

AN
EXPOSITION
OF

THE PROPHECY OF

J O E L

ACCORDING TO THE PRINCIPLES OF
THE NEW CHURCH

BY

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A FORE-NOTE.

SOME explanations are necessary in connection with the following translation and exposition of Joel's prophecy. The translation is not intended to supersede that in general use, nor is it made for ordinary devotional reading, but rather, by giving the literal form of the original, to give a better basis to the exposition. It has been made as uniform as possible. Each term in the Hebrew is rendered, as nearly as can be, by its closest English representative, and is so represented throughout. The English equivalent of each term has been appointed by comparison with every instance of its use in the Old Testament. Special care has been taken to give the causative forms of verbs their full force. It should be stated also, that in the Translation words required by the grammar, but not used in the original, are printed in italics, those required by the sense are enclosed in brackets. By means of the Index of words, nouns may be traced to the verbs whence they are derived, and the relations, natural and spiritual, of these and other terms compared. The exposition

is made by the application of the doctrines of the New Church to the Word thus translated. When there are expository references to the verses in the Writings of Emanuel Swedenborg, references to those Writings have been added at the foot of the verse referred to. Only the references to the *Summary Exposition of the Prophets and Psalms* have been omitted: but the exposition of Joel therein given forms the basis of the present commentary. The Summary of the Internal Sense following the Commentary exhibits the continuity and general tenour of the prophecy in brief. The following are the abbreviations used in the references to the Writings:

- A.C.* . . . *Arcana Cœlestia.*
A.E. . . . *Apocalypse Explained.*
A.R. . . . *Apocalypse Revealed.*
T.C.R. . . . *True Christian Religion.*
Doct. L. . . . *Doctrine of the Lord.*
Doct. S.S. *Doctrine of the Sacred Scriptures.*
H.H. . . . *Heaven and Hell.*
D.P. . . . *Divine Providence.*
B.E. . . . *Brief Exposition of the Doctrines of
the New Church.*
Cor. . . . *Coronis to the True Christian Religion.*

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INTRODUCTION.

Joel's place in History.—The only definite statement of personal history with which the prophet Joel supplies us is, that he was 'the son of Pethuel,' and concerning Pethuel the Scriptures are otherwise silent. Unless we regard the external form of the prophecy as relating historic occurrences in enigmatic characters, we can fix upon no period of Judah's history with certainty as that which this prophet must occupy.

It is generally allowed that Joel's message was especially for the people of Judah, because the principal geographical references are to Jerusalem and its immediate environs. It is in Zion that the trumpet is to be sounded which calls the people together; it is "the captivity of Judah and Jerusalem" that gives point to the concluding forecast; it is from Mount Zion and Jerusalem that deliverance shall come; it is the sons of Judah and Jerusalem who were sold into exile, and it is the valley of Jehoshaphat that supplies the *ex machina* for the judgment of the nations. While Judah is mentioned in the small compass of this book six times, Jerusalem six times, and Zion seven times, Israel is referred to only thrice: and then in such a manner as to make it apparent that the name is employed as descriptive of the twelve tribes, and not the separated ten. In each case wherein Israel is mentioned, Judah is understood as embraced. Neither is any city or speciality of the northern kingdom selected for particular mention. It may be just, then, to conclude that the message of this vigorous prophet was directed immediately to the people of Judah, if not delivered in Jerusalem itself.

It is impossible to state with certainty that Joel was a

ERRATUM.

Page 4 line 8, *instead of* Amos prophesied in Judah,
read Amos prophesied in Israel.

citizen, or inhabitant of Jerusalem, which, to every Jew, was pre-eminently 'the city'—though it is probable. Once, indeed, the writer seems to speak with that conviction of fellow-feeling (neglectful of the existence of other cities) which characterises those who speak of their own birth-place as "the city," when he most likely means Jerusalem—ii. 9. This may be due to the fact that the Jews never recognised as a "city" any place but that in which the Lord's Temple stood: that is, they did not give that honour to any place in Israel, although the people of the northern kingdom had erected their own temples. A tradition states that Joel was one of the tribe of Reuben, and possibly a priest; but, so far as can be judged, the tradition is not well based. It is true, however, that the name Joel occurs several times in the tribe of Levi, especially among the Kohathites; but it would not be just to conclude that Joel is a name peculiar to that tribe. Samuel's first-born son bore that name, and Samuel is variously represented as an Ephraimite and a Levite. Others bore the name who were of the tribes of Reuben and Simeon.

Concerning the period wherein the prophet delivered his message, enacted his part in the events of Jewish history, or committed to writing the words of his prophecy, nothing can be set down with certainty. The historic data are so scanty that ground only for probability can be acquired. Scholars differ greatly as to the king of Judah, in whose reign the prophet appeared; yet there are certain indications which permit us to form a sufficient estimate of his times and circumstances. It is proposed to examine these.

The first indication of the prophet's date is the position his book occupies in the order of the Minor Prophets. The oldest version of the Old Testament extant is that translated into Greek at Alexandria in the third century before the Christian era, and commonly called the Septuagint version. Though it is not justifiable to place too much stress upon the matter, it should be observed that the Septuagint arranges the Minor

Prophets in an order not agreeing with the Hebrew Text. The prophecy of Joel is so placed that it comes immediately *after* those of Hosea, Amos, and Micah, instead of *between* the former two. Whether we have that version in its original form, or not, is a question hard to determine; it is sufficient to note this difference between the orders of the Hebrew (followed in the English Bible) and the Greek Texts in regard to the Minor Prophets. But, inasmuch as there are inaccuracies in other respects in the Septuagint, and as, so far as our evidence enables us to determine, the Hebrew canon has not deviated from its ancient order even down to the present time, there is no adequate reason for departing from it now by placing the prophet Joel after Amos and Micah. The last-mentioned also being removed from its place to be brought next to Amos. The Massoretes were as watchful of the orders of the books themselves as they were of the words and letters in the books. Rabbinical tradition tells us that the ancient Hebrew scholars made one book of the Lesser Prophets, lest any, being so short, should be lost. This would tend to preserve their order and integrity. But there are other considerations forbidding any re-disposition of the books in this part of the canon which should be noted and weighed. They will be introduced in their place.

Just as Isaiah seems to be alluded to by Micah (Isaiah ii. 2, 4; Micah iv. 1, 3), so Amos appears to refer to Joel in two different passages (Joel iii. 16, 18; Amos i. 2; ix. 13). It is noticeable, too, that Amos opens his prophecy by using words taken from the end of Joel's. Thus it would appear, if such references can be regarded as, in any sense, reflections of thought or expression, that Joel preceded Amos in time. A Jewish tradition, which found acceptance in the early Christian Church, lays it down as a canon that those prophets to whom no date is affixed in their title are to be taken as belonging to the period indicated by the prophet preceding them in the order of the Hebrew Bible. The prophet preceding Joel is

Hosea, who ministered during the times of Uzziah, Jotham, Ahaz, and Hezekiah of Judah and Jeroboam II. of Israel. Amos, the prophet immediately after Joel, began to prophesy in Israel, in the time during which Uzziah of Judah and Jeroboam II. of Israel reigned contemporaneously. Thus it appears, if the prophets are arranged in the Scriptures in their chronological order, that Joel prophesied in Judah during the reign of Uzziah, and before Amos prophesied in Judah. Or, possibly, though Hosea was the first prophet in Israel whose prophecy occupies a separate book in the Bible, Joel was the first in Judah, and Amos was almost his contemporary in Israel.

It is apparent that this way of looking at the question of the prophet's time depends upon the chronological order of the Minor Prophets as arranged in the Hebrew Text. That the books are so arranged, notwithstanding the opinions of some eminent scholars of the modern school, may be justly inferred from this consideration, in addition to what has been already advanced. The books of those prophets who have indicated their times, or of whom we can otherwise learn some particulars of date and place, as Hosea, Amos, Jonah, Micah, Zephaniah, Haggai and Zechariah, are arranged in order of time, and therefore it is no violation of sound reason to conclude that the remaining five are so arranged likewise.

The following table will assist in indicating the period to which each prophet seems to belong, and the order of their several places in history. They are divided between the kingdoms of Israel and Judah according to that kingdom in which each is believed to have fulfilled his office. The dates bracketed by the names of the kings are those employed in the margin of the English Bible. While they are not used here with any pretension to accuracy, they sufficiently indicate the relative times of the respective kings, and so help the better to adjust the several prophets. The names of the Greater Prophets are so printed that they may be easily distinguished

from those with whom we are especially concerned in this enquiry :—

TABLE OF THE PROPHETS,
Showing the Period of their Ministry.

THE KINGDOM OF ISRAEL.		THE KINGDOM OF JUDAH.	
Jeroboam II. (825-784), <i>Hosea</i> .		Uzziah (810-758),	<i>Joel</i> ISAIAH,
<i>Amos</i> , <i>Obadiah</i> , <i>Jonah</i> (in Nineveh).			
<hr/>			
<i>Hosea</i> .	<i>Micah</i> .	Jotham (758-742),	ISAIAH.
<i>Hosea</i> .	<i>Micah</i> .	Ahaz (742-726),	ISAIAH.
<i>Hosea</i> .	<i>Micah</i> .	Hezekiah (726-697),	ISAIAH.
*Captivity in Assyria (721—), <i>Nahum</i> .			
		Manasseh (698-643),	<i>Habakkuk</i> .
		Josiah (641-610),	<i>Zephaniah</i> . JEREMIAH.
		Jehoiakim (610-599),	JEREMIAH, DANIEL.
		Jehoiachin (599-562),	JEREMIAH, DANIEL, EZEKIEL.
		Zedekiah (599-588),	JEREMIAH, DANIEL, EZEKIEL.
		Captivity in Babylon (588-518),	JEREMIAH, DANIEL, EZEKIEL.
			<i>Haggai</i> , <i>Zechariah</i> .
		<i>Malachi</i> .	The Return from the Captivity.

If this table can be relied upon, it will be seen that the sources of information respecting Joel's times, outside the prophecy itself, are considerable. We may now appeal to Isaiah, Hosea, and Amos, as his contemporary prophets, and to the chronicle of Uzziah's reign in II. Kings xv. and II. Chronicles xxvi. in the Historical Books. The table above given is compiled from the statements of the prophets themselves, where accessible, without regard to those so-called "results of modern criticism," which are obtained by ignoring the prophetic character of the books "criticised."

By using the words of Joel carefully, and in conjunction with the other authorities mentioned, it is possible to depict the historic background of the prophecy with some accuracy.

For the prophet presents at once a retrospective and prospective survey of Judah's state, historically based on the passing events of his own day. In the utterances of a prophet, though he be unconscious of it, the past and future are historically present. Thus the prophet's vision presents the future as the deeply rooted issues of the present, whose remoter origins are in the past. He stands midway, and holds the threads of time past and future. The present is the outcome of the past, and the prophet predicts the future as the fulfilment of the present. But just as the future foretold is the history, *to be*, so the past and the present are the history that *is*. In this sense, then, all prophecy is history. The history may be enacted in vision or in symbolic representation: still, it is history. Thus every prophet may be considered to be the historian of his times; but especially the historian of mind in his era, with its parent states and offspring. Jonah is perhaps the most conspicuous instance of this. Again, when history is looked at within its more external seeming—when its origins and issues are regarded, it is seen to be prophecy. Is this why the ancient Jews described the historical books of their Bible as “the Former Prophets”?

Leaving for the moment the origins and issues, the immediately present, if we have rightly concluded as to Joel's era, may be drawn out thus. Twenty-seven years after the accession of Jeroboam II. to the throne of Israel, the weak and vacillating king of Judah, Amaziah, was assassinated in Lachish, whither he had fled to evade a conspiracy against him. Lachish (“the Impregnable”) proved to be an insecure refuge. Amaziah was succeeded by his son Azariah (“help of Jehovah”), or Uzziah (“strength of Jehovah”), as he is also called. At this time Uzziah was sixteen years of age. His reign covered fifty-two years, during fifteen of which Jeroboam was his contemporary in Israel.

During his long reign Uzziah was successful in several warlike enterprizes. He subdued the Philistines, “and God

helped him”; his fame extended towards Egypt, “for he strengthened himself exceedingly.” “He built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains; husbandmen and vine-dressers in the mountains and in Carmel; for he loved husbandry.” To this description Josephus adds that he “planted the ground with all sorts of plants, and sowed it with all sorts of seeds.” If so, greater point is given to the words of Joel respecting the desolation of the harvests, seeds and fruits, and the distress of the husbandmen and vine-dressers. Uzziah also had a large armament, “who made war with mighty power, to help the king against the enemy.” “And his name spread far abroad: for he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to destruction: for he transgressed against Jehovah his God, and went into the Temple of Jehovah to burn incense upon the altar of incense.” This the priests resisted; at which the king was enraged. But while the anger was yet upon him he became a leper. He hastened to leave the Temple, and dwelt apart from others the remainder of his days. It may be that we have here the historic incident referred to by Joel in ii. 17. It seems that the people were yet more corrupt after the reign of Uzziah than during it, which may bespeak the unhealthy influence of the king himself.

The record made by Josephus of the king's punishment is so striking that it may be well to transcribe it verbatim. “Accordingly, when a remarkable day was come, and a general festival was to be celebrated, he put on the holy garment, and went into the Temple to offer incense to God upon the golden altar, which he was prohibited to do by Azariah, the high priest, who had fourscore priests with him, and who told him that it was not lawful for him to offer sacrifice, and that none besides the posterity of Aaron were permitted so to do. And when they cried out, that he must go out of the Temple, and not transgress against God, he was wroth at them, and threat-

ened to kill them, unless they would hold their peace. In the meantime, a great earthquake shook the ground, and a rent was made in the Temple, and the bright rays of the sun shone through it and fell upon the king's face, insomuch that the leprosy seized upon him immediately; and before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads, as well as the king's garden, were spoiled by the obstruction" (*Antiq.* ix. x. 4). What may be the sources whence these extra details are drawn cannot be known now, but that relating to the earthquake is certainly supported by some references in the prophetic writings. Thus the prophecy of Amos is dated in the reign of Uzziah and Jeroboam, "two years before the earthquake." So, too, having described a similar cleavage of the mountain, Zechariah says, "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah" (xiv. 5). Doubtless, this incident also gives the historic basis for the words of Isaiah xxix. 6. And if this be so, is there any reason why it should not also supply a like basis for Joel ii. 10, 11, and iii. 16? If there is none, then the period of the prophecy is pretty definitely fixed.

In order to see the prophecy in its due proportion and relation to history, we need to follow up a certain growing influence in the land. And here again we strike the line of origins and issues. It is manifest from the general tenour of the prophecy that it relates to a period of disaster and an affliction, the like of which had not come within the experience of the aged nor their fathers: an affliction, the memory of which would descend to the generations yet unborn. Yet the genesis of that affliction began in the fore-ages, and its consequences would go with its memory. And what was this great disaster, with such a past and such a future? The affliction, as to its immediately sensible form, is represented by an invasion of locusts despoiling the land, and

by other physical calamities. It appears—for reasons to be stated later—that while this scourge, whatever its full scope may be when that is unfolded, was historically portrayed in Joel's time by a devouring flight of locusts, this portrayal was in its turn a vivid replica of some national foe, recalling the devastating effects of that enemy's influence. Beyond and above this, the swarm of destroying insects, and the national foe of whom they were reminders, were the outward symbol of some inward spiritual enemy vitiating the life of the people.

The intercourse of nations, whether by war or commerce, is a certain channel for interchange of sentiment. The consequence, in regard to religion, often is, considerable alteration of spiritual fervour and questions of faith. And if one nation be debilitated by internal dissension and moral degeneracy, and the other be more vigorous, though erroneous, that other dominates. The very frequent contact of Israel and Judah with the adjacent nations would be of such a character, owing to their fall from rectitude, as to allow of considerable leavening of their religious beliefs from the outer sources. Not only were the Israelites influenced by the military and civic customs of the foreigners (for it appears that the habit of using chariots in warfare and other customs of state were adopted by the Israelites from the Syrians), but certain religious taints accompanied them. Solomon did more than introduce horses from Egypt; he encouraged Phœnician trade, and permitted the encroachments of Phœnician worship, as well as that of other nations. The heathen and idolatrous practices tolerated in this reign were fostered by the succeeding monarchs. It is recorded of the several kings, one after another, that they continued the evil of their forefathers. Of the people in the reign of Rehoboam, who succeeded Solomon, it is said, "Judah did evil in the sight of Jehovah, and they provoked Him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images and groves, on every

high hill, and under every green tree. And there were also Sodomites in the land : they did according to all the abominations of the nations which Jehovah cast out before the children of Israel," I. Kings xiv. 22-24. Of Abijah, Rehoboam's successor, it is recorded that "he walked in all the sins of his father." Asa, who followed next, was not only guilty of the same alliances as his father, but also took the treasures of the Temple and sent them to the Syrian king, that the league between his father and the Syrians might be continued in his day. Jehoshaphat continued the iniquity of Asa. Moreover, the people made idolatrous offerings in his reign. Jehoram succeeded Jehoshaphat and added to the existing wrongs by marrying a daughter of Ahab, thus increasing the evils of Judah by those of Israel. Ahaziah, the next king, continued the double source of iniquity, "for he was the son-in-law of the house of Ahab." Even in the reign of Jehoash, who came to the throne next, the idolatrous worship remained—nor were "the breaches of the House of Jehovah repaired" except with hewn stone, and again the Syrians carried away "the hallowed things" and the gold of the Temple. Amaziah reigned next. He also followed the evils of his predecessors, and "as yet the people sacrificed and burnt incense on the high places." Again the Temple was pillaged of its treasure, but by the Israelites who had set up a false worship in Samaria. All this increasing evil culminated in the act of Uzziah, whereby he attempted to usurp the office of the high priest. Probably one of the most striking statements, implying the influence of heathenism on Judah in Uzziah's time, is that in II. Chron. xxvi. 8, "And the Ammonites gave gifts to Uzziah; and his name spread abroad even to the entering in of Egypt, for he strengthened himself exceedingly." The idolatry remained: the king followed the practices of those who had gone before him. The people were now thoroughly besotted with heathen custom, and this was the state of Judah when Joel directed his burning words against the people's idolatry.

It had grown upon them ; it had a long history : its origins were far off, but its effect was near at hand. The sensible image of the desolation it had caused was before their eyes. That was shown to their natural sight which in a more internal way had happened to their souls. In looking upon the ruin of their country they might have seen, depicted by images, the ruin of their spiritual manhood. The event having a double import, the prophecy has a double import also. The evil did not abate in the succeeding reign. In fact, it is said of Ahaz that "he made his son pass through the fire, according to the abominations of the heathen," and the king himself burnt incense to the idols. Not till the reign of Hezekiah was any movement made against heathenism in Judah. But the kings who followed him fell back and openly worshipped false gods. We have here the story of the evil against which the prophecy is projected—the fact upon which the book turns. We have, too, a survey of the past and future to which, in a large measure, the prophecy alludes.

Let us now turn to those incidental allusions which find their illustration in the historic period covered by the prophecy of Joel in its basal sense. But first those passages which relate to the main point of interest. The prophet frequently recurs to the lack of offerings brought to the temple service. That this is in part due to the increase of idolatrous influence and worship, there can be no doubt. Among the abominations contingent upon this heathenism that of Sodom was mentioned above. It had not been eradicated even in the reign of Josiah, over one hundred years after that of Uzziah, but had rather increased : for it was practised within the sacred precincts of the Temple itself. For it is said of Josiah that "he brake down the houses of the Sodomites, that were by the House of Jehovah, where the women wove hangings for the grove" (II. Kings xxiii. 7). It is doubtless to this sin that Joel refers in iii. 3. The sources whence these heathen influences emanated are all the nations round about (Joel iii. 4, 12). But un-

doubtedly the Syrians were prominent offenders in this respect—that mighty and numerous nation who came up against the prophet's native land. Hazael, king of Syria, "set his face to go up to Jerusalem" in the reign of Uzziah's grandfather. Compare II. Kings xii. 17, and Joel i. 6 and ii. 2. The former riflings of the Temple, with that which took place at this invasion, may supply the historic ground of Joel iii. 5. The revolt of Edom "from under the hand of Judah" (II. Kings viii. 20, 22), in the reign of Jehoram, with Egypt's part in the desecration of the Temple in Rehoboam's reign (I. Kings xiv. 25-26) may be the basis of Joel iii. 19. The weeping of the priests "between the porch and the altar" (ii. 17) may have reference to the sin of Uzziah in the Temple mentioned above. But these several conjectures give way to the persuasion that in Amos i. we have the key to the disaster referred to by Joel. Amos records an alliance of the Syrians, Philistines, Phœnicians, Edomites and Ammonites, whereby some persons, not definitely named, were given over to exile among the Edomites. The threatened recompense of which is that the Lord would similarly exile the Syrians. Though the Syrians are not named by Joel, their allies are. Again Amos, who was Joel's contemporary, associates this alliance with the house of Hazael, king of Syria, and Hazael "set his face to go up to Jerusalem" in the reign of Uzziah's grandfather. What was the exact nature of the alliance it is now not possible to say; but the parties to it are doubtless those referred to by Joel. As already noted, Uzziah was active in supplying his augmented forces with weapons, and especially with projectiles. This most probably suggests the idea of Joel ii. 8; and the great attention to agricultural matters is constantly in view in the prophecy. The heroes also find places of occupation—"the host of fighting men, that went out to war by bands" (II. Chron. xxvi. 11). Perhaps, indeed, the very numbering of the fighting men supplies the suggestion of the numberless host of the enemy referred to at i. 6. Uzziah also dug wells in the low

country of Philistia and the plains. Is there any reflex of this in Joel iii. 4, 18? The earthquake mentioned by Amos and Zechariah supplies the natural suggestion of Joel ii. 10 and iii. 16—although, it must be admitted that earthquakes were not otherwise unknown. It has been shown by astronomical calculation that an eclipse of the sun, visible at Jerusalem, took place in the year 771 B.C. That would be in the reign of Uzziah. This supplies the historic ground of Joel ii. 10, 31, and iii. 15. Let it be observed that no prophet speaks of the sun being darkened except those who prophesied within the era now in consideration—Isaiah, Joel and Amos.

By careful attention to the physical features of the country, and comparison with the hints supplied by the prophecy as to similar features, it may be possible to trace the course taken by the locusts. It is said that the district in which locusts are germinated is the Arabian Desert, and that they always enter Palestine from the south. This being so, the denunciation of Egypt and Edom in iii. 19 is brought into the closest association with the leading theme of the book. For the territories of Egypt and Edom, at this time, joined together in closing in the southern boundary of Judæa.

Standing in the Holy City, and looking out on the Zion side southward, the view would be shut in by the rising heights of Hebron, on the northern side of which is the brook of Eshcol. About seven miles south of this stands Carmel of Judah, which, though situated on the central range of the country, and in a direct line with Hebron, is much below it in elevation. Probably the scene of the prophecy extends no farther southward than Carmel. Hebron rises three thousand feet above the sea-level, and Zion, the highest of the hills of Jerusalem, and the most southerly one, comes somewhat short of that height. If, therefore, the range of vision, from the horizon to the point whence the view is taken, include most of the country described, and traversed by the locusts, then most of the physical features must be included within

these points. But there is sufficient reason to believe that Carmel, beyond and below Hebron, is the real point whence the description begins. Between Carmel and Jerusalem, then, lay the tract of country represented as desolated by the locusts.

Uzziah had "husbandmen and vine-dressers in the mountains, and in Carmel: for he loved husbandry" (II. Chron. xxvi. 10). The name Carmel most probably means the vineyard of God. We have here the reason that the prophet, after speaking of the locusts, made reference in the first place to the loss of wine. The new wine had been "cut off"—a fitting word whereby to describe the loss of the wine which came from Carmel to Jerusalem. When it is observed that from Carmel, after a certain extent of fertile plateau, the ground rises quickly to the height of Hebron, the force of the words, "for a nation *ascended* over my land," is seen. "He put my vine to desolation, and my fig-tree to dissolution," only states what the features of the land require when invaded by the destroyers depicted. Before Carmel, northward, there is an upland plain of fruitful soil on which wheat and barley are cultivated. Carmel having been desolated, and the multitude of devouring locusts having swarmed into the fields of corn and barley, we expect to hear the prophet say, "He caused oblation and libation to be cut off from the House of Jehovah . . . The field was devastated, and the ground mourned; for grain was devastated. He caused must to be dried up, new oil to waste away." And as the prophet continues we are reminded of those husbandmen and vine-dressers who were placed in Carmel and the "mountains"—a term used of this central plateau—for they were to mourn "over the wheat and barley: for the harvest of the field had perished." If the township be rightly named, the locusts, in taking this course, would traverse Jezreel ("The place sown of God"), a name attesting the nature of the surrounding country.

Coming out of Egypt, Moses sent spies from Kadesh in the

desert of Paran to search out the land of Canaan. The spies went up by the south and came to Hebron, pausing at the brook Eshcol ("the Vine Cluster"). From this point of vantage they doubtless obtained the best possible survey of the land northward. But though they journeyed to Rehob, on the northern frontier of the country, they brought no better indication of its richness than that which they obtained in the neighbourhood of the brook Eshcol. Thence they carried a huge cluster of grapes, pomegranates and figs. The brook seems to have received its name from the plentiful vines growing in its vicinity (Num. xiii. 23-24; Deut. i. 24). A few miles to the east of Hebron lay Engedi, luxuriant in vineyards (Sol. Song i. 14), and famous for its palms. The latter gave to Engedi one of its ancient names, Hazazon-Tamar ("The Felling of the Palm," II. Chron. xx. 2). Looking a little westward of Hebron, slightly below the city of that name, though still on the horizon, stands Beth-Tappuah ("The House of the Apricot," Josh. xv. 53). The flying locusts have advanced in a broad column from Carmel to Hebron, and their ranks stretch from Engedi to Beth-Tappuah—twenty miles—as they have been known to do in other instances. It does not astonish us, therefore, now that the scourge is fairly under view, to hear the prophet say, "It has caused the vine to be dried up, and the fig-tree to waste away, the pomegranate; the palm also, and the apricot tree—all the trees of the field are dried up." The remarkable fact in this phrase is that while the vine, fig and pomegranate are kept together, the palm and apricot are separated from them, and from each other by the natural pauses; answering to the geographical positions of the districts wherein they were. In the woods hereabout David had hid himself in days gone by (I. Sam. xxiii. 19).

The ancient name of Hebron was Kirjath-Arba ("The city of the giant Baal"). Have we any suggestion of this in Joel i. 8, "Lament like a virgin girded with sackcloth over the owner (*baal*) of her childhood"? Telling words if, while we

look at Hebron, we remember that the Canaanites dwelt and worshipped in Hebron; that here, when the kingdom was undivided, David reigned for seven years, and that hard by Abram built an altar to the Lord.

From the district towards which our gaze is now directed would come up the wine, flour, and oil required for the offerings in the House of the Lord. Looking a little westward, we observe the field "which is before Mamre" (Gen. xxiii. 17), and following the northward track of the locusts we come to Beth-Anoth ("the House of Furrows"), an undoubted seat of agriculture. Again we hear the priests enjoined to lament "because oblation and libation are withheld from the House of God." As the invaders strike across the valley of Beracah ("Blessing"), and swarm towards the pastures of Tekoa ("the Pitched Tents"), whereof the herdmen were famous (Amos i. 1), and sweep northward over the foreground pastures, we perceive what prompts the prophet to exhort to lamentation and fast.

Again observing that the hosts of locusts are covering Jeshimon ("the desolated"), the point of the words, "as a devastation from Shaddai," strikes us.

It is without surprise that we hear the prophet ask, "Is not food cut off in front of our eyes—gladness and exultation from the *House* of our God?" For the destroyers have passed over Tekoa, and come up to the plains of Beth-Lehem ("the House of Bread")—famous alike for its fruits (*Ephrata*), its corn fields, in which Ruth came to reap, and its flocks. It is in this connection we hear reference to the loss of the sown-seed, the desolation of barns and granaries, and the perplexities of the flocks and herds. For inasmuch as the pasturage of Tekoa had been destroyed (and if it had not been, no shepherd would lead his flocks towards the place whence the locusts had come), and now the plains of Bethlehem are under desolation, what could be said but that "the droves of the herd were entangled, because there was no pasture for them; the flocks also transgress"?

Nor are the wilder growths on the less arable plains lost sight of. The pasture grounds of the desert, lying between Bethlehem and the hill-slopes to Jerusalem, are assaulted by the enemy, and by the scorching wind with which they travel. Both the flocks and the beasts of the field are driven from their abodes. "The channels of waters" aptly describes the water-courses nearer Jerusalem on the hill-sides, such as the brook Kedron; for *channel* is used strictly of the river-bed, or valley through which water finds its track.

One of the most noticeable facts about this description is, that the first place mentioned in connection with the invasion of the city of Jerusalem is Mount Zion. Zion is on the south side, showing that the inroad was from that quarter. While the foes are making their way up the mountain a brief review of the scene is given. The flying hordes hang in the air and becloud the sky. A day of darkness, cloud and dense darkness, like dusk they spread out over the mountains. The land was like Eden before they came, now it is like a desert of desolation. Now they leap over the mountains, and the buzz and whirl of their coming is plainly heard. The people of the City are terrified, for they know the suffering that must follow. Now they come up over the ramparts of the City itself, and it is useless for the warriors to fling their darts, arrows, or stones—the enemy gains upon them. They swarm into the streets, and the houses. Even the light of heaven, by day and night, is shut out by their multitude.

After repentance, the course of the destroyers is changed. They had come up with the south wind, which brings heat, drying up the vegetation. Hence the prophet said, "fire ate before it, and after it a flame will ignite." The sirocco, or south wind, is "a dry wind of the high places in the desert, in the way of the daughter of my people, neither to fan nor to cleanse" (Jer. iv. 11). "When the south wind is blowing, ye say, there will be a scorching heat,—and it cometh to pass" (Luke xii. 55). But the wind from the west is laden with rain,

and renews the land. By this wind the locusts were swept away towards the Dead Sea. The *blessing* lost at *Beracah* is renewed. Looking toward *Tekoa*, the prophet calls the priests to *pitch* a trumpet in Zion—for he often uses this play on words—and beyond *Tekoa* to the desert of *Jeruel* (“the fear of God”) and says, “Thou shalt not fear, O ground. . . . Ye shall not fear at all, O beasts of the field: for the pasture-grounds of the desert have sprouted forth.” The threshing floors of Beth-Lehem and the wine-vats of Hebron and Carmel shall be filled, and the Lord will return what the locusts had destroyed.

Leaving Jerusalem on the eastern side, we see the locusts “descend into the valley of Jehoshaphat;” we see the multitudes in the valley of decision. As they pass over En Shemesh (“The Eye of the Sun”) we understand why the prophet says, “the sun shall be black.” Sweeping down into the Jordan valley, they strike the Dead Sea, or are hurled on to the Shittim Valley and Beth-Jeshimoth (“The House of the Desolated ones”) against a sheer rise of a thousand feet; and, remembering whence the locusts came, we recognize the prophet’s meaning as he says, “Egypt, thou shalt be for desolation, and Edom, thou shalt be for a desert of desolation.”

Joel’s place among the Prophets.—Reasons were given above for retaining the book of Joel in its present position. But those reasons were of a historic or natural kind. There is a way of approaching the matter by taking higher ground altogether. Not only do the prophets occupy certain positions relative to each other in history, but they hold respective positions in their representation. It is proposed to examine these in some detail.

The prophets, as being *speakers for* God, together represent the Lord’s Word. On this account the Lord is said to have “spoken through” the prophets, and when He came upon the earth as the Word, He was also called the Prophet (John vii. 40). As prophecy is speaking for God, and as God’s Word is

adapted to the varied states of men, it follows that the different prophets will represent the changes incident upon the Word because of the variation of state in the church. In other terms, each prophet represents some general characteristic and feature of life in the church, especially as to its connection with God’s Word. The distinguishing marks of any one prophet will convey the particular quality of the people in regard to the Divine Word which he represents. Thus it will be seen that the prophets, if their respective representations are of Divine ordination, will stand in certain appointed relations to each other; and further, if their books have been providentially preserved in a certain order, that order should illustrate their respective relations. Our enquiry is, for the most part, restricted to the Twelve Minor Prophets. They will, as their number suggests, represent the attitude of the Israelitish church to the Word in all respects: *twelve* denoting all things of the church. The Greater Prophets are very properly related to the Lesser, but from another point of view. While the twelve indicate the church in respect to the Word, the three—Isaiah, Jeremiah, and Ezekiel—indicate the work of the Word in respect to the church. Daniel occupies special ground. It is not suggested that within the extremes of each prophecy the same subjects are not treated of, but that the especial feature of the general theme upon which each prophet is most at home is his particular place in the general representation. Nay, further, that the general theme of spiritual life and progress is treated in each prophet from the point of view regarding the Word which he represents. Taking, then, the special representation of each of the twelve in the order in which we find them placed, they should fit together in a regular sequence, as following one upon another as if by appointment. Let each be considered in his place.

In order that our enquiry should be effectually conducted, and Joel’s position among the prophets should be clearly understood, it is necessary to premise the distinction between the

realms of faith and charity. This distinction having been accomplished and represented by the division of Israel from Judah, it is not difficult to allot to the several prophets the general phase of life in which they are concerned. By reference to the Table of Prophets on a former page this distribution will appear. It must be remembered, that in such a distribution *Israel* is the kingdom of the understanding, the region of faith or truth: *Judah* is that of the will, whence is charity.

