)

That a preparation must take place, (Ver. 10.)

And it must be announced that the Lord will come, (Ver. 10, 11.)

And that that church will be from Him.— (Ver. 12.)

CHAPTER LXII.

EXPOSITION.

VERSES 1, 2, 3, 4, 11, 12. *For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, &c.*—Throughout the whole of this chapter the advent of the Lord is treated of, and also the church to be established by Him. It is this New Church which is understood by "*Jerusalem*," which shall be called by a *new name*, which the mouth of Jehovah shall declare, and which shall be "*a crown of beauty in the hand of Jehovah, and a royal diadem in the palm of her God*," in which "*Jehovah shall delight [or be well pleased]*," and which shall be called "*a city sought out, and not forsaken.*" By these words Jerusalem cannot be understood, in which, when the Lord came into

the world; were the Jews; for that Jerusalem was, in everything, contrary to what is here said, and should rather be called "*Sodom*," as indeed it is called in Apoc. xi. 8; Isaiah iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48. *A. E.* 1289.

Verse 1. *I will not rest, until her justice go forth as brightness, and her salvation as a lamp that burneth.*—"*Salvation burning as a lamp*," signifies that the Truth of Faith shall be from the Good of Love. *A. E.* 274.

Verse 2. *Thou shalt be called by a new name, &c.*—"Called by a new name," denotes the quality of the state of the interior life, which no one knows but he who receives it; for the quality of the state of the interior life is altogether unknown to those who are not in the interior life. They only are in the interior life who are principled in love to the Lord, and no others are principled in love to the Lord but those who acknowledge the Divine in His Human, or that His Human is Divine. That to love the Lord is to live according to His precepts, may be seen in *A. C.* 10,143, 10,153. Interior life is the spiritual life in which the angels of heaven are, but exterior life is the natural life in which are all who are not in heaven; with those also who live according to the precepts of the Lord, and acknowledge the Divine in His Human, the interior mind is opened, and man then becomes spiritual; but they who do not thus live, nor thus acknowledge, remain natural. *A. E.* 148.

As to a "new name," see also above, Chap. iv. 1, Exposition.

Verse 3. *Thou shalt be a crown of beauty in the hand of Jehovah, and a royal diadem in the palm of thy God.*—By "*Zion and Jerusalem*" is understood the church; by "*Zion*" the church which is in Good; and by "*Jerusalem*" the church which is in Truths derived from that Good; hence it is called "*a crown of beauty in the hand of Jehovah, and a royal diadem in the palm of thy God*;" the "*crown of beauty*" denoting wisdom, which is of Good, and a "*royal diadem*" intelligence, which is of Truth; and whereas by a "*crown*" is signified wisdom, which is of Good, therefore it is said "*in the hand of Jehovah*;" and whereas by "*diadem*" is signified the intelligence which is of Truth, therefore it is said "*in the palm of God*;" for, where Good is treated of, the name of "*Jehovah*" is used, and where Truth is treated of, the name of "*God*," as may be seen, *A. C.* 2586, 2769. *A. E.* 272.

Verses 4, 5. *Jehovah shall delight in thee, and thy land shall be married; for as a young man marieth a virgin, so shall thy sons marry thee, &c.*—He who does not know the internal sense of the Word may imagine that such things as are said in these verses about "*marriage*," are only comparisons, such as are used in common discourse; and hence that the church is compared to a "*daughter*," a "*virgin*," and a "*wife*," and that thus the things which belong to faith and charity are compared to the things which belong to "*marriage*." But in the Word all things are representative of spiritual and celestial things, and are real correspondences; for the Word has come down from heaven, and because it has come down thence, it is, in its origin, Divine, celestial, and spiritual, to which those things which are of the

literal sense correspond; hence it follows that the things which are of the "heavenly marriage," which is the conjunction of Good with Truth, fall into correspondences, thus into those things which are of *marriages* upon earth. Hence it is that the Lord compared "the kingdom of heaven," that is, His kingdom in heaven, and His kingdom on earth, which is the church, with "a certain king who made a *marriage feast* for his son, and invited many to it." (Matt. xxii. 2, 3.) See also Matt. xxv. 1. *A. C.* 4434.

Verse 5. *And as is the joy of the bridegroom over the bride, so shall thy God rejoice over thee.*—The "joy over the bride," &c., signifies heaven and felicity, arising from the conjunction of Good and Truth in man and in angel. *A. C.* 9182.

That "marriages" are most holy, and from heaven; and also that "adulteries" are most wicked, and from hell, see above, Chap. lvii. 3, Exposition.

Verse 6. *Upon thy walls, O Jerusalem, have I set watchmen, &c.*—The "walls of Jerusalem" signify the Truths of faith, which defend the "city," or the doctrinals of Truth from the Word, and, in the opposite sense, the falses which are to be destroyed. That "walls," in a good sense, signify the Truths of faith which defend, is evident from Isaiah xxvi. 1; xlix. 16; lx. 18. (See the Exposition.) That a "wall," in the opposite sense, signifies the falses which are to be destroyed, see Isaiah xxii. 5, 9, 10; xxv. 12, Exposition. *A. C.* 6419.

Have I set watchmen.—What "watchmen" signify, in a good sense, see Chap. lii. 8; and in a bad sense, see Chap. lvi. 10, Exposition.

Verse 8. *Jehovah hath sworn by His right hand, and by the arm of His strength, &c.*—And in Jeremiah:—"Jehovah of Hosts hath sworn by His soul." (li. 14.) And in Amos:—"The Lord Jehovah hath sworn by His holiness." (iv. 2.) And again:—"Jehovah hath sworn by the excellency of Jacob." (viii. 7.) And in Jeremiah:—"Behold, I have sworn by My great name." (xlv. 26.) By Jehovah being said to "swear by His right hand, by His soul, by His holiness, and by His name," is signified by the Divine Truth; for by "the right hand of Jehovah," by "the arm of His strength," by "His holiness," by "His name," and by "His soul," is understood the Lord as to Divine Truth, thus Divine Truth proceeding from Him; the same is signified by "the excellency of Jacob," for by "the Mighty One of Jacob" is understood the Lord as to Divine Truth. *A. E.* 608.

As to what is meant by "swearing," when said of Jehovah, see above, Chap. xlv. 23, Exposition.

Nor shall the sons of the alien drink thy wine, &c.—That "the sons of the alien" signify falses, see Chap. lx. 10, Exposition.

[To "drink thy wine" means, when predicated of "aliens" or falses, to pervert the Truth of the Word and of the church.]

Verses 8, 9. *I will no more give thy corn for food to thine enemies, nor shall the sons of the alien drink thy wine, for which thou hast laboured, &c.*—Speaking here of "Jerusalem," whereby the church is signified as to doctrine. By the "corn," therefore, which "shall no more be given for food to the enemy," and by the "new wine," which

"the sons of the alien shall not drink," is signified, in general, the Good and Truth of the church, which shall no more be consumed by evils and falses,—“enemies,” in this passage, denoting evils, and the “sons of the alien” falses; and “eating, or food to be given them,” and “drinking,” denoting to consume. That Good and Truths shall abide with those who receive them, and thence apply them to use, is signified by “They that gather it shall eat it, and they that collect it shall drink it;” the worship thence derived is signified by “praising Jehovah, and drinking in the courts of holiness.” *A. E.* 376.

Verse 9. *They that gather it shall eat it, and praise Jehovah, &c.*—By “gathering the corn and wine,” is signified instruction in the Goods and Truths of doctrine and of the church; by “they shall eat, and shall praise Jehovah,” is denoted appropriation and the worship of the Lord; by “they that collect it shall drink it in the courts of My holiness,” is understood the fruition of Divine Truth, and thence of felicity, in the heavens. *A. E.* 630.

They that collect it shall drink it in the courts of My holiness.—There are three heavens, the inmost, the middle, and the ultimate; the *inmost* was represented by the “Tabernacle,” in which was the Ark of the Testimony; the *middle* was signified by the “Sanctuary” out of the veil; and the *ultimate* by the “Court.” This heaven is called the “court,” because in it are they who are in the Good of Faith, and not yet in the Good of Charity towards the neighbour; they who are in the Good of Charity are in the middle heaven. They who are in the ultimate heaven, which is called the “court,” are called angelic spirits; they who are in the middle heaven are called spiritual angels; but they who are in the inmost heaven, celestial angels. The Good itself of Faith, which is the Good of the ultimate heaven, is also a “court,” for by it man is introduced into the Good of Charity towards the neighbour, which is the Good of the middle heaven. It is to be noted, that the Good appertaining to man makes his heaven, and that his heaven is such as his Good is. There are three Goods which follow in order, the Good of faith, the Good of charity towards the neighbour, and the Good of love to the Lord; the Good of faith makes the ultimate or first heaven, as was said above; the Good of charity towards the neighbour, the middle or second heaven; and the Good of love to the Lord makes the inmost or third heaven. That it may yet be better known how the case is with the heavens, it may be expedient to say a few words on the subject. The heavens are distinguished into two kingdoms; into the celestial kingdom and into the spiritual kingdom, and in each there is an internal and an external; in the internal of the celestial kingdom are they who are in the Good of love to the Lord, and in its external are they who are in the Good of mutual love; but in the internal of the spiritual kingdom are they who are in the Good of charity towards the neighbour, and in its external are they who are in the Good of faith; see n. 9680. The external of each heaven is what is called the ultimate or first heaven, and was represented by the “court;” hence it is that the “court” was two-fold about the Temple, the

exterior and *interior*; the "exterior court" denoted those who are in the external of the spiritual kingdom, and the "interior court" those who are in the external of the celestial kingdom. Concerning those two "courts" of the Temple at Jerusalem, see 1 Kings vi. 3, 36; 2 Kings xxi. 5; concerning the "outer court" of the new Temple in Ezekiel, see chap. xl. 17, 31, 34; xlii. 1; and concerning the "inner court" there, see chap. xl. 23, 28, 32, 44; xlii. 3; xliii. 5. Hence it is evident that in the ultimate heaven, which was represented by the "outer court" of the Temple, is the Good of faith, which makes it; and in the ultimate heaven, which was represented by the "inner court," is the Good of mutual love; they who are in the Good of mutual love are in the affection of Good for the sake of Good, but they who are in the Good of faith are in the affection of Truth for the sake of Truth; for Good has rule in the celestial kingdom, but Truth in the spiritual kingdom. That the ultimate heaven is signified by "courts," is evident from the passages in the Word where they are named, as in Ezek. x. 3—5; xliii. 4—6; Psalm lxxv. 4; and in Isaiah lxiii. 9. In these and in other passages "courts" denote the ultimate heavens, for the interior or superior heavens are called "the House of Jehovah," and "His Temple." *A. C.* 9741.

Verse 10. *Pass through the gates, &c.*—By "gates" are signified the knowledges of Truth and of Good from the Word, because by them man is introduced into the church; for the "wall," in which are the *gates*, signifies the Word as to its literal sense, from which the doctrine is derived which leads into the church. Because "gates" signify introductory Truths, which are knowledges from the Word, therefore "the elders of the city sat in the gates, and pronounced judgment," as is evident from Deut. xxi. 18—22; xxii. 15; and from Lam. v. 14. *A. R.* 899.

As to the further meaning of "gates," see above, Chap. iii. 26; xxii. 7; xxvi. 1, 2; xxviii. 6; liv. 12; lx. 11, 12, 18, Exposition.

Sweep [or prepare] the way for the people!—For what is involved in these words, see above, Chap. lvii. 14, Exposition.

Cast ye up the highway.—That "ways" and "paths" signify Truths, and a "highway" the Truth of Good, see Chap. xxxv. 8, Exposition.

Clear it from the stones.—["Stones," in a good sense, signify Truths, but in the opposite sense, as in this passage, *false*s and *fallacies*, which must be removed from the way of Truth.]

Lift up a standard for the peoples!—As to the signification of a "standard," see Chap. xiii. 2, Exposition.

Verse 11. *Behold, Jehovah hath proclaimed to the end of the earth. Say ye to the daughter of Zion, Lo! thy Salvation cometh! &c.*—And again:—Behold, the Lord Jehovah shall come with power; behold, His reward is with Him, and the recompense of His work before Him." (Isa. xl. 10.) And in the Apocalypse:—"Behold, I come quickly; and My reward is with Me, to give to every one according as his work shall be." (xxii. 12.) "Behold, the Lord Jehovah shall come with power," "Lo! thy Salvation cometh!" and "Behold, He cometh quickly," signify the first and second advent of the Lord

"His reward is with Him," signifies heaven, and all things thereto appertaining, as above; inasmuch as where the Lord is, there is heaven; for heaven is not heaven from the angels there, but from the Lord with the angels. That they shall receive heaven according to the love and affection of Good and Truth from the Lord, is understood by "the recompense of His work before Him," and by "giving to every one according as his work shall be;" by the "work" for which heaven shall be given as a reward, nothing else is meant than what proceeds from the love or affection of Good and Truth, inasmuch as nothing else can produce heaven in man; for every *work* derives all that it has from the love or affection whence it proceeds, as the effect derives all that it has from the efficient cause; wherefore, according to the quality of the love or affection, such is the work. Hence it may appear what is understood by "the work, according to which it shall be given to every one," and what by "the recompense of His work." *A. E.* 695.

As to the true nature of "heavenly reward," see above, Chap. iii. 11, Exposition.

Verses 11, 12. *Say ye to the daughter of Zion, Lo! thy Salvation cometh! &c.*—Here also the advent of the Lord is treated of, and the establishment of the church from Him. The "daughter of Zion" signifies the church which is in love to the Lord. His advent is understood by "Lo! thy Salvation cometh! lo! His reward is with Him," &c. Those who are reformed and regenerated by Him are understood by "the redeemed of Jehovah." The reason why they are called the "redeemed," is, because they are liberated from evils through regeneration, and are claimed by the Lord and conjoined to Him. *A. E.* 328.

Verse 12. *They shall call them, The people of holiness!*—Those are called "holy" who live according to the Truths of the Word, not that they are *holy*, but that the Truths which are in them are *holy*; and the Truths are *holy* when they are from the Lord who is in them, and the Lord is in them when they are the Truths of His Word. Hence it is that the angels are called "holy;" (Matt. xxv. 31.) also the prophets; (Luke i. 70.) in like manner the apostles; (Apoc. xviii. 20.) hence also it is that the temple is called "the temple of holiness;" (Psalm v. 7; lxxv. 4.) and that Zion is called "the mountain of holiness;" (Isa. lxxv. 11.) and the church "a people of holiness." (Isa. lxii. 12.) The reason why they are called "holy" is, because the "angels," in the abstract sense, signify divine Truths from the Lord; "prophets," Truths of doctrine; and "apostles," the Truths of the church. That "no one is *holy* from himself, not even the angels," may be seen in Job xv. 14, 15, but from the Lord, because "the Lord alone is *Holy*;" (Apoc. xv. 4.) *A. R.* 586.

Thou shalt be called, The sought out, The city not forsaken!—[A city "sought out" is a doctrine in which is the pure Truth of the Word, and a "city not forsaken" is a doctrine in which is the genuine Good of the Word.]

CHAPTER LXIII.

THE WORD.

1. Who is this that cometh from Edom, with sprinkled garments from Bozrah? this, that is magnificent in His apparel; marching on in the greatness of His strength? I, who speak in justice, mighty to save.

2. Wherefore art Thou red in Thine apparel, and Thy garments as of him that treadeth the wine-vat?

3. I have trodden the wine-press alone; and of the peoples there was not a man with Me: and I trod them down in Mine anger, and I trampled them in My wrath; and their victory was sprinkled upon My garments, and I have stained all Mine apparel.

4. For the day of vengeance was in My heart, and the year of My redeemed was come.

5. And I looked, and there was none to help; and I was astonished that there was none to uphold: therefore Mine own arm wrought salvation for Me, and Mine indignation, it sustained Me.

6. And I trod down the peoples in Mine anger, and I inebriated them in My wrath; and I brought down their victory to the earth.

Verse 3. *Their victory was sprinkled upon My garments.*—The term נִצַּח (nētšäch), which is in this verse translated by “blood” and in verse 6 by “strength” in the Bible version, is rendered by Swedenborg, Schmidius, and some other interpreters, by “victory.” The term never signifies “blood,” but its meaning, according to Gesenius, is in this case the *juice* as scattered from the grapes, when they are trodden in

INTERNAL SENSE.