Hosea, the first of the prophets among the twelve, ministering in Israel, relates to the state of the ecclesiastical understanding in regard to the Word. The special state of that understanding which Hosea represents is its falsification. Thus Hosea represents the falsification of the Divine Word in the understanding of the church (*Doct. S.S.* 79). Hence the prophet says, "There is no truth, nor mercy, nor knowledge of God, in the land. . . . My people are dumb for lack of knowledge: because thou hast scorned the knowledge, I will also scorn thee, that thou shall be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children," iv. 1, 6; "They commit falsehood," vii. 1; "They have spoken lies against Me," vii. 13. The whole effect of this falsification is followed throughout the prophecy, and shewn in its connection with the Lord, until, in the final chapter, its effect on the worship of God is introduced. This effect is briefly stated to be idolatry—"O Israel, return unto Jehovah, thy God: for thou hast fallen by thine iniquity," xiv. 1.

Joel is the first in Judah, the kingdom of the will, and relates to a state of the ecclesiastical affection regarding the Word. When the Divine Word is falsified in the understanding, acknowledgment of the Lord and His Word from the heart speedily fades away. This fact was briefly suggested at the end of Hosea, but is fully illustrated by Joel. The turning of the feelings away from true worship is the subject of this prophecy throughout, as shown in the exposition following.

At present it is enough to notice that the idolatry which the prophet so forcibly and repeatedly describes, howbeit it is of the will, follows as a consequence upon the falsification of the Word represented by Hosea.

Amos takes us back to the kingdom of the understanding, and must, therefore, represent an effect upon the understanding in regard to the Word, issuing from the state of the will represented by Joel. It is also rational to expect, in the spiritual plane of the prophecies, some exposition of the fact already mentioned in connection with the historic position of Joel, namely, that a teaching with which Joel concludes is that with which Amos commences: so that the general spiritual import of Joel iii. 16 is the same as that of Amos i. 2. Thus it appears that, just as Joel occupies his right place in relation to Hosea, because the subject which the one states in brief the other deals with in full, so Amos occupies his right place in relation to Joel for the same reason. It was stated above, that Amos represents an effect upon the understanding in its attitude to the Word, which arises from the state of the will portrayed by Joel. Idolatry in the will, as the result of falsifying the Word, has the effect, in the understanding, of perverting the general teachings of the Word. When the heart is turning from the Lord, the understanding perverts His Word in order to support the desires of the heart. We observe, in passing, that the theme of Amos is directly associated with Edom, Syria, Tyre, and Philistia. See what is said above as to the part these places played in the state of the Church depicted by Joel. In regard to Amos, the state he represents may be properly described as the effect of reaction from the will upon the understanding. The perversion of the Word indicated is illustrated in these words, "Ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesy not," ii. 12; "Ye have turned judgment into gall," vi. 12. It may be remarked, that the name *Amos* is derived from *to lade* or bear up. We learn from *A. C.* 5774

that this term relates to bringing back from the sensual of affection to the scientific. By reference to the following exposition it will be seen that the effect of sensual idolatry is the theme of Joel, and it was stated above that Amos treats of the *re-active* effect of idolatry on the understanding; that is, the bringing back of the result of sensual idolatry upon the scientific of the understanding, which is that of perverting the understanding regarding the Word. While, therefore, the prophecy of Amos properly follows that of Joel in its order, it has the appropriate connection with Hosea so far as the understanding is concerned, implied in the former Table of Prophets. Perversion follows next after falsification, but needs the corruption of the will to precede.

Obadiah also belongs to the kingdom of the understanding. A further result of the non-acknowledgment of the Lord in the will upon the understanding or faith, is the activity of self-intelligence, engendered thereby, in perverting the literal sense of the Word. This state is represented by Obadiah, and is expressed both by his name and his words. The name means, Jah serves. *Jah* is used of the proceeding Divine Truth. When that Truth is subservient, self-intelligence is paramount, and perverts the natural meaning of the Word. "The presumption of thy heart hath beguiled thee . . . that saith in his heart, Who shall bring me down to the earth?" 3; "There is no understanding in him," 7. Thus, it happens, in connection with the promises given (to be fulfilled on the reversal of the state indicated by the prophet) that while in the former prophet the new Church is to be known by the understanding of the doctrine of Truth, in this prophet that Church is indicated as understanding the Truth itself.

Jonah very fittingly follows next in order. When both the general teachings of the Word and its literal sense are perverted, there is no disposition to carry the instructions of the Word to the far-off nations. Or, in other words, there is no desire to bring out the truths of the Word in external works.

Jonah, whose name signifies the good of charity, represents the lack of missionary disposition in this particular. His endeavour to evade the command of the Lord to go and preach in Nineveh is expressive of what the prophet represents. Thus, as the Church itself perverted the Word, and did not carry it to others, the knowledge of its truth began to perish. The lack of charity towards the neighbour is illustrated by Jonah's anger when the gourd sprang up in Nineveh, indicating that the Lord would save the surrounding Gentiles, which was contrary to the spirit of exclusiveness by which the Jews were marked after perverting the Word.

Micah, as formerly remarked, prophesied in Israel and Judah. The reason is, that he represents the effect, thus far traced, of the state of the will and understanding upon the reception of the Word. The Church is in a condition of doubt as to the doctrines of truth and good from the Word. Its understanding is deprived of truth. It was, therefore, said to the prophet, "Make thee bald, and shear thee for the children of thy delicacy: enlarge thy baldness as the eagle: for they are gone into captivity from thee," i. 16. As to its will, the Church did nothing good. "They have behaved themselves ill in their doings," iii. 4. "They build Zion with blood, and Jerusalem with unrighteousness," iii. 10. Finally, the prophet indicates that such a Church will pass away—"The land shall be a desolation, because of the inhabitants thereof, for the fruit of their doings," vii. 13.

Nahum treats mainly of the subject with which Micah concludes—namely, the consummation and judgment of the Church, because of its evil condition. "Who can stand before His indignation? and who can abide in the fierceness of His anger?" (i. 6). The judgment, as treated of by Nahum, is especially that which relates to the faith of the Church in connection with the Word. He speaks of those who falsify the Word thus: "Woe to the bloody city! it is all full of lies and robbery" (iii. 1). Their fallacious thought will not save

them. On referring again to the Table, it will be noticed that Hosea's prophecy extends through the periods of the prophets until the time of Nahum. Nahum prophesied in the captivity of Israel. That captivity denotes the consummation of falsity, and therefore the falsification of the Word, represented by Hosea, extends through all states of the Church as to its faith, even to the consummation of falsity.

Habakkuk and the following prophets belong to the kingdom of Judah. When the false understanding is consummated, they will openly and avowedly turn from the acknowledgment of the Lord. Thus, historically, the greatest enormities of idolatry were practised during the reign of Manasseh, in whose time Habakkuk prophesied. Altars to idols were erected within the Temple itself. Some of the king's sons were dedicated in the fires to Moloch. Human sacrifices were openly offered in the city, and the sins of Sodom and Gomorrah as shamelessly practised. In this state the moral sense is despoiled of the light of truth, and its trust in God. It remains a low species of emotion, unguided by reason: "Spoiling and violence are before me: and there is strife, and contention ariseth" (i. 3); "What profiteth the graven image . . . the molten image and a teacher of lies?" (ii. 18). The prophecy concludes with the promise of the Saviour.

Zephaniah represents the obscure state of the world everywhere, both in regard to truth and good, and the judgment at the Lord's advent. The prophet's name means, Jah is concealed. As the issue of this judgment, and following upon the darkness, a new Church is promised: "Every morning doth He bring His judgment to light" (iii. 5); "I will make you a name and a praise among all people of the earth" (iii. 20). Thus the prophet would represent the obscurity of the world regarding the Divine Word and its proceeding Truth. He also utters the promise that from the very obscurity shall arise the light.

Haggai is the representative of the confirmed state of evil,

blinding the Church to the perception of the nature of the Word, and vastated of its good. So firmly had the love of self established its hold on the Church, that it was incapable of ever receiving the truth, and therefore the new Church must be raised up among the Gentiles, with whom the Word would not be polluted by self-love: "My house that is wasted, and ye run every man to his own house" (i. 9). Haggai, it will be remembered, prophesied after the captivity of Judah in Babylon; thus after the Church was in the bonds of self-love.

Zechariah, whose name means, Jah remembers, prophesied at the same time almost as Haggai. He represents the nature of the new Church which is raised up parallel with the vastation of the old: "Jehovah shall yet comfort Zion, and shall yet choose Jerusalem" (i. 17); "Be silent, O all flesh, before Jehovah: for He is awakened out of the Habitation of His Holiness" (ii. 13); "They that are afar off shall come and build in the Temple of Jehovah, and ye shall know that Jehovah of hosts hath sent me unto you" (vi. 15). In this new Church every blessing shall flow from an acknowledgment of the Lord: "Ask ye of Jehovah rain in the time of the latter rain . . . and He will give them showers of rain, to every one grass in the field" (x. 1). Thus, the Lord will re-establish a celestial and spiritual kingdom in His Church: "I will strengthen the house of Judah, and I will save the house of Joseph, and I will restore them: for I have mercy upon them: and they shall be as though I had not cast them off: for I am Jehovah their God, and will answer them" (x. 6). The Church shall then return its allegiance to the Lord and His Word: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for purification and for separation" (xiii. 1). So a true worship of the Lord will be restored, with a new will and a new intelligence, and its sign is to be, "Holiness unto Jehovah" (xiv. 20).

Malachi, the return from captivity having been described in the former prophet, speaks mainly of the coming of the Lord into the world in order to re-instate the Church, and, by preaching the Gospel, to restore the Church to the doctrine and worship of the ancients. In consonance with this representation the prophet is named "My Messenger." It should be observed also, that the preparation for the Lord's coming which he indicates, Malachi expresses in the foretelling of John the Baptist in iv. 5. Of the renewed worship of the Lord then to follow, he says, "Then shall the oblation of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in the former years" (iii. 4), which identifies the Lord Jesus Christ with Jehovah. But again the Lord is to come as the Redeemer and Saviour—"The Sun of righteousness shall shine with healing in His wings" (iv. 2).

Referring once more to the Table, it will be noticed that the Greater Prophets are interlaced among the Minor Prophets of Judah. *Isaiah* covers a period of Judah's history until Israel went into captivity, or, in respect to the spiritual import, until the consummation of falsity. It was stated that the Greater Prophets represent the relation of the Word to the Church, rather than that of the Church to the Word. *Isaiah* represents the Word in the work of incarnation and redemption. It is this which has given to *Isaiah*, by common consent, the reputation of having more likeness to the Gospels than any other prophet. He speaks more of the Redeemer and His redemption than others. *Isaiah* and *Hosea* are contemporaneous, because while the Church falsifies the Word, the Lord, on the other hand, is preparing for the work of redemption by the Word. Their names also have similar meanings, *Isaiah* (Salvation by Jehovah), *Hosea* (Salvation). Again, *Isaiah* and *Hosea* are contemporary for the most part with *Micah*. Hereby is illustrated the effect of the Lord's redeeming work, together with the falsification of His Word by the Church—namely, that while He preserves them interiorly by

good, the Church corrupts them externally. Thus the relation of interior and exterior is changed, and doubt ensues. After *Habakkuk* and *Zephaniah*, *Jeremiah* appears. This prophet, as his prophecy fully attests, represents the Divine Word in the combats against the hells. Hence the deep cries of agony with which the book abounds. The vastation of the Church, and the obscure state of the world inciting this, are fully portrayed in the prophets who precede *Jeremiah*. It may be added that the book of *Lamentations*, belonging to the same prophet, parallels the scene in Gethsemane and the Passion of the Cross. *Daniel*, as it was said, occupies a unique place. He is especially the prophet of the advent (*A.C.* 3652), or that of the Messiah, the Incarnate Word, and as such is intimately connected with *Jeremiah* and *Ezekiel* in historic time. *Ezekiel*, whose visions into the higher spiritual spheres well illustrate his place among the prophets, represents the Word in its glorification. But as the Lord is glorified, so is the self-love of the Church the more confirmed and the more hardened in its opposition. This is the state indicated by *Haggai*, who follows *Ezekiel* in historic time. And yet also by that glorification is a new Church upraised, as indicated by *Zechariah*, who is parallel with *Haggai*; *Haggai's* name, meaning "my festival," implies an exultation in self which the Jews doubtless felt when they had "crucified the Lord of Glory," which was at once the completion of the work of His combats, His coming and His glorification,—the states of the Word represented by *Jeremiah*, *Daniel*, and *Ezekiel*. *Jeremiah* naturally follows *Zephaniah*, because it was when the world was in darkness that the Lord's combats with the powers of darkness began. Naturally also the prophecies of *Jeremiah*, *Daniel* and *Ezekiel* terminate with the captivity in Babylon: for when the Lord was glorified the consummation of self-love in the Jewish Church had come. It remains to be observed that the Greater Prophets appeared in connection with Judah, because from goodness the Lord works for the redemption and salvation of the world through His Word.

Again, it is remarked that although each prophet maintains his special representation, the course in general represented by the whole, appears in each. Thus, although Joel gives in brief the story portrayed above by means of the representation of all the prophets, he does so from the distinctive representation which he in particular conveys. There will be found in his prophecy the causes of decline, the fall of the Church, its consummation, judgment, and end: the raising of a new Church by the Lord's coming and redemption, and the character of that Church. But all this is done from the one position of the origin and issues of idolatry.

In conclusion, a word or two shall be said as to the use made of Joel by the Christian writers of the first three centuries. No passage of this prophet is so often quoted in the writings of the early Christian Church as Joel ii. 28, 29. It is used of course in connection with Acts ii. 17, 18. But still it is used with a deeper and wider import than its historic fulfilment alone justifies. Indeed, it may be said, that the writers of that period use all Scripture in a higher sense than their letter alone requires. Irenæus, the first of those fathers to whom we shall refer, in his great work against certain heresies already appearing in the Church, pointing out the place of the Lord's advent in the world, and this especially as the Incarnate Word, twice cites Joel iii. 16: "Jehovah hath spoken from Zion, and He hath uttered His voice from Jerusalem" (*Against Heresies*, iii., xx. 4; and iv., xxxi. 11). The simple quotation of such a passage, in such a connection, bespeaks an insight not continued in the Christian Church of later times. Another great work of the early Church was that written by Tertullian against Marcion, towards the end of the second century. In treating of the prophetic style and the principles of scriptural interpretation, the writer calls attention to that sense of the Word which is parabolically clothed in its literal sense, and cites Joel iii. 18 in illustration (*Against Marcion*, iii., v.). In elucidating the subject of the Lord's second

advent, as parabolically told in Luke xxi., Tertullian adduces Joel ii. 30, 31, in evidence of such an interpretation (*Ibid.*, iv., xxxix.). The words of Joel ii. 28, also, are put forth by the same author to show that the "fulness of time" was the consummation of the age (*Ibid.*, v., iv.). Again the same passage is advanced to make manifest the difference between the letter and the spirit of God's Word (*Ibid.*, v., xi.). Origen, a no less conspicuous figure than Tertullian in the early Christian Church, wrote *On Principles*, in exposition of the Christian faith. The words of Joel ii. 28 are also cited by this writer to the same purpose as that of Tertullian, but especially to show reason for the spiritual sense of the Scriptures generally. For it is argued, that by the pouring out of the Divine spirit the ability to "look beyond the mere corporeal meaning and discover something greater—something spiritual, in the Law or in the Prophets," was imparted to men (*On Principles*, ii., vii. 2). Theophilus of Antioch wrote at about the same time as Origen. In the Third Book and its twelfth chapter of his work to Autolycus, he treats of righteousness. Joel ii. 16 is cited as setting forth the same teaching as those scriptures which enjoin righteous conduct. Yet not without some spiritual exposition could the likeness be seen. But the writer expressly connects this understanding of the prophet with the inspiration of the spirit of God. In conclusion, Cyprian, an author of the middle of the third century, in his treatise against the Jews, devotes a section to showing that the Lord is the Bridegroom, and the Church His Bride. The section opens with the words of Joel ii. 15, 16 (*Against the Jews*, ii. 19). This prophecy, the writer declares, had respect to the Lord Jesus Christ, who is the Bridegroom of the Church.

Thus the early Christian Fathers are a testimony, that the method of interpretation employed in the following exposition is a method justified by the knowledge of the Christian Church before it had fallen into the darkness into which it did fall in later centuries. But the method has not its only justification

from their testimony ; it is its own justification. For although it is nothing but the application of the scientific principles laid down in the Writings of Emanuel Swedenborg, it nevertheless bespeaks its own genuineness by its uniformity, rationality, and the perspicuous expositions of Divine truths which it enables the reader to perceive as resident above the mere letter of the Word.

TRANSLATION.

CHAPTER I.

1. The Word of JEHOVAH which was unto Joel the son of Pethuel.
2. Hear this, ye elders, and cause all the inhabitants of the the earth to listen. Was [ever] this in your days, or even
3. in the days of your fathers? Tell it over to your sons, and your sons to their sons, and their sons to another
4. generation. The remainder from the gnawing-locust the abundant-locust ate, and the remainder from the abundant-locust the licking-locust ate ; and the remainder from the
5. licking-locust the consuming-locust ate ! Cause drunken *ones* to awake, and weep ye : and cause all the drinkers of wine to howl—over new wine : because it was cut off
6. from your mouth. For a nation ascended over my earth, mighty and without number—his teeth *are* the teeth of a lion ; and *they are* the jaw-teeth of a bold lion for him.
7. He hath put my vine to desolation, and my fig-tree to dissolution. [By] uncovering, he uncovered it, and he caused [it] to be cast down : they caused its tendrils to
8. whiten. Adjure thou, [O daughter of Zion], as a virgin girded with sackcloth, over the owner of her childhood.
9. He caused oblation and libation to be cut off from the House of JEHOVAH : the priests, the ministers of Jehovah,
10. mourned. A field was *utterly* devastated, ground mourned, because grain was *utterly* devastated. He caused must
11. to be dried up, new oil to waste away. Cause husbandmen to be put to shame : cause vinedressers to howl, over wheat and over barley : because the harvest of a field

12. perished. It caused the vine to be dried up, and the fig-tree to waste away: pomegranate; palm-tree also, and apricot-tree—all the trees of the field—were dried up, because he caused joy to be dried up from the sons of man.
13. Gird ye and lament, ye priests: cause the ministers of an altar to howl: come in, lodge [for the night] in the sacks, ye ministers of my GOD: because oblation and libation was withheld from the House of your GOD.
14. Sanctify a fast, call a restraint: gather in elders, [even] all the inhabitants of the earth *into* the House of JEHOVAH your GOD: and call out unto JEHOVAH—
15. Alas for the day! For the Day of JEHOVAH *is* near, and
16. as a devastation from Shaddai it will come in. Was not food cut off in front of our *two* eyes—gladness and
17. exultation from the House of our GOD? Sown seeds vanished under their ravagings, stores were desolated, granaries were broken through: because he caused grain
18. to be dried up. How a beast sighed! The droves of [the] herd were entangled: for *there was* nothing of pasture for them—the droves of the flock also became
19. guilty. Unto Thee, O JEHOVAH, will I call: for fire ate the pasture-grounds of a desert, and flame ignited all the
20. trees of the field. The beasts of a field also, [the flame] shall incline unto Thee: because the channels of waters were dried up, and fire ate the pasture grounds of the desert.

CHAPTER II.

1. Pitch ye a curved horn in Zion, and cause joyous shouting in the mountain of My holiness; all the inhabitants of the earth will be agitated: because the Day of
2. JEHOVAH cometh in: for *it is* near. The day of obscurity and dense darkness, the day of cloud and dense cloudiness, as dawn spread out over the mountains. An abundant and mighty people—there hath not been such [a

- people] from the age, and after him, He will not cause any continuance of him, even unto the years of a generation and generation. Fire ate before him, and after him flame will ignite. The earth *was* as the garden of Eden before him, and after him a desert of desolation; and there was also no escape from him. As the appearance of horses *is* his appearance; and as horsemen so [certainly] will they run! As the voice of war-chariots, over the heads of the mountains will they leap! As the voice of a blaze of fire eating stubble—as a mighty people arranged for battle. From before him, they caused peoples to travail: they *caused* all faces to gather pallor. As heroes will they run; as men of battle they will ascend a rampart: and a man in his ways will they go, and they will not change their paths! Nor will they drive back a man his brother; they will go, each individual, in his highway! And should they fall by the missile, will they not gain?
9. In the City they will seek eagerly; in the rampart will they run: in the houses they will ascend; by the windows they will come in, as the thief. Before him, earth was agitated, heavens quaked; sun and moon were black, and stars gathered in their shining. And JEHOVAH caused His voice to be received before His force: for His camp *is* exceedingly abundant; because *it is* mighty doing His word: for the Day of JEHOVAH *is* great and exceedingly feared, and who shall survive it? And now also, is the declaration of JEHOVAH, return ye even unto Me, in all your heart, and in a fast, and in weeping, and in lamentation; and rend your heart, and not at all your garments; and return unto JEHOVAH your GOD: for He *is* gracious and merciful, slow to anger, and abundant in loving-kindness, and He repenteth over the evil. Who knoweth? He may return and comfort, and cause a blessing to be left after him, oblation and libation, for JEHOVAH your GOD.

15. Pitch ye a curved-horn in Zion: sanctify a fast, call a
 16. restraint. Gather people in, sanctify a congregation,
 gather elders: gather in babes and the sucklings of
 breasts. A bridegroom will go forth from his chamber,
 17. and a bride from her canopy. Between the porch and
 to the altar, the priests—the ministers of JEHOVAH—
 shall weep! and they shall say, Spare Thou, O JEHOVAH,
 over Thy people, and Thou wilt not at all cause Thy
 inheritance to be received for disgrace—for nations to
 rule in them: wherefore should they say in the peoples,
 18. Where is their GOD? And JEHOVAH will be jealous for
 19. His earth—and will pity over His people. And JEHOVAH
 will answer and say to His people, Lo, I send forth to
 you the grain, and the must and the new oil, and ye
 shall be satisfied therewith: and I will not at all cause
 you to be received any more [as] a disgrace in the nations.
 20. And I will cause the northern *one* to be far off from over
 you, and I will cause him to be driven unto the earth of
 dryness and desolation—with his faces unto the eastern
 sea, and his end unto the hinder sea: and his stench
 shall ascend, and his foulness will ascend: because he
 21. caused [his] work to increase. Thou shalt not at all fear,
 O ground: exult thou and rejoice: for JEHOVAH shall
 22. cause [His] work to increase. Ye shall not at all fear,
 O beasts of My field; because the pasture-grounds of a
 desert have sprouted forth: because a tree has sustained
 its fruit—a fig-tree and vine caused their force to be
 23. received. Exult then, ye sons of Zion, and rejoice in
 JEHOVAH your GOD: for He hath caused the early rain
 to be received for you to righteousness: and He will
 cause to descend for you shower, early rain and latter
 24. rain [as] in the first. And they shall fill the threshing-
 floors [with] cleaned-corn; and they shall cause the
 25. wine-vats to distend [with] must and new oil. And I
 will repay to you the years which the abundant-locust

- ate, the licking-locust, and the consuming-locust and the
 gnawing-locust—My great force which I put forth in you.
 26. And eating ye shall eat and be satisfied, and praise the
 Name of JEHOVAH your GOD, Who hath done with you
 [so as] to cause wonder: and My people—they shall not
 27. be ashamed for an age. And ye shall know, for I *am*
 in the midst of Israel: and I *am* JEHOVAH your GOD,
 and *there is* none else: and My people—they shall not
 be ashamed for an age.
 28. And so it shall be afterwards, [that] I will shed My
 Spirit over all flesh; and your sons and your daughters
 shall prophesy: your elders, they shall dream dreams!
 29. your youths shall see visions: and over the servants also,
 and over the maid-servants—in those days—will I shed
 30. My Spirit. And I will cause portents to be received, in
 the heavens and in the earth—blood and the fire, and
 31. the columns of smoke. The sun shall be turned to
 obscurity, and the moon to blood—before the great and
 32. feared Day of JEHOVAH shall come in. And it shall be,
 [that] every one who shall call on the Name of JEHOVAH
 shall be delivered: for in Mount Zion and in Jerusalem
 there shall be an escape, as that which JEHOVAH hath
 said, and in the remnants which JEHOVAH calleth.

CHAPTER III.

1. FOR, behold, in those days, and in that time—[in] which
 I will turn back the captivity of Judah and Jerusalem—
2. I will also *cause* all the nations to gather: and I will
 cause them to descend unto the valley of Jehoshaphat:
 and will reason with them there, over My people and
 My inheritance Israel, whom they *caused* to disperse in
3. the nations, and divided My earth—and unto My people
 they cast a lot: and caused the boy to be received as
 a harlot, and sold the girl for the wine, that they might

4. drink. Yea, and what *are* ye to Me, O Tyre and Zidon—and all the boundaries of Philistia? *Are* ye repaying over Me the retribution? And certainly if ye *are* recompensing over Me, O swift *one*, quickly I will cause
5. your retribution to return upon your head. That which *is* My silver and My gold ye took: and ye caused My
6. good desirable things to come in for your temples: the sons of Judah and the sons of Jerusalem, also, ye sold to the sons of the Ionians: to the intent that ye might
7. cause them to be far off from over their border. Lo! I *am* causing them to arouse from the place, whither ye sold them: and I will cause your retribution to return
8. upon your head. And I will sell your sons and your daughters into the hand of the sons of Judah, and they shall sell them to [the] Shebeans—unto a nation afar off: for JEHOVAH hath spoken.
9. Call ye this in the nations; sanctify battle: cause the heroes to arouse; they will come near—they will cause
10. all the men of the battle to ascend. Batter your coulters into swords, and your pruning hooks into spears: let the
11. weak *one* say, I *am* a hero. Hasten together and come in, all ye nations, and gather yourselves from around. Thither cause Thou, O JEHOVAH, Thy heroes to come
12. down. Let the nations be aroused and ascend—unto the valley of Jehoshaphat: for there will I abide to judge
13. all the nations from around. Send forth a sickle: for harvest is ripened: come in, descend: because a wine-press is filled—they caused the wine-vats to distend: for
14. their evil *is* abundant. Multitudes, multitudes *are* in the valley of the decision: for the Day of JEHOVAH *is* near
15. —[it is] in the valley of the decision. Sun and moon
16. were black; and stars gathered in their shining; but JEHOVAH will roar from Zion, and cause His voice to be received from Jerusalem; and heavens and the earth shall quake: but JEHOVAH *shall be* a refuge for His

17. people, and a muniment for the sons of Israel. So shall ye know that I, JEHOVAH your GOD, *am* dwelling in Zion, the mountain of My Holiness—and Jerusalem shall be holiness, and no aliens shall pass through in her any more.
18. And it shall be in that Day, [that] the mountains shall drop new wine, and the hills shall [let] go milk: and all the channels of Judah shall [let] go waters: and a Fountain shall go forth from the House of JEHOVAH, and cause the brook of the Acacias to give drink.
19. Egypt, thou shall be for desolation; and Edom, thou shall be for the desert of desolation: from the violence of the sons of Judah—whose innocent blood they shed
20. in their earth. But Judah shall abide for an age: and
21. Jerusalem, for a generation and generation. So will I *cause* their blood to be acquitted [that] I have not [yet] caused to be acquitted.
- Furthermore, JEHOVAH dwelleth in Zion.

THE EXPOSITION.

WHEN, at Lystra, the apostle Paul declared that God "had not left Himself without witness," he probably did not refer to the fact that there has at all times existed in the world a Church of God. Yet of this Paul's declaration is true. God's truest witness is His Church: and He has never left mankind without its witness. Sometimes ideal, sometimes degraded; but whether ideal or degraded, it has always testified that God is, and requires the life of holiness and righteousness at the hands of man.

In the course of succeeding ages there have appeared on the earth four epoch churches, or successive dispensations: no one of which has been the same in character and constitution as another. The first, whose nature is described in the foremost chapters of Genesis, is called the Adamic, or the Most Ancient Church. Its character was of a celestial order. This passed away, and the Noahic succeeded. This is the church described by Noah and his immediate descendents. It is also called the Ancient Church, and was spiritual in character. Upon the decay of the Ancient Church, succeeded the Israelitish dispensation, being the third in sequence. This church, which existed among the children of Israel, was neither celestial nor spiritual in nature, but only a representative of those orders. That is to say, while it was full of symbolic rites (and all its doings were representative), *representing* the celestial and spiritual principles of life, nothing of their qualities existed interiorly with it, but they were only shadowed or imaged, as by types, by its sacred ceremonials, ordinances and acts.

With this—the Israelitish Church, the following prophecy has to do. The exposition of the prophecy, according to the laws whereby the representatives and symbols are unfolded, will thereby be reasonable and necessary. The end of this

Church came when our Lord effected His first Advent. He then initiated still another dispensation, which was the same as the institution of the Christian, as the fourth Church in succession upon the earth. In the Christian Church representation was put away, and the open declaration of truth by the Divine Word was its charter. But the unfolding of the interior principles of Divine revelation—for the Lord had many things to tell His Church which they could not then bear, being scarcely weaned from the former church, in a measure its parent—was left for a yet later age. The Christian Church repeated the story of its predecessors: it has had its end, and now a new dispensation for a new age is descending from God out of Heaven—"The New Jerusalem," the New Christian Church is to be the crown and glory of them all. This latter is the Church promised by the Lord Himself in His Second Coming: it is the truly Christian Church.

Just as between the Most Ancient Church and the Ancient, between the Ancient and the Israelitish Churches, intermediate dispensations were raised up, so between the Israelitish and the Church of the Lord's second advent, that of His first advent was an intermediary Church. That Church was established that the Lord might preach from the Word, but by the New Christian Church the Lord has unfolded the interior sense and glory of His Word. That it descends from God out of Heaven is the evidence of its interior heavenly light and faithfulness: it is the Bride adorned for her Husband.

In reading the following exposition of Joel it must be borne in mind, that a distinction exists between the Internal Church, or the Church as it is in the Heavens and descends from God by them, and the church external as existing on the earth. The external of the Jewish Church, with the whole of its organization and ceremonies, was only representative of the Internal Church, which representation answered to nothing in the lives of the people composing the earthly church. Thus, the Church actual and the church apparent were quite distinct.

The former is strictly the spiritual principles embodied in the lives of all who truly worship God. The latter was a series of rites and performances *representing* the spiritual principles ; and though the outward church was corrupt, as fully shewn in this prophet, God yet provided that it should preserve the Inward Church by representation. The same relation and the same difference exist between the representative church and the Church represented as there are between the external sense and the internal sense of the Divine Word. The external church existing among the Jews, by its adaptation to the genius of the Jewish mind, preserved the Internal Church from violation and corruption. Again, just as the Jewish was a shadow of the Church to come, which was unfolded from it, so the Word in its external form prophesied the internal truths which are unfolded from it in these latter days. The condition, therefore, of the representative church is described by the prophet in such language, that, while it is adapted to the external nature of his hearer's minds, it is, at the same time, representative and symbolic of the more interior heavenly principles of true religion. The purpose of this style of writing is, that the higher planes of spiritual wisdom might be preserved from violence by presenting them to the depraved in an outward form adapted to their states : thus permitting them to be passed on to other ages whose condition may be such as to make it possible to unfold the inner senses without violence to the Word. At the same time, it was intended that the external church should be brought as far as possible into uniformity with the internal, and so prepare the way in time for opening and establishing a truly spiritual Church on earth. The medium between the one and the other was the first Christian Church. The unfolding referred to has now been made by the Lord Himself through the instrumentality of Emanuel Swedenborg, and the new Internal Church is at the same time being established, as represented by the descent of "the New Jerusalem."

CHAPTER

THE WORD.

1. *The Word of JEHOVAH which was unto Joel the son of Pethuel.*

Apart from the spiritual sense of these words, no one could know the profound principle embosomed in and enunciated through their literal form. Attention to the apparently unimportant members of the sentence will furnish us with the key to their mystery and teaching : for the least forms of the Divine Word enfold *arcana* of Heaven. However, let each word be considered in its order.

It is interesting to notice the peculiar meaning of the term *Word* in the Hebrew tongue. Like the equivalent term used in the New Testament, the original of 'word' is formed from a verb whose primary meaning is, *to range in order*. So that the related noun has respect to an ordering or regulation. Hence we observe that the ten commandments are, in the original, called 'the ten words,' or orders (Exod. xxxiv. 28). That is to say, the commandments of God are the laws of Divine Order promulgated for the right and orderly conduct of human life. As the principles of conduct set forth in the Sacred Scriptures have for their end an orderly regulation of human life according to the laws of Divine truth, the Scriptures are called 'the Word of God.' Such principles are the laws derived from Divine Life, and are therefore potent to reform the world. Still, it will thence appear that *the Word*, or expression of order according to the Divine Mind, is the revelation of the laws by which the Divine is Itself ordered. All order originates in the Divine Mind : because the Divine

is Order itself, and is governed by Its own laws. Thus the Divine Word in its supreme aspect is the Law of Divine Life, and to men, the revelation of the very Divine.

The signification of *Word*, then, it is not difficult to apprehend, is the Divine truth and its revelation: for it is Divine truth which regulates supreme order. Thus the Lord Who declared Himself to be 'the Truth' (John xiv. 6), is also described as the Word which was God (John i. 1). And as all things came into existence through the Word, we read that "the Word of Jehovah is upright, and His every deed is in truth. In the Word of Jehovah were the heavens made, and all their host in the spirit of His mouth" (Psalm xxxiii. 4, 6); also that "the beginning of the Lord's Word is truth" (Psalm cxix. 160).

To this signification much is added by its association with the Divine name—Jehovah. The vowels of this name have given occasion for much discussion, into which it is unnecessary to enter here. It is probably sufficient to accept the usual explanation—namely, that the name is formed from three parts of the verb *to be*, and seems to denote *Who is, He was, and He will be*: the same in fact described by John in Rev. i. 8: "Who is, and Who was, and Who is to come,"—that is the Lord, Jesus Christ. Indeed, and this is generally agreed, the name describes the Eternal, the I AM of Exod. iii. 14 and John viii. 58. Thus we are enabled to see that the Word of Jehovah is the Eternal Law—the Order of the Everlasting God.