Concerning the LORD, and concerning His combats. The LORD, with respect to Divine Truth, or the Word, from which is His divine power. (Ver. 1.)

That the Word is altogether adulterated and destroyed. (Ver. 2.)

That there was none in truths; and that therefore the LORD alone fought and conquered, to bring salvation to the faithful. (Ver. 3—6.)

the wine-press. The root from which נִצַּח is derived has a two-fold meaning, namely, in the first place, to *shine, to be bright*, whence the substantive means *splendour, glory*; hence “victory” has, no doubt, been derived; and, secondly, the root, in agreement with its signification in Arabic, means to *sprinkle, to scatter*; hence the “sprinkling” of the juice of the grape when trodden in the wine-press.

7. The mercies of Jehovah I will record, and the praises of Jehovah, according to all that Jehovah hath rendered unto us, and the great goodness to the house of Israel, which He hath rendered to them, according to His compassions, and the multitude of His mercies.

8. For He said, Surely they are My people, sons that will not deceive; so He was their Saviour.

9. In all their affliction He was afflicted, and the Angel of His faces saved them: in His love and in His pity He redeemed them; and He took them up, and He bare them, all the days of old.

10. But they rebelled, and provoked the Spirit of His holiness: so that He was turned to be their enemy, and He fought against them.

11. But He remembered the days of old, Moses and His people, [saying] Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put in the midst of him the Spirit of His holiness?

12. Who led them at the right hand of Moses with His glorious arm; dividing the waters before them, to make for Himself an everlasting name:

13. Who led them through the deeps; as a horse in the desert, they did not stumble:

14. As the cattle goeth down into the valley; so the Spirit of Jehovah led him: thus didst Thou guide Thy people, to make for Thyself a name of glory.

15. Look down from heaven, and behold from the habitation of Thy holiness and of Thy beauty: where is Thy zeal and Thy strength? [For] the yearning of Thy bowels, and Thy compassions, are restrained toward me.

That this was done out of mercy, in order that they who are willing to receive truth may be saved by Him, (Ver. 7, 8.)

And that He might lead them from divine love. (Ver. 9.)

That they who were of His church before, turned themselves away. (Ver. 10.)

That nevertheless before that church existed He led men, and protected them in the midst of hell. (Ver. 11—14.)

A prayer to the LORD that He would have mercy, because He alone hath redeemed. (Ver. 15, 16.)

16. Surely Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us: Thou, O Jehovah! art our Father, our Redeemer; Thy name is from eternity.

17. Why, O Jehovah! hast Thou made us to err from Thy ways; why hast Thou hardened our heart from the fear of Thee? Return for the sake of Thy servants, the tribes of Thine inheritance.

18. They had, within a little, possessed the people of Thy holiness: our enemies have trodden down Thy sanctuary.

19. We have been as those over whom Thou hast never ruled, and who were not called by Thy name.

That otherwise they would have perished, and hell would have prevailed. (Ver. 17, 18.)

That when the Lord cometh then there will be power. (Ver. 19.)

CHAPTER LXIII.

EXPOSITION.

VERSES 1—3. *Who is this that cometh from Edom, with sprinkled garments from Bozrah? this, that is magnificent in His apparel; marching on in the greatness of His strength? I, who speak in justice, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments as of him that treadeth the wine-vat? &c.*—These things are said concerning the Lord, and His combats against all the hells; and whereas He fought against them from the Human, in which was the Essential Divine, it is therefore said—“Who is this that cometh from Edom, with sprinkled garments from Bozrah?” whereby is signified combating from the Good of Love and from Truth, which are from the Divine; for “Edom” denotes what is red, and “Bozrah” the *vintaging*, and “red” is predicated of Good, and “vintaging” of Truth; and whereas those things are meant by “Edom” and by “Bozrah,” therefore in what follows He is called “red as he that treadeth the wine-vat;” and whereas the Divine Good and the Divine Truth, which is here understood, is the Word in the letter, and this is signified by the “garments” of the Lord, therefore it is said—“Who hath sprinkled His garments;” likewise, “Who is magnificent in His apparel;” and whereas all strength is contained in the Word, in the letter, therefore it is said, “walking [or marching on] in the greatness of His strength;” judgment from His Divine upon the good and upon the evil, and

salvation in consequence thereof, is understood by “I who speak in justice, mighty [or great] to save.” The violence offered to the Word by the Jewish nation, is signified by “Wherefore art Thou red in Thine apparel, and Thy garments as of him that treadeth the wine-vat?”—“red as to the apparel” being predicated of the violence offered to the Divine Good of the Word, which was understood above by “Edom,” and “the garments as of him that treadeth in the wine-vat” being predicated of the violence offered to the Divine Truth therein, which was understood above by “Bozrah;” the “garments” of the Lord signify the Word in the letter, to which violence was offered by the adulterations and falsifications thereof. The prostration of the hells, and of the falses thence derived, by virtue of His own proper power, is signified by “I have trodden the wine-press alone, and of the peoples there was not a man with Me;” the casting of them down into the hells, who were in direful evils, and falses thence derived, is signified by “I trod them down in Mine anger, and I trampled them in My wrath;” “anger” being predicated of evils, and “wrath” of falses; and they are attributed to the Lord, although it is they who are in evils and falses thence derived, and that are *angry* and *wrathful* against the Lord; and whereas the judgment whereby the hells were subjugated was accomplished by the Lord, by temptations admitted into His Human, even to the last, which was the passion of the cross, therefore it is said—“Their victory was sprinkled upon My garments, and I have stained all Mine apparel;” for the Lord, by all things of His passion, and by the last upon the cross, represented the violence offered by the Jewish nation to the Word, or to Divine Truth; concerning which, see above, n. 183, 195, at the end; 627, at the end; 655, 805. *A. E.* 922.

Verses 1, 2, 3, 5. *Who is this that cometh from Edom? &c.*—That “Edom” is the Lord as to the Divine Good of the Divine-Natural is evident, for the subject here treated of [in the supreme sense] is the conjunction of Good and Truth in the Humanity of the Lord, and the combats of temptations by which He conjoined them. That the “garments” here mentioned are the Truths of the natural man, or inferior Truths respectively, may be seen, n. 2576; and that “red” is the Good of the natural principle, n. 3300. That the Lord, by His own power, through combats in temptations, conjoined Truths therein to Good, is described by His “treading the wine-press alone,” and by “His looking, and there was none to help,” &c. “His own arm” signifies His own power. *A. C.* 3322.

The subject here treated of is concerning the Lord, and His combats against the hells, and concerning the subjugation of them. The Lord Himself, as to His Divine Human, is here understood by “Edom, who had sprinkled garments from Bozrah,” and by His “garments” is understood the Word in the letter; for “garments” signify Truths investing, and, when predicated of the Lord, they signify Divine Truths, consequently the Word, inasmuch as all Divine Truths are therein, as may be seen, n. 195. The Word, in the sense of the letter, is here also understood by “garments,” because in the letter are Truths investing; for the sense of the letter serves for a *vestment*

or *clothing* to the spiritual sense, and inasmuch as the Word, as to that sense, was torn asunder by the Jewish people, and thereby the Divine Truth adulterated, it is therefore said—"Who is this that cometh from Edom, with sprinkled *garments* from Bozrah?"—"their victory was sprinkled upon My *garments*, and I have stained all Mine *apparel*;" the "*garments of Bozrah*" signifying the ultimate of the Word, which is the literal sense thereof; and "their victory upon My *garments*" denoting the sinister interpretation and application of the Word by those who wrest the sense of the letter to favour their own loves, and the principles thence conceived, as was done by the Jews, and is done by many at this day; this is understood by "their victory upon My *garments*." That the Lord alone fought, is signified by "I have trodden the *wine-press* alone, and of the peoples there was not a man with Me;" the "*wine-press*" denotes combat from Divine Truths against fables, because in *wine-presses* the *wine* is pressed out from the grapes, and by "*wine*" is signified Divine Truth; hence to "tread alone, and of the peoples there was not a man with Me," signifies that the Lord alone fought, without aid from any one. That the Lord subjugated the hells, is understood by "I trod them down in Mine *anger*, and I trampled them in My *wrath*;"—"I have trodden" and "I have trampled" being expressions applicable to the *wine-press*, and signifying that He destroyed them; "*anger*" and "*wrath*" are expressions relating to destruction, and are attributed, in the sense of the letter, to the Lord, when notwithstanding there is not anything of *anger* and of *wrath* in Him, but in those who are against Him; wherefore, in this and in many other places, these things are said according to appearances. That they were subjugated and condemned to hell, is signified, in verse 6, by "I brought down their victory to the *earth*;"—"to the *earth*" denoting into damnation, thus into hell; that by the "*earth*" is also signified damnation, may be seen, n. 304, at the end. *A. E.* 359.

Verse 3. *I have trodden the wine-press alone, &c.*—By "treading the wine-press" is signified exploration, at the time of Judgment, as to the quality of their works; for by "treading the wine-press" is signified to explore, and by "the clusters which are trodden" are understood works, as may be seen above, n. 649. By "treading the wine-press" is not only signified, in an opposite sense, to explore evil works, but also to sustain them with others, and likewise to remove them, and to cast them into hell, as may be seen from Isaiah:—"I trod them down in Mine *anger*, and I trampled them in My *wrath*." (lxiii. 3.) Again:—"Jehovah hath trodden the *wine-press* of the virgin of the daughter of Judah;" (Lam. i. 15.) speaking of what takes place at the Judgment. *A. R.* 652.

Verses 4, 6. *The day of vengeance was in My heart, and the year of My redeemed was come. I trod down the peoples in Mine anger, and I inebriated them in My wrath, &c.*—By the combats which were temptations admitted into Himself the Lord subjugated the hells, and thus accomplished the Last Judgment. This is the Judgment which is understood by "the day of *anger* and of *wrath* of Jehovah," in the

Word of the Old Testament; but the Last Judgment which is at this day performed by the Lord, is understood by "the day of His *anger*" in the Apocalypse. That a Last Judgment was performed by the Lord, when He was in the world, may be seen in the work concerning the *Last Judgment*, n. 46. "The year of the *redeemed*," signifies judgment upon the good who are saved. *A. E.* 413. See also *T. C. R.* 116.

Verses 7—9. *The mercies of Jehovah I will record, &c. The Angel of His faces saved them, &c.*—The divine Mercy in the Divine Human is here called "the Angel of the faces of Jehovah." That the "face of Jehovah," or of the Lord, is *mercy*, and also *peace* and *goodness*, because these are of Mercy, might be shewn from many passages, as from the following:—Numb. vi. 25, 26; Psalm lxxvii. 1; lxxx. 3, 7, 19. That the "face of Jehovah," or of the Lord, is Divine Love, is evident from His face when He was transfigured before Peter, James, and John, when "His face shone like the sun." (Matt. xvii. 2.) That "those who see the Lord, see the *Father*," is expressly declared in John xiv. 8, 9. *A. C.* 5585.

Verse 9. *In all their affliction He was afflicted, and the Angel of His faces saved them, &c.*—Treating concerning the Lord, who is called "the Angel of the faces of Jehovah," by virtue of the Divine Truth from His Divine Love; for by an "angel," in the Word, is signified Divine Truth, whence *angels* are also called "gods," as may be seen, n. 130, 200, 302; and by the "faces of Jehovah" is understood the Divine Love which is in the Lord, whence it is also said—"In His *love* and in His *pity* He redeemed them; and He took them up, and He bare them, all the days of old [or of eternity];" these things being of the Divine Love. The Lord, as to His Human, was Divine Truth, from which He combated with the hells, and by which He subjugated them; and, therefore, He is here called an "Angel," which is His Divine Human. *A. E.* 412.

Verses 10, 11. *They provoked the Spirit of His holiness;—He put in the midst of him the Spirit of His holiness.*—In the Word of the Old Testament there is no mention made of the "Holy Spirit," but only of the "Spirit of Holiness," in three places,—once in David, Psalm li. 11; and twice in Isaiah, lxiii. 10, 11; whereas in the Word of the New Testament, both in the Gospels, the Acts of the Apostles, and the Epistles, it is mentioned frequently. The reason is, because there was no "Holy Spirit" before the coming of the Lord, inasmuch as it proceeds out of the Lord from the Father; for "the Lord only is *Holy*;" (Rev. xv. 4.) wherefore also it is said by the angel Gabriel to the mother Mary—"The *Holy Thing* which shall be born of thee." (Luke i. 35.) It is written that "the *Holy Spirit* was not yet, because Jesus was not yet glorified;" (John vii. 39.) and yet it is said before that "the *Holy Spirit* filled Elizabeth," (Luke i. 41.) and "Zechariah," (Luke i. 67.) and "Simeon." (Luke ii. 25.) The reason of which seeming contradiction is, because these three persons were filled with the Spirit of Jehovah the Father, which was called the "Holy Spirit" on account of the Lord, who was already in the world. This is the reason, too, why in the Word of the Old Testament it is nowhere said

that the prophets "spake from the Holy Spirit," but from Jehovah; for, in expressing themselves on this subject, they constantly use some of these terms:—"Jehovah spake to me;"—"The word of Jehovah came to me;"—"Jehovah hath spoken;"—"The saying of Jehovah." The reader may convince himself of this fact by reading the Prophets, and observing the very numerous passages in which these declarations occur, which are too numerous to be adduced here, in which it is never said that "the Holy Spirit spake by them," nor that "Jehovah spake to them by the Holy Spirit." *T. C. R.* 158. See also above, Chap. i. 1, Exposition.

In respect to the true Doctrine of "the Holy Spirit, and its Divine Operation," see *T. C. R.* 138—158.

Verse 11. *Where is He that brought them up out of the sea with the shepherd of His flock?* &c.—In this prophetic declaration by "Moses" is understood the Lord, who is also "the Shepherd of the flock;" by "the people, whom He brought up out of the sea," are signified those who are delivered from damnation. *A. C.* 8099.

Verse 12. *Dividing the waters before them,* &c.—As to the "sea," or the "waters," out of which they were brought," see Chap. li. 10, Exposition.

Verses 13, 14. *Who led them through the deeps; as a horse in the desert, they did not stumble,* &c.—The subject of this chapter is concerning the Lord, and His combats with the hells, and the subjugation of them; but, in this passage, concerning those who are in *love* and *faith* in Him, who are compared to "a horse in the desert," and to "cattle [or a beast] in the valley;" because by a "horse" is signified the understanding of Truth, and by "cattle" [or a beast] the affection of Good; for all comparisons in the Word are from correspondences. *A. E.* 355.

Verse 15. *Look down from heaven, and behold from the habitation of Thy holiness and of Thy beauty: where is Thy zeal and Thy strength?* &c.—"Zeal" here stands for Mercy, which is "the yearning [commotio] of the bowels," and is predicated of Good; for it is said—"Thy zeal and Thy strength [virtutes]," where "zeal" is predicated of Good, and "strength" of Truth; in like manner "the yearning of the bowels" is predicated of Good, and "compassions" of Truth. "The habitation of holiness" is the heaven where those are who are of the celestial kingdom, and "the habitation of beauty" is the heaven where those are who are of the spiritual kingdom. Hence also it is evident that in the Word where "Good" is mentioned, "Truth" is also named, on account of the heavenly marriage which is in every particular of the Word; thus also the Lord, as to His two names "JESUS" and "CHRIST," which signify the divine marriage which is in the Lord; concerning which, see n. 683, 793, 8339. *A. C.* 8875. See also *A. C.* 3960, 9815.

As to the distinction between "glory" and "beauty," see above, Chap. xlvi. 13, Exposition.

The yearning [commotio] of Thy bowels, and Thy compassions, &c.—"Bowels," in the Word, signify love or mercy, by reason that the bowels or inward parts, especially the mother's womb, represent and thence signify chaste conjugal love, and love towards infants thence

derived, as in Isaiah:—"The yearning [or commotion] of Thy bowels, and Thy compassions, are restrained toward me;" and in Jeremiah:—"Is not Ephraim My dear son? Is not he a pleasant child? Therefore My bowels are troubled for him; I will surely have compassion on him." (xxxi. 20.) Hence it appears that *love* itself, or *mercy* itself, and the Lord's *compassion* towards mankind, are the things which, in the internal sense, are signified by "bowels," and by "coming forth," or by "the offspring of the bowels;" (Isa. xlviii. 19.) to "come forth out of the bowels," signifies to be born, and, in a spiritual sense, to be born of the Lord, or regenerated. They who have not the Lord's love, that is, who do not love their neighbour as themselves, have not in any respect the Lord's life, consequently they are in no respect "born" of Him, or "come forth out of His bowels," wherefore they cannot be heirs of His kingdom. *A. C.* 1803.

Verse 16. *Surely Thou art our Father,* &c.—That the Lord, as to His Divine Human, in whom is the Divine Trinity, is the "Father," see Chap. ix. 6, Exposition; see also Chap. xxii. 21—24, Exposition; and *T. C. R.* 83, 113, 188, 294, 299, 637.

For Abraham knoweth us not.—As to "Abraham," see Chap. xli. 8; li. 2, Exposition.

Verse 17. *Why, O Jehovah! hast Thou made us to err from Thy ways?* &c.—[That Jehovah is here said to "cause or make the people err from His ways," is spoken according to appearance, in a manner similar to that in which He is said to be "angry," to "punish," to "do evil," to "lead into temptation," &c. See Chap. xlv. 7, Exposition.]

Why hast Thou hardened our heart from the fear of Thee?—What is meant by "the fear of the Lord," see Chap. xi. 3, Exposition.

Return for the sake of Thy servants, the tribes of Thine inheritance.—"Tribes" are often mentioned in the Word, because the people of Israel were divided into twelve tribes; and he who does not know the internal sense of the Word supposes that by "tribes" are understood the tribes of Israel; tribes, however, are not understood by "tribes," nor *Israel* by "Israel," but by the "tribes" are understood all who are in Truths from Good, and by "Israel" is meant the church of the Lord. He who does not know this may easily seize upon the common belief that the sons of Israel were elected above all others in the universal world, and also that at length they are to be introduced into the land of Canaan, yea, that even heaven itself is to consist chiefly of them; whereas by the names of the "tribes" they are not understood, but those who are in Truths from Good, thus those who are of the church,—by the "twelve tribes" all, and by each "tribe" some particular Truth and Good, which they who belong to the church possess. That this is the case might be proved from many passages in the Word where "tribes" are mentioned, as in Isa. lxiii. 17. *A. E.* 39.

Verse 18. *They had, within a little, possessed the people of Thy holiness,* &c.—That "the people of holiness" signify holy Truths, see Chap. lxii. 12, Exposition.

Our enemies have trodden down Thy sanctuary.—By "enemies" are signified evils of life; by "treading down the sanctuary," is meant

to destroy the Truths of doctrine from the Word, and this by the sensual-corporeal principle; for those who are in evils of life are all sensual-corporeal. The reason why "trampling" or "treading down" signifies these things is, because *treading down* is effected by the *soles of the feet*, and by the "soles of the feet" are signified the external-sensual things of man, and by the "feet" his natural things. In the spiritual world those who have denied and despised the Truths of heaven and the church, appear to tread them down with the *soles of their feet*, and this because, as said above, the external-sensual [principle] of man corresponds to the "soles of the feet." It is said that the external-sensual principle of man does this, but only the sensual [principle] with those who are merely sensual, who are those that deny the Truths of heaven and of the church, and also who believe nothing but what they can see with their eyes and touch with their hands. *A. E.* 632. See also above, Chap. v. 5; x. 6, Exposition.

That the internal of the natural degree is signified by the "feet," the middle by the "soles," and the lowest by the "shoes," see above, Chap. xi. 15, 16, Exposition.

Verse 19. *Who were not called by Thy name.*—What is signified by being "called by a name," see Chap. iv. 1, Exposition.

CHAPTER LXIV.

THE WORD.

1. O THAT Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down before Thee!

2. As the fire kindleth the stubble; as the fire causeth the waters to boil: so make Thy name known to Thine adversaries, that the nations may tremble before Thee!

3. When Thou didst terrible things which we did not expect; Thou didst come down, and the mountains flowed down before Thee!

4. For from eternity [men] have not heard, nor perceived by the ear, nor hath the eye seen, O God, beside Thee, what He hath done for such as hope in Him.

INTERNAL SENSE.

That the Lord causeth the infernals to perish, when He cometh with divine power. (Verses 1, 2.)

That this was not heard of nor done before. (Ver. 3.)

That thus He saves the faithful. (Ver. 4.)

5. Thou meetest him that rejoiceth and worketh justice; [even those] who remember Thee in Thy ways: behold, Thou art wroth, for we have sinned; the world is in sins; but we shall be saved.

6. But we are all of us as an unclean thing, and all our deeds of righteousness are as a menstruous cloth; and we are all withered away like a leaf; and our iniquities, like the wind, have taken us away.

7. And there is none that calleth upon Thy name; that stirreth up himself to take hold of Thee: wherefore Thou hast hidden Thy face from us, and Thou hast melted us away by the hand of our iniquities.

8. But now, O Jehovah, Thou art our Father; we are the clay, and Thou our Potter; and we are all the work of Thine hands.

9. Be not, O Jehovah, so grievously angry, and remember not our iniquity for ever: behold! look, we beseech Thee; we are all of us Thy people.

10. The cities of Thy holiness are a wilderness; Zion is a wilderness; Jerusalem a desolation.

11. The house of our holiness and of our beauty, in which our fathers praised Thee, is become a burning of fire; and all our desirable things are a devastation.

12. For these things, O Jehovah, wilt Thou restrain Thyself? wilt Thou be silent? and wilt Thou so grievously afflict us?

Verse 5. *Behold, Thou art wroth, for we have sinned; the world is in sins; but we shall be saved.*—The clause here rendered by "the world is in sins" is, in the Bible version, "in those is continuance;" but this, as Bishop Lowth

That all are in sins, and none can be saved unless He cometh, (Ver. 5, 6.)

When nevertheless all were created by Him. (Ver. 7.)

[A prayer] that therefore He would regard them, (Ver. 8.)

When all things of the church are devastated. (Ver. 9, 10.)

The Lord cannot endure this. (Verses 11, 12.)

and many other commentators affirm, is unintelligible. It does not appear that Swedenborg has quoted this verse, but from the internal sense affixed on the margin, it seems that the basis of the author's idea, in giving the internal

CHAPTER LXIV.

EXPOSITION.

VERSE 1. *O that Thou wouldst rend the heavens, &c.*—To “rend the heavens,” is to descend with power and strength; in this way “the mountains flow down,” namely, those are dispersed who think that they have the victory. (Swedenborg’s *Notes on Isaiah*, p. 154.)

That Thou wouldst come down.—To “come down” is predicated of Jehovah, because He is called “the Most High,” or because He is said to be “on high;” but this is spoken according to appearance, since He is not in the *highest* parts, but in the *inmost*; wherefore “highest” and “inmost” have the same signification in the Word. Jehovah, or the Lord, is everywhere present, and knows all things from eternity; wherefore it cannot be said of Him that “He comes down to see,” except in the literal sense only, the language of which is framed according to appearances with man; but in the internal sense it is not so, for in that sense things are exhibited, not as they are according to appearances, but as they are in themselves; wherefore, in the present case, to “come down” signifies *judgment*. Judgment is spoken of as taking place when *evil* is brought to its height; or, as it is expressed in the Word, when “it is come to its consummation,” or when “iniquity is consummated.” The case herein is this. All evil has its boundaries or limits as far as which it is permitted to go; but when it is carried beyond these limits, the guilty party runs into the punishment of evil, and this both in general and in particular cases. The punishment of evil is what is then called “judgment;” and as it appears at first as if the Lord did not see or notice the existence of evil (for when man does evil with impunity, he supposes that the Lord does not regard it, but when he comes to suffer punishment, he then first thinks that the Lord sees him, yea, that the Lord punishes him), therefore it is said, according to such appearances, that “Jehovah came down to see.” Judgment, or the punishment of evil, is exhibited as taking place in the *lower* and *lowest* parts, and therefore Jehovah is said to “come down,” as in David:—“Bow the heavens, O Jehovah,

sense, is the Hebrew as interpreted by Schmidius, viz.:—“In illis (*peccatis*) mundus (*totus erat*);” literally,—“In them (*sins*) the world (*entirely was*);” עוֹלָם (*olām*), here rendered “world,” has various significations. According to Gesenius it means what is “hidden,” especially in relation to *time*, the beginning and end of which is uncertain, or *hidden*; hence its general signification is “eternity.” But in a secondary sense it means, according to the Chaldee and

Rabbinic usage, the “world,” like the Gr. *κόσμος*; thus it signifies the desire or the pursuit of worldly things, called “the love of the world,” in 1 John ii. 15. Now when the primary idea, which is that of *hidden*, is connected with the secondary idea, which is that of the *world*, it may be seen that “the world is in them,” or “in *sins*,” is most likely to be the true literal idea; for it is admitted nearly by all interpreters that the pronoun “in them” relates to *sins*, as in the rendering we have given.

and come down; touch the mountains, and they shall smoke; cast forth Thy lightning, and scatter them;” (Psalm cxliv. 5, 6.) where also is described the punishment of evil, or judgment. So in Isaiah:—“Jehovah of Hosts shall come down to fight upon Mount Zion, and upon the hill thereof.” (xxxii. 4.) Again, in the same Prophet:—“O that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down before Thee;” (lxiv. 1.) where to “come down,” in like manner, denotes punishment, or judgment upon evil. A. C. 1311.

Verses 1, 3. *That the mountains might flow down before Thee, &c.*—In Nahum we read similar words:—“The mountains tremble before Him, and the hills melt, and the earth is burned up at His presence, yea, the world and all that dwell therein.” (i. 5.) “Mountains,” in a good sense, signify the church where love to the Lord is, and “hills” the church in which love towards the neighbour is. The reason is, because the angels who are in love to the Lord dwell upon mountains, and those who are in love to the neighbour upon hills. When, in the place of love to the Lord, there prevails the love of self, and, in the place of love to the neighbour, there prevails the love of the world, then those mountains are said to “tremble,” and the hills to “melt;” for thus it happens in the spiritual world; not, however, with the angels who are in heaven, but with the spirits who had made to themselves [in the world of spirits] a semblance of heaven upon mountains and hills before the Last Judgment. Since the love of self and of the world is here understood, therefore it is said that “they melt,” and also that “the earth is burned up before Him, and the world and all that dwell therein;” and that “His wrath is poured out like fire;” for “fire” signifies those loves, and to “melt” and to be “burned up” signifies to perish by them. A. E. 400.

As to “mountains” and “hills,” in a bad sense, and their destruction at the time of Judgment in the world of spirits, see Chap. ii. 12—17, Exposition; and what they signify, in a good sense, see in the same Chap., verses 1—5, Exposition.

Verse 5. *Thou meetest him that rejoiceth and worketh justice;—the world is in sins; but we shall be saved.*—[It does not appear that Swedenborg has quoted this verse, but from the internal sense in the margin the meaning may appear to be this,—that at the period of Judgment “those who rejoice in doing justice, and who remember the Lord in His ways,” will, as the “remnants,” or those who escape, or as the “sheep on the right hand,” be saved; whereas those who, notwithstanding the semblance of holiness in the external, are discovered, when the internals are opened, to be in evils and sins, will be condemned.]

Verse 6. *But we are all of us as an unclean thing, &c.*—[This verse is quoted by Swedenborg only in the *Adversaria*, or *Notes*; and it evidently involves, in the spiritual sense, the confession of those who, at the period of Judgment in the world of spirits, can be saved; and who acknowledge that, in themselves, they are nothing but uncleanness and iniquity.]

We are all of us as an unclean thing, and all our deeds of righteousness [justice] are as a menstruous cloth.—A “menstruous cloth” signifies things unclean, specifically scientifics which do not as yet correspond to interior Truths. *A. C.* 4161. See also Chap. xxx. 22, Exposition. These words, together with what is said at the end of the former verse, prove that in man [prior to regeneration] there is nothing but what is *unclean* and *unjust*, so that “all his deeds of justice [or righteousness]” are, as it were, a “menstruous cloth;” from which it is abundantly evident of what quality they are who wish to *justify* themselves, on which account “their sins carry them entirely away.” (Swedenborg’s *Notes on Isaiah*, p. 154.)

Verse 7. *Wherefore Thou hast hidden Thy face from us, &c.*—What is meant by Jehovah “hiding His face,” see Chap. liv. 8, Exposition.

Verse 8. *O Jehovah, Thou art our Father; we are the clay, and Thou our Potter, &c.*—That “clay” signifies the Good of which is formed the mind, or man of the church, appears also from the Word, as in Isaiah:—“But now, O Jehovah, Thou art our Father; we are the *clay*, and Thou our Potter; and we are all the work of Thine hands;” (lxiv. 8.) where by “clay” is signified the man of the church himself, who is formed by the Lord; consequently, the Good of charity, which is the means of every man’s formation, that is, reformation and regeneration. So in Jeremiah:—“As the *clay* is in the hand of the potter, so are ye in My hand, O house of Israel;” (xviii. 6.) where the signification of “clay” is similar to what it was in the preceding passage. Whether we speak of building by “clay,” or of formation thereby, it amounts to the same. *A. C.* 1300.

We are the clay, and Thou our Potter; and we are all the work of Thine hands.—The ground and reason why the “vessel of a potter,” or an “earthen vessel,” signifies [in a bad sense] the false, is, because a *potter* is one who forms, and a *vessel* is what is formed; when man forms it, it is *falsity*; but when the Lord forms it with man, it is *Truth*. Hence it is that the “potter’s vessel,” in the Word, signifies either the *false* or the *True*, and a “potter” the former. The Lord Himself is, in the Word, called a “Potter,” from the formation of man by Truths, as in the above words. *A. E.* 177.

Verse 9. *Be not, O Jehovah, so grievously [or so very] angry, and remember not our iniquity for ever, &c.*—As to “anger,” when it is predicated of Jehovah, see Chap. ix. 12, 17, 21, Exposition.

In the Word it is said of Jehovah that “He *remembers*,” and that “He doth not *remember*,” as in Isaiah lxiv. 9, and by it is signified that in such case it is done from Mercy, whether it be preservation or deliverance; in like manner as that “He sees,” “hears,” “knows,” and that “He doth not see,” “doth not hear,” and “doth not know,” by which expressions also are signified compassions and non-compassions. The reason why it is so expressed is grounded in what passes in a similar way with man, and in appearance; for when man averts himself from the Lord, as is the case when he does evil, then, because the Lord is to his back, it appears to him as if the Lord does not *see* him, does not *hear* and *know* him, neither *remembers* him, when yet this is what

appertains to the man, and hence from appearance it is so expressed in the Word. But the case is changed when man turns himself to the Lord, as he does when he acts well; see the passages cited, n. 9306. Every one may know that “recollection” or “remembrance” cannot be predicated of the Lord, inasmuch as things *past* and *future* in Him are eternal, that is, are *present* from eternity to eternity. That to “remember,” when predicated concerning the Lord, denotes to have compassion, and thus to preserve or deliver from a principle of Mercy, is manifest from the following passages:—“He hath *remembered* His mercy and His truth toward the house of Israel.” (Psalm cxviii. 3.) “Who *remembered* us in our low estate: for His mercy endureth for ever.” (Psalm cxxxvi. 23.) *A. C.* 9849.

Verse 10. *The cities of Thy holiness are a wilderness, &c.*—These words imply that the doctrines of the church are reduced to a state in which there is no Truth, because there is no Good. What is meant by a “wilderness,” see above, Chap. xxxv. 6; xl. 3, 4; xli. 19, Exposition.

Verse 11. *The house of our holiness and of our beauty, in which our fathers praised Thee, &c.*—The “house of *holiness* and of *beauty*,” signifies the celestial and the spiritual church,—the “house of holiness” the celestial church, and of “beauty” the spiritual church; “in which our *fathers praised Thee*,” signifies the worship of the ancient church; to “praise” denoting to worship, and “fathers” those who are of the ancient church. To become the “burning of fire,” signifies that all the Goods of that church were turned into evil, by which the Goods were consumed, and perished; and “all our *desirable things* are a devastation,” signifies all Truths being consumed in like manner,—“desirable things,” in the Word, denoting the Truths of the church. *A. E.* 504.