The laws by which human conduct must be guided and heavenly life determined are unchangeable: they belong to the very Essence of God Himself. These laws have neither been evolved nor newly made; they are now newly made known, but they are *in themselves* eternal—of God's own nature. From time to time they have been made known to man according to his changing states and spiritual needs; but their intrinsic nature is not altered thereby.

Again, it should be observed that the Lord is eternal in

the nature of His own Essential Being—the Divine *Esse*, the I AM: and, that His Inmost Being is Divine Love. For this reason, when the Lord is referred to particularly in relation to the Divine Love, He is named, in the Old Testament, Jehovah. In like manner, when the Lord is referred to as the Divine Wisdom, He is named God (*Elohim*). So that when good is being spoken of, the name *Jehovah* (implying the Essential Divine Love) is used, but when truth is the subject, the name *God* (implying the Existent Divine Wisdom) is used of the Lord. Therefore we remark further, that *the Word of Jehovah* is the orderly expression of the Divine Love. It is too often forgotten, that the laws for the guidance of man's life on earth, and which are also the laws of angelic life, while they are unchangeable degrees of Truth, are at the same time the precepts and embodiments of Eternal Love.

Hence it is manifest, that *the Word of Jehovah* signifies the revelation from the Divine Love of every truth necessary for the preservation of man from evil and falsity, and which is moreover needful for his reformation, regeneration, and eternal life in Heaven.

This, then, is the revelation *as given from God* to man: How is it received by man? We have the answer in the latter words of the verse. We learn in *A. C.* 4987, that a change which is deserving of special remark is pointed out in the Sacred Scriptures by the occurrence of the verb *to be*. Such a notable change of state in regard to *the Word of Jehovah* is indicated, therefore, in the present case. The particle *unto* should be noticed also, inasmuch as it appears to denote an accordance formed between the members of the sentence in which it stands, or more strictly an accommodation of the one to the other. Whatever, therefore, *Joel the son of Pethuel* may signify, it is the state *unto* which the revelation from God is accommodated, and unto which it is changed in the minds of those receiving it. Thus the revelation, in con-

formity with the principle, that whatever is received by man from the Lord is modified by the recipient, is adapted to and moulded by the state represented by the prophet.

Before enquiring as to the special signification of the name *Joel*, it will help the understanding most if we consider here the suggestion of the prophet's office. The prophets, or, "speakers for" God, represented the Divine truth of the Word as taught and received among the members of the Church in which they prophesied. "By the prophets is signified the doctrine of the truth which is through the Word from the Lord" (*A. C.* 9229). Hence the prophets represented also the Word (*A. C.* 9954); or, what is the same thing, the prophets, their demeanour, and actions, were visible symbols and signs of the treatment bestowed upon the Divine Word by the Church in which they taught. This is fully set forth in *T. C. R.* 130 and *Doct. S. Scrip.* 35. It must not be supposed, however, that there is any implication here, that the prophets themselves perceived the supernal significance of the words dictated to them and uttered by them. They did not (*A. E.* 624). Though the words were from Jehovah (*D. L.* 52), they were not received by the prophets from Him *immediately* (*A. C.* 7055, 7268; *H. H.* 254). So that the prophets uttered inward spiritual truths in external forms adapted to the state of the Church in which they fulfilled their duties, without any perception of the inward truths at all. This is taught in Matthew i. 22 and ii. 15: "What was spoken by the Lord through the prophet." The case seems to be, that the words were dictated to the inward ear of the prophets by spirits filled with the presence of the Divine Mind. Thus the truths were made known to the prophets intermediately. Doubtless the spirits employed would be such as were in accordance with the prophets' interiors, and hence the Word of Jehovah, or revelation of the Divine Mind, would be adapted to the state of man, for whom the revelation was designed. To unfold the internal meaning of the words so imparted has been

left for the present age; but it will be seen plainly that the prophets were, for the time being, living representations of the reception accorded to the Divine Word, and the truths thence derived, by the Jewish Church. On this account the Lord Himself, Who was the Word made flesh, dwelling among us (*John* i. 14), was also called The Prophet (*John* vii. 40), and as such suffered rejection, denial, and crucifixion, at the hands of the Jewish people. Joel, then, in his function as a prophet similarly represents the manner in which the Divine Word was received and treated by the Church of Judah.

To what has been advanced in the Introduction regarding the prophet's place in history and among the prophets, some definiteness may be added as to his personal signification by examining his name: for names were given according to those things which were signified (*A. C.* 144). Moreover, a name contained the quality of state implied by the person bearing it (*A. C.* 4197). Thus we hope to obtain some idea of the state to which the revelation from the Lord was changed in the Jewish Church, and which state was represented by the prophet Joel. The precise nature of the change implied by *Joel the son of Pethuel*, in the absence of explicit teaching from Swedenborg, we cannot pronounce upon. But taking into view the whole purport of the prophecy we may with sufficient accuracy judge, from analysis and examination of the two names given, that it was perversion.

The name Jôël appears to be formed from *jô*, the usual abbreviation of *jehô* (meaning, he shall be), which is the former part of the name Jehovah, and *El*. Thus the name would either mean, He (*i.e.*, the Lord) shall be El, or more probably, Jehovah is El. The meaning and signification of *Jehovah* is discussed above, where it is noted that the name is used with a definite intention wherever in the Scriptures it occurs.

El means, literally, a strong one—as in *Ezekiel* xxxi. 11, where it is probably the king of Babylon who is referred to as

“the strong one of the nations.” The name was, however, used as the Divine title equal to “God” by several nations surrounding Judah and Israel. *Il*, the supreme divinity of the Phœnicians (identified by the Greeks with Kronos, and by the Romans with Saturn) is a form of *El*. *Ilu* is similarly employed by the Assyrians and Babylonians. *Ilâh* is the old Arabic of the same word, whence *Al-Ilah* or *Allah*, the God, appears in the Koran. Again the term enters into the composition of some ancient names of places—as *Babel*: in Chaldean, *Babil* (the Gate of *Il*), and *Bethel* (the House of *El*). So too, Melchizedek, who was a native of Canaan before the Israelites possessed it, is described as a “priest of the most high El” (Gen. xiv. 18). In agreement with the teaching of these facts—namely the use of *El* for God among the surrounding heathens—the term is sometimes employed for false gods—as in Exod. xv. 11 and xxxiv. 14; also in later books, as a general equivalent for idols—as in Isaiah xliv. 15, 17; xlv. 6; lvii. 5; and Malachi ii. 11. Nevertheless the term is often used when the Lord Himself is meant. That is to say, by the Divine Mercy of the Lord this title was applied to Him in accordance with a law of His Providence which works to lead all men, in the way which their states will permit, to the only Lord of Heaven and earth. The reason of this permission is, that the Lord will only remove a false indoctrination gradually: for to remove it suddenly would be to destroy the ground of reverence and truth (see *A.C.* 1992). Thus unto Abraham (who, as a Chaldean, knew God as “El”), and Isaac and Jacob the Lord *appeared* in “El Shaddai”; but His name *Jehovah* was not known to them (Exod. vi. 3).

Joel—*Jehovah* is *El*—therefore, while it may have a more exalted import involved in its parts when perceived in more supernal realms (for it embosoms a revelation for all worlds), may yet be said to imply in the present connection, that *Jehovah* was regarded in the Jewish Church as no better than an idol or heathen god. A conclusion which history justifies.

It is quite true that *El* is used to denote the Divine Spiritual of the Lord, or truth in the will and in the act (*A.C.* 4402), but the context and subsequent prophecy, of whose character the present verse is a brief statement, lead us to see that here the term points to the Divine Spiritual falsified. Therefore we conclude, that the name being a heathen title for God, in the present connection, a certain estrangement of the essentially Divine One, whose Heart is Love, is indicated by *Joel*. And this conclusion is supported by the fact, that those who bring about the evil described in this book are called “aliens” and “the nations from around.”

By the prophet being styled *the son of Pethuel* it is clear we are directed to the state whence this degenerate regard for *Jehovah* originated. *Son* signifies a state of truth derived from the interior state of good, or in other words, a principle of faith begotten of the condition of soul existent in the people of the Church. The term is principally applied to truth as derived from good; or, in its reverse sense, falsity as derived from evil. When it is observed that truth is begotten of good, as effect is produced by cause, and that every cause begets the *form* of its own effect, the general principle of this signification will appear. Thus the Divine Good is called in the New Testament “the Father,” and the Divine Truth, “the Son.” So the prophets, as teachers of God’s Truth, and representatives of it, were denominated sons of man. The sons of Israel likewise were representatives of the truths of faith constituting the Church. We have, however, an instance of the opposite meaning when the Lord spake to those who were characterized by falsity from evil affection, saying, “Ye are out of your father the devil . . . he stood not in the truth, because there is no truth in him. Whenever he speaketh a lie, he speaketh out of his own: because he is false and the father of it. And because I say the truth, ye believe Me not” (John viii. 44, 45).

The name *Pethuel* is derived from *pathâ*, which means “induced,” and *El*. *To induce* signifies, in its bad sense, to

entice, or beget a deceptive infatuation. Thus in Deut. xi. 16, "Take heed to yourselves lest your heart shall induce, and ye depart and serve other gods, and prostrate yourselves to them." *Pethuel* therefore represents the infatuation arising from the influence, upon the Jewish Church, of the surrounding idolatrous worshippers. With this signification that of *Bethuel* may be compared (*A.C.* 3665). It may also be remarked, that the Septuagint version states that Joel was the son of Bethuel, instead of, Pethuel; but that is a manifest error.

We may regard, therefore, *Joel the son of Pethuel* as indicating the inroads of idolatrous practices from the outer nations, and their effect upon the reception of the Word of Jehovah in the Jewish Church—namely, that the laws of Divine truth, revealed from the Heart of the Lord for the exaltation of human life and the salvation from sin, were perverted by that Church to the level of the vile and degrading superstitions of the heathen worshippers around them. This is the summary of the prophecy following—a statement in brief of the prophet's message: the title and preface of his book; pointing to the results of violating the First Commandment.

Internal Sense. The revelation of the Lord's truth from His Essential Divine Love for the good of man as perverted, in accordance with the false worship of Him derived from the enticements of idolatrous associations.

OBEDIENCE.

2. *Hear this, ye elders, and cause all the inhabitants of the earth to listen. Was [ever] this in your days, or even in the days of your fathers?*

The object of Divine revelation is not simply to make truth known, but rather to evoke the good life of man. The Church of the Lord is not established by the knowledge of truth: the truths of God must be perceived, and from such perception become vital by obedience. Therefore the pro-

phet's message opens by exhorting the Church to obey the Divine precepts of life, and by contrast with its condition—briefly indicated in the second part of the verse—to enforce that exhortation. The exhortation commences, *hear this, ye elders*, that is, hear *the Word of Jehovah*.

To hear signifies to perceive internally, and thence desire to be obedient. This signification will plainly appear from the words of Genesis xlii. 22, "And Reuben answered them, saying, Said I not unto you as follows, Do not sin against the boy? And ye would not hear: therefore, behold, also his blood is required." Also in Judges xi. 17: "Then Israel sent messengers unto the king of Edom, saying, Let me, pray, pass through thy land; but the king of Edom would not hear. And in like manner they sent unto the king of Moab: and he was not willing." The prophet calls attention to that which he is about to relate and the obedience entailed by the Divine Word in the words *hear ye this*—especially pointing to the subject of the 4th verse. *This* is a term which appears to have reference to affection, and is probably for that reason used between *hear* and *elders*. It would therefore seem to be a medium conjoining wisdom and obedience, as perceived by angelic intelligence, but upon that we cannot speak with certainty. But that *to hear this* is to perceive internally and obey from the heart the laws of life, because they make for righteousness, cannot be questioned: for the reference is to the Word of Jehovah given to Joel.

Among the sons of Israel, *the elders*, as being the wise men, represent the principles of wisdom in the Church. Thus we read in Psalm cxix. 100: "From elders I am intelligent, because I observe Thy precepts." Also in Job xii. 12: "In the aged ones is wisdom: and length of days is understanding." And because old age was synonymous with wisdom, the law provided and said, "Thou shalt rise up before the hoary head, and honour the face of an elder" (Levit. xix. 32). Again when Jeremiah is announcing, that the principles of goodness

and wisdom from the Lord had been destroyed in a degraded community, he says, "My priests and my elders expired in the city" (Lam. i. 19).

Wisdom is not learning, nor is it intelligence alone: it is rather intelligent goodness of mind. Thus, while wisdom is justly predicated of the understanding, it is that phase of the understanding which is nearest to love. A wise man is therefore not simply an intelligent man, but a man characterised by that intelligence which, arising in goodness, readily and instinctively sees the truth and uses it for the good of others. Those, then, in the representative Church who relate to these internal principles of wisdom were termed *the elders*. Regarded rather as referring to principles than persons, this term reminds us, that *the elders* indicate the infinite truths of life which descend from the Lord into His Church: for the aspirate which in the Hebrew language forms the definite article, here used, "involves infinity" (*A. R.* 38). The principles of the Church which move men to reformation and amendment of life are from the infinite sources of Divine grace. These are the powers, as resident in the elders of the Church, evoked by the prophet to obedience and piety. Regarded, however, as the human embodiments of such powers, as far as they permitted themselves to be such embodiments, the elders, the chiefs in wisdom, are called upon to perceive and thereby obey with deep affection the laws of eternal life discovered by revelation from the Lord in that which follows. It will be observed that *to hear* and *the elders* are terms corresponding together—both relate to internals. For just as elders signify the interior principles of truth—otherwise wisdom, so *to hear* denotes an internal perception and desire to obey.

Perception and obedience such as were just referred to are more of the will than the understanding, and being thus of a more interior order are fittingly mentioned first: for from thence must emerge any external obedience required. While the elders as persons would be required to obey externally the

commandments of the Lord, yet they *represented* that internal obedience which precedes, and does not itself appear as, external action: being rather the inward cause and impulse of such action. Obedience of an external order is nevertheless required to bring the externals of the Church into conformity and harmony with its internal wisdom, and so is also represented. If the truths of Divine Wisdom are to be of any useful service to man, they must be brought down into practice—into external obedience. This truth is indicated by the words, *Hear this, ye elders, and cause all the inhabitants of the earth to listen*. If there be an internal obedience to Divine Law, an external life in correspondence will inevitably follow. In a well ordered community, whither the wise men lead from the desire for general good, thither will the rest be led.

Accordingly, the same meaning that was observed in *to hear*, though of a more external order (applicable, too, to the more external plane of mind), appears in the word *to listen*. While the latter signifies perception and obedience in the internal man, the former relates to obedience from thence in the external man. Thus the internal and external are brought into harmony and uniformity. The signification of *to listen* may be illustrated from the following passages of Scripture:—"Cause to listen, O ye heavens, and I will speak: and thou shalt hear, O earth, the words of My mouth" (Deut. xxxii. 1); "Hear, O heavens, and cause thou, O earth, to listen: for Jehovah hath spoken" (Isaiah i. 2); "Cause to listen, O My people, to My law: incline your ears to the sayings of My mouth" (Psalm lxxxviii. 1). Hence it will appear, that *to listen* signifies, from internal understanding to obey in the external will and act. Thus the difference in spiritual significance existing between *to hear* and *to listen* appears to be, that the former implies an obedience arising in the internal will and executed in the internal understanding, whereas the latter implies an obedience caused from the internal understanding and executed in the external will.

This signification is enforced by the terms in connection with which *to listen* is used. *All the inhabitants of the earth* denotes every good dwelling in the truth of the external mind, even to the last. Herein *the earth*, being the complement of *the heavens*, as may be seen in the passages cited above, signifies the external of the spiritual man, especially in regard to the will. The term is thence applied to the external Church as existing among men. Thus, the Lord, in the Word, calls His external Church His earth. See several places in this prophecy—i. 6; ii. 18; iii. 2. Again, *the inhabitants* of the Lord's external Church are the affections of spiritual good dwelling in truth, as will be seen from the nature of the case and confirmed by the following words of Scripture. The Lord is described as "the inhabitant of the praises of Israel" (Psalm xxii. 3), because He is pre-eminently the Good that dwells in Truth. "The earth and all the inhabitants thereof are dissolved" (Psalm lxxv. 3), when no such natural dissolution had taken place, but rather the degradation of the Lord's external Church, and the goods dwelling in truth had been perverted into the evils dwelling in falsity. It may be remarked also, that *the inhabitants of the earth* is often used in association with *the elders* as, together, describing the sum of the Church. Thus, in this prophecy, at i. 14 as well as the present instance. The term *all* is used because it denotes every spiritual matter of which it is predicated, even to the last. The partial obedience of the Divine laws is not sufficient to form the character designed for man by the Divine Will. Arising in the internal man, there must descend into every affection of the external man an obedience to the laws of life which can alone unify and regenerate the spirit. The words thus far considered therefore imply a life of external obedience in all respects to God's Will as the issue and effect of inward wisdom and desire for good.

In their application to the Church, the significance of these words is manifest. There are those remaining (and these the

prophet evokes) who retain the principles of wisdom, and there are those, far more abundantly, who, while they are more external in character, and regard more especially the externals of worship, yet from the very goodness of their natures dwell in the truth. These latter are they indicated by *all the inhabitants of the earth*. It matters not how humble or how small a place they fill, while they retain and represent this character, they are included in that description, and are those whose service, according to the Divine precepts, the example of the elders should call forth. Indeed it is on the mutual and reciprocal action, upon Divine principles, of those indicated by *the elders*, and those represented by *all the inhabitants of the earth*, that the unity and subsistence of the Church depends. The true Church exists in its essence only where this uniformity is most conspicuous. Where the Oneness of God is most perfectly reflected in the life of the Church, there is the Lord's Church. As the inward perception of wisdom, and the outward life conformed thereto, constitutes the whole regeneration of man, and the Church is thus represented, it is manifest why Swedenborg says, that these introductory verses apply "to all who are of the Church."

But did this unity of internals and externals, by obedience induced from within, exist in the Church to which the words were addressed? It did not: and hence the interrogation, *Was this in your days, or even in the days of your fathers?* So long as the aged could remember, or even their fathers could remember, the conditions of spiritual life involved in the former words had been unknown. The cause of this deplorable fact will be laid down later; but at present it is noted, that a want of unity between internal spiritual life and the external actions of the Jewish Church was the very feature by which it was most marked. For this cause the Jewish was not a true Church, but only the representative of a Church by external forms. The outward professions were pious enough, but the inward

character and perceptions of wisdom were corrupt. For this reason the prophet commences by evoking obedience from the elders; for when first principles and leaders are contaminated, what may be expected in the less enlightened who follow? The words which the Lord directed to the Jews of later times are equally true of those of Joel's time. "Alas! for you, scribes and Pharisees, hypocrites (or, *actors!*), for ye cleanse the outside of the cup and of the dish, but within are they full from greed and lustfulness. Blind Pharisee! cleanse first the inside of the cup and of the dish, in order that the outside also of it may become clean. Alas! for you, scribes and Pharisees, hypocrites: for ye are like graves whitewashed, which, indeed, outside appear beautiful, but within are full of dead bones and of all uncleanness. In this manner also ye, outside, indeed, appear to men righteous, but within ye are full of hypocrisy and lawlessness. Alas! for you, scribes and Pharisees, hypocrites: for ye are building the graves of the prophets, and arranging the monuments of the righteous, while ye say, If we had been in the days of our fathers, we would not have been their partners in the blood of the prophets. So that ye are bearing witness concerning yourselves, that ye are sons of those who murdered the prophets; and ye—fill ye up the measure of your fathers" (Matt. xxiii. 25-32).

The words now before us take the form of a question because, although there is no need for the Lord to enquire in order to perceive, yet the condition of man is such that he believes no one knows his thought and the state of his affection but himself, and, therefore, the letter of the Word is adapted to this delusion. See *A.C.* 2693, 4358, 6250. "Jehovah your God trieth you, to know whether you really love Jehovah your God with all your heart and with all your soul" (Deut. xiii. 3). Where a question appears, however, a knowledge from perception is indicated in the spiritual sense of the Word. *Was this in your days, or even in the days of*

your fathers? therefore, suggests that the elders knew from perception that the conditions required were not.

In the former verse it was explained that the verb *to be*, whenever it occurs in the Hebrew of the Scriptures (which, like the definite article, is not as often as it appears in the English translation), implies a change of state worthy of remark. The interrogation is as to whether any such change for good had taken place, and the implied answer is that it had not. The particle *in* would seem to suggest its own significance. It may be helpful, however, to examine it. In the Hebrew original *in* is expressed by what appears to be a fragment of the word *coming in* or entry. An Arabian writer thus describes its equivalent in the cognate tongue: "Its peculiar power is, the influence which it exerts on nouns, for the purpose of uniting the word so influenced with the verb influencing it." The same mediating force belongs to the like particle in other languages. Thus in Matt. ix. 34 it is recorded that the Pharisees said, "*In* the chief of the devils, He casteth out the devils." The word italicised is represented in the Syriac Version by a particle exactly equal in force to the term we have under consideration. This is more remarkable when we note, that its place in the plane of spiritual truth appears to be, not an indication of inmost residence, but rather of the *medium* by which conjunction of interiors and exteriors is attained. Thus, in the present instance, *was this in your days*, taking what has already been advanced, may with sufficient accuracy be paraphrased as an affirmation instead of interrogation thus:—It is plainly to be perceived, that the change of heavenly principles revealed from God, which is manifest in the Church, has come about *by means of* the internal states of life prevalent among the leaders and guides of the Church itself. Again it may be remarked, that while *your days* means the days of the elders; nevertheless, as the three forms of the pronoun relate to the three degrees of life: the first to the inmost, the second to the internal, and

the third to the external—so *your* days refer to internal states.

That *days* denote states may be seen in Lam. v. 21, which is a prayer that the former states of glory should be renewed in the degenerate Church: “Renew our days as of old”; also in Psalm xcvi. 2, “Announce His salvation from day to day”; and Isaiah xlix. 8, “In the day of salvation have I helped thee.” Times controlled by the sun have reference to states of love, while times controlled by the moon have reference to states of faith. Days hold common ground between both—that is, they are controlled by sun and moon conjointly; they therefore relate to states of life in general.

In passing to the final clause of this verse it must be observed, that the words *or even* should, more strictly, be transposed and read “and certainly,” as in the original. It is the interrogative form which occasions the altered reading. Just as *to be*, as stated above, indicates a notable change of state, so *and* implies a change of less decided character (*A. C.* 4987). *Certainly* indicates an affirmative condition, such as we intend by the natural expression “as certainly as.” *Or even in the days of your fathers*, in the question form, bespeaks the fact, that no certain change in the least for good, but rather one for evil, is the issue of the states whence the present condition of affairs is derived.

It was mentioned under the former verse what *father* signifies. The term is spiritually applied to the internal hereditary principle as being the prior spiritual progenitor of issuing conditions either in the man or the Church. In its bad sense the word refers to the evil proper to man from progeniture—his hereditary evil, and thence the ground whence may issue his own evil. The question is fittingly asked, whether what the Church should be exists in the states of the elders, or even in those whence their states were begotten, as represented by their fathers. If the preceding states of the Church were bad, as being contrary to the Divine Will, had the elders and the

people done anything since to make them better? To understand this it is necessary to reflect a moment on the pristine state of the First Church on the earth and slow degeneracy, by accumulated hereditary evil, which the Church suffered after it. The story is one of gradual decadence, and not of growth as some suppose. The fall continued through the ages until little of spiritual life and truth remained. Wherefore the Redeemer came in the fulness of time to deliver men from the powers of evil which had descended to them and were augmented by their own sins. That *fathers* signify the spiritual progenitors (more especially, in the bad sense, the states of self-love) from which more exterior states originate, may be seen in the words of the Lord when speaking of the wickedness of the Jews, cited above: “Ye are from your father the devil, and the lusts of your father ye will do” (John viii. 44). Taking the whole clause together—*or even in the days of your fathers*—it may be thus expressed as to its spiritual import, an unobtrusive, but no less vital change must be affirmed of the Church through the intermediate states of life therein, derived from the evil hereditary principles of the ages.

Thus, this verse, directing us first to the means whereby evil can be removed, in the next place exhibits how, by the scarcely perceptible encouragement of evil inclinations within, the degraded state into which the Jewish Church fell was occasioned.

Internal sense. The Lord through His Word requires the affection for internal perception of, and obedience to, His laws on the part of those of His Church who are in the principles of wisdom, and, as resulting therefrom, a sincere obedience on the part of every one who seeks to know the truth in His external Church, even to the last. Nevertheless, it is well known that instead thereof, such is the state of the Church as would of necessity be the issue of the internal evil of those who should be wise: their state being the most assured consequence of repeated encouragements of tendencies derived from internal hereditary evils and the love of self.

THE DUTY OF THE CHURCH.

3. *Tell it over to your sons, and your sons to their sons, and their sons to another generation.*

The former verse directed the gaze to the origins of the present evil condition existing in the Church : this verse points to its coming issues. But while it does so more directly as to consequences, nevertheless it does so also in the way of hope, that by pointing the issue it may be averted. Just as in the preceding verse enquiry was made as to the state of the elders and their fathers, so in the present words the elders are enjoined to transmit to their sons and the succeeding generations the salutary lesson to be drawn therefrom, if haply reformation may ensue thereby. We are enabled, therefore, to see the greater scope of the words of Swedenborg formerly quoted : namely, that the first three verses are “to all who are of the Church.” There was first, the primary requisite of the Church, even its foundation—the Word of the Lord ; then followed the elders, as the embodiments of internal wisdom ; all the inhabitants of the earth, as those whom the elders lead in externals, even to the last ; the *priores* whence the elders were derived, and finally the successive descendents of the elders to the third generation.

It was a statute, still observed by the modern Jews, that the memorable events of their history and experience should be transmitted from father to son for future generations. “He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make known to their sons ; that a remote generation might know, even sons to be born : who should arise, and relate to their sons : that they might set their hope in God, and not forget the works of God, but keep His commandments” (Psalm lxxviii. 5-7). “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of

thy life ; but make them known to thy sons, and thy sons sons” (Deut. iv. 9—also vi. 6, 7 ; xi. 19). It was remarked above that *fathers* represent the hereditary principle of the mind. In the merciful providence of the Lord the action of heredity is designed to be a means of transmitting from generation to generation accelerated powers for good ; and this is indicated by the commandments requiring fathers to transmit to their sons, and those sons to their sons for several generations, the good which the Lord has bestowed upon them. But when, owing to man’s corruption of the Lord’s gifts, the hereditary transmission is evil, then takes place that which is referred to in the words, “visiting the iniquity of the fathers upon the sons unto the third and fourth [generation] of them that hate Me” (Exodus xx. 5). To such a hereditary transmission the present verse refers, though indirectly—as pointing to the increasing evil that needs to be removed. As being part of the exhortation to the elders, the words more immediately refer to the repeated application of truth to the life by which the issues of hereditary evil are subjected and its tendencies resisted.

Just as *hearing* and *listening*, in the preceding verse, signify perception of an internal and an external order, or, more exactly, the obedience resulting from such perceptions in their own planes, so *saying* and *telling* signify a corresponding perception of an internal and an external order. The concordance of *saying* with *hearing*, and *telling* with *listening*, will be seen at once. The perception signified by *saying* is, in a sense, causative, as being from the one who communicates what is perceived. The perception, therefore, signified by *hearing* is receptive, as being received by the one to whom the matter is communicated, and is thus received in obedience. One *says* and another *hears* : the perception of the speaker is causative of the perception of the hearer. But it must be remembered, that both these terms are used of the internal. *Telling* and *listening* are similarly related ; but they are terms whose signification is of a more external nature.

The particular force of *to tell* in this case will not be felt unless two things be observed in connection with it—(1), the primary meaning of the original, like its English representative, is, to number or recount in detail: whence the words “number” and “scribe” or recorder, are derived: wherefore in the present use a detailed enumeration of particulars is involved; and (2), the form of the verb here employed is somewhat causative in its sense, although it cannot be conveniently expressed in English. The term signifies, spiritually, to know the quality of something and thence to give external perception of it. Thus in Psalm cxxxix. 17, 18: “How precious also are Thy thoughts unto me, O God! how mighty are their heads: if I should number them, they are more abundant than sand.” Where to *number* the thoughts of God is to perceive and give external perception of the Lord’s infinite wisdom. Again Psalm xxvi. 6, 7: “I will wash my hands in innocence: so will I compass Thine altar, O Jehovah; that I may proclaim with the voice of thanksgiving, and tell all Thy wondrous works.”

The particular subject upon which the elders are invited to descant is, of course, that referred to formerly as “this”—being the Word of Jehovah, but especially that summarized in the next verse. The term directing our attention to those special words claims consideration. Though above it is translated *over*, as if it were a particle lending force to the verb, the reader must be warned that while it may do this, the term has a distinctive force of its own, not at all conveyed in the translation. In the first place, the sentence is so arranged that this term occupies the position of greatest emphasis—thereby indicating the importance given it as the chief matter of concern. Even if the term had only a prepositional force, the Latin *supra* or English *above* would better convey its meaning—as may be seen in Genesis xliii. 19, “And they came near to the man who was over Joseph’s house”; and in Exodus xxviii. 27, “near the joining thereof above the girdle of the ephod.” Now since “interior

things are expressed in the Word by higher things” (*A.C.* 2148, 3084, 5146), therefore in the present case *over*, or above, signifies the spiritual interiors. Manifest examples of this occur in all passages of Scripture wherein the heavens are referred to as “above.” “Thou shalt not make to thyself any graven image, or any similitude of that which is in the heavens from above, or which is in the earth from beneath” (*Exodus* xx. 4. See also *Genesis* xxvii. 39). Observe, too, that the Lord declared that “the kingdom of God is within you” (*Luke* xvii. 21). Again we find our term applied to God in *Hosea* xi. 7, “Though they called them unto *the Most High*, none at all would exalt Him.” The spiritual import of the term will be more clearly seen at ii. 28 of this prophecy. In regard to this term it must be further noted, that *over* and *it* are joined together, but though *it* is in the singular, *over* is in the plural form; so that, without doing violence to the text as written, its order and form may be represented thus—“the higher [things] of it to your sons tell ye.” The more generally accepted meaning, however, is that conveyed above. But the exact form will help us to see with greater precision the force of the verb *to tell* as pointed out already. The natural idea would be, that the matter of narration should be told over and over again from generation to generation. Nevertheless, this particular form of expression is employed that thereby a more luminous internal sense may be contained. It was mentioned in the preceding verse, that the third personal pronoun signifies things external. In the present instance *it* in the natural sense refers to the Word of Jehovah. But *over it*, or “the higher [things] of it,” denotes the interior things enfolded in its external form. Thus *tell it over* signifies that those who are wise in the Church should know the spiritual truths which are within the external form of the Word, and give external perception of the same to others, that thereby, seeing the causes of their degradation, they may turn and live.

We fall as one evil or false state descends from and succeeds

another; we rise again as succeeding states increase in the perceptions of the true and good. If we are induced to look upon the effects of evil with abhorrence, and thus to shun all sin, while at the same time we look to the Lord, by successive steps evil will be removed by Him, and we shall rise again to true life. But just as the descent begins with the more interior nature, whence the exterior is influenced and falls, so the ascent begins in the exteriors, wherein the degrading influences may be first assailed, and mount up to the inward. Wherefore the perception which works effectually to reformation is, in the first place, that which is awakened in the external mind. Nevertheless, as seen in the preceding and present verses, even this is caused through the interiors—the Lord working through the interiors to reform the external. Thus, the elders are required to make the Divine law known to their sons, who are relatively exterior to the elders.

Descendents correspond to the states of the mind begotten in its exterior planes of those more interior. Thus, good, being of the will, is the more interior state and progenitor of truth, which is of the understanding. For this reason it was stated under the first verse, that *son*, in its good sense, signifies truth from interior good. The succession of generations referred to in this and the former verse may be set forth in this order—the fathers of the elders, the elders, and the sons of the elders to the third generation. In their good sense the following would be their significations in their spiritual order: (1) the hereditary good begetting internal wisdom, (2) the internal wisdom, and (3) the internal wisdom begetting from its good the truths of faith in several descending orders. Just as “the sons of the prophets” denote the truths of faith from the Word, so “the sons of the elders” denote the truths of faith derived from wisdom. Again, the sons of these sons are further truths, and so on, in successive stages. As *sons* have especial reference to the understanding, the succession of *sons* may be described as thoughts, either true or false as the

subject shall determine. Thought begets thought after its own kind. It may also be remarked that, as “the sons of the prophets” were those who received instruction in the Word from the prophets, so in the present case the sons of the elders are those who receive instruction in the wisdom of the elders, and are not necessarily their actual offspring, although as to their minds they are. They are the perpetuators of the wisdom of the elders in a descending order. The succession of generations, therefore, from the elders, denotes a series of states of thought from the states of wisdom, represented by the elders, in a descending order. So that as the elders are representative of the chief things of wisdom in the Church, and the Church is indicated as perverted from its prior evils, the successive states of thought signified by their sons are false in each according to his remove from the elders. The thoughts of a corrupt mind are respectively less true as they descend one from another, until in the end they are wholly false.

Under ii. 2 the term *generation* will be more fully discussed, but at present it is enough to state, that it is especially applied to the intellectual part of the Church and mind, and signifies what is perpetual therein. Hence *generation* relates to the perpetual succession of thought. This may be seen from the primary meaning of the word—*revolution*. So, too, in Psalm xiv. 5, “God is in the generation of the righteous,” and in Psalm xxii. 30, “The Lord is proclaimed to the latest generation.” The term *other* indicates an affection for further truth, or truth of another order. Thus in Jeremiah xlv. 3, “to serve other gods, whom they knew not.” *Another generation*, therefore, signifies the perpetual affection for further truth in the intellectual part, or, in the reverse sense, the affection of falsity. This may be illustrated from common experience. Whether we consider the case of a mind moving upward in truth or downward in falsity, at any stage of its movement it seeks a higher, or a lower, degree of thought.