CHAPTER LXV.

THE WORD.

INTERNAL SENSE.

1. I AM sought by those who asked not for Me; I am found by those who did not inquire after Me: I said, Behold Me! behold Me! unto a nation that was not called by My name.
2. I have spread out My hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts;

That the Lord had been present with those who are against Him, who are in direful loves of the false and evil, and who reject Him. (Ver. 1—5.)

18. But be ye glad and rejoice for ever in that which I create: for, behold, I will create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and I will joy in My people: and the voice of weeping shall no more be heard in her, nor the voice of crying.

20. There shall be no more thence an infant of days, nor an old man that hath not fulfilled his days: for the youth shall die, the son of a hundred years; and the sinner, the son of a hundred years, shall be accursed.

21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit thereof.

22. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people; and Mine elect shall long enjoy the work of their hands.

23. They shall not labour in vain, nor shall they bring forth for destruction; for they are the seed of the blessed of Jehovah, they and their offspring with them.

24. And it shall be, that before they call, I will answer; and while they are yet speaking, I will hear.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: but dust shall be the bread of the serpent. They shall not do evil nor destroy in all the mountain of My holiness, saith Jehovah.

In which will be all goods and truths, consequently all things of heaven. (Ver. 19—21.)

And that it shall not perish. (Ver. 22, 23.)

That the Lord will teach. (Ver. 24.)

That falses and evils will no longer destroy. (Ver. 25.)

CHAPTER LXV.

EXPOSITION.

VERSE 1. *I said, Behold Me! unto a nation that was not called by My name.*—What is meant by being “called by a name,” see above, Chap. iv. 1; xxvi. 8, Exposition.

Verses 2, 3. *I have spread out My hands all the day to a rebellious people, &c.*—To “offer incense upon bricks,” is to worship from things feigned and false [that is, from false doctrines], wherefore they are said to “walk after their own thoughts.” This is evident from the signification of “bricks” in the Word; for a “stone” signifies Truth, hence a “brick,” because it is made by man, signifies what is false; for a *brick* is artificially made into a *stone*. This signification of “bricks” may be seen confirmed by consulting Isaiah ix. 9, 10 (see the Exposition); lxv. 2, 3; Nahum iii. 14; Ezek. iv. 1. *A. C.* 1296.

Verses 3, 4. *A people that provoke Me to anger before My faces continually; who sacrifice in gardens, and offer incense upon bricks, &c.*—To “provoke Jehovah to anger before His faces,” signifies to sin against the Truths and Goods of the Word, and to recede from the worship therein commanded; the “faces of Jehovah” are the things revealed in the Word. By “sacrificing in *gardens*, and offering incense upon *bricks*,” is understood worship from falsities of doctrine, which are from self-derived intelligence; “gardens” signify intelligence, in this case self-derived, and “bricks” denote the falsities from that intelligence; and to “sacrifice” and “offer incense” is worship. That the ancients performed divine worship in “gardens” and in “groves,” according to the signification of the *trees* therein, but that this was prohibited with the Israelitish nation, lest they should frame to themselves a worship from the *proprium*, may be seen in the *Arcana Coelestia*, n. 2722, 4552. To “sit in sepulchres,” signifies to be in filthy loves; to “pass the night in *waste places*,” is to remain and to live in falses,—“waste places” denoting where there are no Truths; and to “eat the flesh of swine,” signifies to appropriate to themselves infernal evils. *A. E.* 324. See also *A. E.* 659.

As to the meaning of a “garden,” see above, Chap. i. 30, 31; li. 3; lviii. 11; lxi. 11, Exposition. For the signification of “bricks,” see Chap. ix. 9, 10, Exposition.

Verse 4. *Who sit in sepulchres, &c.*—By “sepulchres” or “tombs” are signified things unclean, consequently, also, infernal; hence it is evident why “the possessed by devils,” in Matt. viii. 28, were “in the tombs,” namely, because they who possessed them had, during their abode in the world, been in falses derived from evil, or in knowledges derived from the Word, which they had made *dead* by applying them to confirm evils, and also to destroy the genuine Truths of the church, especially the Truths concerning the Lord, the Word, and concerning

the life after death, which *dead knowledges* are in the Word called "traditions." Hence it was that they who were possessed by such were "in the tombs," and the devils were afterwards "cast out into the swine, which ran headlong into the sea." The reason why they were "cast out into the swine" was, because, whilst they had lived in the world, they were in filthy avarice, for such avarice corresponds to "swine;" the reason why "they ran headlong into the sea" was, because the "sea" signifies hell. *A. E.* 659.

Who eat the flesh of swine.—[That "swine's flesh" was, on account of the above correspondence, forbidden to be eaten, see Lev. xi. 7. Hence also it is that an unconverted and unregenerate man is said to be, as in the case of the prodigal son, a "feeder of swine." See Luke xv. 15.]

In whose vessels is the sop of abominable things.—[This "sop (or these pieces) of abominable things" signify the infernal falses which correspond to the evils denoted by "the flesh of the swine," which "abominable things" mean the frauds and illicit gains of all kinds, together with the *lies* attending these evils, which minister to the cupidities of avarice, signified specifically by "swine's flesh."]

Verse 5. *Who say, Stand by thyself; come not near me; for I am holier than thou. These are a smoke, &c.*—These are the words of such as justify themselves; for they think themselves *holier* than those who have faith in God Messiah. That the things which turn away the face from God Messiah are expressed here by "smoke in the nose" and by "fire" [is evident]. (Swedenborg's *Notes on Isaiah*, p. 135.)

Verses 6, 7. *I will requite, yea, I will requite into their bosom, your iniquities, and the iniquities of your fathers together, saith Jehovah, who have offered incense upon the mountains, &c.*—The "bosom" signifies love, for the things of the "bosom" or "breast" correspond to love; the "heart" is there, which corresponds to celestial love, and also the "lungs," which correspond to spiritual love; and since the "bosom" hence corresponds to love, by it is also signified the *proprium*, for man's *proprium* is that which is of his love; thus to "requite into their bosom" signifies into themselves. *A. C.* 6960.

The iniquities of your fathers, &c.—That by "father," when mentioned in the Word, is signified Good, and, in the supreme sense, the Lord Himself, see above, Chap. li. 2, Exposition; and, in the opposite, that by "father" is meant *evil*, is evident from chap. lxxv. 7.

[To "offer incense upon the mountains" is worship from self-love, that is, with a view to honour, gain, and power, or to some earthly advantage, and not with a view to heavenly Good and the salvation of the soul. That "mountains" and "high hills," where they offered worship in opposition to the divine command, signified the evils of self-love, and the love of the world, see above, Chap. ii. 12—17, Exp.; which worship is said to "blaspheme (or disgrace) the Lord."]

Verse 8. *As the new wine is found in the cluster, and [one] saith, Destroy it not, &c.*—That "grapes," in the Word, signify charity and the things of charity, and that "wine" signifies faith thence derived,

may appear from the following passages:—Isaiah v. 1, 2, 4 (see the Exposition); also lxxv. 8, where the "cluster" signifies charity, and the "new wine" the Goods of charity and the Truths thence derived; see also Jer. viii. 13; Hosea ix. 10; Micah vii. 1. *A. C.* 1071. See also *A. C.* 5117.

[“Destroy it not” signifies that, at the period of Judgment in the world of spirits, those who as “remains” have any charity in them are to be separated from the evil, like the “sheep” from the “goats,” and saved. As to “remains” or “remnants,” see above, Chap. i. 9, Exposition.]

Verse 9. *I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, &c.*—By “Jacob” and by “Judah” are not here understood a people out of *Jacob*, and a nation out of *Judah*, but the church to be established by the Lord,—by “Jacob” the church which is in the Good of life, and by “Judah” the church which is in the Good of love to the Lord; consequently, by “Jacob” the external church, and by “Judah” the internal church. By “seed” is meant charity and faith; and by “mountains” are understood the Goods of love. They who are in charity are called the “elect,” and they who are in Truths from the Good of love are called “servants;” wherefore it is said that “the *elect* shall possess it, and My *servants* shall dwell there.” *A. E.* 433. See also *A. E.* 405.

By “Judah an inheritor of My mountains,” in the supreme sense, is understood the Lord; and, in a representative sense, those who are in love to Him, thus in the Good both of love to the Lord and of charity to the neighbour. That “mountains” signify these Goods, has been frequently shewn. *A. C.* 3654.

Mine elect shall possess it.—Those are called the “elect” who, after a separation is made between the good and the evil, are elevated into heaven; those who have done evil are *rejected*, but those who have done good are *elect*. In this sense the “elect” are mentioned in Isa. lxxv. 9, 15, 22. (Swedenborg's *Dicta Probantia*, p. 82.)

Verses 9, 10. *And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains;—and Sharon shall be a fold for the flock; and the valley of Achor a resting-place for the herd, &c.*—By “Jacob” and by “Judah” are not understood the people of *Jacob* and *Judah*, but the celestial church both external and internal,—by “Jacob” the external, and by “Judah” the internal. The internal Good of that church is signified by “the fold [or habitation] for the flock;” and the external by “the resting-place for the herd;” “Sharon” is the internal where that Good is, and “the valley of Achor” is the external. That “Sharon” is the *internal* of the celestial church, is evident from those passages where “Sharon” is named, as in Isaiah xxxiii. 9; xxxv. 2. (See the Exposition.) That “the valley of Achor” is the *external* of that church, may be seen from Hosea ii. 15, [where *Achor* is called “a door of hope,” which *door* is as the *external* of a house in relation to its *internal*.] In Hosea we read that “Israel, Ephraim, and Judah shall go with their *flocks* and with their *herds* to seek Jehovah, and shall not find Him;” (v. 5. 6.) where also “flocks”

and "herds" signify the interior and the exterior things with those who are understood by "Israel," "Ephraim," and "Judah." What otherwise could be meant by "their going with their *flocks* and *herds* to seek Jehovah"? *A. C.* 10,610.

Verse 11. *Ye who have forsaken Jehovah, who have forgotten the mountain of My holiness, &c.*—To "forsake Jehovah," is to be in evils of life; to "forget the mountain of holiness," is to be in things opposed to love and charity, for the "mountain of holiness" signifies love to the Lord. *A. C.* 3652.

Who prepare a table for Gad.—By "Gad" is understood, in the spiritual sense, the Good of life, for each of the twelve "tribes" had its own spiritual signification; the Good of life is also *use*, and, in the natural sense, *good works*. There are three things which cannot be separated, namely, *love, wisdom, and the use of life, or charity, faith, and good works*; for if one is separated, the others fall to the ground, as may be seen in the work on the *Angelic Wisdom concerning the Divine Love and Wisdom*, n. 241, 297, 316. That by "Gad" is signified the *use of life*, which is also called "fruit," is evident from his being named from a term which in Hebrew signifies a "troop," or a "heap;" (see *Gen.* xxx. 10, 11.) and also from the benediction of Israel his father; (*Gen.* xlix. 19.) and from his benediction by Moses; (*Deut.* xxxiii. 20, 21.) and also from his inheritance; (*Numb.* xxxii. 1, to the end.) and also from his signification in an opposite sense, as in *Isa.* lxxv. 11; *Jer.* xlix. 1, 2. By "Gad," therefore, in a good sense, are signified works proceeding from Good, or from genuine love to the Lord and the neighbour; but by "Gad," in the opposite sense, are signified works merely external, which are not of charity, but of faith only; thus by "Gad," in a bad sense, are signified those who place the whole of salvation in works only, as the Pharisee did who is mentioned in the Lord's parable. (*Luke* xviii. 11, 12.) In a word, by "Gad," in this case, are represented those who call that Truth which is not Truth, and from that which is not Truth do works; hence their works are as though they were true, for works are nothing else than the will and the understanding in act; that which saves such persons is the intention of doing good, and something of innocence in ignorance. To "prepare a table for Gad," in this passage, is to be in works only. *A. R.* 352. See also *A. C.* 6405.

By a "table" is signified the receptacle of heavenly things, as "the Lord's table," which heavenly things are the Good of love and the Good of faith; thus the Lord says—"Ye shall eat and drink upon My table in My kingdom." (*Luke* xxii. 30. See also *Psalms* xxiii. 4—6.) But a "table," in the opposite sense, signifies the receptacle of such things as are in hell, as in *Isaiah*:—"For all tables are full of vomit," &c.; (*xxviii.* 7, 8.) and also in *Isa* lxxv. 11. *A. C.* 9527.

[To "prepare a table, therefore, for Gad," is, in worship, to place salvation in external works only, separate from charity and faith, and by the apostle called "dead works," which are the works of the Pharisee, done "to be seen of men," (*Matt.* vi. 2, 5, 16.) and not for the glory of God, and for the purpose of eternal life.]

Who fill a drink-offering for Meni.—To "fill and pour forth a drink-offering" is, in a bad sense, to worship from the falses of evil. (See above, *Chap.* lvii. 5, 6, 9, Exposition.) To "prepare a table for Gad," is to place justice [or justification] in works; for "Gad" signifies a troop or a heap, which is involved in his name. "Meni" is explained by "to number;" it was also an idol, which signifies the same; for a heap is applicable to a "table," and a number to a "libation" or a "drink-offering." (*Swedenborg's Notes on Isaiah*, p. 156.)

Verse 12. *Therefore will I number you to the sword, and ye shall all bow down to the slaughter, &c.*—To "number" here answers to *Meni* (for this is from the term *Mānāh*, "to number," from which *Meni* is derived), and it expresses the law of retaliation [*jus talionis*]; to "bow down to the slaughter" answers to "the table of Gad," because they have not acknowledged the justice of Messiah. The words confirm this [signification]. (*Swedenborg's Notes on Isaiah*, p. 156.)

To the sword.—The "sword" here signifies the devastation of Truth; for a "sword" in the Word signifies, in the internal sense, the Truth of Faith combating, and also the devastation of Truth; and, in the opposite sense, the False combating, and the punishment of the False, as may be seen proved by many passages in *A. C.* 2799.

Verses 13, 14. *Thus saith the Lord Jehovah, Behold, My servants shall eat, but ye shall be hungry, &c.*—By being "hungry" and "thirsty" [as said of those who are not the Lord's servants] is understood to be deprived of the Good of love, and of the Truths of faith,—by being "hungry," to be deprived of the Good of love; and by being "thirsty," of the Truths of faith. By "eating" and "drinking" is signified the communication and appropriation of Goods and Truths; and by "the servants of the Lord Jehovah," are meant those who receive Goods and Truths from the Lord. Hence it is evident what is meant by "Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty." That the former will have eternal happiness, but the latter unhappiness, is understood by "Behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing from joy of heart, but ye shall cry from sorrow of heart," &c. *A. E.* 386.

Verses 13, 15. *The Lord Jehovah*—That the name "Jehovah," when mentioned in the Word, is applied to the Lord in respect to temptations and judgment, see *Chap.* iii. 15, Exposition and note.

Verse 15. *His servants shall be called by another name.*—To "call by a new name," and "by another name," denotes to give another state of life, namely, a state of spiritual life. *A. E.* 148.

Verse 16. *He who blesseth himself in the earth shall bless himself by the God of Truth; and he who sweareth in the earth shall swear by the God of Truth, &c.*—By "blessing himself" is signified to instruct himself in divine Truths, and to apply them to life; and by "swearing" is signified to instruct himself in divine Goods, and to apply them to life. The reason why this is signified by "swearing" is, because an "oath," in the internal sense, denotes confirmation with man, and conviction of a thing's being so, and this is effected from Goods by Truths;

confirmation and conviction of Truths with man being from no other source than from Good. The subject here treated of is concerning a New Church; and by "calling them by another name," is signified the quality thereof as to Truth and Good. *A. E.* 340.

[To "bless himself in the *earth* [or *land*]," is to receive the Truths and Goods of the church; for the *church* is signified by the "earth." See Chap. xxiv., Exposition.]

Inasmuch as the church instituted with the sons of Israel was a representative church, in which all things that were commanded were natural things, which represented, and thence signified, things spiritual, therefore it was granted them to "swear by Jehovah," and "by His name," likewise "by the holy things of the church," by which was represented, and thence signified, internal confirmation, and also verity, as may appear from the above words, and also in Jeremiah:—"Swear by the living Jehovah, in *verity*, in *judgment*, and in *justice*." (iv. 2.) *A. E.* 608.

What is meant by "swearing," when predicated of Jehovah, and also of man, see Chap. xlv. 23, Exposition.

Verses 17, 18. *Behold, I create new heavens and a new earth, &c.*—By "creating new heavens and a new earth" is not understood the visible *heaven* and habitable *earth*, but a New Church, internal and external,—"*heaven*" denoting the internal of the church, and "*earth*" its external. What the internal of the church is, and what the external, may be seen in the *Doctrine of the New Jerusalem*, n. 246. Wherefore it is said—"Behold, I will create *Jerusalem* a *rejoicing*, and her people a *joy*;" "*Jerusalem*" denoting the church, "*rejoicing*" its delight from Good, and "*joy*" its delight from Truth. Similar things are signified by "the *new heavens* and the *new earth*" in Isaiah lxi. 22; and in the Apocalypse, chap. xxi. 1; and also by these words in Genesis:—"In the beginning God created the *heavens* and the *earth*; and the *earth* was void and empty, and darkness upon the faces of the abyss; and the Spirit of God moved itself upon the faces of the waters. And God said, Let there be light! and there was light. And God created man in His own image, in the image of God created He him; male and female created He them." (i. 1, 2, 3, 27.) Treating of the establishment of the first church on this earth. The reformation of the men of that church, as to their internal and as to their external, is understood by "the creation of *heaven* and *earth*" in this chapter. That there was no church before, because men were without Good and Truth, is signified by "the *earth* being void and empty;" and that they were before in dense ignorance, and also in falses, is meant by "the *darkness* upon the faces of the abyss;" their first illumination is signified by "the Spirit of God moving itself upon the faces of the *waters*," and by "God's saying, Let there be *light*! and there was light." By the "Spirit of God" is signified Divine Truth proceeding from the Lord, and by "moving itself upon the faces of the waters" is meant illustration; the same is signified by "*light*;" and by "*light being made*" is signified the reception of Divine Truth. That "God created man in His own image," signifies that he was in the love of Good and

of Truth, and corresponded to *heaven* as its likeness; for the love of Good and of Truth is an *image* of God, and hence also the angelic heaven is an *image* of God, wherefore, in the sight of the Lord, it is as One Man, as may be seen in the work concerning *Heaven and Hell*, n. 59—102. That "He created them *male* and *female*," signifies that He reformed them as to Truth and as to Good; "male" denotes Truth, and "female" Good. From these considerations it is evident that it is not the *creation* of heaven and earth [in a literal sense], but the "new creation," or reformation of the men of the first church, which is described in that and in the following chapter; and that similar things are there understood by "the creation of *heaven* and *earth*," as by "the creation of the *new heavens* and *new earth*," in the passages above adduced from the Prophet. *A. E.* 294.

Verses 17, 18, 19, 25. *Behold, I create new heavens and a new earth; and the former things shall not be remembered, &c. The wolf and the lamb shall feed together;—they shall not do evil in all the mountain of My holiness, &c.*—Treating also of the Lord's advent, and of the church to be established by Him, which was not established among those who were in Jerusalem, but among those who were out of it; wherefore this church is meant by the "*Jerusalem*" which shall be unto the Lord a "*rejoicing*," and whose "*people*" shall be unto Him a "*joy*;" also where "the *wolf* and the *lamb* shall feed together," and where "they shall not do evil." It is likewise said here, as in the Apocalypse, that "the Lord will create *new heavens* and a *new earth*," and also that "He will create *Jerusalem*," which things have a similar signification. *A. E.* 1289.

Verse 19. *The voice of weeping shall no more be heard in her, nor the voice of crying.*—That "the voice of *weeping* shall no more be heard," signifies that there shall be no evil; "nor the voice of *crying*," that there shall be no false [principle]. *A. C.* 2240.

That "*crying*," in the Word, is said of grief and the fear of falses from hell, and the consequent fear of devastation by them, is evident from the above words. (*A. E.* 1294.) What is meant by an "*outcry*," by "*howling*," and by "*weeping*," see Chap. v. 7; xv. 3, Exposition.

Verse 20. *There shall be no more thence an infant of days, nor an old man that hath not fulfilled his days: for the youth shall die, the son of a hundred years, &c.*—That in this passage the term "*hundred*" signifies a full state, or fulness, as to the subject of which it is predicated, is evident, for it is said—"There shall be no more an infant of days, nor an old man that hath not fulfilled his days; and a youth, and a sinner, the son of a *hundred* years," that is, when their state is full. That all "*numbers*," in the spiritual sense, signify things, may be seen above, Chap. iv. 1, Exposition. That a "*hundred*" signifies a full [or complete] state, may be demonstrated from various passages, as in Matthew:—"Every one who hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a *hundred-fold*, and shall inherit eternal life;" (xix. 29; Mark x. 29, 30.) where "*hundred-fold*" denotes what is full, or "the *good measure*, pressed down, shaken together, and running over," spoken of in Luke vi. 38.

So again in Luke:—"Other seed fell on good ground, and springing up, brought forth fruit a *hundred-fold*;" (viii. 8.) where "hundred" also denotes what is full, which number would not have been mentioned, unless it had that signification. The term "hundred" also signifies the fulness of *remains*. *A. C.* 2636.

[When, therefore, it is said that "there shall be no more an infant (or suckling) of *days*, and an old man that hath not fulfilled his *days*," it is meant that in that happy state of the church which is here described, there will be a full state of innocence, signified by "the *infant* fulfilling his days;" and also a full state of wisdom, by "the *old man* fulfilling his days;" thus both the "infant" and the "old man," taken together, involve a full state of the innocence of wisdom; for "days" and "years" signify *states* of the spiritual life; and when it is said that "the *youth*, the son of a hundred years, shall *die*," it is implied that a full state of intelligence, signified by the "youth," shall also exist in the church; for to "die," in this passage, does not, we apprehend, signify the "death of sin," which is damnation, but the "death unto sin," or the death of those corporeal and sensual things which are contrary to heavenly intelligence, that is, contrary to Truth from Good, which is spiritual intelligence. Thus Swedenborg says, in his exposition of Psalm cxvi. 15:—"Precious in the eyes of Jehovah is the *death* of His saints;" the 'death of the saints' does not signify damnation, but the separation and removal of unclean spirits, thus regeneration and resurrection. The case is similar with man, who, as to the body, must die that he may rise again, and as to his selfhood, which in itself is infernal; for, unless the former and the latter *die*, man has not the form of heaven." (*A. E.* 899.) "The sinner, the son of a *hundred years*, shall be accursed," signifies that all evil states, or specifically the false of evil, when it has come to a full state, denoted by a *hundred years*, "shall be accursed," that is, entirely separated from what is Good and True, or from heaven, and condemned to hell, which is to be "accursed;" for a "curse" signifies disjunction, or aversion from Good. (*A. C.* 379, 1423, 3530) It does not appear that Swedenborg has quoted this verse, but in *A. C.* 2636 adduced above.]

The sinner, the son of a hundred years, shall be accursed.—To be "accursed," signifies to be turned away from what is celestial to what is corporeal, and thus to be separated from heaven. The Lord *curses* none, but is merciful to all. *A. C.* 245, 379, 592, 3584.

Verses 21, 22. *They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit thereof, &c.*—Every one knows what is signified by these words in the sense of the letter, but inasmuch as the Word, in its bosom, is spiritual, spiritual things also are thereby understood, namely, such things as appertain to heaven and the church, for these are spiritual things. By "building *houses*, and *inhabiting* them," is signified to fill the interiors of the mind with the Goods of heaven and of the church, and thereby to enjoy celestial life; "houses" denoting the interiors of the mind, and to "inhabit" signifies celestial life thence derived. By "planting *vineyards*, and *eating* the fruit thereof," is signified to enrich themselves with spiritual Truths, and

to appropriate to themselves the Goods thence derived; "vineyards" denoting spiritual Truths, "fruit" the Goods thence derived, and to "eat" signifies to receive, perceive, and appropriate them; for all Good is appropriated to man by Truths, namely, by a life according to them. Hence it may be evident what is signified by "they shall not build, and *another* inhabit; they shall not plant, and *another* eat;" "another" signifies the false and evil which destroy Truth and Good; for when Truths and Goods perish with man, falses and evils enter. Thus also in Jeremiah:—"Build ye *houses*, and *inhabit* them; and plant *gardens*, and *eat* ye the *fruit* of them;" (xxix. 5, 28.) which words are to be understood in like manner. *A. E.* 617.

Verse 22. *As the days of a tree are the days of My people, &c.*—That a "tree" signifies a *man*, is plain from these passages in the Word:—"All the *trees* of the field shall know that I Jehovah have brought down the high *tree*, have exalted the low *tree*, have dried up the green *tree*, and have made the dry *tree* to flourish." (Ezek. xvii. 24.) "Blessed is the *man* whose delight is in the law of the Lord; he shall be like a *tree* planted by the rivers of water, that bringeth forth his fruit in his season." (Psalm i. 1, 3; Jer. xvii. 8.) "Praise the Lord, ye fruitful *trees*." (Psalm cxlviii. 9.) "The *trees* of the Lord are full of sap." (Psalm civ. 16.) "The axe is laid unto the root of the *trees*; wherefore every *tree* which bringeth not forth good fruit is hewn down." (Matt. iii. 10; vii. 16—20.) "Either make the *tree* good, and his fruit good; or else make the *tree* corrupt, and his fruit corrupt: for the *tree* is known by his fruit." (Matt. xii. 33; Luke vi. 43, 44.) *T. C. R.* 468.

A man himself, with regard to all his constituent parts, is like a *tree*; in its *seed* there lie hid, as it were, an end, and intention, and purpose of producing fruits, in which respect the "seed" corresponds to man's will, which, as was observed, contains those three things; afterwards, the seed from its interior parts springs forth from the earth, and clothes itself with branches, buds, and leaves, and thus provides itself with means adapted to its ends, which are fruits; and in this a "tree" corresponds with the man's understanding. Lastly, when the proper season arrives, and it is allowed free power of exertion and determination, it blossoms and produces "fruits," and in this it corresponds with the man's good works. Here it is evident that the "fruit" of the *tree*, in respect to *essence*, is of the "seed;" in respect to *form*, of the "branches" and "leaves;" and in respect to *act*, of the "wood" of the *tree*. *T. C. R.* 374.

[The "days of the Lord's people" being, therefore, "as the *days* of a *tree*," implies that the regeneration of man is from the correspondence between things natural and spiritual, represented in the growth of a *tree*,—its *buds*, *blossoms*, *leaves*, and *fruit*.]

And Mine elect shall long enjoy the work of their hands.—That by the "elect" are not meant any who are predestined or chosen above others, but those who are in Good, and that it is very dangerous to believe in the doctrine of "predestination," see Chap. xiv. 1, Exposition.

Verse 23. *They are the seed of the blessed of Jehovah, they and their offspring with them.*—By "the *seed* of the blessed of Jehovah," are

understood those who will receive divine Truth from the Lord; and by "their offspring," are understood those who live according thereto; but, in the sense abstracted from persons, which is the genuine spiritual sense, by "seed" is understood divine Truth, and by "offspring" a life according thereto, according to what was shewn above. The reason why by "offspring" are understood those who live according to divine Truth, and, in the abstract sense, that life itself, is, because in the original tongue, the expression "offspring" [*prognatus*] is derived from a word which signifies "to go forth" and "to proceed," and that which goes forth and proceeds from the divine Truth received, is a life according to it. *A. E.* 768.

Verse 24. *Before they call, I will answer.*—To "answer" signifies to reciprocate and to be conjoined. See Chap. xxxvi. 21, Exposition.

Verse 25. *The wolf and the lamb shall feed together; they shall not do evil, &c.*—See above, Chap. xi. 5, 6, Exposition.

Dust shall be the bread of the serpent.—As "dust" signifies damnation, it was said to the *serpent*—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." (Gen. iii. 14.) By the "serpent" is signified the infernal evil with those who pervert the Truths of the Word, and thereby deceive artfully and craftily. In like manner in Isaiah—"Dust shall be the bread of the serpent;" (lxv. 25.) from which it is evident that "dust" signifies what is accused; and that to "cast dust upon the head," as in Rev. xviii. 19, is to testify condemnation. *A. E.* 1175.

As to "dust," in a bad sense, see Chap. ii. 10—21; xxxiv. 8—10; and, in a good sense, see Chap. xl. 12, Exposition.

They shall not do evil nor destroy in all the mountain of My holiness.—The "mountain of holiness" is heaven, and specifically the inmost heaven. *A. E.* 314.

CHAPTER LXVI.

THE WORD.

1. Thus saith Jehovah: The heavens are My throne, and the earth is My footstool: where is this house which ye build for Me? and where is this place of My rest?

2. For all these things My hand hath made; and all these things exist [by Me], saith Jehovah: and to him will I look, even to him that is humble and of a contrite spirit, and that trembleth at My Word.

INTERNAL SENSE.

That heaven and the church are with those who live in humility, and who live according to the commandments. (Ver. 1, 2.)

3. He that slayeth an ox, smiteth a man; he that sacrificeth a lamb, beheadeth a dog; he that maketh an oblation, [offereth] swine's blood; he that offereth incense, blesseth an idol: yea, they have chosen these things in their own ways; and in their abominations their soul delighteth.

4. I will also choose their devices, and the things they dread I will bring upon them; because I called, and no one answered; I spake, and they did not hear: and they did evil in Mine eyes, and that in which I delighted not they have chosen.

5. Hear ye the word of Jehovah, ye that tremble at His Word! Your brethren that have hated you, and that have cast you out for My name's sake, have said, Let Jehovah be glorified! and we shall see your joy; but they shall be ashamed.

6. A voice of tumult from the city! a voice from the temple! the voice of Jehovah! rendering recompense to His enemies.

7. Before she was in travail, she brought forth; before her pangs came upon her, she was delivered of a male.

8. Who hath heard a thing like this? Who hath seen things like these? Does the earth bring forth in one day? Is a nation born at once? for as soon as Zion was in travail, she brought forth her sons.

9. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I cause to bring forth, and shut up [the womb]? saith thy God.

10. Rejoice with Jerusalem, and exult in her, all ye that love her: be exceedingly joyful with her, all ye that mourn over her:

It is otherwise with those who have perverted all worship into evil. (Ver. 3.)

That retribution shall be made to them, because they have not obeyed. (Ver. 4.)

That they who are out of the church do obey, and will be received in their stead. (Ver. 5.)

The destruction of the wicked. (Ver. 6.)

That before they perish the church is established with others. (Ver. 7, 8.)

And it shall be established. (Ver. 9.)

That they will receive Divine Truth with joy. (Ver. 10, 11.)

11. That ye may suck, and be satisfied from the breast of her consolations; that ye may draw forth [nourishment], and be delighted from the brightness of her glory.

12. For thus saith Jehovah, Behold, I will spread over her peace like a river; and like a flowing stream the glory of the nations: and ye shall suck; ye shall be carried at the side; and on the knees shall ye be caressed.

13. As a man whom his mother comforteth, so will I comfort you; and in Jerusalem shall ye have comfort.

14. And ye shall see it, and your heart shall rejoice; and your bones shall bud forth like the herb: and the hand of Jehovah shall be made known to His servants; but He will be indignant against His enemies.

15. For, behold, Jehovah shall come in fire; and like a whirlwind are His chariots: to recompense in the wrath of His anger; and His rebuke in flames of fire.

16. For by fire shall Jehovah contend, and by His sword, with all flesh: and many shall be the slain of Jehovah.

17. They who sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst, eating swine's flesh, and the abominable thing, and the mouse; together shall they be consumed, saith Jehovah.

18. For I [know] their works and their thoughts: and [the time] shall come to gather all nations and tongues together; and they shall come, and shall see My glory.