We have, then, a definite indication of the state of faith in the Church, or, what is the same thing, the character of its intellectual part. The elders were corrupt—the chief things of its faith were perverted; *your sons* are the internal falses derived from those chief things; *their sons* are the external falses derived from the internal, and *another generation* are all the further desires of falsity in the intellectual part arising therefrom—the lusting after false faiths referred to in the first verse. Thus, the total perversion of faith throughout the Church. We notice further, that three generations from the parent state are mentioned. Three is indicative of completeness in oneness, and thus describes, in the present case, a complete perversion of faith.

Hence the state of faith in the Church is fully described; but the exhortation to *tell* this to the sons is clearly intended to be carried right through. When what it is that needs reformation is known, the state of better things can be initiated. If, from interior wisdom, the laws of God are communicated successively to those in relatively exterior states of false thought, there must result a renewal of life in consequence. To know the character of the falsity dominating the mind is to see in what direction amendment is needed. If those who should be wise give perception of the truth to those in internal falsity, and they, being amended, commit the same to the more externally false until all the desires of the intellectual man are toward truth, much has been done toward reformation; indeed, the work will tend “to another generation:” namely, “a new creature,” and the three successions would denote the renewal of the image of the Divine One.

Internal Sense. The interior things of the Church's perverted state are to be made known to those in internal falsity, thence to those in external falsity, and thence to all who desire falsity in the spiritual Church.

DESTROYED BY SENSUALISM.

4. *The remainder from the gnawing-locust the abundant-locust ate, and the remainder from the abundant-locust the licking-locust ate: and the remainder from the licking-locust, the consuming-locust ate!*

The subject for special consideration already referred to is recorded in this verse. In order that the allusions of the prophecy in its *natural sense* may carry their proper force, the subject of this verse must be kept in view continually. Here and there most forcible and telling descriptions will arise, recalling the theme of the locust and its devastating flights. It appears that a double current of thought is sustained throughout a considerable part of the book, but that which has reference to the locusts, as the stronger, bears itself above the other, and sweeps on impulsively to figure the destined end. There can be no doubt that, while describing a natural enemy to the produce of the vineyard, olive-yard, and harvest fields, the prophet is at the same time setting forth the desolation wrought by some national foe. This, when the historic or natural sense is regarded.

It will be of use, therefore, to direct attention to the natural sense in the first place. Much diversity of judgment has existed respecting the identity of the insects named: it having been assumed, that creatures of different families were meant where the words here employed appear in the Scriptures. No such assumption need be granted. It is conceded by many, that the locust, though of different species, or perhaps different stages of development, is the creature in each case referred to. There are reasonable objections to both adjuncts to the main contention. Locusts do not make successive flights in orders of species; neither do they in different stages of their growth. The observations of travellers in the home-lands of the locust attest this. In the present translation, therefore, the names are regarded as epithets variously descriptive of the locust

tribe. Over eighty different kinds of locust are known, so that the difficulties attending any attempt to identify the above names with special kinds will be appreciated: for the names are not scientifically descriptive. There are some, however, whose colour and coruscation give a bright fiery appearance to the mass when seen floating in the sun's rays. This may have lent something to the descriptions wherein, in the prophecy, fire and the locusts are associated together. Clouds of these creatures settle upon a tract of country, and simply desolate it of every vestige of vegetation: they then march directly forward, never deviating from the direction of their flight, climbing over trees, walls, and houses, consuming every plant, leaf, and fruit as they go, and let nothing escape them. So dense are the swarms at times, that the ground beneath them as they fly is in complete darkness. "I have often in spring," says Joseph de S. Angelo, "seen the sun darkened by very thick clouds (so to say) of locusts, which cross the sea from the coasts of Arabia far into Persia." This is the desolator which, so far as the natural image is concerned, appears ever and anon in the rise and fall of this prophecy.

We note that the Hebrew text makes a distinct division between the two former and the two latter names, according, fittingly, with the signification of those couplets, spiritually. For the two former terms relate to falsity, and the two latter to evil. More particularly, the falsities and evils of the sensual man as destroyers of all the higher knowledge of spiritual life. In ii. 25 the four terms occur again, but divided into couplets according to another order.

Locusts, in general, seem to signify the sensual principle of the mind, especially in relation to knowledge. For this reason John the Baptist made his food of locusts and wild honey. With the signification just referred to that of *Syria* is in close agreement (*A. C.* 1232). It has to be remembered, however, that the distinction which does exist is indicated by the special terms which, by Divine ordination, are used in this verse,

instead of *Syria*. *Syria* represents the knowledge of truth and good which exists in the external planes of the mind (*A. E.* 706), or such knowledge perverted; while the *locusts*, speaking in more specific terms, denote the sense-knowledge of the same planes. When this is observed it will be more evident, that the effect of heathen idolatry upon Jewish worship is the theme of the whole book. Thus, though the locusts come from the south, they are to represent "the nations from around."

The remainder signifies the knowledge of truth and good, which, having been implanted in the mind by the Lord while instruction is received from the Word, remains after the infestations of falsity. Such knowledge is laid up in the mind of every child while receiving the truth. It is the basis of later intelligence, and thus remaining ensures the possibility of regeneration. This signification may be illustrated from Isaiah xlv. 19, "Shall I make the remainder thereof an abomination?" Knowledge, however, so far as it rests in the outward courts of the mind, is open to the assaults of self-opinion and unwisely formed judgments regarding spiritual life. In that case what is left of the implanted knowledge, after the fallacious persuasions so arising, is called *the remainder*. The destroyers are the falses and evils of the sensual mind.

Respecting the sensual plane of the human mind, Swedenborg explains that it has an internal and an external phase (the latter is also called the "corporeal"), and that to each there is a volitional and an intellectual aspect (see *A. C.* 5077, 9996, 10236). More specifically, the case is set forth as follows. Of the five external senses, that especially subordinate to the intellectual part is sight: for which reason we "see" what we believe. That which is subordinate to the intellectual part and next to the volitional is hearing, as is shown under verse 2. And those which are subordinate to the voluntary part are touch and, not so immediately, taste. Smell is subject to both the voluntary and intellectual parts. These external

sensuals, however, are related to internal sensuals. The facts which are laid up in the memory by means of the sensuals, both internal and external, from the world, are known as "sensuals," and the plane of the mind thus instrumental is the sensual degree of it. The man, moreover, who ascends no higher in spiritual development than such knowledge allows, is the sensual man—he trusts to his senses, and neglects all above them. The sensual plane of the mind is also the lowest seat of the paternal *proprium*. In the light of this fact, what has been said above, respecting the hereditary tendencies descending from the fathers, will be seen to extend in meaning to this present verse. The hereditary evils are hereby represented as having descended and culminated in sensual falses and evils.

The term rendered *gnawing-locust* is derived from a word meaning "to cut off." It signifies falsity of the internal sensual order. When there exists a desire to know all that is to be believed, by means of sensation regarding it, especially by immediate communication to the hearing, then this order of falsity is present. This is a disposition of mind eminently insidious in its operation, and destructive in its results—although in subjection to more enlightened minds it serves a useful end. "The multiplying of your gardens and your vineyards and your fig-trees and your olive-trees, the gnawing-locust shall eat" (Amos iv. 9).

The knowledge of truth and good remaining from the infestations of this stage of falsity, which is the desire toward the fallacies of the senses, the prophet declares, *that* represented by *the abundant-locust* destroyed. The name is derived from the verb "to be numerous," and refers to the great multiplicity of the locust in general. Thus in Jeremiah xlvi. 23, concerning the Babylonians it is said, "They are more numerous than the abundant-locust, they are without number." In its good sense, the term signifies truth of the external sensual, particularly the truths *seen*, which are useful food for the mind :

see Leviticus xi. 22. But sense-knowledge, especially following the desire for knowing by sense alone, and diverted from serving superior powers, usurps the dominion of the higher, and is a possible source of folly—destroying "the leaves which are for the healing of the nations." The particular form of falsity by which we are most rapidly persuaded into wrong courses, being greatly destructive of every living principle of faith, and which is signified by *the abundant-locust*, is that which takes the character of sense-knowledge sought for and attained only for the sake of knowing, apart from the use it may serve—it is the falsity of the external sensual as the fruition of the desire above referred to. What is accepted only because it has been seen, is often made the means of opposing and denying what is not known by the senses. This was the case of Thomas : "Because thou hast seen Me, thou hast believed : Blessed are they who see not and yet believe" (John xx. 29). Sense-knowledge is the lowest, most corporeal order of knowledge, and by its very dependence on sensation is most open to fallacy and delusion, so that when it is false, it is a plague desolating the mind of living faith : "If thou refuse to let My people go, behold, to-morrow will I bring the abundant-locusts within thy boundaries, and they shall cover the face of the earth, that one is not able to see the earth : and they shall eat the remainder that escaped, which remaineth unto you from the hail, and shall eat every tree that groweth for you out of the field" (Exodus x. 4-5).

It may be worthy of notice that the Syriac Version adds to the word under consideration a distinguishing term implying that the "flying" locust is meant, or a locust able to fly. If this distinction is to be regarded as bearing any weight of authority, an additional evidence of the signification assigned to this term is traceable in *A.C.* 7441 :—"The fly in the extremity of the rivers of Egypt (Isaiah vii. 18) denotes the falsities which are in what is sensual nearest the body. These are compared to such an insect, because the falsities of that kind are precisely

like insects flying in the air, obscuring interior things, and causing them injury. . . . It is to be observed, that the flying things mentioned in the Word all signify things intellectual, thence truths, and in the opposite sense falsities."

To eat signifies, in its good sense, to conjoin and appropriate good; but in its reverse sense, to destroy good and appropriate evil. This will be illustrated not alone by the natural process of eating, but from many parts of the Word. One reference will suffice: "Thy words were found, and I did eat them: and Thy word was unto me the joy and rejoicing of my heart" (Jeremiah xv. 16). That nothing else than the appropriation of the good of the Divine Truth is here meant is manifest. *The remainder from the gnawing-locust the abundant-locust ate*, therefore, signifies that the knowledge of truth and good remaining from the infestations of falsity of the internal sensual order, the corresponding falsity of the external sensual diverted from its use and appropriated to evil. What survived the desire to know by the senses the fallacies arising therefrom corrupted.

But man is not an organic form of the intellect only: he is such a form of both will and understanding, or primarily will and thence understanding. Thus far the case has been stated only as to the understanding: because the understanding being external, is the first to be assailed and falsified from worldly things. Or if the same thing need be stated in terms of the Church instead of the individual men (the mass of whom compose the Church), then the Church consists of faith and charity, and so far only the destruction of faith has been treated of. From false persuasions of the understanding soon follow unrighteous affections of the heart, and want of charity succeeds to want of faith. The first deflections of the will are associated with the natural desires resident in the external sensual. In regard to the intellectual part the influence was from internal to external, but in regard to the volitional part it is from external to internal in the present case.

More strictly the circuit of consequences may be stated thus—from the desire for sense-knowledge follow the fallacies of the senses, thence ensues pleasure in the feelings of the senses, and finally a subjection of the superior affections of this plane to the lowest.

The original of the *licking-locust* is derived from the term *to lick* or lap: it signifies, in its good sense, the good of the external sensual, and in the reverse sense, the evil of the same. Directed aright, the natural desires of the senses serve useful ends. We have this indicated by the service of the men who, when they drank water at the order of the Lord through Gideon, lapped it (Judges vii.). But if the good of the sensual be not so directed, as in the case when the understanding is falsified so that the director leads astray, then "the licking-locust strippeth and fleeth away" (Nah. iii. 16). Just as the lower natural thoughts are vitiated by the relatively higher natural intentions if they be corrupt, so the feelings perverted thence return upon the relatively better feelings and corrupt them. *The remainder* left from the sensual persuasions of the understanding is the good of the Word: it is appropriated to evil by evil in the sensual, for it is by the sensual that man has most immediate contact with the Word externally. When, therefore, the intelligence is sensual, making the understanding of its truth sensual, or falsified, then the good of the Word is also corrupted and converted to sensual evil.

The consuming-locust derives its name from "to eat away," or devour. See in Deut. xxviii. 38, "Thou shalt bring much seed out into the field, and shalt gather little in: for the abundant-locust shall devour it." From this passage it may be seen that the names of the locust are only epithetical. The term signifies the evil of the internal sensual, or the will of sensual evil. Thus in Isaiah xxxiii. 4, speaking of the completed desolation of goodness, "And your spoil shall be gathered like the gathering of the consuming-locust." Referring again to the etymology of the name, this is the creature

which "eats away" whatever remains. So in Solomon's prayer, after famine, pestilence, blasting, mildew, and the abundant-locust, the king besought the Divine aid against the consuming-locust (1 Kings viii. 37). The two latter names mentioned in the present verse are qualified in the Syriac Version by the term "creeping," which, when considered in connection with what is quoted above from Swedenborg, as to flying insects, will be seen to support their signification.

Thus the conditions of religious life in the Jewish Church, and the causes of those conditions, are plainly set forth. The effect of association with idolatrous races is clearly traceable in the seeking after worldly things, while the worship of God became more and more formal, sensual, and external. Spiritual truth is represented as being subjected to the desires for sense-perception, and then to the fallacies arising in consequence; and spiritual good, as resulting from this, is represented as defiled by subjection to sensual delights, and their inward counterparts—sensual evils. Thus, the Church, external though it was, becomes wholly sensual, and desolate of every truth and good of the Word; for when the outermost is destroyed, nothing of the internal remains.

Internal Sense. The knowledge of spiritual things remaining from the infestations of falsity in the internal sensual, the falsity of the external sensual appropriated: the knowledge remaining from the infestations of this falsity, the evil of the external sensual appropriated; and the knowledge of good remaining from the infestations of this evil, the evil of the internal sensual appropriated.

REFERENCES.—*A.C.* 7643, 9331; *A.E.* 543; *A.R.* 424.

LAMENT OVER FAITH.

5. *Cause drunken ones to awake, and weep ye: and cause all the drinkers of wine to howl—over new wine: because it was struck off from your mouth.*

The causes of the Church's desolation having been briefly told, the prophecy addresses itself to the work of reformation. To realise the depth of degradation to which the Church has fallen is to be conscious of the need to reform. To have drunken in full of sensual delights, and then to awake, like the victims of Circe, and discover how much they are degraded and demeaned, is to arouse the pangs of conscience and grief.

"Greedily they pluck'd
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flamed;
This more delusive, not the touch, but taste
Deceived: they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter ashes."

—*Paradise Lost*, x. 560.

Thence to arise, having discovered their self-delusion, and to grieve over their state, are the first movings of repentance. So the prodigal, having eaten of "the husks that swine do eat," when he came to himself, and knew his condition and need, said, "I will arise and go to my Father." *To awake* signifies to discover or make known. This will be illustrated by these passages of Scripture. "Stir up thyself, and cause my judgment to awake, even unto my strife, my God and my Lord" (Psalm xxxv. 23). "When I awake, I am still with Thee" (Psalm cxxxix. 18). "Awake and sing, ye that dwell in dust" (Isaiah xxvi. 19). When the soul awakes from the stupor of falsity, it discovers its low condition, and moves to light and life.

To be drunken signifies to be in that state of self-delusion or insanity occasioned by believing only what appeals to the senses. Just as the drunken man, who has induced his drunkenness by indulgence of the sensual appetites, is the victim of delusive fancies bespeaking a temporary insanity, so are those who, in spiritual matters, believe and foster sense-knowledge. It is an order of mental intoxication and spiritual insanity. "They also have erred through the wine, and through the strong drink have strayed: priest and prophet

have erred through the strong drink, they are swallowed up of the wine, they have strayed through the strong drink: they err in vision, they stumble in judgment" (Isaiah xxviii. 7). "They reel to and fro, and stagger like the drunken one, and their wisdom is swallowed" (Psalm cvii. 27). That drunkenness denotes the insanity spoken of above is plainly shown in Jeremiah li. 7, "Babylon is a golden goblet in the hand of Jehovah, that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad." It was on account of this signification as connected with *wine* when denoting a falsified faith, that the Law provided that the priests should not drink wine or strong drink before entering the Tabernacle, so that they should teach the statutes of the Lord (Levit. x. 9-11). The *drunken ones* whom the elders are to cause to awake are they who are possessed of that insanity which believes only in the corporeal senses. That is, those in the interior principles of wisdom, by infusing somewhat of their wisdom into those of the Church now stupefied and reeling with sensual affections and thoughts, should bring them to discover their insane delusions, and so remove those delusions.

That contrition and grief of mind may be of more than one degree, and be so expressed in ways more or less prompted by interior causes, will be seen by all who have observed. *Weeping*, by reason of its cause being in the injured feelings, is expressive of a more interior grief than that which finds expression only by the voice. Thus it is that the *elders* are called upon to weep. The tears themselves denote the grief of mind on account of falsities; for the water thereof is bitter and astringent, denoting falsity. It is because our Lord takes away the grief of mind on account of falsities, that we read, "And God shall wipe away all tears from their eyes" (Rev. vii. 17). Because, however, weeping is occasioned by distress of the more interior feelings, it signifies grief interiorly from the deprivation of faith in the Church, while to *howl* denotes

an exterior grief for the same. Indeed, as may be seen in the present case, the exterior distress is caused by the interior, it being said that the weeping of the elders will cause the drinkers of wine to howl. "Weep not for the dead, neither bemoan him: weeping, weep for him that goeth away: for he shall return no more, nor see the land of his kindred" (Jerem. xxii. 10). "We wept, when we remembered Zion" (Psalm cxxxvii. 1). There is no awakening from a state of delusion regarding the truth unless an inward affection for the truth has been quickened. *To weep*, therefore, indicates further a desire to remove falsity and have faith. If the awakening to the discovery of a false state is accompanied by grief over it, then is begun the sacrifice of a broken and contrite heart, which the Lord will not despise. "They that sow in tears shall reap with shouting. Weeping he goeth along bearing the seed to be sown, he returneth back with shouting, bearing his sheaves" (Psalm cxxvi. 5-6).

That the grief of the interiors would have its effect upon the exteriors could only be expected, and the exterior effect is expressed by *to howl*. Thus this term is the complement of *to weep*, describing a repentant grief over the loss of faith, but as it is expressed in the external nature. It is the cry of the voice outwardly uttering the cry of the heart. In Isaiah xv. 3 the relation of *weeping* and *howling* is plainly set forth: "He shall cause every one to howl, going down in weeping." So in Amos viii. 3, "And the songs of the Temple shall be howlings in that day, saith the Lord Jehovah."

The drinkers of wine are those who receive and appropriate spiritual truth in the external mind. Just as *to eat* signifies the appropriation of good, so *to drink* signifies to be instructed in and appropriate the truths of faith. For this reason the Lord said, "If any one thirst, let him come unto Me, and drink. . . . Whosoever drinketh of the water which I will give him, shall in nowise thirst forever; but the water which I will give him shall become, within him, a fountain of water

springing up into eternal life" (John vii. 37; iv. 14). In its reverse sense, the term denotes to receive and appropriate falsities as truths of faith. In this sense the term is used in Psalm lxix. 12. "They that sit in the gate talk against Me; and I was the song of the drinkers of strong drink." The *wine* of the internal sense of the Divine Word is the spiritual faith, or in its bad sense, the falsity which is imbibed by the drinker. In its bad signification *wine* is used in Genesis ix. 24, "And Noah awoke from his wine, and knew what his younger son had done unto him." In its good sense we find the term in Psalm civ. 15, "And wine that maketh glad the heart of man." The term *all* was explained under verse 2, and shown to denote each, even to the last as to the spiritual. *All the drinkers of wine*, therefore, signifies those who are instructed in and accept falsities as truths of faith even to the last. These are they whom the elders are required to cause to grieve on account of the loss of true faith.

The peculiar punctuation of the Hebrew text, which is as far as possible reproduced above, seems to suggest that what both "elders" and "the drinkers of wine" are to grieve over is "*the new wine*." The original of this term is derived from "to tread," used in Malachi iv. 3, "You shall tread down the wicked": and refers, therefore, to the wine just trodden out. *New wine* signifies, that genuine truth of the Church which has not yet been clarified by doctrine, or formulated. The term occurs again in Joel at iii. 18, where its significance can better be illustrated. It was shown above (under verse 3) that *over* has reference to what is internal or within. When, therefore, it is said, *over new wine* in connection with grief, it means that grief must be felt, for the lack of the genuine truth of the Church, from within.

The rationale of this grief is stated in the present and succeeding verse. In the first place, sorrow of heart becomes the elders, inasmuch as *new wine* has been struck off from their mouth. Such desolation have the locusts wrought in the

vineyards that no wine can be trodden out—no, not so much as would be needed for the Temple service. The term translated *struck off* means literally, to make such a division as would distinguish something from that to which it was formerly attached. Thus, while the term is used of cutting down a tree, or slaying a man, it is also used of making a covenant with some one: for the covenant, while binding two parties in one bond, cuts them off from another. In much the same sense we speak of "striking a bargain." In the internal sense *to strike off* signifies to be separated, on the one hand, from good and truth, or on the other, from evil and falsity. Thus it will be seen that "to make a covenant" means spiritually, to enter into that conjunction with the Lord which separates from evil and falsity. So in Psalm xxxvii. 28, "The seed of the wicked shall be struck off." Again in Jeremiah vii. 28, "Truth is perished, and is struck off from their mouth." The *mouth* corresponds to the understanding as it is expressed; otherwise, the utterance of truth or falsity. When truth is not faithfully proclaimed, the mouth is said to speak vanity. A similar condition is spoken of in Psalm v. 9, "There is no faithfulness in their mouth." Again in Jeremiah xv. 19, it is said by the Lord, "If thou take forth the precious from the vile, thou shalt be as My mouth." "The mouth of Jehovah hath spoken it," is an assurance that what is then enunciated is the expressed wisdom of God. The particle *from* indicates spiritually, an origin or derivation out of externals—something of ascent—whence it is said "from *your* mouth": for this relates to the *elders* as the interior things of wisdom. *Because it was struck off from your mouth*, therefore, denotes that because the genuine truth of the Church has been separated from the falsity originating out of the external state of understanding in those who should lead with wisdom, they should grieve and repent.

Internal Sense. Those who are wise should make known to the self-deluded (who believe only what their external senses

comprehend) their dangerous state, and grieve interiorly from the heart on account of the loss of faith in the Church. They should also induce a corresponding grief in all, even to the last, who appropriate falsities as truths of faith. For both the wise and the deluded need the genuine truth of the Church within : because it has been separated from the falsity originating out of the external state of understanding in which the wise are.

REFERENCES.—*A.C.* 1072, 3580 ; *A.E.* 376 ; *A.R.* 316.

HEATHEN INFECTION.

6. *For a nation ascended over My earth, mighty, and without number : his teeth, the teeth of a lion ; and the jaw-teeth of a bold lion, for him.*

It is evident that these words support the conclusion that the locusts were the visible image of a desolating nation as an enemy of the Jews. Apparently the prophet here breaks through the similitude, and plainly describes the desolater as a nation ; although the description given of that nation holds good in regard to the locusts. They are countless. "Their multitude," says a traveller, speaking of a swarm of locusts, "is incredible, whereby they cover the earth and fill the air : they take away the brightness of the sun." So great are they in number, that flights have been observed to extend for twenty-four miles, and even much greater distances. A column has been known, when on the wing, to fly rapidly past a given spot for more than three hours without its end coming into view. The locust is armed with two jaws, toothed like a saw, and very powerful. The teeth are said to be harder than stone, and admirably contrived to eat up all the herbs of the land.

In respect to the internal sense of the Word the causes of the desolation of faith are still under view. Why did faith decline ? Why was genuine truth separated from the false

understanding of the Church ? *Because a nation ascended over My earth.* It was explained under verse 2 that *earth* signifies the external of the spiritual man or Church, especially in regard to the will. In the present case it is spoken of as *My earth*, because the Church of the Lord as it exists externally is meant.

By *a nation* is signified the affections of good or evil, according to the worship prevalent in the Church of which the term is predicated. This is so, because the term describes the community of a state as to their nativity and likeness. A community of persons, such as a nation, have a certain basis of feeling by which they are united, and which belongs to their common nationality, as well as a similitude of thought and expression in language. Let this unity of feeling be called the will faculty, and the unity of thought, the intellectual faculty, or understanding, of the Church existing among any race. Then, in the spiritual sense of the Scriptures the term *nation* relates to the will faculty, and *people* describes the intellectual, or understanding,—*nation* denoting the affections and acts of good according to the worship followed by the community, and *people* their thoughts or faith in that worship. Thus it is, that when a community is described in the Word as to their state of will as well as that of the understanding, both terms are employed. For instance, Deuteronomy iv. 6 : "Only this great nation is a wise and understanding people" ; or in Psalm cv. 13 : "They went about from nation to nation, from a kingdom to another people." But both terms may take an opposite sense, according to the context. So that instead of describing a community whose affections and acts are good, or a community whose understanding and thought are true, as the words do when the race is characterized by righteousness and the worship of the Lord, the same terms may, under opposite circumstances, describe them as to their lusts of evil and their false faith. Thus in Isaiah i. 4 : "Woe, sinful nation, a people laden with iniquity, seed of evil-doers,

corrupting children!" It is in the latter sense that *nation* is used in the present instance, and doubtless points to the evils resulting from the heathenish worship of the countries around Judah. It is to the infection by this worship that the prophet refers. The decadence of true faith is laid to the charge of the evils of a false worship ascending over the external Church—or more accurately, entering into the form of worship existing in the Church among the Jewish people: for it was mentioned above that the significance of *over* is, within. The fact also, that *nation* is especially applied to foreign peoples gives its significance here greater force and point.

As terms implying something higher relate to what is spiritually interior, therefore *to ascend* denotes to emerge from an inferior to a superior state, or from an exterior to an interior state. For this reason the Scriptures describe a journey from any of the exterior parts of Palestine towards Jerusalem as "going up to Jerusalem." Thus in Psalm cxxii. 3, 4: "Jerusalem is built as a city joined together: whither the tribes ascend, tribes of Jehovah, a testimony for Israel." Again in Jeremiah xix. 5: "Burnt-offerings unto the Baal, which I commanded not, nor spake, neither ascended into My heart." "Who shall ascend into the hill of Jehovah? or who shall rise in the place of His holiness? He that is of clean hands and pure heart: who hath not lifted up his soul unto vanity, nor sworn to deceit" (Psalm xxiv. 3, 4). That the evils of heathen worship had entered into the Lord's external Church is plainly the meaning of these words.

The nation is described as *mighty and without number*, because the state of falsity is so denoted. *Mighty*, in its natural sense, is applied to numbers in particular, not to space or extension in space. All terms implying numeration, spiritually refer to truth, or in the reverse sense, falsity; while all terms implying extension in space refer to good or evil. *Mighty*, therefore, signifies the effect of falsity from evil, for while it relates to number it also includes the idea of strength,

as strength by number; but the power of falsity is from the evil whence it originates. Whether we speak of the power of evil through falsity, or of the effect of falsity from evil, it is the same. In reference to both qualities mentioned just above,—that is, of good and truth in their power,—it is said, "And Abraham shall surely become a great and mighty nation" (Genesis xviii. 18). Again, when it is meant that the Lord's Church is more effective in truth, it is said, "Behold, the people of the children of Israel are more numerous and mightier than we" (Exodus i. 9).

To appreciate the full force of the next phrase, it should be noted that instead of *without number*, its literal form is "the nothing of number." Certainly, that the multitude was so great that they could not be numbered is meant, but the word *nothing* is the same as that used in Isaiah xl. 23, "That bringeth the princes to nothing." It is derived from the verb "to be nothing." Another noun formed from the same root is used for nothingness, falsehood and power (especially the power of the false and wicked). Thus in Amos i. 5 we read of "the inhabitant from the valley of idols," more literally, from the valley of *nothingness*; and this in direct association with "the people of Syria." See what is said under verse 1, as to the connection between this prophecy, the Syrians, and other idolatrous nations. So in Isaiah lxvi. 3, reference is made to one in false worship as if "he blessed an idol," or *nothingness*. It is suggestive that the same word should be used for falsehood, idols, and nothingness. When we note that this is the term often used of the power of the false and unreal, we read with clearer comprehension the words of Isaiah xl. 17, "All nations before Him are as nothing; and they are counted to Him less than nothingness and desolation." Though, therefore, the phrase "without number" is intended to describe the apparent numerical strength of this nation, and does describe the multitude of the locusts, it also directs us to the real nothingness of their power. What else can be the

strength of falsity in reality, seeing it is a negative state, than interior nothingness? Signifying, then, the apparent force of falsity, absence of the truth by which alone true power is given, is also indicated. *Number*, as may be seen from what is said above, as well as what is said under verse 3 concerning *to tell*, whence the present term is derived, signifies the quality of truth. In the present case, being predicated of the *nation*, it signifies falsity. In spiritual things, states or qualities are understood by terms which, in their natural sense, involve quantities. *A nation, mighty and without number*, therefore, denotes the lust of false worship, whose effect proceeds from evil through falsity, and its negative state in regard to the truths of faith; in other words, the power of evil and the power of falsity. It is not an unknown thing, even in modern times, for the Church charged with the truths of God to be led by those whose minds are negative regarding the essential truths of life—nay, for the Church, wherein the truth should repose, to be infected itself with heathen darkness and superstition.

The *teeth* correspond to the exterior intellectual part of the mind, otherwise the hard facts deposited in the memory, wherewith the spiritual food is masticated and first prepared for assimilation to the spiritual man. In reference to the scarcity of such knowledge, it is said in Amos iv. 6, "I have also given you cleanness of teeth in all your cities"—meaning there was nothing to eat. In the bad sense *the teeth*, or ultimates of life in the natural man, which are sensual, describe those sensual facts as destroying instead of using. Thus in Deut. xxxii. 24, "They shall be emaciated with hunger, and devoured with burning heat, and with bitter destruction: I will also send forth the teeth of beasts upon them." "The wicked plotteth against the righteous, and gnasheth upon him with his teeth" (Psalm xxxvii. 12).

The rabbis tell us that seven of the words employed in the Old Testament, by which the lion is named, describe the king

of the desert as to his seven periods of development. The two terms used in the present verse refer to the lion's third and sixth ages respectively. That rendered "lion," because it is the term most commonly occurring, refers to a mature lion, though only of the third age. It signifies in its supreme sense the Power of Divine Love and Divine Truth, and in this sense is applied to the Lord. As in Revelation v. 5, "The lion that is from the tribe of Judah, the root of David." In an inferior sense, the term signifies the good of celestial love, and thence truth in its power: for the power of truth is from good. "What is stronger than a lion?" (Judges xiv. 18). In its opposite sense *the lion* denotes the evil of self-love, and *his teeth* are the sensual falses which appertain thereto. Thus in Psalm vii. 2, "Deliver me, lest he tear my soul like a lion crushing." Also Psalm xxii. 21, "Save me from the lion's mouth." Again in Jeremiah ii. 30, "Your own sword hath devoured your prophets like a destroying lion." It should be noticed also that in Revelation ix. 8 we have the same description given of the locusts, "And their teeth were as those of lions." Of this, Swedenborg says, "Sensual men who are in falsities from confirmation, seem to themselves to be in power over all things, so as to be perfectly invincible. The teeth of the locusts, which signify such sensual things, were therefore as the teeth of lions, for a lion signifies power" (*A.R.* 435). *His teeth are the teeth of a lion*, therefore, denotes that the exterior sensuals of those in the evils of idolatry are in the same state as the sensuals of those confirmed in falsity from the love of self, which love is "the lion seeking whom he may devour."

The destructive character of such evils is further represented by the words *and the jaw-teeth of a bold lion* [belong] *to him*: that is, to the nation. That *the bold lion*, or lion of the sixth age, signifies a more confirmed state of self-love with the ardour of falsity added thereto, will be manifest. Thus in Hosea xiii. 8, "There will I devour them like a bold lion." This is the destructive power of falsity from a confirmed state

of self-love. The *jaw-teeth*, or grinders, signify the hardened sensual falsities which result from using the facts of the letter of the Word for confirming falsity and destroying truth. Thus in Psalm lviii. 6, "Break their teeth, O God, in their mouth; break out the jaw-teeth of the lion's whelps, O Jehovah." Hence when *the jaw-teeth of a bold lion* are attributed to the nation, it is meant, that those in the evil of false worship are ardent to confirm falsity from the love of self by the sensual facts of the memory.

Internal Sense.—Genuine truth is separated from the Church, because heathenish lust enters into and infects the will of the Lord's external Church, the power of which lust is in its evil and the multiplicity of its falsity: its external sensual things appearing to itself capable of overcoming and destroying all truth and invincible in confirming falsity.

REFERENCES.—*A.C.* 9052; *A.E.* 403,556; *A.R.* 435.

FAITH DESOLATED.

7. *He put my vine to desolation, and my fig-tree to dissolution: [by] uncovering he uncovered it, and caused [it] to be cast down; they caused its tendrils to whiten.*

In its natural sense, this verse states exactly the result of a swarm of locusts settling upon the vegetation of a land. The chronicles of travel abound with accounts of the desolation of herbage caused by these creatures: everything green and succulent is devoured first; when this is consumed, they attack the bark and young shoots of the trees, so that they leave them bare and whited skeletons.