19. And I will set a sign upon them, and those that escape I will send to the nations; to Tarshish, Pul, and Lud, who draw the bow; to Tubal, and Javan, and the islands afar off;

That all goods and truths will be given them. (Ver. 12—14.)

That destruction will fall upon those who are against them. (Verses 14, 15.)

And they will perish. (Ver. 16.)

Who have perverted the holy things of the church. (Ver. 17.)

That they will approach the Lord from all parts. (Ver. 18.)

Of every religion.— (Ver. 19.)

to those who have not heard My fame, and who have not seen My glory: and they shall declare My glory among the nations.

20. And they shall bring all your brethren, from all the nations, an offering to Jehovah; upon horses, and in chariots, and in litters; upon mules, and upon dromedaries; to the mountain of My holiness, to Jerusalem, saith Jehovah: like as the sons of Israel bring an offering in a clean vessel to the house of Jehovah.

21. And of them will I also take for priests and for Levites, saith Jehovah.

22. For like as the new heavens and the new earth, which I will make, shall stand before Me, saith Jehovah: so shall stand your seed and your name.

23. And it shall be, that from one new moon to another, and from one Sabbath to another, all flesh shall come to bow down before Me, saith Jehovah.

24. And they shall go forth, and shall see the carcases of the men who have transgressed against Me: for their worm shall not die, and their fire shall not be quenched; and they shall be an abhorrence unto all flesh.

They will be in every truth of doctrine appertaining to the church. (Ver. 20.)

And in the good thereof. (Ver. 21.)

That whatever appertains to heaven and the church will abide with them. (Ver. 22.)

That they will continually worship the Lord. (Ver. 23.)

That they who have rejected Him will perpetually abide in their falses and evils. (Ver. 24.)

CHAPTER LXVI.

EXPOSITION.

VERSE 1. *Thus saith Jehovah: The heavens are My throne, and the earth is My footstool, &c.*—The “heavens” are things celestial and spiritual, consequently inmost things, both of the Lord’s kingdom in the heavens, and of the Lord’s kingdom in the earth, or in the church, and also with every individual man who is a kingdom of the Lord, or a church; consequently the “heavens” denote likewise all things appertaining to love and charity, and faith grounded therein, as also of things appertaining to internal worship, and in like manner all things

appertaining to the internal sense of the Word; all these things are *heavens*, and are called "the throne of the Lord." But the "earth" denotes all inferior things corresponding to these internal or superior things, as inferior rational and natural things, whereof all things celestial and spiritual are predicated by reason of correspondence; these inferior things are such as are in the inferior heavens, and also in the church, and in external worship, and likewise such as are in the literal sense of the Word; in short, all things which proceed from internal things, and are fixed and exhibited in things external, as being things natural, are called "earth," and "the Lord's footstool." What is meant by "heaven" and "earth," in the internal sense, may be seen, n. 82; what by the "new heaven" and the "new earth," n. 2117; and that man is a "little heaven," see n. 911, 978. *A. C.* 2162.

Verse 2. *All these things My hand hath made, &c.*—As to "creation," and as to the *end* for which it exists, see Chap. xliii. 1, 7, Exposition.

To him will I look, even to him that is humble and of a contrite spirit.—Good and Truth from the Lord can flow in into a *humble* and *contrite* heart, which acknowledges that in itself there is nothing but evil, and in the Lord nothing but Good; for in this acknowledgment there is the annihilation of self, thus a state of aversion and absence from self. Thus they who are averse to all that is evil and false, because it is from themselves, and in the affection of all that is Good and True, because it is from the Lord, are in *humiliation*, and in a state of receiving Good and Truth from the Lord. A merely external humiliation is not the *humiliation* of acknowledgment, for the latter cannot exist without the correspondence of the external and internal, and thus their conjunction. Unless a man *humbles* himself by acknowledging that he is nothing but evil, he is in merit and in self-righteousness; and as Good cannot then flow in, he cannot be withheld from the evils of his *proprium*. The Lord requires *humiliation* and adoration, not for the sake of Himself, but for the sake of man, who is thus brought into a state of receiving Good, and of being separated from the love of self and its evils. By "humbling himself" is denoted that a man ought to compel himself to submit to Divine Good and Divine Truth. *A. C.* 3994. See also *A. C.* 1937, 1947, 4956, 5420, 5758, 5957, 8263.

[To "tremble at the Lord's Word," is to come into this state of *humiliation*.]

Verse 3. *He that slayeth an ox, smiteth a man; he that offereth incense, blesseth an idol [or vanity], &c.*—To "slay or to sacrifice an ox," and to "smite a man," signify to worship God in externals, and nevertheless to reject all Truth; by "sacrificing an ox" is signified worship from those things which represented natural Good, for an "ox" denotes natural Good; and by "smiting a man" is meant to reject and to deny the Truth, "man," in the Word, denoting Truth. To "offer incense," and to "bless an idol [or vanity]," signify to worship God from such things as represented spiritual Good, and notwithstanding to love evil and the false, and to imbibe them; an "offering of incense" denoting worship from spiritual Good, and "vanity" [or an *idol*] evil and the false of evil. *A. E.* 340.

He that sacrificeth a lamb, beheadeth a dog; he that maketh an oblation, [offereth] swine's blood.—[It does not appear that Swedenborg has expounded, or even quoted these two clauses of the verse, but the following, we submit, is, from correspondence, the spiritual instruction they involve. To "sacrifice a lamb," is to worship from pretended innocence in the external form; but instead thereof to "behead (or to decollate) a dog," is to worship from selfish and sensual cupidities, denoted by a "dog." (See Chap. lvi. 10, Exposition.) All those who, in the external form, worship under the semblance of innocence and piety, and yet, in the internal, cherish the filthy cupidities of whoredom, fraud, malice, &c., are guilty of this abominable profanity. To "make an oblation," is to worship in the external form under the pretence of love to the Lord and to the neighbour, or from celestial Good, signified by an "oblation" or a "meat-offering;" (*A. C.* 458.) but instead thereof to "offer swine's blood," is to cherish in the heart the cupidities of avarice, (see Chap. lxx. 4, Exp.) and the false principles, signified by the "blood," which are connected with these cupidities. The inside must first be cleansed of these cupidities and evils, before a pure and an acceptable worship can be offered to the Lord, who says—"Thou blind Pharisee, cleanse first that which is *within* the cup and the platter, that the *outside* of them may be clean also." Matt. xxiii. 26.]

He that offereth incense, blesseth an idol.—To "offer incense" is to worship from spiritual Good, (*A. E.* 491.) which is love to the neighbour, or charity; [but by doing this in the external form, and, at the same time, to "bless an idol," is to cherish what is evil and false in the internal, or in the heart. All who go to church to worship God, and, at the same time, do not in their daily life act justly with their neighbour, but cherish fraud, ill-will, malice, or some other evil in their hearts, instead of worshipping God, "bless an idol," or what is vain.] As to the true nature of worship, signified by "incense," "sacrifices," &c., see Chap. xliii. 23; also Chap. i. 11—19, Exposition.

In their abominations their soul delighteth.—"Abominations" signify infernal evils; also profanations of the holy things of the church; and especially the evils of murder, hatred, adultery, whoredom, theft, fraud, falsehood, and lies, &c., forbidden in the second table of the Decalogue. *A. R.* 728, 821. See also *A. E.* 827.

Verse 4. *I will also choose their devices, and the things they dread I will bring upon them, &c.*—*Evil* brings upon itself its own punishment, which, at the period of Judgment, breaks out and overwhelms the wicked. The punishment of evil was represented by this law of retaliation:—"An eye for an eye, a tooth for a tooth, burning for burning," &c. (Exod. xxi. 24, 25.) The punishment of retaliation comes from this law of order in heaven:—"All things whatsoever ye would that men should do to you, even so do ye to them; this is the Law and the Prophets;" (Matt. vii. 12.) wherefore they who do good from *good*, or from the heart, receive good from others; and, on the other hand, likewise, they who do evil from *evil*, or from the heart, receive evil from others. Hence it is that every *good* has its own recompense adjoined to it, and every *evil* its own punishment. *A. C.* 8214.

Because I called, and no one answered; I spake, and they did not hear, &c.—That to “call” and to “answer” denotes reciprocation, reception, and conjunction; but that to “call” and “not to answer” signifies non-reciprocation, non-reception, and non-conjunction, see Chap. xxxvi. 21, Exposition.

Verse 5. *Your brethren that have hated you, and that have cast you out, &c.*—[It does not appear that Swedenborg has quoted this verse, but from the internal sense in the margin, it would seem that the “brethren” here intended are those who, although out of the church, are nevertheless in *charity*, and of whom a church can consequently be formed. The reason why it is said that “they have hated and cast them out (the people of the Jewish church) for the Lord’s name’s sake,” is, we apprehend, because the Gentiles had a great aversion to the Jews, as a people, on account of their arrogance and cruelties, as described by Swedenborg in the Exposition of verse 20. These “brethren” will say—“Let Jehovah be glorified! that we may see the joy of those who thus desire to see Jehovah glorified;” or, that the Lord should be acknowledged and worshipped; whilst the wicked, or “they who plot devices” (ver. 4), and thus do evil, shall be “ashamed and rejected.”]

That to be “ashamed” signifies to be averse to what is Good, and consequently to be in evil, see Chap. xxiv. 23, Exposition.

Verse 6. *A voice of tumult from the city! the voice of Jehovah from the temple!*—By the “city” is understood the doctrine of Truth; by “temple” the church, and by “the voice of Jehovah from the temple” Divine Truth itself. *A. E.* 220.

Verses 7—11. *Before she was in travail, she brought forth; before her pangs came upon her, she was delivered of a male, &c.*—These words treat of the advent of the Lord, and of the establishment of the church with the Gentiles. Their reformation and regeneration is described by “travailing,” “bringing forth,” and by being “delivered of a male,” and by “coming to the birth,” and by “generating;” for, as was said above, the man who is born anew, is, in like manner, as it were, *conceived, carried in the womb, born, educated, and grows to adolescence*, as from a father and mother. By “Zion” and “Jerusalem” are here understood the church and its doctrine; and by “sucking,” and by being “satisfied from the breast of her consolations,” is signified to be fully instructed in Truths originating in Good from the delight of love, according to desire. By the “one day,” in which these things shall take place, is signified the advent of the Lord. *A. E.* 721. See also *A. C.* 264.

Verse 7. *She was delivered of a male.*—By a “son,” in the Word, is signified the Truth of doctrine, also the understanding, and hence the thought of what is True and Good; but by a “daughter” is meant the Good of doctrine, and also the will, and hence the affection of what is True and Good; and by “a son a male” is signified Truth conceived in the spiritual man, and born in the natural. The reason is, because by “generations” and “nativities,” in the Word, are signified spiritual *generations and nativities*, all which, in general, relate to what is Good and True; for nothing else is generated and born of the Lord as a “Husband,” and of the church as a “wife.” *A. R.* 543.

Verse 8. *Who hath heard a thing like this? Does the earth bring forth in one day? Is a nation born at once? &c.*—Where the reason of its being said—“Does the earth *bring forth* in one day? Is a nation *born* at once?” is, because the “earth” signifies the church. By “bringing forth” and by “birth,” and also by “generating” and “generation,” in the Word, are signified spiritual *births and generations*, which are of Faith and of Love, thus reformation and regeneration. What the “new heavens” and “new earth” signify, has been already explained. *A. E.* 304. See also *T. C. R.* 583.

Verses 10—12. *Rejoice with Jerusalem, and exult in her, all ye that love her, &c.*—Here also by “Jerusalem” is understood the church as to doctrine, or, what is the same thing, the doctrine of the church; concerning the latter it is said—“Rejoice with *Jerusalem*, and exult in her, all ye that love her;” and concerning doctrine it is also said—“That ye may suck, and be satisfied from the *breast of her consolations*; that ye may draw forth [nourishment] from the *brightness of her glory*;” by the “breast of consolations” is signified the Divine Good, and by the “brightness or splendour of glory” the Divine Truth from which doctrine is derived. That there shall be an abundance of all those things by virtue of conjunction with the Lord, is signified by “Behold, I will spread over her *peace* like a *river*; and like a *flowing stream* the *glory of the nations*; and ye shall *suck*;”—“peace” signifying conjunction with the Lord, and the “glory of the nations” the conjunction of Good and Truth thence derived; to “suck” denotes influx from the Lord; and a “river” and a “flowing stream” denote abundance. That hence exist spiritual love and celestial love, by which conjunction with the Lord is effected, is signified by “Ye shall be carried at the *side*, and on the *knees* shall ye be caressed;”—the “side” signifying spiritual love, and the “knees” celestial love; and to be “taken up and be caressed,” is eternal felicity by virtue of conjunction. That the “breasts” signify spiritual love, and also the “side” or “breast,” may be seen above, n. 65; that the “knees” denote conjugal love, and hence celestial love, may be seen in the *Arcana Cœlestia*, n. 3021, 5060—5062; that “glory” signifies Divine Truth, and intelligence and wisdom thence derived, may be seen above, n. 34, 288; and that “nations” signify those who are in the Good of love, and, abstractedly from persons, the Goods of love, may also be seen above, n. 175, 331. Hence “the *glory of the nations*” is genuine Truth, originating in the Good of love, and consequently their conjunction. *A. E.* 365. See also Chap. lx. 15, 16, Exposition.

Verse 14. *And your bones shall bud forth like the herb, &c.*—As to the meaning of “flesh” and “bones,” both in a good and in a bad sense, see Chap. lviii. 11, Exposition.

Verse 15. *Like a whirlwind are His chariots, &c.*—For what is said respecting “whirlwinds” and “storms,” &c., at the time of Judgment in the world of spirits, see Chap. xvii. 13, Exp.

Verse 16. *By fire shall Jehovah contend, and by sword, with all flesh, &c.*—By a “sword,” in this passage, is signified Truth combating and destroying; this destruction appears especially in the spiritual

world, where they who are in falses cannot sustain the Truth, but are in a state of anguish, as if they struggled with death, when they come into the sphere of light, that is, into the sphere of Divine Truth; and thus also they are deprived of Truths, and devastated. As most expressions in the Word have also an opposite sense, so likewise has the "sword," and in that sense it signifies the *false* combating against Truth, and destroying it. *A. E.* 131.

Verse 17. *They who sanctify themselves, and purify themselves in the gardens, &c.*—[That to "sanctify themselves in gardens," is to worship from intelligence self-derived, and thus from false doctrines, see just above, Chap. lxxv. 3, 4, Exposition. "Behind one [tree] in the midst;" this "one in the midst" (whether it be a *tree* or an *idol*), implies the governing principle which rules in this perverted state of self-intelligence and of impure worship. This "one thing in the midst" has its origin either in the love of self,—and is, therefore, either the love of dominion and power and preëminence,—or in the love of the world, and is, consequently, the love of opulence, and the pride and conceit of one's own intelligence. It is said to be "in the midst," because whatsoever is in the centre, universally governs, as one king in his kingdom. What the "eating of swine's flesh and of the abominable thing" signifies, may be seen above, Chap. lxxv. 4, Exposition. As to the "mouse," which was unclean, (Lev. xi. 29.) and which signifies the cupidities of the sordidly avaricious, see *A. C.* 938, 1514. To cherish these cupidities is, in the language of correspondences, signified by "eating mice," which was forbidden as an abomination in the Lord's sight.]

Verses 18, 19. [*The time*] shall come to gather all nations and tongues together; and they shall come, and shall see My glory. And I will set a sign upon them, &c.—These words are said concerning the Lord, and concerning the New Church to be established by Him, consequently concerning the "new heavens" and the "new earth," as is evident from verse 22 of this chapter. By "gathering together all nations and tongues," is signified the same as by "gathering together the elect from the four winds;" (Matt. xxiv. 31.) to "gather together" signifies to call to Himself those who are His; "nations" denote those who are in Good, and "tongues" those who are in life according to doctrine; to "come" and to "see the glory of the Lord," is to be illustrated in Divine Truth, and to be thence in the fruition of heavenly joy; for the "glory of the Lord" signifies the Divine Truth, and illustration and joy therefrom. To "set a sign upon them," signifies to distinguish and separate them from the evil, and to conjoin them to the good. *A. E.* 427. See also *A. R.* 347.

Verse 19. *And those that escape I will send to the nations; to Tarshish, Pul, and Lud, who draw the bow, &c.*—"Those that escape" signify *remains* or *remnants*. (See above, Chap. i. 9, Exposition.) "Tarshish" signifies those who are in external worship [but from somewhat of an internal principle]; "Pul and Lud, drawing the bow," signify those who are in the knowledges of Truth, namely, from the Lord, by charity, and thus by faith, by means of reason and science, as in Ezekiel:—"They of Persia, of Lud, and of Phut, were in thine army, thy men

of war; they hanged their *shield* and their *helmet* in thee; they set forth thy comeliness;" (xxvii. 10.) where the subject treated of is concerning *Tyre*. "Lud" and "Phut" denote knowledges, which are said to be "in an army," and are called "men of war," because they serve to defend Truths, and are a support to reason, which is also understood by "hanging up the shield and the helmet." That by "Phut" are signified the exterior knowledges of the Word, may be seen above, n. 1166. By "drawing the bow," as said of those who are meant by "Tubal" and "Javan," is signified to teach doctrine. *A. C.* 1231.

[By these words are therefore implied that the "remains," or those who *escape* at the period of Judgment, will be sent to those who can instruct them in Truths from the Word, and initiate them into the externals of a true worship.]

Verse 20. *They shall bring all your brethren, from all the nations, upon horses, and in chariots; and in litters; upon mules, and upon dromedaries; to the mountain of My holiness, to Jerusalem, &c.*—This passage treats concerning the establishment of the New Church by the Lord; wherefore it is not understood that "they shall bring their brethren upon horses, and in chariots, and in litters, upon mules, and upon dromedaries, into Jerusalem," but that all who are in Good are to be instructed in divine Truths, and being thereby made intelligent and wise, are to be introduced into the church; for by "brethren" are signified all who are in Good; by "horses" is denoted the understanding of Truth, by "chariots" the doctrine of Truth, by "litters" the knowledges of Truth, by "mules" the internal rational [principle], which is spiritual, and by "dromedaries" [or *swift beasts*] the external rational [principle], which is natural; by "Jerusalem" is signified the church, where is the doctrine of Truth, which is called "the mountain of holiness" from the love of Truth. *A. E.* 355.

By "horses," "chariots," "litters," "mules," and "dromedaries," in the spiritual sense, are understood things appertaining to doctrine, and thence to the church; for the subject here treated of is concerning the New Church to be established by the Lord. By "horses" are signified intellectual things, by "chariots" doctrine, by "litters" doctrinals of Good, by "mules" rational things, and by "dromedaries" likewise things rational as to Good. By the "brethren," whom they shall bring, are signified all who are in the Good of charity; and by "Jerusalem, the mountain of holiness," is signified the church, in which charity reigns. *A. E.* 1155. See also *A. E.* 175.

They shall bring all your brethren from all the nations, &c.—They who know nothing concerning the internal sense of the Word, cannot believe otherwise than that the Israelitish and Jewish nation was elected above every other nation, and hence was more excellent than every other, as also they themselves believed; and, what is wonderful, this is not only believed by that nation itself, but also by Christians, notwithstanding these latter know that that nation is in filthy loves, in sordid avarice, in hatred, and in self-conceit, and besides that they make light of, and even hold in aversion, the internal things which are of charity and faith, and which are of the Lord. The reason

why Christians also believe that that nation was elected above others, is, because they believe that the election and salvation of man is from mercy, without regard to man's life, and thus that the wicked can be received into heaven alike with the pious and the well-disposed, not considering that election is universal, viz., of all who live in Good, and that the mercy of the Lord is towards every man who abstains from evil, and is willing to live in Good, and thus who suffers himself to be led of the Lord, and to be regenerated, which is effected through the continuation of his life. Hence also it is that the generality in the Christian world believe also that that nation will be again elected, and, in such case, will be brought back into the land of Canaan, and this also according to the sense of the letter, as in these following passages. In Isaiah, chap. x. 20—22; xi. 11, 12; xxix. 22, to the end; xliii. 5, 6; xlix. 6—26; lvi. 8; lv. 4; lxi. 3—10; lxii. 1, to the end; and in Jeremiah, chap. iii. 14—19; xv. 4, 14; xvi. 13, 15; xxiii. 7, 8; xxiv. 6, 7; xxix. 14, 18; xxx. 3, 8—11; xxxi. 8—10, 17; xxxiii. 16, 20—26; and in Ezëkiel, chap. xvi. 60; xx. 41; xxii. 15, 16; xxxiv. 12, 13; xxxvii. 21, 22; xxxviii. 12; xxxix. 23, 27, 28; and in Daniel, chap. vii. 27; xii. 7; and in Hosca, chap. iii. 4, 5; and in Joel, chap. ii. 32; iii. 1, to the end; and in Amos, chap. ix. 8, 9, and following verses; and in Micah, chap. v. 7, 8. From these and also from other passages even Christians believe that that nation will be again elected, and introduced into the land of Canaan, although they know that that nation expects a Messiah who will introduce, and yet are aware that that expectation is vain, and that “the kingdom of the Messiah or of Christ is not of this world,” and thus that “the land of Canaan,” into which the Messiah shall introduce, is heaven; neither do they consider that in the Word there is a spiritual sense, and that in that sense by “Israel” is not meant *Israel*, nor by “Jacob” *Jacob*, nor by “Judah” *Judah*, but that by those persons are understood the things which they represent; neither do they consider what is related in the history concerning that nation, of what quality they were in the wilderness, and of what quality they were afterwards in the land of Canaan, that in heart they were idolators; also what the prophets relate concerning that nation, and its spiritual whoredom and abominations. What that quality is, is described in the song by Moses, in these words:—“I will hide My faces from them; I will see what their posterity will be: for they are a generation of perversions, sons in whom is no faithfulness. I said, I will cast them out into the furthest corners; I will cause their memory to cease from man; unless the enemy said, Our hand is high, neither hath Jehovah done all this. For they are a nation ruined by counsels, neither is there understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall; they have clusters of bitternesses. Their wine is the poison of dragons, and the cruel gall of asps. All that is hidden with Me, sealed up in My treasures. Vengeance and retribution are Mine; for a time their foot shall stagger; for the day of their destruction is near, and the things which shall befall them hasten.” (Deut. xxxii. 20, 26, 27, 28, 33, 34, 35.) That Jehovah dictated that

song to Moses, see Deut. xxxi. 19, 21. Concerning that nation the Lord also says in John:—“Ye are of [your] father the devil, and the desires of your father ye will to do; he was a murderer from the beginning, and stood not in the truth.” (viii. 44.) Besides in many other passages. The reason why Christians, although they know these things, still believe that that nation will at length be converted to the Lord, and in such case will be introduced into the land where they have heretofore dwelt, is, because, as was said, they do not know the internal sense of the Word; and because they suppose that the life of man is of no concern, and that evil, even enrooted by repeated acts, is no hindrance at all to man becoming spiritual, and being regenerated, and thus accepted of the Lord, by faith, though it be the faith only of one short hour; also that intromission into heaven is of mercy alone, and that this mercy operates towards a single nation, and not so towards all in the universe who receive the mercy of the Lord. They who entertain such sentiments are not aware that it is altogether contrary to the Divine [Being] that some, as the *elect*, should be born to salvation and heaven, and some, as the *non-elect*, to damnation and hell. To think thus concerning the Divine [Being] would be horrible, because it would be the highest unmercifulness, when yet the Divine [Being] is Mercy itself. From these considerations it may now be manifest that the Israelitish and Jewish nation was not elected, and still less that they will be elected; also that there did not anything of the church appertain to them, neither could it appertain, but only what was representative of a church; and that the reason why they have been preserved even to this day, was for the sake of the Word of the Old Testament; see n. 3479. *A. C.* 7051.

The residue of the worship of the Jewish people will have an end with the end or consummation of the present church in Europe, as the Lord predicts in Matt. xxiv. 34, and in Mark xiii. 30; for in those chapters “the consummation of the age,” which is the end of the church, is treated of, as is shewn at the beginnings of chapters xxvi. to xl. of Genesis. *A. C.* 10,497.

As the sons of Israel bring an offering in a clean vessel, &c.—As to the meaning of “vessels,” see Chap. lii. 11. Exposition. “An offering in a clean vessel” is representative of sincere and holy worship. See Chap. xviii. 7. Exposition.

[From these extracts it appears to be a great mistake on the part of those literal interpreters of Scripture, who, from the most gross and external apprehension of the Word, imagine that sometime or other the Jews will literally be brought back into Canaan, and be again established as a people; whereas, from a slight spiritual discernment of these prophecies, it might appear that by these prophetic statements is meant that when the Lord would come, all of every nation, and of every denomination, who were in the Good of love to the Lord and of their neighbour, would receive the Truths of the Word, and worship Him alone; and thus be formed into a church, which is signified by being “gathered to the mountain of His holiness, to Jerusalem.” There are so many inconsistencies, absurdities, and impossibilities involved in the

literal idea of the return *literally* of the Jews into the land of Canaan, that it is wonderful that any thinking mind could, for a moment, entertain it. How could, for example, the merely literal "David" come and be a prince over them? (Ezek. xxxvii. 24.) But, when spiritually understood, in relation to the Lord, to His advent, and to the establishment of a church by Him, all things become consistent, and full of light to the mind.

It also appears from these extracts that the Jews have hitherto been preserved for the sake of the Word, especially of the Old Testament; for it is certain that had the Jews not been preserved as a distinct people, the Word in Hebrew, which is its inspired language, would ages ago have perished, for, up to the time of the Reformation, they were the sole conservators in its integrity of the Word in Hebrew. From this fact, then, we may conclude that the Word is of immense importance to the human race, as the means of conjunction with the Lord, and of consociation with the angels of heaven, and consequently of salvation; for since the fall of man, the Word is the only means, by virtue of its divine Truths, to regenerate and to restore mankind to salvation and happiness. See *H. H.* 303—310.

From the latter extract it is now to be expected that the Jews will, from generation to generation, become amalgamated with the nations, and thus gradually cease to be a distinct people, and this, especially, as every means is now provided for the preservation of the Word in its integrity; and for this great use, therefore, it is not necessary that they should be any longer preserved. The true way, under Providence, of converting the Jews, is to remove from them every civil disability and restraint which can prevent them from amalgamating with the people amongst whom they dwell. When these civil disabilities and restraints are removed, and when they are treated with Christian kindness, they will cease to concentrate themselves in their own communities and synagogues, and will spread abroad amongst Christians, and contract marriages with them, and the offspring will cease to be Jews. This process of amalgamation is at present going on extensively amongst them. Thus the offspring, by virtue of a new element in its native constitution, will be susceptible of new religious ideas, and will suffer itself to be instructed in the truths of Christianity. In this manner the Jews will be converted, and will finally cease to be a distinct people.]

Verse 21. *Of them will I also take for priests and for Levites, &c.*—What "priests" and "ministers" signify, see Chap. lxi. 6, Exposition. "Levites" and the "tribe of Levi" signify the church as to its charity and good works; for every "tribe" had its own particular signification. The reason why the "tribe" of Levi signifies [in a good sense] good works is, because spiritual love, or charity, consists in performing Goods, which are good works. Essential charity, viewed in itself, is the affection of Truth and Good, and where that affection is, there is a life according to Truths and Goods; for affection, without a life according to the Truths and Goods with which it is affected, has no existence. If such affection be supposed to exist and to be present,

it is a natural affection, and not a spiritual one, which two affections differ in this, that natural affection has for its end self and the world, therefore the Truths and Goods with which a person is then affected he loves for the sake of his own fame, and to obtain honour and gain; in which case the life according to doctrinals is only assumed from self for the sake of appearance, and so it is pretended and inwardly hypocritical; but spiritual affection has for its end the Lord, heaven, and life eternal, which it regards in the Truths and Goods, thus it loves Truths and Goods spiritually; and when this affection has place with man, he then loves to think those things and to will them, consequently to live according to them. To live according to Goods and Truths is understood in the Word by "doing," and the life itself by the "deeds" and "works" which are so often mentioned in the Word. These, therefore, are what were represented and signified by "Levi" and his "tribe" in the church with the Jews. Inasmuch as this affection is the very essential principle of the church, therefore the "tribe of Levi" was made the priesthood; and therefore "the staff of Levi, in the tent of the assembly, blossomed with almonds;" and therefore to that "tribe" was given an inheritance, not in the same manner as the rest, but amongst each of them. Inasmuch as most things in the Word have also an opposite sense, so have "Levi" and his "tribe;" and in this sense "Levi" signifies the evil of the false which is opposite to the Good of charity, consequently no charity towards the neighbour. This is signified by "Levi," in the prophecy of Israel concerning his sons, in Genesis xlix. 5—7; this opposite principle is also understood by the "Levite," in the Lord's parable concerning him who was wounded by thieves. (See Luke x. 29—37.) *A. E.* 444.

Verse 22. *Like as the new heavens and the new earth, which I will make, shall stand before Me, &c.*—Speaking of the Lord, and of the salvation of the faithful by Him. The New Church from Him is understood by "the new heavens and the new earth,"—by the "new heavens" the internal church, and by the "new earth" the external church. That divine Truth and its quality shall continue, is signified by "so shall stand your seed and your name,"—"seed" denoting divine Truth, which also is the Truth of doctrine from the Word, and "name" is the quality thereof; that by "name" is signified the quality of a thing and state, may be seen above, n. 148. *A. E.* 768. See also Chap. lxx. 17, 18, Exposition.

Verse 23. *And it shall be, that from one new moon to another, and from one Sabbath to another, all flesh shall come to bow down before Me, saith Jehovah.*—By "month" or "moon" is signified man's state of life as to Truth. He who thinks that man does Good which is acceptable to the Lord, and which is called spiritual Good, if there are not in him Truths from the Word, is much mistaken. Goods without Truths are not Goods, and Truths without Goods are not Truths in man, although they are Truths in themselves; for Good without Truth is like the voluntary principle of man without understanding, which voluntary principle is not human, but is like that of

a beast, or like that of an image which an artist causes to operate; but the voluntary principle, united with its intellectual principle, becomes human according to the state of the understanding by which it exists; for every man's state of life is such, that his will cannot do anything but by his understanding, neither can his understanding think anything but from his will. It is the same with Good and Truth, because Good is of the will, and Truth is of the understanding. From these considerations it is evident that the Good which the Lord produces in man, is according to the state of the Truth in man, from which the understanding is formed. The reason why this is signified by "the Tree of Life yielding its fruit according to every *month*," is, because by "month" is signified the state of Truth in man. That by all "times" and "seasons," as *hours, days, weeks, months, years, ages*, are signified states of life, may be seen, n. 476, 562. The reason why "months" signify states of life relating to Truth, is, because by "months" are signified times determined by the *moon*, and by the "moon" is understood the Truth of the understanding and of faith. The like is also signified by "months" in the following passages:—"Blessed of Jehovah is the land of Joseph, with the precious things of the produce of the *sun*, and with the precious things of the produce of the *months*." (Deut. xxxiii. 13, 14.) By reason of the signification of "month" or "moon," sacrifices were offered at the beginning of every *month* or *new moon*. (Numb. xxix. 6; Isa. i. 14.) *A. R.* 935.

Verse 24. *They shall go forth, and shall see the carcasses of the men who have transgressed against Me; for their worm shall not die, &c.*—What is signified by a "carcase," see Chap. xxxiv. 3, Exposition.

By "their worm dying not," is signified the false principle of evil which is in the good derived from man's selfhood, which false principle is compared to a "worm," because their effects are similar; for the false principle corrodes, and thereby torments. There are two things which make hell, as there are two things which make heaven;—the two things which make heaven are Good and Truth, and the two things which make hell are *evil* and what is *false*. Consequently those two things in heaven are what make happiness there, and the two things in hell are what make torment there. Torment in hell, derived from the false principle, is compared to a "worm," and torment from evil is compared to "fire," as in Isa. lxvi. 24; and in Mark:—"Where their worm dieth not, and their fire shall not be quenched." (ix. 44, 46, 48.) *A. C.* 8481.