There are two aspects of life essential to a true Church, and both are necessarily indivisible from faith. These two phases of faith and its resultant good are represented by the *vine* and the *fig-tree*. The *vine* corresponds to the intellectual part of the Spiritual Church. It is found most perfectly represented in those who raise up the natural truths of the Word and

transform them into spiritual wisdom and happiness, as the Lord, Who declared Himself to be the True Vine, transformed the water into wine at Cana. Just as the vine needs to entwine itself about some other standing object in order most effectually to produce its fruit, so the intellectual part of the Spiritual Church needs the mutual affections of others in order to manifest in deeds the intuitions of the spirit. Some firm basis of activity is needed in order to bring forth work. The vine is known for its tendency to spread its arms and roots without restraint. Indeed so generous is it of its fruit, that unless wisely kept back it would spend its strength in a single season. It is with reference to the unstinted affection for giving Himself to the world and the extension of spiritual faith, that the Lord, from Whom is all faith, and Who is the Truth Itself, said, "I am the Vine"; and to those who become channels of faith from Him as being in the affection of mutual charity, "Ye are the tendrils" (John xv. 5). It is because the Church is the ground upon which are established and nourished such intellectual perceptions, that it is called a "vineyard." Contrasting the heavenly faith implanted by the Lord with that estranged from the truth, He says, "Yet I had planted thee a noble vine, wholly seed of truth: how then art thou turned into the excrescences of the vine alien unto Me?" (Jeremiah ii. 21). It will be seen, then, that *My vine* indicates the spiritual truths of the Lord applied to the good of the neighbour, or the Church of the Lord in that respect.

Desolate is a term signifying the state of being deprived of the truth of spiritual faith just referred to. "Thy land shall no more be termed Desolate" (Isaiah lxii. 4), is the Lord's promise that His Church shall be renewed in the truths of spiritual faith. "Thus the land was desolate after them, that no man passed through nor returned; for they put to desolation a land of pleasantness" (Zech. vii. 14). That *to put*, which is always used in the sense of application to a set,

limited purpose, signifies to apply in a definite way, may be seen in Daniel vi. 14: "Then the king, when he heard these words, was sore displeased with himself, and put his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him." Hence, *He put my vine to desolation*, signifies that the lust of false worship applied the intellectual part of the Lord's spiritual Church to the deprivation of spiritual faith, or, in other words, deprived the Church of spiritual faith and charity: so that the intellectual faculty, instead of being employed in uplifting natural truth into spiritual wisdom and faith, was perverted into a means of falsifying faith.

As the vine corresponds to the Church in respect to the good of the neighbour by the application of spiritual truths, so the *fig-tree* corresponds to the good done by the application of natural truths: that is, the natural good of the Church, done, not from any exalted spiritual perception, but because it is felt to be right to do it. This is the good which, though springing from feelings of mutual regard, men seem to do spontaneously and of themselves. When the Church is spoken of with respect to this natural goodness, it is called a fig-tree. The fruits of the tree are the good deeds done as the offspring of the general disposition indicated: the leaves are the elemental notions which are complementary to those deeds. Thus, when the Jewish Church exhibited the notions without the good works, it was, being wholly natural and external, represented by the fig-tree whereon was "nothing but leaves," "and presently the fig-tree withered away." The Lord said to Nathanael, whose simplicity of character He attested, "When thou wast under the fig-tree, I saw thee" (John i. 48). That is, Nathanael was under the influence of that naturally good disposition which fitted him to become a follower of the Lord. There are, however, differences in the fruits of the *fig-tree*, according as they indicate works done for the good of others or the love of self. We have this illustrated in the two baskets of figs shown to Jeremiah: "What seest thou, Jere-

miah? And I said, Figs; the good figs, very good: and the evil, very evil, that cannot be eaten for badness" (Jerem. xxiv. 1-3).

When the Church is in a right and prosperous state regarding spiritual faith and natural charity, then it is said, "In that day, saith Jehovah of hosts, shall ye call every man his fellow under a vine and under a fig-tree" (Zech. iii. 10)—that is, men shall dwell in the affections of mutual love and charity under the influence of spiritual and natural truth. Again: "Judah and Israel abode in safety, every man under his vine and under his fig-tree" (1 Kings iv. 25); and, "they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid" (Micah iv. 4).

That the natural goodness of the Lord's Church was put to *dissolution*, signifies that it was rendered merely natural and external, being deprived of all inward spiritual truth. The outward goodness which is *only* outward and without inward truth to sustain and direct it, is hollow, like a multitude of bubbles; and of this internal truth, as already told, the lust of idolatry had despoiled the Church. Concerning the natural sense of the term translated *dissolution*, there are various opinions. Most probably, however, the term is formed from one that means the fragments or broken branches of trees. If, therefore, the destructive work of the locusts be considered, inasmuch as they reduce a tree to dried sticks, the above translation will not be misleading, beside being in agreement with the Syriac and Septuagint versions. It will be seen that the picture is that of a fig-tree shorn of its leaves and fruit, with its life sapped out, so that the branches droop and fall. It is a fitting symbol of the Church whose inward spiritual life is wasted, and whose outward deeds are as the "dried sticks" of goodness—merely sapless forms. After a similar manner "the sweet singer of Israel" describes the effect of evil in the Church: "He smote their vines also, and their fig-trees: and brake the trees of their boundaries" (Psalm cv. 33).

So in Isaiah xxxiv. 4 the knowledge of heavenly things is said to wither away "as the leaf withereth away from the vine, and as a withering from the fig-tree." We are reminded again of the fig-tree that withered away.

Describing the Church under two aspects, the *vine* and *fig-tree* seem to be united in the singular pronoun now following—"uncovering he uncovered *it*" (literally, *her*). The Church is frequently described as the Lord's Bride, and therefore the term "her" would be appropriate, beside combining the feminine terms *vine* and *fig-tree*. *Uncovering he uncovered it*, is a form of expression commonly used in the Old Testament; as in Genesis ii. 17, "dying thou shalt die," by which is meant that an internal death is occasioned by deadness in the more exterior things of the mind. A like meaning is conveyed by the present expression: namely, that depriving the Church of truth, the lust of idolatry deprives it of good. All coverings denote exterior forms of good and truth which clothe the interiors. Thus, *to uncover*, signifies to deprive of good and truth. Hence the prophet Ezekiel, as representing the Divine Word, was commanded to have his arm uncovered (Ezek. iv. 7); his arm corresponding to the power of the Word.

That *he caused [it] to be cast down*, signifies that the Church was moved by power from the evil of this heathenish worship, so as to be despoiled of its true life, may be readily perceived. It is illustrated in Ezek. vii. 19: "They shall cause their silver to be cast down in the streets." As silver corresponds to truth from the internal man, this passage means that such truth is despoiled of its life.

They caused its tendrils to whiten, signifies that sensual things, denoted by the locusts, make it appear that the derivations of the intellectual part are of self-merit. The term *tendril* is never applied to any plant except the vine, and therefore signifies the derivatives of the intellectual part of the spiritual Church. The term is derived literally from *to intertwine*, and refers to the use of the tendrils, which is, to

support the vine by interlacing it with some other object. Thus the significance of the vine, as stated above, is continued in its derivatives; and, indeed, the tendrils of the vine are modified clusters of grapes and branches. *To whiten*, signifies, in its bad sense, to appear in one's own merit, or take merit to self, and thus devise falsity. The word points to an artificial and pharisaical piety. It is interesting to note that the same term is applied to the process of making bricks in Gen. xi. 3—that is, to the process of producing artificial imitations of stone—"Come, let us whiten bricks." So the Lord said, "Alas! for you scribes and Pharisees, hypocrites! for ye are like graves whitewashed, which, indeed, outside appear beautiful, but within are full of dead bones and of all uncleanness" (Matt. xxiii. 27).

Looking back over verses 5-7, it is noticeable that they are an appeal to the Church "to repent because evil from the sensual man has destroyed the various things of the Church."

Internal Sense.—The lust of heathenism deprived the intellectual part of the Lord's spiritual Church of the truths of faith, and its natural good of charity; depriving it of truth it was deprived of good and despoiled of inward life, and sensual things caused its derivations to appear as due to its own merit.

REFERENCES.—*A. C.* 1072, 5113, 9052; *A. E.* 403, 556; *Cor.* 56.

RETURNING TO THE LORD.

8. *Adjure thou, as a virgin girded [with] sackcloth, over the owner of her childhood.*

Naturally regarded, this is a picture in a sentence. It is a virgin betrothed, after the custom of the orientals, in her childhood, but bereaved before the realization of her happiness. She wears the vesture of her grief, but lays herself under per-

petual obligation of fidelity to him whom she calls her own and her owner. Commonly an oriental espousal is regarded as little else than a commercial transaction ; the proper understanding of this passage leads to the conclusion that this is a mistake. What now remains, as the transmitted custom of marriage from ancient times in the East, only points to the degradation of the true ideal suggested in the Scripture. The betrothed bridegroom is called "the owner" of his betrothed bride, as she is said to "own" her husband, not as the possessor of some commercial and marketable property, but as being the soul who alone can own its "other-self." The verse introduces an impassioned exhortation to return to the Lord in fidelity and truth : for "truth is fallen in the street," and fallen by the deed of those charged with its upholding.

The natural sense of *to adjure* may be more exactly expressed by, "to lay one under an obligation by oath," probably, by invoking the name of God. Thus the silver which Micah took to himself had been sanctified to the Lord by his mother, and he had known that she had laid herself under the obligation so to use it : "And he said unto his mother, The eleven hundred of silver that were taken from thee, respecting which thou didst adjure (lay thyself under obligation by oath), and spakest of also in mine ears, behold, the silver is with me : I took it" (Judges xvii. 2). So in 1 Sam. xiv. 24, "Saul caused the people to adjure, saying, Cursed be the man that eateth bread until evening, that I may be avenged on mine enemies." Again 1 Kings viii. 31, "If any man sin to his neighbour, and lay upon him an adjuration to cause him to adjure," etc. Hosea iv. 2, compared with the commands against false oaths, would seem to bring this term within the scope of the second commandment. In the same sense the word is used in Hosea x. 4, "They speak words, adjuring falsely in their making a covenant." That the internal signification of the term, in its good sense, is to testify and confirm by truth, the natural meaning amply illustrates. It should be observed,

that the form of the present verb is feminine, as continuing the idea of the preceding verse, by addressing the Church as the espoused of the Lord. Again, the sense of the passage is best obtained by understanding the latter words in connection with this, thus : "Adjure thou, over the Owner of thy childhood, as would a virgin girded with sackcloth over the owner of her childhood." So that deeply concealed in this word is the indication of the covenant or obligation laid upon the Church by its espousal to the Lord. The Church is called upon to return to Him by re-avowal of her faith and fidelity, and to realise her marriage bond by rejecting all other loves and desires but that of communion with the Holy One.

The Scriptures frequently speak by comparisons. The present verse is an instance : for the particle *as* is introduced. There is a Divine reason hidden within this. The spiritual import of the particle is, that something is so according to the appearance. The uses which appearances perform in the Divine Providence are very important in man's salvation, inasmuch as he is enabled thereby to act as from himself, and thus with freedom and reason. Swedenborg declares, that although the desire for truth is really not from ourselves, but from the Lord, it is permitted to appear to be our own, "for no one, without this appearance, can be saved," and "man, without the appearance that it is his, could not be in any affection of knowing, nor in any affection of understanding" (*D.P.* 79, 76). The value of this particle in the present case will be perceived from the following paraphrase, -O Church of God, lay thyself under obligation of fidelity toward thy Lord, appearing to be the Church desirous of Truth, but distressed by the loss of it.

The espoused Church of the Lord, as to the affection of the genuine Truth, is signified by a *virgin*. In the natural sense this word seems to refer to a maiden of an age fit to be betrothed, and often of one already betrothed, though not

wedded. See Isaiah lxii. 5, "For as a chosen youth owneth a virgin, so shall thy sons own thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee"; also Exodus xxii. 16, 17, and Deut. xxii. 23. When the sins of Israel were such that the Church had fallen away from the affection of truth, the case is stated in Amos v. 2, thus, "The virgin of Israel is fallen; she shall not continue to rise; she is forsaken upon her ground: there is none to establish her." As in the case of the present verse of Joel, we find in Jeremiah xxxi. 21, an appeal for the affection of Truth in the Church to turn to its only true means of satisfaction, "Turn again, O virgin of Israel, turn again to these thy cities." Again the Lord's Church is assured of establishment in this affection—"Again I will build thee, and thou shalt be built, O virgin of Israel" (Jeremiah xxxi. 4). Because also a saving faith is conceived in and born from the affection of the genuine Truth in the Lord's kingdom; He was born as a child of a virgin mother. It is as the fidelity of the chaste bride to the bridegroom that the affection of the Church towards the Lord should be known. But, it is not intended that this *is* the state of the Church now being considered: it is only as *appearing* in this state that the Church is to adjure.

Girding with sackcloth was a sign of great grief and mourning on account of some loss or bereavement. The vestment was a coarse cloth made of hair, and was consequently very afflicting to the flesh. The *sackcloth* itself denoted that penitence of the one who wore it which was due to the acknowledgment of being without genuine truth in the natural mind. All garments correspond to truths clothing the mind. So that to have cast aside the orderly garments and put on sackcloth was a sign, that instead of genuine truth, the mind was clothed with afflicting falsity. Further, the voluntary assumption of this significant garment bespeaks a real distress over the soul's grievous condition and a willingness to amend, after the confession. Thus the representation would have great

force in the present circumstances. Even the natural truth externally clothing the minds of those in the Jewish Church had been exchanged for grievous falsity by the inroads of heathenism. But the word *to gird* is especially employed in this place (sackcloth is not always said *to be girded on*), because it signifies a readiness to receive. Now while the *girding* with sackcloth was the sign of the willingness of the Church to receive the falsities of idolatry, it may equally be the indication of her ready sorrow and self-imposed repentance—a grief that tends toward reparation. This is in perfect conformity with the signification of a *virgin* as being the affection of genuine truth. In Jeremiah iv. 7, 8, "He is gone forth from his place to put thy land to desolation, . . . for this gird you with sackcloth, lament and howl." "Alas! for thee, Chorazin: alas! for thee, Bethsaida; because, if in Tyre and Sidon had been done the mighty works which were done in you—of old in sackcloth and ashes would they have repented" (Matt. xi. 21).

The word *owner* is, in the original, *baal*, and although often used in the sense of husband, that is not its strict meaning; agreeing with the usage of *virgin* in this place, the term relates more particularly to a man betrothed, though not wedded to his bride—the one who owns her affections. The mutual ownership of affection existing between the man and woman is best seen by means of the verb whence this word is derived, meaning "to own," but often translated "to marry." "A woman owning an owner" (Deut. xxii. 22). The ownership may have advanced to marriage, but the word suggests the marriage of minds, even though the earthly consummation has not been effected. The Lord Himself, as the Bridegroom of His Church, is her Owner, and Him alone she should own. "Thy Maker is thy Owner, Jehovah of Hosts is His name" (Isaiah liv. 5). If the virgin Church knows no lord, but God, then she is indeed "made ready as a bride adorned for her husband" (Rev. xxi. 2). Spiritually, *owner*, signifies the truth

as it is conjoined to good. It is especially as this Truth that the Lord is called the Owner; but it is of this Truth that the Church's faithlessness has bereaved her. The distinctions just drawn, as well as the spiritual import of the term, are plainly discernible in Hosea ii. 16, 17, "And it shall be in that day, saith Jehovah, that thou shalt call Me, my Husband; and shalt call Me no more, my Owner. For I will remove the names of the Baalim (owners) out of her mouth, and they shall no more be remembered by their name." That is, the Lord will be united to His Church, and not merely her potential Husband. That the true meaning of *owner* is as stated above, will be confirmed on referring to verse 13 of the Scripture just cited, where *baalim* is used together with *lovers*. It should also be observed, that the particle *over*, is, in the original, so united to the word *owner* as to make them one word in force. This gives additional light on what has been said already. As pointed out under former verses, *over* denotes within or internal. The manner in which it qualifies the word to which it is united will be observed thus—*inward-owner*. The Church is required to place herself under perpetual obligation and testify of internal Truth united to Good as it was in the Ancient Church.

It has been shown that the Jewish Church in the state of its ideal purity is here spoken of as a virgin. This Church arose out of the Ancient Church, which was spiritual in character. The beginnings therefore of the Jewish were in this spiritual Church. To these beginnings *her childhood* refers. For this reason also the Lord is referred to as *the owner* of her childhood; because in the spiritual Church and kingdom, He is especially acknowledged as Divine Truth. Therefore the verse is an appeal for the Church to return to her pristine purity and allegiance to God as the Giver of all truth, to renew the covenant of her fidelity, and to forsake the falsities of other gods and faiths. Thus would she cast off all heathen infection, and live as the loyal bride of Jehovah alone. Using,

then, the obligations of the marriage covenant, we are again reminded of the Church as fallen away from the true worship of the Lord by indulgence of heathen persuasions.

Internal Sense.—That the Church should testify and confirm its loyalty to the Lord, as if her affection for genuine truth had led to the acknowledgment of falsity and to repentant willingness to make reparation by receiving the Divine Truth of the Lord, to which at the beginning she was internally united.

REFERENCE.—*A.E.* 637.

INWARD CONTRITION.

9. *He caused oblation and libation to be struck off from the house of JEHOVAH: the priests, the ministers of JEHOVAH, mourned.*

Here the whole situation is brought into distinct connection with the worship of the Lord. Because the Jewish was only the representative of a Church, and not a Church in itself, its rites and ceremonies were *representatives* of the essentials of true worship, and not in themselves acts of spiritual devotion; although they may have indicated a devotional spirit in those who performed them.

The law concerning an oblation is fully set forth in Leviticus ii. and Numbers xv. However offered, whether raw, baked, or otherwise, the offering was to be compounded of fine or cleaned flour and olive oil; it was also to be unleavened. The offering was also to be accompanied by a gift of frankincense. The oblation was "the holiness of holinesses" among the tabernacle offerings. In Exodus xxix. and Numbers xxviii., xxix. are given the laws respecting the libation. It consisted of the fourth part of a hin of wine, that is, about two and a half pints of wine. That no mistake should be made respecting the nature of the wine to be used for this purpose, it is described in Numbers xxviii. 7 as "strong drink": a name applied to any intoxicating drink, including

wine, and, indeed, in Arabic, is used as a synonym for wine. Portions of the oblation and libation were offered to the Lord by burning on the altar with whatever other sacrifice had been brought: the remainders were for the subsistence of the priest. The altar was the priests' only inheritance. When, therefore, the "nation" came up over the land, spreading such destruction that the oblation and libation were cut off from the altar, the priests were afflicted with distress and want. The particulars of the offerings are treated of more specially in the following verse.

Oblation is often employed in the Scriptures as a general term inclusive of other offerings, as the *libation*, because the truest worship of God is the offering made from the regenerated life of celestial love and charity, and includes all other. Thus sacrifices generally were called oblations. In Malachi iii. 3-4, "The sons of Levi may offer unto Jehovah an oblation in righteousness. Then shall the oblation of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years." What Judah and Jerusalem signify will be stated hereafter; but it may be remarked that the whole love and faith of the Church are here implied. Again, in Isaiah lxvi. 20, "And they shall bring all your brethren for an oblation unto Jehovah . . . as the sons of Israel bring the oblation in a clean vessel unto the house of Jehovah." Although *oblation* is used so, because it represents the regeneration accomplished by the good and truth of celestial love, nevertheless in association with *libation*, the term denotes in particular the good of love, or the worship of the Lord from love to Him. The oil of the offering denotes love to the Lord, and the flour, charity to the neighbour. As the dedication of such good to the service of God is the prime offering of sincere worship, it is taken to represent the whole. "Give unto Jehovah the glory due to His name: bring an oblation, and come into His courts. Bow yourselves before Jehovah in the beauty of holiness" (Psalm xcvi. 8, 9).

Just as the *oblation* is the sign of regeneration unto celestial love, so the *libation* is the sign of regeneration unto spiritual love, and the latter is included in the former, as just stated. Inasmuch as the *libation* consisted of an offering of wine, it denotes the good of faith, or truth in the service of the Lord from faith in Him. So in Psalm xvi. 4, "Their libations from blood I will not offer." For no service can be rendered to the Lord from truth defiled. Together the oblation and libation represent the worship of the Lord from love and faith, or in love to Him and good to mankind. Wherefore from the Church into which the lust of idolatry has entered and overspread, these essential qualities are cut off. The worship of the Father "in spirit and in truth" is not known: the two forms of devotion to God's will are destroyed. It was explained under verse 5 that *to be struck off*, signifies to be separated from good and truth, and thence to be lost.

The House of Jehovah is the Church in its superior sense: that is, the Church as the embodiment and manifestation of the will of the Divine Love on earth. It is the will of our Father done on earth even as it is done in heaven. It is the *house* in which the man who delights to do the will of God perpetually dwells. "And I will abide in the house of Jehovah for a length of days" (Psalm xxiii. 6). "Jehovah, I have loved the habitation of Thy house, and the place of the tabernacle of Thy glory" (Psalm xxvi. 8). The one thing that every God-loving man desires, is, that he may live in the will of the Divine Love. "One thing have I asked of Jehovah, that will I seek after: that I may abide in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to search in His temple" (Psalm xxvii. 4). "In the multitude of Thy mercy will I come into Thy house, and in Thy fear will I worship toward the temple of Thy holiness" (Psalm v. 7). But if the Church, as it appears among men, be bereft of those essential graces mentioned, then the Lord's will is not done on earth, and the offerings of love and faith

are not made, *they are struck off from the house of Jehovah*. It has been stated above that the particle *from* indicates ascent out of externals. Thus, that oblation and libation had been caused by "the nation" to be struck off from the house of Jehovah, signifies that love to the Lord and faith in Him were caused to be separated from serving the Church internally out of external things: the ascent from externals to interiors had been cut off by idolatry. Hence it appears that all things which remained to the Jewish worship were merely external, without the corresponding internal.

The priests' office was to minister at the altar of the Lord in the sublimest representatives of worship. They had to receive the offerings, prepare and complete the sacrifices; to regulate the sacred services, and instruct the people in the Law. The priests, then, not as to their persons, but their duties, represent the holy principles of love and good actuating the worship of God: they were indicators of the highest motives in the service of God. For this reason they were anointed with oil when entering their sacred office, and were required to be clean beyond question, and without blemish. "Let Thy priests be clothed with righteousness" (Psalm cxxxii. 9). "For the priest's lips should keep knowledge, and they should seek law at his mouth: for he is the messenger of Jehovah of hosts" (Mal. ii. 7). Most probably "the elders" addressed at the second verse, and still being addressed, are "the elders of the priests" (Isaiah xxxvii. 2; Jerem. xix. 1). The priests are called also *ministers of Jehovah* on account of the duties they performed as instructors in the Divine Law. Hence the term signifies those who serve by instructing the spiritual man in the truths of the Divine Love and Wisdom. Regarded as *priests*, they denote the celestial of the Church: and because the celestial flows into the spiritual, regarded as *ministers* of the Lord, they are the instructors of the spiritual in truths of doctrine. This, however, they do from the affection of love to the Lord. "But ye shall be called the priests

of Jehovah; *men* shall call you the ministers of our God" (Isaiah lxi. 6).

To mourn signifies to grieve on account of the destruction of truth. The harmony of the terms will thus appear. The priests, as *ministers* of the Lord, are grieved at the loss of truth, that being destroyed by the infection of heathenism. Nevertheless, they are *priests* who mourn, because truth cannot be destroyed without affecting the holiest motives of worship, nor without truth can the holiness of love and good survive in the Church. The signification of *to mourn* may be illustrated in Isaiah xxiv. 7, "The must mourneth." Those with the best interests of true worship at heart must be afflicted, when they perceive the utter perversion of truth in the Church.

Internal Sense.—The lust of heathenism has caused love to the Lord and faith in Him, to be separated inwardly from His Church; those in the holy principles of love, who serve by instructing in the truths of the Lord, are grieved by the desolation of truth.

REFERENCES.—*A.C.* 10137; *A.E.* 376.

THE CHURCH LAID WASTE.

10. *A field was utterly devastated, ground mourned: because grain was utterly devastated; he caused must to be dried up, new oil was caused to be wasting away.*

The devastations of the locusts are here plainly referred to. In the preceding verse it was stated that the oblation and libation were cut off from the Temple services. It was also explained that flour, oil, and wine were the constituents of these two offerings, and said that the details were further treated in the present verse. The desolating ravages, formerly spoken of, have swept away the things needful for the offerings to God, hence those offerings are not made. It should be observed, that the ingredients necessary for the offerings

are described in their states before they are prepared for presentation at the altar of the Lord—indeed, before they can be used for the oblation and libation. The *grain* is not yet prepared as fine flour: the *must* is not yet pressed from the grape, and the *new oil* is not yet clarified for mixture with the flour. The corn-field, the vine, and olive grounds are stricken by the destroying locusts, who are manifestly implied in “the nation.” The drying up of the must and the languishing of the oil would be caused by the scorching south wind with which the locusts are associated.

The mind prepared by doctrine and receptive of truth is as a field. The term *field*, in its natural sense, is specifically applied to land cultivated and fertile: in its spiritual signification, it denotes the good of life resulting from the orderly cultivation of the doctrines of the Church—or the Church as the repository of truths and its reproductive life of truth. This signification is illustrated in Ezek. xvii. 5: “He took of the seed of the land and planted it in a seed field.” So the doctrine of faith alone is described in 1 Sam. vi. 1: “And the ark of Jehovah was in the field of the Philistines seven months.” “And every plant of the field was not yet in the earth” (Genesis ii. 5). “All the trees of the field shall clap their hands” (Isaiah lv. 12). *To devastate* signifies to deprive of good, especially by the falsities of evil. So in Psalm cxxxvii. 8: “O daughter of Babylon, who art to be devastated.” That *a field was utterly devastated* signifies that the Church as to its doctrine was deprived of all good.

The *ground*, like a field, corresponds to the mind as to a receptive capacity; but whereas *field* denotes the mind as cultivated and prepared by doctrine—thus rather the intellectual part of the mind, the *ground*, usually referring to the external man before regeneration, relates especially to the will of the external as receiving the seeds of truth. On account of this signification it is said that “Jehovah God caused every tree that is desirable for appearance and good for meat

to grow out of the ground” (Genesis ii. 9). So we often read of “the fruit of the ground.” Eliphaz also said that trouble does not “spring out of the ground” (Job v. 6). Because *ground* corresponds to the will of the natural man as the receptacle of truth, it is said that man (a term whence *ground* is formed) was formed out of the dust of the ground (Gen. ii. 7). When truth is withholden from the will of the Church the ground is said to *mourn*, which, as stated above, signifies grief on account of truth destroyed. But when truth perishes in the will, falsity is present. That the *ground mourned*, therefore, denotes that the will of the Church was falsified, just as the previous phrase implies that the intelligencè was violated by evil.

One of the most striking types of God’s goodness as the nourishment of man is the golden grain of the harvest field. Yet while goodness is given by God as food for the spirit, it is at the same time given through the mind of man. For all good from God for our spiritual sustenance is given by means of our own spiritual states. That is to say, God feeds the hungry soul of man by means of the products in his own mind. *Grain*, therefore, corresponds to the general goodness of the external man. It springs from the field of the mind, nurtured by doctrine, and ripened in the radiant light of Divine Truth. That *a field was utterly devastated*, as signifying the Church being bereft of the good of doctrine, was because *grain was utterly devastated*, for *grain* denotes that order of goodness whereof the “field” was devastated. Doctrine degenerates as goodness is forsaken. So, too, as goodness is increased is truth more largely multiplied. “With respect to the multiplication of truth and the fructification of goodness, the case is this. When the rational mind flows into the natural, it there presents its good in a general form. By this goodness it produces truths therein, almost as the life in man produces fibres, and disposes them into forms according to uses. This good, by these truths disposed into a heavenly

form, produces further good, and by this good further truths which are derivations. Such a natural idea may be had of the formation of truth from goodness, and further goodness by truth, whereby again truth is formed" (*A.C.* 3579). Respecting the goodness indicated by *grain*, the Psalmist says, "Thou visitest the earth and replenishest it: Thou greatly enrichest it; the brook of God is full of water: Thou preparest them grain, for thus Thou wilt provide it" (Psalm lxxv. 9). "He had rained down manna upon them to eat, and had given of the grain of heaven" (Psalm lxxviii. 24). This goodness is, however, desolated by the invading evil.

But just as the field is devastated of grain, so is the ground despoiled of *must*. *Ground* like *field*, in the literal sense, as mentioned above, describes the soil made capable of produce, but the terms are used according to the difference of the spiritual significations involved. Upon the *field*, as the plane of doctrine, grows up from the seeds of truth the sustaining goodness of the natural mind; but upon the *ground*, as the plane of feeling, grow up the useful truths of the natural mind which also sustain it. Hence it appears, that the products of the field and ground are of the same degree. The *ground mourned* because the produce of its vine, in its incipient state, was by a withering heat caused to dry up.

It may be as well to remark, that the word translated "must" is derived from a verb meaning to inherit or possess, and may therefore be used in the sense of that which is still possessed by the grape. Hence, by the desolation of the vine its juice is dried up. *Must* signifies that form of truth of which the *ground* is deprived—the truth conducive to, but received before regeneration: the truth of the natural mind. Thus in Isaiah xxiv. 7: "The must mourneth, the vine languisheth, all the merry-hearted do sigh." Also in Micah vi. 15: "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil: and [shalt tread the] must, but shalt not drink the wine." It

would appear from this passage that the must is the juice of the grape before it is trodden out. *To be dried up* signifies that truth is dissipated. Thus in Isaiah xl. 8, "The grass is dried up, the flower withereth; but the Word of our God shall arise for ever."

Very frequently the terms *grain* and *must* are associated in the Scriptures: because they appertain to the same degree of the mind, and to the goodness and truth of that degree. Thus, "With grain and must have I supported him" (Genesis xxvii. 37). "Israel dwelled in safety: the fountain of Jacob is solitary upon a land of grain and must" (Deuter. xxxiii. 28). "For how great is His goodness, and how great is His beauty! grain shall make young men cheerful, and must maids" (Zech. ix. 17). Again, with *grain* and *must*, *new oil* is often mentioned—as in Deuter. vii. 13, "And He will love thee, and bless thee and multiply thee: He will bless thy grain, and thy must, and thy new oil"; also in Hosea ii. 22, "And the earth shall answer the grain, and the must, and the new oil." The *new oil* corresponds to the good of the spiritual man—the life of charity and the heart of truth. The term describes the oil as it is just pressed out of the olive. The *olive* corresponds to charity; and the life-blood of the olive corresponds to the influent life of charity, which is love. The present term is, however, correspondent to love of a less exalted nature—it is love of the spiritual, not the celestial order. It is said, that "all the best of the new oil, and all the best of the must, and of the grain, the first-fruits of them, which they shall give unto Jehovah," He would give to Aaron (Numb. xviii. 12). *To languish*, or *be wasting away*, signifies to be deprived of truth by the acknowledgment of falsity. So in Lam. ii. 8, "Therefore He made trench and rampart to lament: they were caused to be wasting away together." That the good of the spiritual man was deprived of the truth which gives it strength and value by the acknowledgment of falsity, and that this was due to the inclinations toward the evil of idolatry, is meant by *new oil was caused to be wasting away*, is manifest.

Internal Sense.—The doctrine of the Church is deprived of good; its will is despoiled of truth: hence the goodness of the external man is despoiled of truth. The idolatrous evil infecting the Church caused natural truth to be dissipated, and the good of the spiritual man was deprived of truth by the acknowledgment of falsity.

REFERENCES.—*A. C.* 368, 566, 3580, 7602, 9295, 9780; *A. E.* 374, 375, 376; *A. R.* 315.

THE END FORECAST.

11. *Cause husbandmen to be put to shame; cause vine-dressers to howl, over wheat and over barley: because the harvest of a field perished.*

Yet again the desolation wrought by the locusts is brought into notice: this time, however, by its effect on those whose charge it was to tend the vegetable products. The fruitlessness of their toil—both that of the tillers and that of the vine-dressers—is the occasion of their grief. But the grief, as the desolation itself, is the external representative of an internal state. The connection between this and the preceding verse is very plain. In the 9th verse the fruits of the earth, as used in the Lord's House, were the subject: the next verse brought under view the fruits as they stood in the soil; now the picture is of those whose special care is the production of the fruits, and again the subject is continued in the verse following.

From the signification of *a field* as the doctrine, or Church, in regard to the implantation of truth in the external mind, it may be readily seen that the *husbandmen*, as those who prepare and watch over the soil, denote those who educate in the principles of religion from the desire to do good in the Church. Thus when the charge and care of spiritual things were referred to as about to pass out of the hands of the Jewish people, it is said, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your husbandmen

and your vine-dressers" (Isaiah lxi. 5). Similar to the words of Joel in describing the destitute condition of the Church, with regard to the principles of good, are those of Jeremiah xiv. 4: "Because the ground is dismayed, for there was no rain in the earth, the husbandmen were ashamed, they covered their heads." Also Amos v. 16: "They shall call the husbandman to mourning." That the Church, having degenerated from righteous life, is thereby unable to teach from good, is implied in Jerem. li. 23: "And with thee will I break in pieces the husbandman and his yoke of oxen." That the elders should cause the husbandman to be put to shame, signifies that they who are in the interior principles of wisdom, still being addressed, should move those who should educate by goodness and worship to lament the loss of goodness in the Church. For if the truths of wisdom be made manifest, those who seek the good of the Church cannot but see the folly of the heathenism contaminating the Church, and the destitution of good wrought by its inroads. From this would ensue a very real repentance.