Their fire shall not be quenched.—All love in the spiritual world, when it is excited, appears at a distance like *fire*; within the hells like a *burning fire*; and without, like the *smoke* of a burning fire, or like the *smoke* of a furnace. *A. E.* 422.

Infernal spirits are not in any *material fire*, but in *spiritual fire*, which is their love, wherefore they do not feel any other *fire*; concerning which, see *H. H.* 566—575.

In respect to "fire," in a bad sense, as signifying the evil of *lusts* and cupidities arising from the love of self and of the world, see Chap. ix. 17—19; xxxiii. 11, 12, 14, Exposition.

APPENDIX.

It is intended in this Appendix to gather up a few things which have not been explained in the *Notes*, but which seem to be of too much importance to be entirely overlooked.

CHAP. I.

Verse 2. *They have transgressed against Me.*—In the Bible version "transgressed" is "rebelled;" but פָּשַׁע is nearly always rendered in that version by "to transgress," and the proper term for "rebel," as in verse 20, is מָרַד; in order, as much as possible to be uniform in the rendering of terms, we have given "transgress" as the sense of the former, and "rebel" as the meaning of the latter. *Prævaricari* is the term used by Swedenborg and Schmidius, which means *to go aside*, or *to deviate from a straight line*; but as "prevaricate," in English, means *to cavil*, *to shuffle*, it does not express the meaning of פָּשַׁע.

Verse 3. *Israel doth not know, My people do not understand.*—An extract from *A. C.* 10,331, shewing the difference between *knowledge*, *understanding* or *intelligence*, and *wisdom*, might here, in another edition of this work, be adduced.

Verse 4. *They have provoked the Holy One of Israel.*—The term here rendered "provoked," and, in the Bible version, "provoked to anger," from the Septuagint παροργίσαστε, is, in its root, פָּרַץ, which signifies *to deride*, *to despise*, *to reject with contempt*. The clause, therefore, might with equal propriety be rendered, "They have *despised* the Holy One," &c.; but as Swedenborg has adopted the version of Schmidius, *provocarunt*, we have so rendered it. It scarcely ever happens that one verb in English can exhaust the meaning of one verb in Hebrew; still the meanings in this case do not disagree, as scarcely any man can be treated with contempt, or despised, without being *provoked*. We, however, prefer "despised" to "provoked," because the latter term involves the idea of a change in the Divine Being. Luther renders it by *lästern*, which involves the idea of contempt and blasphemy.

Verse 29. *They shall be ashamed of the oaks which ye have desired.*—The change of pronouns from the third person to the second, and *vice versâ*, is of frequent occurrence, especially in the Prophets. (See Gesenius' *Lehrgebäude*, pp. 802, 803.) Bishop Lowth, in his *Translation of Isaiah*, has not observed this change of pronouns, thinking

that "ye" in both cases is more correct, supporting his version by the authority of the Vulgate, the Chaldee, and two Hebrew manuscripts, but this is by no means a sufficient authority to alter the divine Text. The Word, in its internal sense, has no respect to persons, but is entirely abstracted from the idea of *person*, *space*, and *time*; and it is owing to this fact that the use of the pronouns in Hebrew is not so grammatically regarded as in modern languages. As to Bishop Lowth's *Translation*, it may here be remarked, that notwithstanding the learning and authority of the Bishop, his version is too free, too loose, and too incorrect to be considered as a true interpretation of the Hebrew Text. The learned Germans have demonstrated that the numerous supposed emendations which the Bishop has introduced into the divine Text have not arisen from any real defects in the Hebrew itself, caused either by the omissions or commissions of the transcribers, but that they have arisen from the shallow, imperfect, and uncritical knowledge which the Bishop had of the peculiarities, idioms, and niceties of the sacred language. See *Preface*, p. x.

CHAP. II.

Verse 20. In this verse Swedenborg seems to construe "the *moles* and the *bats*," and not "the *idols* of silver and of gold," as the objects to be "bowed down to," or to be "worshipped;" thus in *A. C.* 8932, 9424, 10,582, he says—"In die illo projiciet homo quæ fecerunt sibi ad incurvandum se talpis et vespertilionibus," but on examining the Hebrew Text it will be found that a great distinctive accent called *Zākeph-kātōn*, separates the "moles" and the "bats" from לְהִשְׁתַּחֲוֹת, *ad incurvandum se*, or "to bow down to," which accent was intended by the Masorites to shew that the "idols of silver," &c., were the objects bowed down to (as in the Bible version and in nearly all translations), and not the "moles" and the "bats;" after "incurvandum se" there should, as corresponding to the Hebrew accent, be either a semicolon or a comma. The idea, however, is similar, for between these "idols" and these "moles" and "bats" there is a perfect correspondence. In another edition of this work the following may be added to the Exposition:—"To 'bow one's self down to *moles* and *bats*,' is to worship such things as are in darkness and in the shade of night, which are externals without an internal principle; to 'enter into the caves of the rocks, and into the clefts of the craggy rocks,' is to enter into the obscure and dark things of faith, thus into falses." *A. C.* 10,582.

CHAP. III.

Verses 18—24. *In that day the Lord will remove the ornament of their ankle-bands, &c.*—In the *note* subjoined to these verses it is said that Hitzig has given the most critical analysis of the terms employed

to denote these ornaments. We can, however, here only refer the reader to his work. Swedenborg, in *A. C.* 10,540, has also quoted all the terms denoting these ornaments, namely:—"In die illo *removebit Dominus ornatum compedum*, et reticularum, et lunularum; et myrothecidiorum, et catalunarum, et bracteolarum, et tiaras, et periscelides, et alligamenta, et domos animæ, et incantationes; annulos, et *ornamenta nasi*, mutatorias vestes; et amicula, et pepla, et aciaria, specula, et sindones, et cidares, et carbasa." The terms in the Translation will be found to correspond as nearly as possible to the Hebrew Text, as well as to the Latin version adopted by Swedenborg. *Myrothecidiorum*, from מְרִיטָה, "to distil," or "to drop," means properly "ear-drops," like pearls, used as ear-rings; *domos animæ*, literally "houses of breath," that is, "scent-boxes," attached to the chain-ornaments of the neck. When the knowledges of what is Good and True are, at the period of Judgment, taken away from the wicked, the evils cherished in the internals come forth, and "instead of a *perfume* there will be a *stench*."

CHAP. VII.

Verse 16. The latter clause of this verse must be read thus:—"The land which thou abhorrest before her two kings, shall be forsaken [or desolate]." See the *Errata*.

CHAP. XIX.

Verse 6. *The rivers of Egypt shall be diminished.*—What is here rendered by Swedenborg and others the "rivers of Egypt," is in the Bible version "brooks of defence; מְצוּרָה does signify a *defence*, or bulwark, but it is also a name for "Egypt." See Chap. xxxvii. 25, *note*.

Verse 18. *One [of them] shall be called the City of the Sun.*—In the Bible version it is said—"One [of these cities] shall be called," &c. It may be asked whether "one" or "each one of these cities" shall be so called. לְאֶחָת may mean "one" or "each," and Swedenborg gives it both ways; thus, in *A. C.* 402:—"Urbs Chæres dicitur *uni*;" but wherever he quotes it in the *A. E.*, he gives it in the version of Schmidius:—"Tr [urbi] Chæres dicitur *unaquævis*." (*A. E.* 391, 654.) If taken as "one shall be called," &c., it implies that this "one," as the principal, shall impart its quality (see the Exposition) to the rest; but if it is said "each," &c., it denotes that all shall be imbued with love and charity, denoted by "Chæres," or the "Sun," and shall teach them as the great doctrinal principles of the religious life. It is not probable, nor can it be gathered from history, that there were *five* cities in Egypt called "Chæres," but only *one*; we therefore prefer the latter reading, as in the Bible version and in nearly all translations.

In another edition of this work the following instructive extract on verses 18, 19, may be added to the Exposition:—

“By ‘Egypt’ is signified the natural man and his scientific principle; ‘in that day’ signifies the coming of the Lord, and the state of those who are then in scientific Truths from the Lord; ‘five cities in the land of Egypt speaking with the lips [or language] of Canaan,’ signify many Truths of doctrine, which are the genuine Truths of the church,—‘five’ denoting many, ‘cities’ Truths of doctrine, and the ‘lips of Canaan’ genuine doctrinals of the church; ‘swearing unto Jehovah Zebaoth,’ signifies confessing the Lord. In this and in many other passages of the Word where ‘Jehovah Zebaoth’ is mentioned, the Lord is understood as to all Good and Truth; for ‘Zebaoth,’ in the original tongue, signifies an *army* or *host*, and an ‘army’ or ‘host,’ in the spiritual sense, means all the Goods and Truths of heaven and the church, as may be seen, n. 3448, 7236. This, therefore, is what is understood by ‘Jehovah Zebaoth,’ or ‘Jehovah of Hosts.’ ‘Each of them shall be called, *Ir Chæres*,’ signifies doctrine brilliant from spiritual Truths in the natural principle; for ‘*Ir*’ means a *city*, and a ‘city’ signifies doctrine, and ‘*Chæres*’ denotes brilliancy as of the sun. ‘In that day there shall be an *altar* to Jehovah in the *midst* of the land of Egypt,’ signifies that then they shall worship the Lord from the Good of love, by scientific Truths which are in the natural man,—the ‘*altar* to Jehovah’ denoting the worship of the Lord from the Good of love, and ‘in the *midst* of the land of Egypt’ meaning by the scientific Truths which are in the natural man, which also are knowledges from the literal sense of the Word; and ‘a *pillar* by the *border* thereof to Jehovah,’ signifies worship of the Lord from the Truths of faith,—a ‘*pillar*’ denoting worship from the Truths of faith, and the ‘*border* of Egypt’ extreme things, which with the natural man are sensual.” *A. E.* 391.

CHAP. XXX.

Verse 24. *The oxen, and the young asses, that till the ground, shall eat salted provender, &c.*—It does not appear that Swedenborg has explained this verse, but viewing it in connection with the preceding, it means that all principles of Good in the natural man signified by “oxen,” and of Truth denoted by the “young asses,” which “till the ground,” that is, which cultivate the natural mind, (see *A. C.* 566.) “shall eat salted or savoury provender, winnowed,” &c., that is, shall be fed or instructed in pure Truths from the Word, separate from false doctrines and from fallacies of every kind.

CHAP. XXXIV.

Verse 17. *And He hath cast the lot for them, &c.*—In a *note* subjoined to this verse it is stated that the pronoun “them” does not

refer, as is commonly supposed, to the wild animals mentioned in the previous verses, which should possess the devastated land of Edom, but to those who, as *remnants* from the judgment of Edom, were commanded to “search out of the Book of Jehovah,” and of whom a New Church could be formed. That this was the idea of Swedenborg, seems evident from the “Internal Sense” in the margin. In order to shew that the pronouns “they,” “them,” and “their” have, as stated in the *note*, their antecedents somewhat removed, which in this case are those who are commanded to “search,” &c., we will translate the following from the *Lehrgebäude* of Gesenius, p. 741:—“The pronoun refers sometimes not to the subject which immediately precedes, but to one somewhat removed, which the context in most cases proves, without doubt, to be the case. In Psalm xlv. 2—‘Thou didst drive out the people, and didst plant *them*,’ (not the ‘people’) but the ‘fathers’ in verse 1. Again, in Psalm lxxxi. 15—‘The enemies of the Lord should have submitted themselves unto Him: but their happiness (of the “Israelites” in verse 13) should have endured for ever.’ See also Psalm cv. 37 (compared with verse 36).”

CHAP. XXXV.

Verse 9. *Nor shall any ravenous beast come up thither.*—“Ravenous beast” is here “ravenous” or “rapacious of beasts;”—Swedenborg, “*rapax ferarum*.” This is a Hebrew idiom which denotes that no kind of “evil beast” whatsoever shall “ascend this holy mountain,” implying that no evil of all the evils of hell shall infest the good in heaven. For a fuller explanation of this idiom, the reader is referred to Gesenius’ “*Lehrgebäude*,” p. 678.

CHAP. LXI.

Verse 8. *I hate robbery by iniquity.*—In the Bible version this clause reads thus—“I hate robbery for burnt-offering,” which yields a good sense, as implying great aversion, on the part of the Lord, against all who stole sheep, lambs, &c., to offer them up, under the pretence of piety, as sacrifices, than which, a more profane and wicked act could not be committed. But the term translated “burnt-offering” is עֹלָה, which in this signification is more generally עֲוֹלָה, and is supposed by most interpreters to be contracted from עֲוֹלָה, which means “evil” or “iniquity;” hence Ewald, Hitzig, also Schmidius and other interpreters so render it. After a diligent search we do not find that Swedenborg has anywhere quoted this clause of the verse, except in his *Notes*, as given in the Exposition, namely—“*Odio habens raptum per iniquitatem*,” in which he confirms the rendering we have given.

CHAP. LXIV.

Verse 6. *As a menstruous cloth.*—In the Bible version, instead of this we read “as filthy rags;” but all interpreters are agreed that the rendering here given is the interpretation of the Hebrew, without which the spiritual correspondence cannot be distinctly seen. See Chap. xxx. 22, Exposition.

CHAP. LXVI.

Verse 3. *He that sacrificeth a lamb, beheadeth a dog, &c.*—The spiritual sense of what is meant by “beheading a dog,” instead of “sacrificing a lamb,” is, it is thought, although it does not appear that Swedenborg has quoted these clauses of the verse, given in the Exposition. We would here only remark that it must not, we think, be supposed that the Jews did on any occasion offer up a “dog” or “swine’s blood” in any of their acts of worship; for this would have been so great a profanation that they would have dreaded the idea of doing it literally. Nevertheless, by cherishing the evil cupidities signified by these things in their internals, whilst devoutly worshipping God in their externals, they would appear before Him by whom all internals are seen, as literally “sacrificing a dog instead of a lamb,” &c. The “dog” was offered up in sacrifice amongst some of the heathen nations; but among the Jews he was held in such contempt that even the price for which he was sold was not to be brought into the house of God for a vow. (Deut. xxiii. 18.)

N. B.—The vowels, in English, appended to many of the Hebrew words in the notes, should be pronounced with the sound of the vowels as in the German language, and not as in the English.

ERRATA.

PAGE

- 13, line 14 from bottom, also top line, p. 14, for “despised,” read “provoked.”
 See *Appendix*.
 14, line 8 from top, for “A. C.” read “A. E.”
 22, verse 25, line 2, for “alloy,” read “tin.”
 23, verse 29, for “ye shall be ashamed,” read “they shall be,” &c.
 44, verse 5, line 2, *dele* “all.”
 44, verse 6, before “a covert” read “for.”
 50, line 4 from top, for “Mine,” read “mine.”
 63, verse 9, line 2, *dele* “And.”
 64, line 2 from bottom, for “the skirts thereof,” read “His skirts.”
 74, verse 16, instead of “the land, whose two kings thou abhorrest,” &c., read
 “the land which thou abhorrest before her two kings, shall be forsaken
 [or desolate];”—read also the same at p. 80, three lines from bottom.
 112, in note at verse 15, for “עצ” read “עץ.”
 125, in note at verse 5, for “צ” read “ץ.”
 126, verse 9, for “they shall not hurt,” read “they shall not do evil,” as in
 Chap. lxxv. 25.
 132, line 16 from top, for “hills,” read “hells.”
 191, in verse 6, after “branches” read “thereof.”
 205, in verse 18, put “of them” in brackets.
 217, line 5 from bottom, for “oppressors,” read “oppressions.”
 227, in verse 13, after “forest” read “in Arabia.”
 234, in verse 7, for “have,” read “shall.”
 240, line 6 from top, for “xiii.” read “iii.”
 245, in verse 13, put “this people” in brackets, thus [this people].
 254, in verse 2, after “usury” read “to him.”
 286, at the end of note to verso 6, *dele* “It does not appear that Swedenborg has
 quoted this verse.” See *A. C.* 8902 and *A. E.* 741.
 290, line 22 from top, for “with,” read “instead of.”
 313, line 4 from top, for “cry out,” read “outcry.”
 321, verse 33, for “sulphur,” read “brimstone,” as in Chap. xxiv. 9, for the
 sake of uniformity.
 452, in the note, line 4 from bottom, for “worketh,” read “maketh.”