To put to shame is sometimes confounded with *to be ashamed*, used in ii. 26; but must here be distinguished from it, inasmuch as the terms are not the same. *To be put to shame*, signifies grief on account of the destitution of good, and from thence a confession of wrong-doing. Shame appertains to the feelings, and is shown from thence when some moral delinquency is acknowledged. In such a state the Church, as here described, is called upon to acknowledge its inability to lead or educate from good, because it is no longer characterised by goodness. The signification of this word may be illustrated from Isaiah xxx. 5: "They caused all to be put to shame over a people that could not profit them, nor be a help nor profit, but a shame and also a disgrace."

Vinedresser is the complement of *husbandman*. Just as the latter refers to one in good and who leads from it, so the former relates to one in truth and who teaches it. There are

those who teach from goodness and others who do so from the rational acceptance of truth in themselves. The vine-dressers and husbandmen mentioned in the above citation from Isaiah will illustrate this. See also Jerem. lii. 16 and 2 Kings xxv. 12. Under verse 5 it was explained that *to howl* signifies to grieve exteriorly on account of the vastation of faith. For the elders to *cause vine-dressers to howl*, therefore, signifies that those who are wise should by their own repentance induce an external sorrow in those who teach, because of the destitution of the truths of faith by which others are instructed. That this grief is induced from within is indicated by the particle *over*, which, as before stated, bears that signification.

Wheat and *barley* correspond to the good of the natural mind: *wheat* to the good of the interior natural mind, and *barley* to the good of its exterior. This may be seen in some measure from the relative estimates of wheat and barley in 2 Kings vii. 18, "Two seahs of barley for a shekel, and a seah of fine flour for a shekel." So, too, in Revelation vi. 6, "A quart of wheat for a penny, and three quarts of barley for a penny." Because the Promised Land represented the Spiritual Church, it was described as to its interior and exterior natural good as "a land of wheat and barley" (Deuter. viii. 8). So the Lord is said to satisfy the righteous "with the finest of wheat" (Psalm cxlvii. 14). Again, in Jerem. xli. 8, "We have hidden treasures in the field, of wheat, and of barley, and of oil, and of honey." Thus, they who lead from good and teach from truth are caused to sorrow, because the simple good both in its interior and exterior forms are cut off from within by the evils and falses of the sensual man.

The term *harvest*, in its natural sense, refers rather to the products of the field than to the gathering in, and spiritually denotes the state of the Church as to the effects of its reception of truth into goodness. "Seedtime and harvest" are the states of receiving truth, and the effect of that reception in life. Several passages of Scripture indicate, that the *harvest*

denotes the last state of life, as the issue of truth in goodness, characterising the Church. "The harvest is past, the summer is ended, and we are not saved" (Jerem. viii. 20). "The harvest is the consummation of the age" (Matt. xiii. 39). It was shown in the preceding verse that *field* corresponds to the Church as to the good of life from doctrine: *the harvest of a field*, therefore, denotes the final state of the Church in regard to the issues of its truth of doctrine in goodness. The law provided that, "when ye reap the harvest of your land, thou shalt not make clean riddance of the corner of the field when thou reapest" (Levit. xxiii. 22); because they who receive the truth should show charity to the neighbour. *To perish*, signifies to cast down to hell, as being swallowed up in evil, and thereby condemned. Thus is the Church judged: "for by their fruits ye shall know them." If the fruits are corrupt, it argues that the tree is corrupt also. Thus we read in Jerem. x. 11, "The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens." That *the harvest perished*, bespeaks some inward evil by which the end of the Church, as to the life resulting from truth and good, is come. The particle *because* emphasises this. It was stated above that *because* implies derivation, and its force may be at present shown thus, *hence* the life of the Church, being false and evil, is condemned.

Internal Sense.—That they who are wise should induce those who seek the good of the Church to lament its destitution of good, and those who seek and teach the truth to grieve for the loss of faith, for the interior and exterior goods of the natural degree have been destroyed from within; hence the final state of the Church as to life from its doctrine is condemned to hell.

REFERENCES.—*A.C.* 368, 3941, 7602, 9295; *A.E.* 374, 376, 911; *A.R.* 315, 316, 645.

PERVERSION OF THE SPIRIT.

12. *He caused the vine to be dried up, and the fig-tree to be wasting away: pomegranate, palm-tree also, and apricot-tree—all the trees of the field—were dried up, because he caused joy to be dried up from the sons of man.*

All that part of the harvest which was gathered from fruited trees had been desolated. The trees mentioned in this verse correspond to some form and degree of good. As shown under verse 7, *the vine* corresponds to the intellectual part of the spiritual Church, and *the fig-tree*, with which the vine is associated each time it occurs in this prophecy, corresponds to the natural good of the Church. The vine had been made to dry up by the general desolation wrought by "the nation"—signifying that spiritual charity had been spoliated of truth by heathenish persuasions; for, as stated under verse 10, *to be dried up* denotes to dissipate truth. That the fig-tree had been made to waste away, signifies that the natural good of the Church had been deprived of truth by its acknowledgment of falsity; see also verse 10. In like manner the perverted faith, represented by the Egyptians, is described as of no effect, thus, "He smote their vines also, and their fig-trees: and brake the trees of their boundaries" (Psalm cv. 33). So again, the faith of the evil and false is described by Moses, "For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter" (Deuter. xxxii. 32).

There are certain elementary concepts of doctrine, tending to the good of the Church, which are received into the memory when we are reading the Divine Word, and which, taken up into the spiritual mind, become matters of internal faith. So long as these elementary concepts of doctrine are in the sensual degree of the mind, they are represented by *the pomegranate-tree*. On account of this correspondence, the priests' garments had pomegranates worked on the hems (Exod. xxviii. 33). They

were worked in colours of a bluish purple, crimson, and scarlet, the suggestions of truth, love, and charity, and indicated the abundant natural usefulness characterised by those principles. Thus *the pomegranate-tree* signifies the knowledge of good and truth in the sensual of man as the teaching of the Word.

Perhaps no other among the trees, unless it be the olive-tree, was held in higher esteem by the Orientals than the *palm-tree*. It is not only the image of grace, comeliness, and triumph, but its fruit, the date, is a luscious food; for the date-palm is meant. "Tall, slender, and erect as Rectitude herself," the palm-tree supplied Solomon with a simile of his beloved, "How fair and how pleasant art thou, O love, for delights! This, thy stature, is like to a palm-tree" (Sol. Song vii. 6-7). The same dignity and grace are the qualities attributed to the righteous, "The righteous shall flourish like the palm-tree" (Psalm xcii. 12). Growing in desert places, palm-trees offer the weary traveller both rest and food, as well as indicate that a spring of water is not far away. Taking up this idea, the hymnist likens the palm-tree's grateful service to the rest of Sabbath, "As shade of clustered palm-trees 'mid weary wastes of sand." It may be seen, therefore, why the palm-tree corresponds to the good acts which result from truth, or in other terms, spiritual good. Its "branches," which are really prodigious leaves, were used as signs of that peaceful triumph known only when the heart rejoices in good things done: wherefore when Jesus entered into Jerusalem the people "took the branches of the palms, and went forth to meet Him" (John xii. 13). For the same reason they who had come out of great tribulation, in the Apocalyptic vision of John, had "palms in their hands" (Rev. vii. 9). It was the sign of their victory and consequent joy: yet the victory was by good from truth. It was because Jericho represented the good of life, before that good was perverted in the Church existing in Israel, that it was called "the city of palm-trees" (Deuter. xxxiv. 3).

The particle *also*, claims attention. Literally, the term appears to carry the idea of addition, and spiritually, to import association. It associates the palm-tree with the apricot-tree, although *and* indicates such a change of state as would be implied in the significations of the two trees. We expect, then, to find a likeness in the significations of these trees—the palm and apricot: for they are expressly associated. The identity of the tree, described here as *the apricot tree*, is a matter of dispute: it is certainly not the apple tree known to us. The passages of Scripture wherein the word occurs are equally descriptive of several trees bearing delicious fruits of golden hue. Etymologically the word means something of a delightful odour. The apple, citron, and apricot have each been proposed, without general acceptance. Just as *the palm-tree* corresponds to the good acts arising from truth, or spiritual good and its internal delight, so *apricot-tree* corresponds to that joy of heart which originates in natural good derived from spiritual. Here we observe the reason of its association with the palm. “As the apricot-tree among the trees of the wood, so is My beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste” (Sol. Song ii. 3).

The trees in general correspond to man as to his intellectual nature: if he be celestially-minded, to perception; and if he be spiritually-minded, to his knowledge of good and truth. Thus in Eden there were planted “every tree that is desirable for appearance”—that is, every perception of truth acceptable to the understanding: “and good for meat”—that is, every perception of good agreeable to the will (Gen. ii. 9). The knowledges of good and truth which have within them the living spirit of love to the Lord, are the trees of Jehovah which are full of sap (Psalm civ. 16). As explained under verse 10, *the field* signifies the Church as to the good of life from doctrine. *The trees of the field*, therefore, denote the knowledge of good and truth from the doctrine of the Church in those minds recep-

tive of its teaching. *All*, as already mentioned, relates to everything, even to the last, as to the spiritual. That every such knowledge *is dried up*, signifies that its truth is dissipated; that is, the knowledge of the Church is falsified. The spiritual delights, both internal and external, and every form of spiritual faith are perverted by heathen worship.

Because he caused joy to be dried up from the sons of man. Here we have returned to the primal cause of all this desolation of faith. In that the Church fell away from the worship of the Lord only, and became the worshippers of idols, the soul's delight in genuine and fundamental truths from a Divine origin was sapped and withered. One by one the several affections of good and truth have disappeared, hence the great delight, which is the offspring of the affection of good through truth, is dissipated. *Joy* signifies that pleasure, as may be seen in Isaiah xii. 3, “With joy shall ye draw water out of the wells of salvation.” *MAN* is the title that belongs to the Lord alone, as an absolute name. Men are so called only as derived from Him. *Son*, as already shown, signifies truth. It is for the reason indicated by these significations that the Lord, as the Divine Truth, was denominated “Son of Man,” and that the prophets, representing the Divine Truth, were called sons of man. *Sons of man*, therefore, signify Divine truths. As all the truths of the Church in an orderly state are derived from the Divine, therefore the final source of delight is the Divine also, but the decline from the one great truth of the Lord's oneness and the evil of worship, thence ensuing, cause that delight to be dissipated.

Internal Sense.—The evil of idolatrous worship caused truth to be dissipated in the Intellectual part of the Church and its natural good to be deprived of truth. The knowledge of good and truth in the sensual, the delights of spiritual good and natural good, and every knowledge of the good and true from the doctrines of the Church, even to the last, were perverted by the same evil. Whence it caused pleasure from the affection,

of good through truth derived from Divine truths to be dissipated.

REFERENCES.—*A.C.* 368, 5113, 8369; *A.E.* 109, 403, 458.

THE WORK OF REPENTANCE.

13. *Gird ye and lament, ye priests : cause the ministers of an altar to howl : come ye in : lodge in the sackcloths, the ministers of my GOD : because oblation and libation was withheld from the House of your GOD.*

The preceding verses have been addressed to the elders. This is the indication that those especially known for their wisdom in spiritual things, or abstractly, the principles of wisdom as embodied in the Church, were the subject. Hence it follows that the subject-matter of the foregoing verse was the Church as to its understanding—its decline from true faith. The present verse is the first of those addressed especially to the priests. It will be seen from the representation of the *priests*, as stated under verse 9, that the affectional part of the Church is now the subject. As *the elders* relate to wisdom, so the *priests* relate to love : in the present instance, the love of false worship.

It was shown under verse 8, that *to gird* taken alone, signifies to connect together in such an order as to enable one to act effectually. That is to say, taking the present case, the term implies that the priests, moved by some common sentiment, should unite in promoting such action as would tend to the general good. Such is the general course by which love moves. Doubtless, the common sentiment which should move towards this action is shame on account of the loss of true worship. Therefore it is said, *Gird ye and lament, ye priests.* *To lament* signifies to be grieved on account of evil. Thus in Jerem. iv. 8, “For this gird you with sackcloth, lament and howl.” That the holy principles of love to the Lord are disgraced by the evil of false worship is, therefore, what is here meant.

The priesthood was of different degrees—the priests of different ranks. Those properly called the priests officiated in the highest representations of the law : they were assisted at the sacrifices by priests of an inferior order. Doubtless *the ministers of the altar*, spoken of in this verse, are those assistant priests : and so distinguished from the ministers of Jehovah, mentioned in verse 9. The chief representative figure in the temple worship was *the altar*, being that whereon the gifts were laid. It was the symbol of the purest heavenly love—the noblest principle from which the incense of true devotion can arise. “*I will wash my hands in innocence : so will I compass Thine altar, O Jehovah*” (Psalm xxvi. 6). Again, “*O send out Thy light and Thy truth : let them guide me ; let them bring me unto the mountain of Thy Holiness, and to Thy tabernacles. That I may come unto the altar of God ; unto God my exceeding joy*” (Psalm xliii. 3, 4). Under verse 9 it was shown that *ministers* denote those who serve by instructing the spiritual in the truths of doctrine. *The ministers of an altar*, therefore, represent those who instruct in the truths of the genuine worship of the Lord. It was explained under verse 5 that *to howl*, signifies to grieve exteriorly on account of the vastation of faith. It will, therefore, plainly appear why the priests’ lamentation—which is an interior grief—is said to *cause the ministers of an altar to howl* : for the interior grief of the will is the cause of the exterior grief of the understanding.

The highest planes of the spiritual man are the inmost, and the lowest are the outermost. On this account *to come in*, denotes to ascend from a lower to a higher state : specifically, to introduce truth into good by influx and thus prepare for their conjunction. Being addressed to the priests, it is meant that they should come into the Temple for sacred worship and to seek the Lord. The signification of the term is sufficiently illustrated in Psalm v. 7, “*In the multitude of Thy mercy will I come in Thy House, and in Thy fear will I worship towards the temple of Thy Holiness.*” Hence the

invitation is, that the Church, by means of love to the Lord, should come into closer communion with Him and a more perfect realization of His presence and help.

But this can only be done by putting away everything false in worship—indeed, by humiliation and repentance self-imposed. By humility God exalts—“He hath put down the mighty from their seats, and hath exalted them of low degree.” Nor can the higher life be attained, but by abiding humbly, throughout all darkness, in trust in the Lord. The term *to lodge* is used of tarrying a night in some place of safety. Referring to verse 8, it will be seen that *to lodge in the sackcloths*, signifies to feel the bitterness of temptation: and this induces penitence. That *to lodge* signifies the sense of pain suffered during temptation combats, may be seen from its natural sense (for it is also used to express complaint) and illustrated in Psalm xxx. 5, “Weeping may lodge for a night, but exultation cometh in the morning.” In such a state of humiliation the genuine truths of spiritual life, begotten of the Divine Wisdom Itself, and signified by *the ministers of my God*, remain protected until the dawn of a new day in the Church’s history.

Because the true acknowledgment of the Lord, by means of charity and faith united in His service, as represented by the oblation and libation, has been diverted, this repentance is needed. For the significations of *oblation* and *libation*, see verse 9. It is said, *was withheld* (in the singular), because charity and faith are united and regarded as one. The term signifies to restrain from producing the effect. It is also said *from the House of your God*, because, as may be seen at verse 9, the Will of the Lord, as embodied in the external Church of the Jews, is meant.

Internal Sense.—That the celestial of the Church should unite in grief on account of evil, and cause the spiritual leaders in worship to grieve: thus ascend into communion with the Lord: with penitence during the Church’s trial, whereby

Divine truths would be preserved, for the worship of charity and faith has been diverted from the Church.

REFERENCES.—*A.C.* 10137; *A.E.* 637.

ACKNOWLEDGING THE LORD.

14. *Sanctify ye a fast, call a restraint; gather in, elders [even] all the inhabitants of the earth [unto] the House of JEHOVAH your GOD: and call out unto JEHOVAH.*

Again the wayward worshippers are exhorted to reverse the current of their lives, and, leaving the enticements of idolatry, to turn to the Lord. Without some knowledge of the laws of God’s Providence the signification of the first phrase would be hard to comprehend. It must not be forgotten, that these words are addressed to the priests, who, as representing the leading motives which actuated the worship of the Jewish Church, describe the interior affections of idolatrous worship in that Church. The priests were not necessarily characterised in themselves by the principle or state they represented. It is possible, that men interiorly wicked *in a representative Church* should wear the semblance of and represent sanctity, for the sake of preserving the appearance of a Church on earth. In the present case the priests were inwardly drawn away *to* heathenish idolatry and *from* the love of God, although they *represented* love to the Lord; yet for the sake of the Church, they were exhorted to make a semblance of resisting evil from the most hallowed motive. This is implied in the words, *sanctify ye a fast*.

The natural meaning of the word *to sanctify* is, to set apart: spiritually it signifies to represent the Divine from the Lord when the interiors are veiled, and thus to confess and acknowledge the Lord alone. In this manner the people were said to be sanctified (Exod. xix. 10), and the tabernacle, which represented the Divine from the Lord, was said to be sanctified by His Glory (Exod. xxix. 43). Thus, though the priests

made no inward acknowledgment of the Lord, they were commanded to make this semblance or appearance which represented such an acknowledgment. The wisdom of this representation lay in the fact, that what the priests appear to do, as if they did it inwardly, the people would do in freedom upon that initiative. Hence reformation would be begun. Then the Lord removes evil in the interiors: for while men appear to put away evil externally, as of themselves, the Lord removes it interiorly.

The *fast* was a part of the Jewish ceremonial representing the resistance of interior evil by abstinence from it and doing good—for that cause the priests were exhorted to the fast. It was an observance implying a lack of good and truth from the Lord and sorrow thereat on the part of the Church. *To sanctify a fast*, therefore, denotes an acknowledgment of loss regarding the good and truth of the Lord and mourning on that account. It is expressive of the soul's hunger and longing for the Divine from the Lord. This it also represented. The semblance of this on the part of the priests would be the occasion for the people to follow their example, when sincere repentance would cause the Church to turn again to the Lord in pure worship and devotion. Thus there would be *represented*, in the first place, an acknowledgment of the Lord as the Giver of all good and truth, as if from love to Him, and afterwards an *actual* acknowledgment of the same. And this is, indeed, what the words signify. The priests are exhorted to confess the hungry state of the Church, and thus indicate an interior desire for spiritual food from the Lord.

The same is also signified, as to the more external order of the Church, by *call a restraint*. Yes, even this acknowledgment is to result from the initiative of the priests. *To call*, signifies to acknowledge by faith, or externally. This is illustrated by the consideration that whatever things are called, that they were in very ancient times known to be. The priests are to call this restraint, because they represent the motives which

induce the faith of the Church in the externals. They are to call the people to the restraint. Just as the *fast* represents an interior resistance of evil, so *restraint* represents the relatively exterior resistance of falsity. It is of those in whom the outward appearance of repentance is only a sham that the Lord says, "I hate, I scorn your festivals, and I will not be refreshed by your restraints" (Amos v. 21). Also Isaiah i. 13, "I cannot bear iniquity and restraint." Thus the Church is called upon, through its priests, to acknowledge the Lord by interior and exterior resistance of evil and falsity.

As stated above, when in freedom men shun evil and falsity externally, the Lord implants, by interior means, good and truth, which take the place of the states put off. This implanting is signified by *to gather in*. As shown under verse 2, *elders* and *all the inhabitants of the earth* denote the principles of wisdom and every spiritual good of the external mind, even to the last; thus every spiritual principle of the natural man. *To gather these in*, refers to the implantation of all truths in the natural of the Church. That such truths were to be gathered in unto *the House of Jehovah your God*, means that they should be conformed to the Divine Will in the worship of the Church. For the signification of *the House of Jehovah*, see verse 9. It is said *your God*, because the will of the Lord as represented in the external Church of the Jews is the subject. There seems to be a further purpose in speaking of *Jehovah your God*: it is that the minds of the people should be turned from heathen ideas of God to that of the Lord God as revealed. This is treated more fully below.

That from sincere repentance, and the desire to do the will of God, the Church should seek the Lord's aid, is denoted by the concluding phrase. *To call out*, signifies to implore aid on account of the infestations of falsity. Thus in Hosea vii. 14, "And they have not called out to Me with their heart, though they howled upon their couches." So in Psalm cvii. 13, "And

they called out unto Jehovah in their distress, so He should save them out of their trials." That *to call out unto Jehovah* is to implore Divine aid, when the Church is in temptation, in accordance with the Lord's love and mercy, is therefore plainly to be seen. Not only is acknowledgment of the Lord made by shunning evils because they are sins against Him, but also by seeking His aid to save us and to perform good acts. From the next to the 20th verse are the words the priests are exhorted to utter.

It may be as well now to say in what way the above reference to Jehovah God affects the idolatrous disposition to which the prophecy refers. It was pointed out above, that these two Divine names are used in the Scriptures with definite intentions wherever they occur. *Jehovah* is used when the Essential Divine Love is the subject, and *God* when the Divine Wisdom existent from the Divine Love is the subject. These are related as Substance and Form. Wisdom or Truth is the Divine Form of Love. It will be seen then why it is said, that Divine Truth or Law *embodies* the Divine Love. Now as the Form of God is that from whence man's form is derived, and continuously derived, it is the Human Form: or in other words, God is Very Man—the Prototype of men. So that the term *Jehovah God* describes the Divine Being in His Human Form, or, the Lord in His Divine Humanity. When the Lord came into the world, that Form was ultimated in a human body. In the New Testament, *Father* denotes the same as Jehovah, and *Son* the same as God; *the Father* (who was *in* the Son), the Essential Divine, and *the Son*, the Human of the Lord. The Human of the Lord is the embodiment of the Divine Itself. When, therefore, Jehovah assumed a humanity in the world by birth, the exterior Divine Truth, or Word, "was made flesh, and dwelt among us" (John i. 14). Thus it is, that the Father was in the Son, and that they are One. It is to indicate this unity of God as to His Love and Wisdom, in His unchangeable

nature, and as to His Divinity and Humanity in His Form and Person, that the names *Jehovah* and *God* are often found together in the Scriptures, and when so found must be understood to denote the Lord in His Divine Human Form and Oneness.

The Oneness of God in His Divine Person is no meaningless idea in connection with human life. It has an important significance for mankind: it is an essential doctrine for true faith: it is the fundamental doctrine of the Lord's Church. This is the doctrine around which the Divine Word revolves, and to which this prophecy has especial reference. In the Oneness of God is the First Type of that "singleness of spirit" wherein the inward affections and thoughts are one with the outward deeds and speech. The Divine Humanity or Unity of God is the source from which all truth of life flows: for it is the fountain of the sincerity, the harmony of things outward and things inward, which can only exist where perfect unity is found, and where thought is the precise form of the desire, and speech or act the corresponding form of thought: where, indeed, the most perfect image of the one Lord is mirrored in the soul. This truth is that whence radiates every truth of the Lord's Church in heaven and on earth. Perverted or obscured, this doctrine is the occasion of innumerable errors and heresies: and it was by departing from this truth that the Jewish Church found itself in the truly pitiable plight described in Joel. It had departed from the worship of the one God, and sought the vanities of strange idols.

Internal Sense.—That the Church should internally acknowledge the Lord by resistance of evil from the principle of good, and externally by resistance of falsity from the principle of faith. Thus they would be implanted with wisdom, and every spiritual good in the natural mind, even to the last, according to the will of the Lord when He is worshipped: and that they should implore the Lord's aid according to His love and mercy, on account of their falsities.

JUDGMENT FORETOLD.

15. *Alas for the day! For the Day of JEHOVAH is near; and as a devastation from Shaddai it will come in.*

It was explained under verse 2, that *day* denotes state of life in general. Just as we refer to the state of a community, when we speak of its day of prosperity, or its day of adversity, so the term is used in the Divine Word. The references to *day* in the present instance are, therefore, referable to the condition and quality of the Church generally. That *alas* is indicative of lament may be seen from the word itself in its natural meaning. *Alas for the day*, signifies, therefore, distress on account of the desolate state of the Church. This, as stated in general terms, is to be the burden of what the priests were directed to cry unto the Lord.

The cause of distress is to be found in the state of the Church: for without faith and charity the Church, as a dispensation preserving mankind in spiritual life, is at an end. And this is the state to which the Church is drawing near. The Church comes to an end, when true faith and charity are found no longer in her. In such a state the Lord comes to judge, and to raise a new Church. The last state and time of the Church passing away are called *the Day of Jehovah*. Thus in Zeph. i. 14, "The great Day of Jehovah is near, it is near, and hasteth greatly, even the voice of the Day of Jehovah." Often the Lord's advent is denoted by *that day*, signifying the state in which the Lord brings a perverted Church to its end, and establishes a new Church. This was done in the case of the Jewish Church when the Christian Church was inaugurated. It was the *that day* referred to by the prophets, and accomplished in the coming of the Lord. "In that day shall Jehovah alone be exalted" (Isaiah ii. 11). "And they shall say in that day, Lo, 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 according to His salvation"

(Isaiah xxv. 9). The state of the Church is to be lamented, because the Day of Jehovah is near—its end or consummation is at hand. The Church has drawn near to destruction; *near* denoting a proximity to affinity.

"Shaddai" is one of the heathen titles for God which, by Divine Providence, it was permitted the Israelites to adopt and use in respect to the Lord. Nevertheless, it retained, and was used, during idolatrous epochs especially, with a peculiar character of its own. It rather described God as the cause of hurt than mercy, and a Being to be feared rather than loved. The word is commonly translated "Almighty." Its more exact meaning is "Devastator," for it is akin with "devastation." This supplies us with the reason for likening the Day of Jehovah to a devastation from Shaddai. As pointed out above, *as*, while it is naturally a term of comparison, signifies that something is an appearance. The appearance is, that the Lord is a devastator; but this is only an appearance due to the perverted state of the mind. The truth is, that the Lord is the Preserver. It is the evil state of the Church which devastates it, while the Lord preserves the human race in the opportunity of recovering spiritual life by providing that a new means of salvation shall arise when the former means is devastated. Taking up, therefore, the very image of fear which the idolatrous practices of the Jews themselves supplied, by bringing before their minds the dreadful conception of Shaddai, the condition of the Church, as to the approaching end, is depicted—*as a devastation from Shaddai it will come in.*

It is said in Job vi. 4, "The arrows of Shaddai are within me . . . the terrors of God do set themselves in array against me." The spiritual use of this term is to describe the Lord as to His Truth sustaining the Church in temptation and as the Comforter afterward. "For devastation, temptation, chastisement, and rebuke come not from good, but from truth." "Behold the happiness of the man whom God reproveth:

therefore despise not thou the correction of Shaddai" (Job v. 17). So in Ezek. i. 24, "I heard the voice of their wings, like the voice of many waters, as the voice of Shaddai, the voice of speech." As just stated, the term describes the Lord as the Comforter; for the Spirit of Truth which upholds us in the toils of temptation also sustains us throughout, and leads us into light and comfort, and blesses us. Thus, as by Truth during temptation the false is brought to its end, so is a new state born within. Thus, while the perverted Church is consummated, a new Church is promised in the Lord's coming.

The Church is devastated when it is deprived of good by means of falsities from evil. This is the state of the Jewish Church now being described, and is denoted by the phrase *a devastation from Shaddai*: for the desolate state of the Church has resulted from its false conception of God, and its polluted worship. In the fact that *Shaddai* is a familiar title for the Divine may be seen the corrupt state of the Church, and out of that corruption has come its desolation of spiritual life.

It is said, that the Day of Jehovah *will come in*, because, as already stated, when one dispensation is consummated, a new dispensation is raised up. *To come in*, as explained under verse 13, signifies to introduce truth into good by influx, or to raise up a new state by descent from the Lord. Thus in Isaiah xiii. 6, "Howl ye; for the Day of Jehovah is near; it shall come in as a devastation from Shaddai."

Internal Sense.—Lament the state of the Church; for its end is near, and the Lord will come in judgment to consummate the perverted, and to raise up a new Church, by the influx of His truth.

REFERENCES.—*A.C.* 488, 1992; *Doct. L.* 4.

A CHURCH WITHOUT WORKS.

16. *Was not food struck off in front of our two eyes—gladness and exultation from the House of our GOD?*

In former verses the ruin wrought by the devastating enemy has been described. The fields, the growing fruits, and the ripened harvest have been presented in their turn to view. In the present verse mention is made of the food ready prepared; even this escaped not the general desolation. The harvest thanksgiving was the occasion for general rejoicing. The time for grateful acknowledgment of the Lord's mercies in giving "meat in due season," was one of gladness and exultation in the House of God. But the food had been devoured before their eyes; and instead of rejoicings, the Temple would echo the lamentations and weepings of the people. In the language of the verse, grief is portrayed by the absence of joy.

The food which nourishes the spirit of man is the life of goodness and truth from the Lord; by it the soul is sustained; by it the soul lives and moves. Thus *food* corresponds to good and truth united in good works; thus, to everything conducing to use. The ends of such food are determined by the purpose it serves, and the quality of the life is according to the quality of the use to which the food ministers. Thus Jesus said, "My food is that I may do the will of Him Who sent Me, and complete His work" (John iv. 34). Also, "Labour—not for the food which perishes, but—for the food which abides into everlasting life" (John vi. 27). In Lamentations i. 11, "All her people sigh, they seek bread; they have given their pleasant things for food to relieve the soul." In Psalm civ. 27, 28, "Thou givest them their food in due season, . . . Thou openest Thy hand, they are filled with good." As explained under verse 5, *to be struck off*, signifies to be separated, and thus lost. That *food was struck off*, therefore, signifies that the life of goodness and truth was separated from the Church by the evil of idolatry in the sensual man.

In front of is a term having reference to the interior state. The *eyes* correspond to the understanding in its perceptive faculty, that by which we obtain clear and distinct ideas of

spiritual things. "Blessed are your eyes, for they see," announces the fruitfulness of the understanding wherein truth and good are perceived. Also, because the Divine Truth illuminates the understanding as to truth and good, it is said, "The commandment of Jehovah is pure, enlightening the eyes" (Psalm xix. 8). That the understanding is fed from God by means of good and truth is meant in Psalm cxlv. 15, "The eyes of all wait upon Thee; and Thou givest them their food in due season." It may be noticed that in the present case, as elsewhere in the Scriptures, the dual form of the word is used, and is therefore rendered *two eyes*. Swedenborg says, "It has been made plain to me by much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections of truth which also are of the understanding; hence that the left eye corresponds to truths of faith, and the right eye to good things of faith" (*A.C.* 4410). The understanding has imperfectly seen a principle of religion if it has perceived the truth of it and not its good, neither is the principle of any value for use in that case. Before, therefore, any principle of religion can serve to nourish the spirit—as *food*, which is truth and good united—it needs to be both a matter of faith and inward charity, thus to be seen by both *eyes*: there must be a rational understanding of its truth and good. But in the Church as now depicted this is cut off by perversion of the fundamental principle of true religion, the acknowledgment of the Lord only. There is neither understanding of truth nor good.

Like other sister terms, *gladness* and *exultation* are associated. Thus in Psalm xlv. 15, "In gladness and exultation shall they be led." In Isaiah li. 11, "They shall obtain joy and gladness." In all such cases the delights of goodness and truth are involved. *Gladness* signifies the pleasure arising from the love and affection of truth, and *exultation*, the delight originating in the love and affection of good. On account of these significations, the terms are used in association with *the two*

eyes, and relate to the delights consequent upon the perception of the good and true. *Gladness*, though it has the more exterior meaning, is placed first, because in the representative Church the genuine affection for truth first disappeared, and it is the understanding of truth and good which is now being treated of. So in Isaiah xvi. 10, "Gladness is taken away, and exultation out of the fruitful soil." However, that gladness on account of truth is ultimately on the ground of exultation from good, may also be inferred from the positions of the terms. That the delights of both truth and good are separated from the Jewish Church is signified by gladness and exultation being struck off *from the House of our God*, see verse 14.

Internal Sense.—Good and truth united in use are separated interiorly from the understanding, also the delights of truth and good from the Church.

REFERENCES.—*A.C.* 4137, 5147; *A.E.* 650, 660; *A.R.* 507; *T.C.R.* 252; *Doct. S.S.* 87.

GOOD SUBORDINATE TO EVIL.

17. *Sown seeds vanished under their ravagings, stores were desolated, granaries were broken through: because he caused grain to be dried up.*

So thoroughly have the locusts done the work of destruction, that not even the seeds scattered in the fields escaped them: nor have they left any to supply the loss—the store-houses have been emptied of their store and the granaries invaded. The grain perished under the power of this enemy. Again, in this verse, the "locusts" are identified with "the nation." But there are several terms here whose literal sense call for special attention.

Sown seeds is a term occurring nowhere else in the Scriptures. It appears to be used of those seeds (perhaps, grains of corn) which have been scattered or spread upon the soil.

Its literal meaning would seem to be, distinct, separate grains. It is impossible to illustrate the signification of the term, because of its isolation. Some idea of its import may be derived, however, from the verb whence it is formed. In *A.C.* 1594 we learn that *to be separated*, denotes the disunion of the internal and external of man by self-love and the evil desires arising therefrom. Taking this signification with that of the *grain*, in the parable of the mustard seed, *sown seeds* may be regarded as denoting those least things of good from truth sown in the mind of man by the unseen Sower, but which are not united to the internal man by inward love and intelligence. These are the good things which have no coherence with spiritual perception, but are found here and there sown on a fruitful soil, notwithstanding the general barrenness. Nevertheless, they are only externally planted; they have no roots in the depths of the soul. "Thou shalt bring much seed out into the field, and shalt gather in but little: for the locust shall devour it" (Deuter. xxviii. 38).

As with the former term, so it is with regard to *to vanish*. This term occurs only in this passage of Scripture. Several different renderings have been proposed: it is therefore necessary to state why the above is preferred. To this end the context supplies the greater help. By comparison with a like word in the Arabic language, this term seems to mean, a shrivelling or drying up by reason of heat. In the present case, however, the agent of destruction is not so much heat, as the locust, as will be seen further. Locusts would devour the seeds, not merely shrivel them. Again the term has some likeness to *to be dried up*. These are, therefore, the reasons for the above translation. Apparently the term signifies to be dissipated by evil. Thus we conclude that *sown seeds vanished*, signifies that the least things of good in the external life were dissipated by evil.

The particle *under*, relates to what is relatively subordinate. Again, *ravagings* is a term appearing nowhere else in the

Scriptures. Some have preferred to translate *their clods*—that is, the lumps of soil under which the seeds lay. Such a translation depends upon the agreement of *their* with *sown seeds*; but there is no such agreement, for while *sown seeds* is feminine, *their* is masculine, and manifestly refers to the locusts. *Ravagings* is derived from *to grasp* or snatch away, whence is also derived *fist* or a hand-grasping. It would, therefore, seem to describe the act by which the locusts destroyed the produce of the fields: their ravenous consumption of the verdure and fruits of harvest, than which nothing could be more desolating and instantaneous. We regard the word as signifying a confirmed state of evil from falsity, or the desolating power of such evil. This conclusion is reached by comparison with *fist*, which denotes a general phase of thought, either true or false, in the natural mind. Thus in Exodus xxi. 18, "And if men quarrel, and a man smite his fellow with a stone, or with a fist"—here *fist* denotes the power of some generally recognized truth confirmed. But in Isaiah lviii. 4, "Behold, ye fast for strife and debate, and to smite with the fist of wickedness." *Fist* here signifies the power of falsity from evil. So in the present case *ravagings*, or graspings, signifies the most external falsities of the mind confirmed; thereby seeking to do evil. The few scattered good dispositions which remain in the Jewish Church are dissipated by the confirmed evil of those sensual ones who are in the false persuasions of idolatrous worship.

The spiritual *stores* are the truths of the natural degree from the Divine Word, or in the Divine Word. These are treasured or laid up in the human mind. On this account the natural mind of man is also denoted by the *stores*. "He gathereth the waters of the sea together as a heap: He layeth up the murmuring deep in stores" (Psalm xxxiii. 7). "He bringeth the wind [the breathing thoughts] out of His stores" (Psalm cxxxv. 7; Jer. x. 13). *Store* is only the collective name for the treasures, the truths, bestowed in the mind: for what is

the natural understanding, except the aggregate of the natural thoughts and ideas? "His land also is full of silver and gold, neither is there limit to His stores" (Isaiah ii. 7). That these stores were desolated, signifies that the truths of the Divine Word were perverted or falsied. Compare with *desolation*, at verse 7. Thus, when by Ezekiel the renewal of truth in the external Church is described, we read, "This land that was desolate is become like the garden of Eden" (xxxvi. 35).

Just as *stores* signify the natural understanding as the depository of truths, so the *granary* or barn, which again is a term only occurring in this place, seems to correspond to the natural will as the repository of good from the Divine Word. In Haggai ii. 19 it is asked, "Is the seed yet in the barn? Yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth." And whereas the wheat of goodness is gathered into the barn (Matt. xiii. 30), the ravens, corresponding to the darkness of falsities as the devourers of good, have neither store-house nor barn (Luke xii. 24). *To break through* signifies to reject, as worth nothing, from an ardent desire towards the opposite. Thus in Exodus xix. 24, "Go down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Jehovah, lest He burst forth upon them." That the *granaries were broken through*, therefore, signifies that the good of the Word was rejected as of no account by means of the ardent desire for idolatry.

All this, *because he caused grain to be dried up*. *Grain*, as shown under verse 10, signifies the general good of the external man. It was also shown under the same verse that *to be dried up* signifies to be dissipated. The interior and final cause of failure, as to goodness in the external life, is the influence of evil on the inner man, and this is derived from forsaking the Lord and the worship of Him. This evil, signified by *the nation*, is the cause of goodness being dissipated in the external Jewish Church.

Internal Sense.—The least things of good are dissipated by subordination to the desolating power of confirmed evil: the natural truths of the Word are perverted, the goods of the Word are rejected as nothing, hence the general good of the external Church is dissipated by the evil of idolatry.

REFERENCE.—A. C. 5147.

THE CONSEQUENCE.

18. *How a beast sighed! The droves of (the) herd were entangled: because there was nothing of pasture for them—the droves of the flock also became guilty.*

There is a pathos in this verse we are unwilling to lose. So utterly has the scourge devastated the country that there is neither food for man nor beast. The cattle have wandered first this way and then that, only to find that the pasturage has been already consumed as by a fire—they are in the meshes of a destroying enemy. It is not improbable, also, that the effect referred to in the succeeding verse is contemplated in this. A fire spreading around the pasture land of the cattle and enclosing them, drives them hither and thither, and leaves them without escape. They stand perplexed and entangled, and only give voice to their distress by a long, deep moan—the heaviness of which the prophet can only suggest. Let it be remarked here that "beast," in the original, by its etymology, means a dumb creature. The flocks also have been driven by stress of hunger to trespass on other pastures. They have become guilty of feeding on pastures not their own.

The *beast* corresponds to the speechless, but living, moving phase of mind called affectional. To be more precise, *beast* corresponds to man's natural affection. On account of this correspondence, Noah took both clean and unclean beasts into the ark to save them from the flood, which represents the inundation of falsity, and which comes with the end of a dispen-

sation (Gen. vii. 8). And because the Lord desires the offering of pure natural affection, the beasts for sacrifice were restricted to those that were clean. A like restriction was laid on those used for food: "These are the animals which ye shall eat among all the beasts that are on the earth" (Levit. xi. 2). These, too, are the affections sustained by the Lord: "He giveth to beasts the food thereof" (Psalm cxlvii. 9). Sighing is just that expression of grief which, springing from the affection rather than the intelligence, gives itself no verbal form. It expresses the distress of the dumb creature. *To sigh* signifies to grieve from affection. So in Exod. ii. 23: "And the children of Israel sighed by reason of the service." Again in Isaiah xxxv. 10: "They shall obtain joy and gladness, and sorrow and sighing shall flee away." *How a beast sighed*, therefore, signifies that owing to the destruction of the good and true in the Church the natural affections are stricken in grief.

In the following words the former phrase is somewhat specialised. The word *herd* is used in Hebrew with a general sense, including the oxen of all kinds and ages. It corresponds (and in this it is differentiated from *beast*) to the good of the exterior natural mind; in other words, *the herd* are those who perform externally the good works of charity as guided by truth. So in Ezek. xlv. 18: "Thus saith the Lord Jehovih, In the first month, in the first of the month, thou shalt take a son of the herd without blemish, and cleanse the sanctuary." *Drove* denotes the knowledge of the Church's doctrines, as being the collected good things of the Church. This may be seen in some measure from the verb whence "drove" is derived. This verb means to set in array, or arrange in order. Thus Jacob's well, which refers to the Word as the source of knowledge and truth, is mentioned, as where "all the droves were gathered together" (Gen. xxix. 3). *The droves of the herd*, therefore, signifies the good of the exterior natural mind taken collectively: for doctrine draws together the good in

order. That such affections are confounded and impotent, because of grief for the loss of truth, is signified by their being *entangled*. They who would perform the common acts of charity are perplexed and grieved by the deficiency of light and leading in the Church itself: "The day of thy watchmen and thy visitation cometh; now shall be their perplexity" (Micah vii. 4); "It is a day of confusion, and of treading down, and of perplexity by the Lord Jehovih of Hosts" (Isaiah xxii. 5).

At verse 6 it was noted, that *nothing* is peculiarly indicative of the nature of falsity; for where there is nothing of truth, falsity is in full possession. *Pasture* signifies the knowledge from the Divine Word as a means of spiritual nourishment. Thus in Ezek. xxxiv. 14: "I will feed them in a good pasture, and upon the high mountains of Israel shall their abode be." It is manifest, then, that those who desired to do good were unable, *because there was nothing of pasture for them*; that is, the knowledge from the Word by which their good desires would have been fed was removed by false teaching in the Church.

The flocks comprised sheep and goats of all ages. *The flock* corresponds to the interior natural good; in other words, *the flock* are they who perform good deeds from the desire for good. Thus in Exodus xx. 24 it is commanded, "Thou shalt sacrifice thereon . . . thy flocks and thy herds." *The droves of the flock*, therefore, signify the interior natural good affections collectively. The particle *also* denotes association, and points here to the association of the *herd* and the *flock*. *To become guilty* signifies to be blamable by the profanation of truth. Those who sought the good of the Church have been led into false fields of thought by the profanation of truth. There is a guilt for which the wrong-doer is held not altogether responsible; but it needs to be removed nevertheless. Thus it is written in Levit. v. 17, 18, "If a soul sin, and do any of these things which should not be done according to the

in a solitary way: they found no city of habitation" (Psalm cvii. 4). But by the Lord's mercy there are interior depths of the spirit wherein truths are preserved, though not apparent, and in these are the substance of good. These are denoted by *the pasture-grounds*. This word is only applied to the resting-places of sheep. Thus in Psalm xxiii. 2: "He maketh me to lie down in rich pasture-grounds." The paths of the Lord are also said to "drop the pasture-grounds of a desert" (Psalm lxxv. 12). *The pasture-grounds of a desert*, therefore, correspond to the interior truths preserved by the Lord when the Church is in a state of obscure faith. But this is the state destroyed by the inward love of self. *Fire ate the pasture-grounds of a desert*. By means of self-love the interior truths were appropriated to evil.

But as the love of self destroyed the interior truths of the soul, so that which accompanies it—the pride of self as it appears in the understanding: the pride of self-intelligence, fostered by the love of the world—destroys all external truth. *Flame* corresponds to the pride of self-intelligence. *To ignite* signifies to excite with the lust of self-pride. Thus in Psalm cvi. 18: "A fire was kindled in their assembly; a flame ignited wicked ones." As shown under verse 12, *all the trees of the field* denotes every knowledge of good and truth from the doctrine of the Church. That every such knowledge is ignited by flame, signifies that they have been excited by the lust of self-intelligence, and thus perverted to self instead of used for the Lord.

Internal Sense.—That the inmost things of the Church must be conformed to the Divine Love of the Lord by acknowledging Him. For self-love destroys the interior truths preserved by the Lord in the obscure state of faith of the Church, and self-intelligence perverts by its own lust every knowledge of good and truth from the doctrine of the Church.

REFERENCES.—*A. C.* 2708; *A. E.* 504, 730; *A. R.* 546.

A HUNGRY WORLD.

20. *The beasts of a field also—[each one]—shall incline unto Thee: because the channels of waters were dried up, and fire ate the pasture-grounds of the desert.*

The present verse is a continuation of the preceding, and concludes the address to Jehovah beginning at verse 15. Not only have the pasture-lands been consumed as if by fire, but the streams of water which irrigate the soil have been dried up by the intensity of the heat. The thirsty beasts of the field, as is their wont, lift their heads to the heavens and make their moan. All nature turns to God. Not only do men raise their plaint, but the dumb creatures of the earth also shall cry in their distress to their Maker whom they know not.

Under verse 18 it was shown that *beast* corresponds to the natural affections of man; and under verse 10 it was explained that *field* corresponds to the Church, especially in relation to the good derived from doctrine. The particle *also* couples *the beasts of the field* with the priests, who are represented as calling upon Jehovah in the preceding verse. But just as the priests call upon the Lord individually, so are the beasts presented as doing. *The beasts of the field* are the affections of the good of life from the doctrines of the Church in the natural man. Such affections, unconscious of the source of the living waters, drinking which they thirst not, desire the satisfaction of God's truth; yet know not where to seek it, for the stream is dried up by the lusts of evil. Ingrained upon the spirit are the intuitions of Divine love by our origin, and the unconscious movings of those intuitions awake the desire for satisfaction regarding the important themes of spiritual life. This is why it is said, *the beasts of the field* [each one] *incline unto Jehovah*: for it is accordant to the Divine Love that this ardent desire is aroused. *To incline* signifies to desire ardently. So in Psalm xlii. 1: "As a hart inclineth

unto the channels of waters, so inclineth my soul unto Thee, O God."

The reason of this distress is that *the channels of waters were dried up*. *The channels of waters*, signify the special forms of the truths of faith drawn from the Word, or the particulars of faith which the Word supplies. That *waters* correspond to the truths of faith which the Lord gives by His Word may be seen from His own words, "Whosoever shall drink of the water which I will give him, in no wise shall thirst for ever; but the water which I will give him shall become, within him, a fountain of water springing up into life everlasting" (John iv. 14). *Channels* correspond to the particulars of external truth drawn from the Divine Word, or the special forms of truth as doctrine derived therefrom. Thus in Ezekiel xxxiv. 13: "I will feed them upon the mountains of Israel by the channels, and in all the inhabited places of the country." Also in Psalm xviii. 15: "Then the channels of waters were seen." Again in Isaiah viii. 7: "And He shall go up over all His channels, and go over all His banks." The flowing Divine wisdom is the whole of truth as stated in Psalm lxxv. 9: "The river of God is full of water." The heavenly truths of the Divine Word are also called "the pure river of water of life" (Rev. xxii. 1). Though the natural affections ardently desire to drink at such streams, the streams are dried up. Under verse 10 it was shown, that *to be dried up* signifies to be dissipated, and is used in relation to truth dissipated by evil. Thus we learn that the special forms of the truth drawn from the Word were dissipated by the evils dominant in the Church.

Under the former verse, the words *fire ate the pasture-grounds of the desert* were explained, and shown to signify that self-love appropriated to evil the interior truths preserved by the Lord in the spirit of man when the faith of the Church is obscured. These are preserved that when man is in temptation they may sustain him; but self-love violates them. It

may be worthy of observation that the term translated "desert" means, from its etymological structure, "from the word."

Internal Sense.—The affections of good from the doctrines of the Church in the natural man severally desire knowledge of the Lord, but without satisfaction, because the particular truths of faith from the Word are dissipated, and self-love has appropriated to evil the interior truths preserved by the Lord in the Church's obscurity of faith.

REFERENCES.—*A.C.* 2708; *A.E.* 650, 730; *A.R.* 546, 567.

CHAPTER II.

THE DESCENT.

i. *Pitch ye a curved-horn in Zion, and cause joyous shouting in the mountain of My holiness; all the inhabitants of the earth will be agitated: because the Day of JEHOVAH cometh in, for it is near.*

With this verse the prophet introduces another phase of his theme. So far the condition of the Church, as the effect of its turning away from the Lord, has been displayed. This may be regarded as an external consequence. There yet remains to be described, the more internal issues, namely, the relation of the Lord to the Church, and His action with regard to the violence done to the worship of Him. The facts already described as existent, while they are, in a sense, historic, are also prophetic of the state into which the Church will come. Thus, in an image, the consummation of the Jewish dispensation and the insinuating influences by which that consummation is brought about, have been delineated. The words of the prophet, taken in their higher import, anticipate the approaching end: for they move over the lines of religious life, or the lack of it, as seen in the Jews, and fore-speak the issues. The ultimate issue being the termination of the Church then existing. Just as, however, the death of one state in man's life is the event out of which he arises into a new state, so the end of one Church or dispensation is the occasion whence arises a new one. Thus the prophecy of the consummation of the Jewish Church, in its further issues, is the promise of the Lord's advent, and the establishment of a new dispensation. But in order to effect this, a judgment takes place at the end of the former Church. In like manner,

a judgment is made at the end of the earthly stage of man's spiritual history, before his eternal and true character is known and established. In both cases—that of the individual and the collective Church—that judgment is called the day of Jehovah, the judgment day. Hence the prophets so frequently refer to the coming of the Lord as His coming to judge. Such a judgment was accomplished by His advent upon the earth. That advent and judgment form the subject of the first two verses of this chapter.

In order, however, that the Lord might come, preparation was made in the heavens for His descent through them. The preparation for the Lord's advent through the heavens was represented symbolically in the Church on the earth. The preparation was made in the heavens, first—in the highest heaven, called the celestial heaven—by the promulgation of Divine truth from good. This is represented by *pitch ye a curved-horn in Zion*. These words are commonly translated, *blow a trumpet in Zion*. The first term, however, is the same as that used in the phrase, "Pitch a tent," and refers to the fixture alike of the tent and the note of the trumpet. The word must be understood, in the latter case, of the musical pitch, and is used in this verse in that sense. Both musical sounds and musical instruments correspond to heavenly states. *To pitch* signifies to make known something as a permanent state. Thus "Jacob pitched his tent in the mountain" (Gen. xxxi. 25), signifies that goodness of the natural mind makes known the holiness of love as permanent in conjunction with heavenly love. It may be remarked also, that by judgment, with which subject this term is here associated, the permanent and fixed state of man or Church is made known. The special term here employed to describe the trumpet by, refers in particular to the instrument which was made of a curved-horn, or in imitation of one: for there is no good reason for the supposition that these instruments were actually the horns of animals. Those used at the destruction of Jericho were "jubilee curved-

horns" (Josh. vi. 4-6). It is most probable, that this instrument was sounded only by persons consecrated to that service among the priests. We learn from Swedenborg that "in general stringed instruments signify such things as belong to the affections of truth, and wind instruments such as belong to the affections of good; or, what is the same thing, some instruments belong to the spiritual class, and some to the celestial class" (*A.E.* 323). This will assist us to see that *the curved-horn* corresponds to a state of celestial good. On this account this instrument was used on so many solemn occasions in Israel. Again, the correspondence is illustrated in Psalm xlvi. 5, "God is gone up with a shout, Jehovah with the sound of a curved-horn." *To pitch a curved-horn*, therefore, signifies the revelation of Truth from Good, which is Divine truth promulgated in preparation for the Lord's coming. That coming is also called "the day of the curved-horn" (Zeph. i. 16). The revelation of Divine truth, by which falsity is thrown down, is also represented by the pitching of the curved-horns by the priests at Jericho. Again, the Lord is spoken of as declaring such truth, in Zech. ix. 14, "the Lord Jehovah shall pitch the curved-horn." "The spirit of Jehovah clothed Gideon, and he pitched a curved-horn" (Judges vi. 34).

It was stated above, that an infusion or breathing of Divine truth from the Lord into the heavens is necessary to His coming into the world, and that thereby judgment is made in the world of spirits. *Zion* denotes the Lord's celestial kingdom, or the celestial heaven. "Out of Zion, the perfection of beauty, God hath shined" (Psalm l. 2). "Jehovah is great in Zion; and He is high above all the peoples" (Psalm xcix. 2). "Its foundation is in the mountains of holiness: Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God" (Psalm lxxxvii. 1-3). Thus the infusion of Divine truths through the celestial heaven is denoted by *pitch ye a curved-horn in Zion*.

The inflow of Divine truth into the celestial heaven, pre-

paring the way for the Lord's descent into that heaven, causes a similar preparation in the spiritual heaven. This preparation in the spiritual heaven is indicated by *joyous shouting in the mountain of the Lord's holiness*. *To shout with joy*, denotes the gladness with which the angels of the spiritual heaven receive the revelation of truth from the Lord. The same shouting was to follow the sounding of the curved-horns at Jericho: "And it shall be, that when they make a long blast with the jubilee horn, and when ye hear the sound of the curved-horn, all the people shall be caused to shout joyously with a great shout; and the rampart of the city shall fall down flat" (Josh. vi. 5). So in Isaiah xvi. 10, "In the vineyards there shall be no sound of exultation, neither shall there be joyous shouting." Again, in Zeph. i. 16 the day of the curved-horn is also called "the day of joyous shouting." That *the mountain of the Lord's holiness* signifies His spiritual kingdom, or the spiritual heavens, may be illustrated by the consideration that the holy of the Lord is the Divine truth proceeding from Him, as will be seen at iii. 17. Again, the mountain of the Lord is the elevated state of life from Him, which is heaven. Thus in Psalm xlvi. 1, "Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of His holiness." Again, in Zech. viii. 3, "Thus saith Jehovah, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of truth; and the mountain of Jehovah of hosts, the mountain of holiness." Thus the descent of the Lord into the celestial heaven and the revelation of His truth there is the *cause* of rejoicing in the spiritual heaven and the preparation for His descent thereto.

The sounding of the curved-horn is sometimes associated in the Scriptures with the agitation of the people, or rather, their agitation is said to follow it. Thus in Exod. xix. 16, "And it was so on the third day in the morning, that there were thunders and lightnings, and a heavy cloud upon the mountain, and the sound of the curved-horn exceedingly

strong: so that all the people that were in the camp trembled." Also in Amos iii. 6, "Shall a curved-horn be pitched in the city, and the people not tremble?" It was shewn under i. 2 that *all the inhabitants of the earth* denotes every spiritual good dwelling in truth of the external Church. As the Church is now represented as consummated by reason of evil and falsity, those in evil of falsity are at present denoted by the phrase. And as the judgment of that Church is now being treated of, all those of the external Church abiding in the evil of falsity are meant. In other words, they who in this life have been of the Jewish Church, now represented as consummated in the evil of falsity, and who have passed on into the world of spirits where the judgment is made, are implied by *all the inhabitants of the earth*. It is said these *will be agitated*, because the term signifies the disturbed state of those who have perverted truth, when there is any effect of influx of Divine truth felt. The proximity of uncongenial truth causes the disturbance. Let it be observed that even this word points to the perversion of the Church which, if in order, would have received the truth with gladness. Thus in Deuter. ii. 25, "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heavens, who shall hear report of thee, and shall be agitated and be in anguish because of thee." So in Psalm lxxvii. 18, the effect of descending Truth is described, "The voice of Thy thunder was in the whirlwind: lightnings lightened the world: the earth was agitated and quaked." Again in Isaiah xiv. 9, "Hell from beneath is agitated for Thee to meet Thee at Thy coming." Thus while the Lord's descent through the heavens gave joy therein, the world of spirits, now charged with the departed of the corrupted Church, was in agitation and dread. This will illustrate the difference, so often referred to in the Scriptures, between the reception of truth from God and the perception of Him by good men, and that on the other hand of wicked men.

And what was the reason of this agitation? As already stated, *the Day of Jehovah cometh in: for it was near*. As shewn under i. 15, *the Day of Jehovah* denotes the state of the Church in which the Lord comes to judgment. *To come in*, as shewn also in the same place, signifies to introduce truth by influx for conjunction. But truth introduced among those who are in evil, produces disturbance and pain, whereby judgment is accomplished. Truth cannot be conjoined to evil, although it is introduced to all men for conjunction; wherefore it is said, *it is near*, signifying the proximity to affinity, as shewn also at i. 15.

Internal Sense.—In the descent of the Lord through the heavens, His Divine truth is revealed in the celestial, and causes joy in the spiritual, while all those of the external Church in the world of spirits are disturbed by their perversion of truth: for the judgment of the Lord has brought truth near to them.

REFERENCES.—*A. C.* 488; *A. E.* 405, 502, 730; *A. R.* 397; *Doct. L.* 4.

THE DAY OF DARKNESS.

2. *The day of obscurity and dense-darkness, the day of cloud and dense-cloudiness: as dawn spread out over the mountains. An abundant and mighty people—there hath not been such [a people] from the age, and after him He will not cause any continuance of him—even unto the years of a generation and generation.*

Apparently the imagery of this verse is drawn from a circumstance attending the flight of locusts in great numbers. Many travellers testify, that so dense is a swarm of locusts that they obscure the light and turn day into night. They rise above all obstacles—hills or mountains—and, extending as far as the eye can see, literally blacken the sky. If this is the natural meaning of the present verse, it is a just image

of the darkness of spirit induced by the sensual state represented by the locusts. But it must be observed that, as in the case of i. 6, the locusts are likened to a numerous people, making it manifest that, as formerly stated, the locusts were a replica of some national foes.

It will be as well, in the first place, to draw the lines of distinction which divide the four terms *obscurity*, *dense-darkness*, *cloud*, and *dense-cloudiness*. The terms each relate to some sort of darkness; they are in number the same as the locusts, and are similarly divided into pairs. The first is used of that shade which is caused by insufficient light, or ignorance. "Teach us what we shall say unto him; for we cannot order our speech by reason of obscurity" (Job xxxvii. 19). "Who is this that obscureth counsel by words without knowledge?" (Job xxxviii. 2). The second term relates to the darkness made by obstructing light, or the darkness of wickedness. "The way of the wicked ones is as dense-darkness" (Proverbs iv. 19). The third, *cloud*, is the usual word for the mists of the atmosphere, but it has a special suggestion of their use as covering the sky, or obscuring the light—the lower sense of truth in which its brightness is tempered. "When I cover (or becloud) the earth with a cloud" (Gen. ix. 14). From the same root is formed also the term soothsayer or enchanter, as a worker of dark arts or speaker of hidden secrets. The fourth term appears to apply only to the denser darkness of thick clouds, or more probably to the mistiness that clings to the earth. "When I made the cloud a garment thereof, and dense-cloudiness a swaddling band for it" (Job xxxviii. 9). "And thou sayest, How doth God know? can He judge through the dense-cloudiness? Thick clouds are a covering to Him, that He seeth not; and He walketh in the circuit of Heaven" (Job xxii. 13, 14).

The spiritual differences enfolded in these terms are even more marked than those already noticed. Swedenborg says, "In the other life, the light in which those are who are in

falsity becomes thick darkness at the presence of the light of heaven, and still thicker darkness with those who have been of the Church, because they were in falsity opposed to the truth of faith, according to the Lord's words in Matthew, 'If the light that is in thee be darkness, how great is that darkness!' (vi. 23)" (A.C. 7688). The same author also says that "the evil, where they are gathered together in the spiritual world, by the influx of Divine good and Divine truth are deprived of the truths and goods of which they made a pretence in externals, and are let into their evils and falsities which they inwardly cherished" (A.E. 502). This is the state of the Church here spoken of, and we are prepared to see that to those of such a Church the coming of the Lord is in very truth *the day of obscurity and dense darkness*. But let it be observed whence this darkness really originates. In the former verse it was told how the Lord descended through the heavens and made preparation for judgment by the transfusion of spiritual light in the world of spirits. Here were gathered together those of the Jewish Church in a state of sensual life who had left the earthly state. Their condition being the same as that represented by the locusts, they were in falsity, and "the presence of the light of heaven" causes their light to become darkness—or exposes its falsity. Their darkness being the greater, because of their opposition to the truths of faith while yet they professed the Divine Word.

It was shewn under i. 2 that *day* signifies the state of life in general. In the present case the term refers to the state of life at the coming of the Lord treated of in the preceding verse. It was suggested above that there is some relationship between the inroads of the *locusts* and the effect represented by the four kinds of darkness. The first kind of locust mentioned in the fourth verse of the first chapter was the *gnawing locust*, which was shewn to signify the falsity of the internal sensual degree of the mind, or the desire to believe only that which can be known by the senses. *Obscurity* signifies the kind of falsity which is due to this sentiment—a falsity originating in ignor-

ance of great truths, especially the truths of a spiritual order. This is not the falsity which results from destroying truth by evil life. Thus in Psalm xviii. 28, "Jehovah my God will enlighten my obscurity." Also in Psalm cxii. 4, "There ariseth in the obscurity a light unto the upright." Again in Isaiah ix. 2, "The people walking in the obscurity have seen a great light." So in Amos v. 18, "The Day of Jehovah is obscurity, and not light."

The second order of locust mentioned was *the abundant-locust*, which, as explained, denotes that sensual falsity which arises from seeking to know without regard to the use of truth. As a consequence, this falsity induces a darkness of the mind begotten by lack of good. This is the signification of *dense darkness*. Thus a plague of Egypt is stated in the words, "There was a darkness of dense darkness in all the land of Egypt three days" (Exod. x. 22). "We wait for light, but behold obscurity; for brightness, but we walk in dense darkness" (Isaiah lix. 9). Thus we learn that *the day of obscurity and dense darkness* when the Lord comes, means a state of falsity originating in ignorance of truth and lack of good.

The *licking-locust* was the third in order, and signifies the evil of the external sensual degree. The darkness of mind accruing from this state is such as to close the understanding to the perception of the interior glory of the Divine Word. It draws a veil over the interior senses, so as to obscure the Word. This darkness is from the falsity arising from the sensual state of the man. Hence it is called a *cloud*. As stated above, the term is derived from "to cover," and signifies the obscure appearance of the Divine Word owing to the falsity of the sensual mind. Thus in Ezekiel x. 3, "The cloud filled the inner court." Thus the coming of the Son of Man in the clouds of heaven, indicates the obscurity of the letter with which the heavenly senses of the Divine Word are covered. The Lord is said also to speak "out of the midst of the cloud" (Exodus xxiv. 16).

Finally, the *consuming-locust*. This was shown to signify the evil of the internal sensual degree. This is the evil that begets in man a sense of the self-sufficiency of his own intelligence, an all-sufficient trust in the light of his own sensual reason, and a consequent denial of what lies beyond the range of his senses. It is the mist of sensualism clinging around the natural man. Here we have the signification of *dense cloudiness*. It is the obscurity of all truth owing to "the natural lumen" of the sensual man. *The day of cloud and dense cloudiness*, therefore, denotes the state of obscurity from sensual literalism and self-intelligence in regard to the Divine Word, by which state the Church is characterised at the coming of the Lord. As the Divine light descends upon the falsified Church, it produces among the sensual only a sense of *cloud and dense cloudiness*, of gloom and mistiness. The greater the truth appropriated by the false, the greater is the darkness in them. Hence it is, that *dense cloudiness* is used to denote the outermost appearance of Divine Truth. "And Moses drew near into the dense cloudiness where God was" (Exodus xx. 21). A like description is given in Zeph. i. 15, of the Day of Jehovah, "A day of trouble and distress, a day of wasteness and desolation, a day of obscurity and dense darkness, a day of cloud and dense cloudiness."

The coming of Jehovah and the consequent influx of light into the world of spirits is often called "morning" in the Scriptures, because of the new state or age thereby arising. Thus, in Zeph. iii. 5, "Jehovah is righteous in the midst thereof; He will not do iniquity: every morning doth He bring His judgment to light." As already stated, the Lord's coming is at the end of a state of darkness, and is the beginning of a new state of light. And the darkest moment of the night is that which precedes the dawn. Now the first hours of the "morning" are called *dawn*, and correspond to the first state of the Lord's coming—the initiament of His new dispensation. The term, in its natural sense, is applied to the duski-ness

immediately preceding the sunrise. The initiation of the Lord's new kingdom on the earth is comparatively obscure—the prevailing darkness makes it so. In the descent of the Lord's truth through the heavens a twofold effect is produced. There is enlightenment for those who desire the truth and will form the new Church, though the enlightenment is not full, and it is darkness to those not so minded. Just as the rising of the sun is light to the lark, but blindness to the owl. This is the mystery of the Lord's words in Matthew xiii. 13–17. Because the dawn dispels the darkness, and is at the same time the promise of light, the Lord's promise is likened to it. "His going forth is prepared as the dawn" (Hosea vi. 3). So in Amos iv. 13, "He maketh the dawn darkness." So in Isaiah viii. 20, "To the law and the testimony: if they speak not according to His Word, it is because there is no dawn in them." *To spread out* seems to signify to show forth in the external life what is really the state of the internal. This term is of such importance in the present connection that it should be fully considered now. So distinctly does this term convey its spiritual meaning, that commentators have supposed it is one word with two different *natural senses*. Thus, in Exod. xl. 19, the Authorized Version of the Bible reads, "And he *spread abroad* the tent over the tabernacle." But so differently did the word appear to be used in Leviticus xxiv. 12 that this version reads there, "and they put him in ward, that the mind of the Lord *might be shewed them*." A similar passage occurs in Numb. xv. 34, "They put him in ward, because *it was not declared* what should be done to him." In the first place, attention is called to the fact that the latter two quotations distinctly relate to judgment. In the world of spirits judgment is made, and it is made by the internal life "declaring" itself in externals. Thus the inward affections are *spread out* on the external man. By reference to the former verse, it will be seen that *mountain* corresponds to a state of elevated affection, either in regard to the Lord or self. In the present case

those of the Church who were in a more exalted state of affection, interiorly, than others, are meant. The tops of the mountains catch the first rays of the rising sun. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" (Isaiah lii. 7). While, however, the evil are in greater darkness by the Lord's coming—as if "blinded by excess of light," the good are rejoiced thereat: for His light affects them interiorly, because of their exalted affections. *As dawn spread out over the mountains*, therefore, denotes the initiation of Divine truth in the world of spirits, by which those in the affection of good are affected and manifest their inward states externally.

The remainder of the verse introduces a fresh subject—namely, the cause of this visitation—and, indeed, should have formed another verse of itself. It may be further advisable to remark that the pronoun "him" of this and the following verse relates to "people," which, like "nation" of i. 6, refers to the heathens whence the idolatry was derived. It has been suggested already, that by *people* is signified something of the intellectual aspect of the human mind collectively considered. The term especially denotes the truth, or otherwise the falsity of the faith followed in the worship of a community, or earthly Church. Thus, *people* applied to Israel, in its good sense, would denote the truths of faith belonging to the Lord's Church; but applied to idolatrous worshippers, it would denote the false faith in which they are. In this way the term is the correlative of *nation*. In the present case, *people* refers to the falsities of idolatry. Of the strength given by the Lord to true faith, it is said in Psalm lxviii. 35, "The God of Israel is He that giveth might and power unto His people." Of falsities, on the other hand, it is said in Jeremiah xxxiv. 1, "And all the peoples fought against Jerusalem." Such people are said to be *abundant and mighty*, in allusion to the predominance of falsity from evil: whereby the present consummation resulted. *Mighty* was explained under i. 6. That *abundant*

denotes the prevalence of falsity in the understanding, when used in connection with *people*, needs no further illustration.

It was remarked under i. 1 that *to be* involves a notable change in the states spiritually referred to. Such a change is indicated as distinguishing this people from those of "the age," and is indicated in the words *there hath been*. That *there hath not been such* [a people] *from the age*, signifies the distinct nature of the people now spoken of from those implied in "the age," especially in the quality of love to the Lord. For it is of love to the Lord that the word *age* is strictly used. In that state of love was the most ancient Church, which was, as stated above, the celestial Church. That the Church now consummated had nothing of this quality, may be seen from what has been said of it already, and this is implied in the present phrase. But more is involved than this. The falsities of idolatry, now desolating the Jewish Church, never had their origin in love to the Lord: nothing of idolatry can descend from the celestial age. Nay, more, this word is used in the sense of "eternity." No idolatrous faith is from eternity! The origins of all truth and all faith are, from eternity, pure.

That being so, neither can the Church in which it is fostered continue to be the Lord's Church on earth. *And after him, He will not cause any continuance of him, even unto the years of a generation and generation*. Just as the roots of denying the Lord are not in love to the Lord, so will He not permit it to remain, as His Church, to the destruction of man's redemption and regeneration. These words, then, denote the complete cessation of the Jewish Church as a Church after its consummation by falsity from evil. Thus the present external Church would cease. Hence it is that, when the Lord did come, ceremonial observances were abolished as types of spiritual life, and the Church then established was in no way representative, but spiritual. Thus the Jewish Church did not flow into the Christian, nor did it open out into a spiritual

Church: for the Lord Himself initiated the new dispensation. This is taught in the closing words of the present verse.

A *year* corresponds to the entire age of the Church as to its continuance; for it includes the four seasons or stages of the Church's progress. It may be noticed that the term is used, in its natural sense, of a cycle of time. "To proclaim the acceptable year of Jehovah" (Isaiah lxi. 2), is to make known the dispensation which the Lord approves. *Years*, then, denote the entire states of the Church as to some quality, and what that quality is the next term makes known. *Generation*, as explained i. 3, relates to the Intellectual part of the Church, in the same way as *age* may be said to relate to its Will part. It refers to the Church characterised as spiritual, instead of that marked by the celestial quality. Love belongs to the *age*, to the eternal; faith belongs to the *generation*. Both are perpetual when conjoined. The latter word is, therefore, applied to the ancient Church which was spiritual. As the Jewish Church has nothing of this spiritual quality in it, so it cannot continue into the new spiritual Church which is to be raised up. It must come to its end!

The words *generation and generation*, referring to the truths descended from the Church which succeeded the most ancient, are the Jewish idiom for what is perpetual, although not to the same degree as that imparted by *age*. Spiritually, as stated above, one relates to love and the other to faith. So in Psalm c. 5, "For Jehovah is good: His mercy is to the age; and His faithfulness unto the generation and generation." *The years of a generation and generation*, therefore, signifies that the Lord will not continue the false Church into the new spiritual dispensation: for *generation* also denotes a new spiritual state begotten, and therefore is the promise of a new Church on earth.

Internal Sense.—At the Lord's advent the Church will be in a state of falsity from lack of truth and good, and of obscurity from the sensual sense of the Word and self-

intelligence: it will divide the good from the evil by judgment. The prevailing falsity of idolatry will bring destruction on the Church, having neither love of nor faith in the Lord: thus it will cease.

REFERENCES.—*A. C.* 488, 1860, 2405, 7688, 7711; *A. E.* 372, 401, 526, 594, 783, 1135; *T. C. R.* 198; *Doct. S. S.* 14; *B. E.* 78.

THE EVIL OF IDOLATRY.

3. *Fire ate before him: and after him flame will ignite. The earth was as the Garden of Eden before him, and after him a desert of desolation; and there was also no escape from him.*

All who have witnessed the devastation of a country by locusts agree in describing the appearance as that produced by fire. The scorched and withered state of the whole district, the rapidity of the desolation, and its utterly destructive character, tend to this impression. At sunrise the land is fair to look upon: its pastures, its vineyards, and corn fields promise a rich harvest; at evening it is "a desert of desolation," with famine and death for its promise. The effect is as if a cyclone of fire had swept the land, and left ruin and desolation in its trail. The image is strikingly true of that which is represented, of the spiritual desolation of the Church made by false worship. Like the comparison of the former chapter, "people," referred to here by "him," is likened to the locusts. And like "nation," the term "people" is coupled with *fire*, which probably means, the heat of the south wind.

It was explained under i. 19, that *fire* corresponds to the lust of self-love, the evil which is the cause of all desolation in the man and the Church. That this is the signification of the term may be further shown in Psalm xxxix. 3, "My heart was hot within me, in my fervour the fire burned"; also in Isaiah xxxiii. 14, "The sinners in Zion dread; quaking hath seized the impious: who among us shall abide with the eating

fire? who among us shall abide with everlasting burnings?" Again it was shown under i. 4 that *to eat*, signifies to destroy good by appropriating it as evil.

Perhaps the words *before him* need explanation, on the literal side, before considering the spiritual sense. Strictly the original is, *to his faces*. The Hebrew word for *face* is derived from the verb "to turn oneself," and properly applies to the part turned towards anyone. The verb is translated in the Common Version at Deut. xxxi. 18, "*they are turned* unto other gods," and at Isaiah liii. 6, "*we have turned* every one to his own way." But in Isaiah lvi. 11 we read, "*they all look* to his own way." The true force of the noun may be gathered from Ezek. xx. 47, "the blazing flame shall not be quenched, and all faces from the south to the north shall be burned therein," that is, all *parts turned towards* the flame shall be scorched. The same may be seen in Ezek. xx. 46, "Son of man, set thy faces toward the south." Again a similar usage occurs in Luke ix. 53, "His face was as though He would go to Jerusalem." From this sense of the word is derived that of presence. Thus in Exodus xxxiii. 14, "My presence (literally, My faces) shall go with thee." Hence, the idea of being in the presence of, or *facing* anyone—standing before one, as in Ezek. ii. 10, "and he spread it *before me*;" literally, to my faces. The term is used only in the plural form. "To his faces," then, in the natural sense, is equivalent to *before him*.

Interior things are, in the spiritual sense of the Divine Word, spoken of as *before*, and exterior things as behind. By *before him* is, therefore, understood the interior things of the falsities denoted by *people*. This is so, because in the pure state of man the interior things of the mind were shown by the face. That the interior Divine things of the Law are veiled is expressed in Exodus iii. 6, "And Moses hid his faces." That the interior things of the falsity now prevailing in the Church were the lusts of self-love destroying good is

signified by *fire ate before him*, is, therefore, manifest. That this proceeded outwardly is meant by the words following.

The words *after him* mean, literally, what is behind, its hinder part, and signify, as suggested in the previous verse, those things which are relatively exterior. And since the things of the understanding are exterior to those of the will, and are formed therefrom, they are spoken of as *after him*. Thus a lower state of falsity is intended, as being formed from self-love through the falsity represented by "the people." Hence, that the understanding of truth is destroyed by the pride of self-derived thought is signified by *and after him flame will ignite*. As shown under i. 19, *flame* corresponds to the pride of self-intelligence originating in love of the world, and *to ignite*, signifies to excite and kindle by evil desire. It should be observed, that *flame* describes more particularly the light or glitter of a blaze, and not its heat. Hence *flame* corresponds to that intelligence which arises from love of the world. In Isaiah xlii. 25, "And it ignited round about, yet he knew not; and it burned upon him, yet he laid it not to heart." It is clear that *ignite* relates to knowledge, and "Lurn" to feeling. We see that in the idea of glitter the spiritual significance of pride is contained.

The phrase, *the earth was as the Garden of Eden before him*, signifies that the external Church was apparently in intelligence from love, before the falsity of idolatry had marked it. The term *earth*, as shown under i. 2, signifies the external Church. The intelligence of the rational mind is signified by *a garden*, because of its mental growths and products. "I heard Thy voice in the garden" (Genesis iii. 10). "Jehovah God planted a garden eastward in Eden . . . the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (ii. 8, 9). *Eden*, meaning delight or pleasure, in its natural sense, signifies, spiritually, love. "Full of wisdom, and perfection of beauty, thou hast been in Eden, the garden of God" (Ezek. xxviii. 12, 13). *The Garden of*

Eden, therefore, signifies the intelligence of truths from love, hence spiritual wisdom. This is the wisdom which the regenerated man enjoys instead of his former desolation. "This land that was desolate is become like the Garden of Eden" (Ezek. xxxvi. 35). It appeared as if the wisdom by which the most ancient Church was characterised still remained with the Jews, but it really was not so; as shown by the hold idolatry had already made on the Church. Interiorly, the Church was in the love of self. When appearances are removed, the folly of the love of self is revealed. This also is conveyed by the words, *the earth was as the Garden of Eden before him*.

That the real state of the Church, in the falsity of evil worship, was made manifest externally, is implied in the words, *and after him as a desert of desolation*. That is, that nothing of true intelligence remained. It was shown under i. 19 that *desert* signifies an obscure state of the understanding wherein is no truth. It was shown also, under i. 7, that *desolation* signifies deprivation of spiritual faith. *A desert of desolation*, therefore, denotes that there is no understanding of spiritual truth. The Church on the earth at the beginning was in wisdom, its end was falsity from evil. This deprivation, consequent on the falsity engendered by turning away from the Lord, is indicated by *after him*.

A notable issue associated herewith is stated thus, *and there was also no escape from him*. While these words convey the truth that it is not possible to evade the consequence of denying the Lord: that men cannot "serve God and mammon," they cannot worship evil ends, and reap the reward of worshipping God, the words also inform us that false worship is devotion to "gods that cannot save." The word *escape* applies properly to what escapes, especially from the slaughter of battle. Thus, 2 Kings xix. 30, "And the remnant that is escaped of the house of Judah (literally, the escape of the house of Judah that remaineth) shall yet again

take root downward." The word relates spiritually to the truths and goods remaining in the understanding, escaped from the perils of evil, and forming the bases of new life. Thus in Ezek. xiv. 22, "Yet, behold, there shall be left therein an escape that shall be brought forth . . . and ye shall be comforted concerning the evil that I have brought upon Jerusalem." Again, Genesis xlv. 7, "God sent me before you to prepare for you a remnant in the earth; and to save your lives by a great escape." That *there was no escape from him*, therefore, means that, so utterly complete was the devastation of the Church by this prevailing falsity of denying the Lord, that there were no remains of truth and good in it by which salvation could be accomplished. Moreover—and here is the bitterness of the situation—they had trusted to gods who could not supply the means of deliverance, but could only carry them further away.

The Internal Sense.—The lust of self-love destroyed good interiorly, and the pride of self-intelligence was kindled externally. The external Church, apparently in spiritual wisdom beforehand, was deprived of all spiritual faith by the falsity of idolatry, not even the remains of truth and good being able to save them.

REFERENCES.—*A. C.* 1861, 5376, 8906, 9434; *A. E.* 504, 730; *A.R.* 546.

PERSUASIVE REASONING.

4. *As the appearance of horses is his appearance: and as horsemen, so [certainly] will they run.*

Again, while speaking of "the people" (in continuance of the theme begun at verse 2), the locusts are actually referred to as one and the same thing with them. We are told that the head of a locust is exceedingly like that of a horse; indeed, the Arabs have a saying in which the locust is said to have the face of a horse. The same thought is expressed in

saying that the aspect of the horse is as the aspect of the "people," or locusts. Again, the likeness is noticed in Rev. ix. 7: "And the shapes of the locusts were like unto horses prepared for battle." *As the appearance of horses is his appearance*, signifies that from the falsity of idolatry the Church reasoned as if from truth. This appears plainly from the significations of the terms used. The term *appearance*, literally, refers to the thing seen in a certain aspect, especially of the face. It denotes, spiritually, the truths of faith, or in the opposite sense, falsity derived from a more interior state, as seen or made known. In Isaiah lii. 14 the Common Version reads, "*His visage* was so marred more than any man." So in Exodus xxiv. 17: "And the appearance of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel." *Horses* correspond to the truths of the intellectual part. Thus the white horses of Zech. vi. 3 and Rev. vi. 2 denote the pure truths of the intellect. It is because intellectual truth alone is useless for salvation, that it is said, "a horse is a vain thing for safety: neither shall he deliver any by his great strength" (Psalm xxxiii. 17). Of the prevalence of such truths it is said, "Their land is full of horses" (Isaiah ii. 7). Of those who trust in their own intellectual devices, it is said, "the riders on horses shall be confounded" (Zech. x. 5). Hence it appears that the words before us, signify that the falsity denoted by *people* bore the appearance of, and seemed externally to be, truths of the Intellectual part. In other words, the Church lent itself to sophistries in order to cover falsities.

The word *horseman*, or rider, is restricted to one who rides on a horse, and no other animal, for warlike purposes. Hence the term is seldom found in the Divine Word unaccompanied by reference to chariots. In the spiritual sense *horsemen* signify reasonings from the Intellectual part. In a similar strain to those from the Psalm above quoted are the words of Hosea i. 7: "I will not save them by bow, nor by sword, nor by battle,

by horses, nor by horsemen." Referring to the combative spirit and the pride engendered by reasoning from self, it is said in Nahum iii. 3, "The horseman lifteth up both the bright sword and the glittering spear." *To run* denotes an ardent desire to know. In its opposite sense, it signifies the assiduity with which false reasoning pursues its end. With what evil ardour the false mind approaches, and seeks to persuade others! Yet the pursuit may be for good and truth: "I will run the way of Thy commandments, when Thou shalt enlarge my heart" (Psalm cxix. 32). "Write the vision, and scoop it out upon the tablets that he may run that readeth it" (Hab. ii. 2). On the contrary, those who are evilly disposed are ardent to effect their ends: "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity" (Isaiah lix. 7). *So* is a particle indicative of confirmation. *As horsemen so will they run*, therefore, signifies that with the appearance of reasoning from intelligence those in falsity are assiduous to persuade.

Internal Sense.—The falsity of the Church seemed, externally, to be truth of the intelligence, and with the appearance of reasoning from that intelligence they of the Church seek with ardour to persuade.

REFERENCE.—A. C. 8906.

DOMINION OVER MINDS.

5. *As the voice of war chariots, over the heads of the mountains will they leap! As the voice of a blaze of fire, eating stubble. As a mighty people, arranged for battle.*

The noise of locusts, both in flight and at the time of their devouring the vegetation of a district, has been many times likened to deep rushing sounds, such as a torrent or cataract makes. Their eating has been likened to the sound of wind fanning flame. Again, their irresistible progress has been compared to that of a mighty army, so regularly do they move and so

direct is their movement. Mountains are no obstacle, however, to locusts as they are to armies. They fly over the tops of mountains with the same ease as they move over the plains. The mountains present no more difficulty to their flight than they present to the noise of hosts of heavy chariots. This appears to be the meaning of the first sentence of the present verse. Presumably the mountains are those about Jerusalem, and the spectator is standing on the Holy Mountain. Just as the deadened roar of a host of chariots would come up over the mountains, will this multitude of locusts come up. The noise made by locusts' eating can be heard afar off; but so near are they that as the crackling of a fire in the dried grass can they be heard: and they are moving directly upon Jerusalem, like an armed host. Very similar are the words of Revelation ix. 9, "and the sound of their wings was as the sound of chariots of many horses running to battle." Attention is called to the change of pronoun in the former verse and continued in this. Whereas in agreement with "people" the pronoun "his" was used in the former part of verse 4, at its latter end "they" is found. It appears to be intended to bring the locusts into association with "the people," by means of the likeness of locusts to horsemen. Their avidity being the point of likeness. In the present verse the reference to the locusts is sustained.

The state of the Church, as described in the former verse, was as that of the sophist: the present verse pictures the Church in its hypocrisy. It is understood that *as* relates to what appears to be the case, rather than what actually is the state. The Church has only a semblance of what is described by the several terms here used. Externally the Church appears to be in genuine doctrine and the desire to make known the truth. It needs little explanation to make clear that *voice* corresponds to the promulgation of truth: for the voice is the vehicle, or clothing in speech, of thought, and is therefore the means of communicating truth. Thus, the Lord's "voice" is

used of the enunciation of the Divine Truth itself: "Bless ye, Jehovah, ye His angels, heroes of strength, that do His word, hearkening unto the voice of His Word" (Psalm ciii. 20). The term in general denotes the promulgation of truth. As in Psalm xix. 3: "There is no speech or words, where their voice is not heard." This is why the forerunner and proclaimer of the Lord's advent is described as "the voice of him that crieth in the wilderness, Prepare ye the way of Jehovah" (Isaiah xl. 3). Chariots were of several kinds. The *war-chariot* corresponds to the doctrinal forms of truth prepared for combating falsity: for doctrine carries conviction when drawn by intelligence, or "horses," and leads to right conclusions regarding spiritual things. Thus it is said of the Egyptians, representing the falsities of the natural mind, that the Lord "took off their war-chariot wheels, and He drave them heavily; so that Egypt said, Let us run away from the face of Israel; for Jehovah fighteth for them against Egypt" (Exod. xiv. 25). Of those who teach false doctrine continuously, it is said, "neither is there any limit to his war-chariots" (Isaiah ii. 7). *The voice of war-chariots*, therefore, denotes the promulgation of doctrines to oppose falsity. It was shown under verse 2 of this chapter that *mountains* correspond to states of elevated affection—the good of celestial affection. The *head*, being the highest, according to what has been said much earlier, corresponds to some inmost dominating principle—to be more precise, the head corresponds to the inmost dominating principle of the Intellectual and Voluntary man—thus, to the whole man considered as to intelligence. In its opposite sense, the *head* denotes the craftiness of those in the love of ruling. In its good sense the word is used in Psalm xxiii. 5: "Thou anointest my head with oil." In its opposite sense it occurs in Psalm lxviii. 21: "But God shall pierce the head of His enemies." Again in Isaiah i. 5: "The whole head is sickness." *The heads of the mountains* signify the intelligence of the good of celestial affection in its inmost state—thus, in

heaven. So in Isaiah ii. 2: "And it shall come to pass in the last days, that the mountain of the House of Jehovah shall be established in the head of the mountains, and shall be exalted above hills; and all the nations shall stream unto it." The tops of the mountains are the first to receive the light of the rising sun, and to announce its coming. They are also the last to retain it at its setting. So it is with those in a state of elevated heavenly intelligence. But how different is the state, in reality, of the Church fallen as low as the former verses indicate. It bore the appearance of teaching the truth, yet to what profanity had it fallen! The sensual delight to lord it over all—especially the religiously sensual. In its sensual condition the Church sought to dominate heaven itself. *Over the heads of the mountains will they leap. To leap*, signifies to be affected with the delight of contaminating good. The term is used mainly of that joyous skipping, or dancing, which arises from the pleasure of something accomplished. Thus in Psalm cxiv. 4: "The mountains skipped like rams, and hills like lambs." So in Nahum iii. 2: "The voice . . . of leaping chariots." That those in the falsity of evil worship are affected with the delight of dominating heavenly intelligence, by an appearance of true doctrine opposing falsity, is here meant. And that this they do as if they were *in* the intelligence of love is implied by, *over the heads of the mountains will they leap*.

The word, *blaze*, is the masculine form of "flame," which, as shown under i. 19, signifies the pride of self-intelligence from the love of the world. *Blaze*, however, denotes the falsity of the lust of self. When the term is used in its good sense, it denotes the intelligence arising from love to the Lord, as in Judges xiii. 20, "When the blaze went up towards the heavens from off the altar, the angel of Jehovah ascended in the blaze of the altar." *The blaze of fire*, corresponds to a zealous intelligence from love to the Lord. It was, however, pointed out under i. 19 that, in its bad sense, *fire* corresponds to the

love of self—as the voice of a blaze of fire, therefore, signifies that while the appearance was that the Church promulgated its teaching, as if in intelligence from love to the Lord, in truth it did so from the falsity of self-love. This it did, *eating stubble*. It was shown under i. 4 that *to eat* denotes to appropriate evil—or to appropriate to self. *Stubble* corresponds to that lowest form of truth which is apprehended only by the externally scientific mind. It is the order of knowledge which the Church is represented as holding when the Israelites in Egypt, “were scattered abroad throughout all the land of Egypt to gather stubble for straw” (Exodus v. 12). *To eat stubble*, signifies to appropriate to self the truth accommodated only to the external planes of the mind. So much for those who make much of their professed intelligence from love to the Lord, while they are only in the love of self!

The profane appearance reaches yet deeper. The truths of faith from the Lord are potent to resist evil and to sustain the Church in its temptation-combats. The power of the truths of faith in orderly worship is assumed in appearance by a Church turned to the adoration of idols! It professed to uphold the right and oppose the wrong—*arranged for battle*! What a well of hypocrisy! *Mighty*, as explained at i. 6, relates to a state of truth from good, in its better sense, and *people*, as shown at ii. 2, signifies the truths of faith according to worship. Here is a profession, or appearance of the truths of genuine worship in their power: for power acts from good by truth. The appearance is as of truths of worship *arranged for battle*. It needs little explanation to make the spiritual sense of these words manifest. *To arrange*, denotes to adjoin in an orderly manner so as to effect some purpose: *battle* denotes the assault of hell. Thus in Psalm xviii. 39, “Thou hast girded me with strength unto battle.” Again Psalm lxxxix. 43, “Thou hast made him to stand in battle.” But while this relates to the appearance it also describes the reality. What, indeed, does the phrase charge upon the Church? It describes those who

prevail in falsity from evil worship as *arranged for battle*—that is, adjoined to, or joining in with the assault of hell upon the truth and good of the internal Church. How often it is, that the professed friends of the Church are, in truth, on the side of its enemy. Hell makes its assault on the Church by the subtle means of sensualism, and by drawing her away from the Lord to self, and in the present case, hell and the falsity of idolatry are in concert—they are adjoined—*arranged for battle*.

By removing the mask of appearance the case is, that the Church rejoices in false appearances of truth rather than the truly enlightened desire for the truth as it is. It is pleasing to self to do so, hence it is done. This is the portrait of the Jewish Church so far delineated.

Internal Sense.—The Church apparently promulgates the true doctrines of life, but really seeks to dominate heaven: apparently makes known the truths of intelligence from love to the Lord, but really is in the folly of self-love, by appropriating to self the least of truths: apparently the Church is in the power of truth from worship, really it is in that falsity which adjoins itself to the assaults of hell.

REFERENCE.—A. C. 8906.

DIFFICULT RELIGION.

6. *From before him, they caused peoples to travail: they caused all faces to gather pallor.*

The fear and consternation, the deadly and paralysing terror of the natives of Oriental lands when an approach of locusts is known, has been spoken of by several travellers. The people suffer and are helpless. Following the similitude of an army, the prophet portrays the state of those who await its approach with anguish.

Under ii. 3, *before him* was shown to signify the interior falsity of idolatry, and *from*, as already noted, implies a derivation. Thus we have to deal here with something derived

from the interior falsity of evil which marked the external Church now consummated. *Peoples*, according to the explanation given under ii. 2, signifies in its good sense the truths of faith according to the nature of the worship. In this sense the term is employed in the present case. Thereby the reason of the repeated reference to the same term is ascertained. *People* is once referred to by *him*, and again in *peoples*—first in its bad sense, and then in its good sense. It should be noted too that “him” and “they” relate to the same subject, as the *people* (“him”), and the *locusts* (“they”) are associated. *To travail*, is a term used with extensive meaning literally; it is used in the senses of bearing pain, of waiting, of forming and bringing forth. But these only assist in making the spiritual signification of the word the more manifest. In that sense, *to travail* denotes the difficulty of conceiving and bringing forth the spiritual formations of the mind when it is beset by falsity and evil. Thus in Isaiah xxiii. 4, “I travailed not, nor brought forth children, neither did I bring up young men, nor raise up virgins.” So in the same prophet, xiii. 8, and Revelation xii. 2. *From before him, they caused peoples to travail*, therefore, signifies that, as derived from the interior falsity of evil, the sensually-minded of the Church make it difficult for truths of faith to bring forth their orderly offspring—the hopes and efforts of religious life. It must not be forgotten, however, that this is a state revealed by the coming and judgment of the Lord, as explained under the first verse of this chapter. And inasmuch as the prevailing state—namely, falsity from evil, in this case, is that which really condemns, the judgment of the Lord and the falsity of evil are at once referred to by “from before him.” Hence the pain of the false at the approach of truth from the Lord.

By *all faces gathering pallor* is signified that the falsity of evil is confirmed or established in the interiors of the Church from first to last. The word, *faces*, has been explained under ii. 3, and shown to signify the interiors of the mind. *To gather*,

signifies to preserve by way of fixing; that is, by uniting the several states of the spirit within its external. This preserving in a permanent state is thus referred to in Jerem. xxxi. 10, “He that dispersed Israel will gather him, and keep him, as a shepherd his flock.” *Pallor* is a term which is used twice only in the Scriptures—in the present verse and in Nahum ii. 10, “She is empty, and void, and deserted: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather pallor.” Both passages relate to pain. A similar statement occurs in Jerem. xxx. 6, “Why do I see every man with his hands on his loins, as a woman in travail, and all faces turned into paleness.” It is generally accepted that this word is connected with the term denoting an earthen pot used for boiling purposes. See Numbers xi. 8; Judges vi. 19; and 1 Sam. ii. 14. The Greek version translates it, “all faces shall be as burnt pottery”—that is, have the same pallid colour as burnt pot. *Pallor* corresponds to the falsity of evil. Swedenborg says, “The extinction of love is seen in the pallor of the face” (*D.L.W.* 379). This is the condition here described. There is a degree of falsity and evil which, seen in the light of heaven, makes the infernals pallid.

Internal Sense.—The result of the descent of the Lord into the world is, that as derived from the interiors of the Church falsified, those in the Church throughout, who were in the truths of faith, could bring forth right life only with difficulty and the interiors of all were falsified from evil in the sensual of the Church.

REFERENCE.—*A.E.* 412.

ASSAULTING TRUTH.

7. As heroes will they run; as men of battle they will ascend a rampart: and a man in his ways will they go! nor will they change their paths!

The similitude to an ordered army, begun in the fifth verse, is continued in detail here. It has been suggested, that the spectator is supposed to be standing in Jerusalem watching the approach of the invading locusts—formerly under the likeness of a fire, now under that of a great army. While the glittering red colour of the insects and the hot wind on which they travelled might have been the grounds of the one similitude, the order, regularity of movement and irrepressible progress of locusts, well known to travellers, is the basis of the other figure. They are approaching the Holy City: nothing will stay them. Inaccessible to armed men, the ramparts of the City are no obstacle to the locusts. They move as one man. They move straight before them—nor will they deviate from their paths.

With what evil assiduity do those who abide in the pride of their own false reasoning assault the truth. They are very great in their own eyes—and have even been known to claim the honour of “champions of the faith.” However, here they are portrayed—not as they wish the world to see them, but as they are. *As heroes will they run.* Stripped of the appearance, this signifies that they who prevail by reason of falsity reason with an evil avidity. Of course, they put on an appearance of being eager to arrive only at the truth; all false sophists do that. The term *hero*, signifies, in the present connection, one who prevails by falsity, who seeks to destroy the truth. Thus in Psalm xxxiii. 16, “A hero is not delivered by much strength.” Again in Hosea x. 13, “Ye have ploughed wickedness, ye have reaped unrighteousness; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy heroes.” That *to run*, denotes to reason with evil assiduity, was shown under ii. 4.

Again, dismissing the appearance indicated by *as* (for it must be remarked false reasoners assume the appearance of reasoning from rational principles, thereby to assault truth), we seek the actual state. *Men of battle*, denotes the insanities of hell

which assault the truth. The assaults of hell, denoted by *battle*, as shewn under ii. 5, are occasioned by the evils and falsities of infernal spirits. Therefore the Lord, who overcomes in such assaults, is called, “Jehovah, the Hero in battle” (Psalm xxiv. 8). We also learn from Him to resist such assaults: thence it is said, “Blessed be Jehovah my rock, Who traineth my hands for the encounter, and my fingers for the battle” (Psalm cxliv. 1). *Men*, in its good sense, signifies the rational principles of the intellect. But when the intellect is falsified, as in the present case, then the term signifies the irrational or insane sophistries of the intellect. Such spiritual insanities are from hell. Hence the false counsellors of Zedekiah sought the death of Jeremiah who had spoken the word of the Lord, “for thus he weakened the hands of the men of battle, that remained in the city” (Jer. xxxviii. 4). More will be said concerning this term below.

It has been shown, under i. 6, that *to ascend*, signifies to emerge from an inferior to a superior state. This is the same as saying, the word signifies to come forth from an interior to an exterior state. The *rampart* is that plane of truth which acts as the defence of “the City of God.” The truths of doctrine drawn from the literal sense of the Divine Word are that defence. Wherefore a prayer, that the Lord will give the necessary defence to His Church, is expressed in the words, “Build Thou the ramparts of Jerusalem” (Psalm li. 18). But in its opposite sense, a *rampart* denotes the essential falsity which defends evil. So in Psalm lv. 9, 10, “I have seen violence and strife in the city. Day and night they go about it upon the ramparts thereof.” Thus, *as men of battle they will ascend a rampart*, denotes that the insane falsities of hell come forth from evil to assail the truth and defend evil.

The limits of our language compel us to indicate the distinction between Man (*adam*) and man (*ish*) by means of an initial capital to the former word. The latter, however, is the word used in the present and next verse. From it is formed

the only term expressive of *woman* in the Hebrew tongue. This term relates to the intellectual faculty, as *woman* does to the affectional. Thus in Jeremiah v. 1, "See now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth judgment, that seeketh truth." In its natural sense the term applies to man as an individual, and is therefore used where otherwise we might have expected such words as *one* or *each*. Hence we see that the thought is, that every individual persisted in his own way. A very natural picture of the course of the fallacious reasoner! The man who acts from self is dominated by his own special fallacy. *Way* denotes falsity in the understanding as leading to evil of life. Although, in its natural sense, this term is applied to the footway trodden, it strictly relates to the action of going the journey, being derived from the verb, *to tread*. From thence arises the use of the term as equivalent to manner or method. As the truth or falsity in the understanding directs the way in which the will acts, this term corresponds to that truth or falsity. "Teach me Thy way, O Jehovah, and lead me in a plain path, because of my enemies" (Psalm xxvii. 11). *To go*, signifies to advance in the life of good or evil. *To go* and *to walk* are the same. Thus we speak of going through life, or "walking circumspectly," when we refer to the manner of taking our course through life. So in Psalm xxvi. 11, "I will walk in my integrity." *A man in his ways will they go*, therefore, denotes that the rational faculty being immersed in falsity in the understanding, the Church goes on to the evil of life.

The confirmed state of falsity thence resulting, is suggested in the final clause—*nor will they change their paths*. The simple meaning of *to change*, in its natural sense, is to accept, and its causative meaning is to cause to accept. These two powers of the same word are very well illustrated in Deuter. xv. 6, "Thou shalt not cause many nations to accept, and thou shalt not accept." In several translations this passage conveys the idea of lending and borrowing. The form of the verb used

in the present verse unites the two ideas and is therefore rendered *change*. The spiritual signification is thus well illustrated. To accept spiritual truth is to respond to the truth communicated. The commandment cited above, therefore, signifies that while the children of Israel would not cause many nations to respond to the truths they could communicate, the Israelites were by no means to respond to the falsities the nations would communicate. *Paths* correspond to the special precepts or forms of truth or falsity. Thus, in its good sense, in Psalm xvi. 11, "Thou wilt show me the path of life." Again, in Psalm xxv. 4, 10, "Teach me Thy paths. . . . All the paths of Jehovah are mercy and truth unto such as keep His covenant and His testimonies." The paths of the wicked are the fixed lives of falsity in which they allow themselves to walk. That *they will not change their paths*, denotes that they will not respond to the precepts of life by giving up their own false persuasions.

Internal Sense.—Prevailing by falsity the sensually-minded reason with evil assiduity; the insanities of hell assailing the truth come forth to defend evil and to overcome the teaching of the Word: the rational faculty being immersed in falsity, they go on to the evil of life, nor will they respond to the precepts of life by putting away the falsity.

REFERENCES.—*A.C.* 5135; *A.E.* 783, 1135.

CONSISTENCY OF EVIL.

8. *Nor will they drive back a man his brother!—They will go, each individual, in his highway! And should they fall by the missile, will they not gain?*

The suggestion of the former verse is here more particularly stated. Many attempts have been made to impede the progress of a swarm of locusts. They have all failed. The invaders march straight forward; one neither leaving his own appointed way nor compelling his neighbour to do so.

Weapons projected against them may slay a few, but such is their multitude that they lose no ground by that. They march over their own dead, and go straight on with their devastation. Neither ramparts nor arms retard them.

Without being paradoxical, it may be said that there is a certain consistency in the ways of falsehood. Falsity is a blood-relative to evil, just as truth is to goodness: it conspires to reach the same end as evil—nor will the one help to overcome the other. This is the truth darkly taught in the first clause of the above verse—*nor will they drive back a man his brother*. Under the preceding verse it was pointed out, that *man* signifies the falsified rational faculty. The Scriptures often employ the phrase, *a man his brother*, in the sense of “one another.” Grammarians tell us that this is an idiom; but there is more involved in the phrase than this explanation suggests. The terms are spiritually appointed. There are other forms of speech to convey the *natural* idea of “one another.” *Brother*, signifies the state of good or evil which is the proper correlative of the truth or falsity predicated by *man*. Thus, in its good sense, *Abel*, as the charity properly related to *Cain* as faith, is called his *brother*. But let it be noted, that *Cain is never called the brother of Abel* (Genesis iv.). This kinship is illustrated in several passages of the Word. Thus in Isaiah ix. 19, “They shall not spare a man his brother”; or in the same prophet, xix. 2, “and they shall fight a man his brother, and a man his fellow.” It is the good affection of charity that makes brotherhood in the Lord’s Church, and for this reason, *brother*, signifies that affection. The members of the Christian Church were reminded of the duties of neighbourly love by the words, “all ye are brethren” (Matt. xxiii. 8). *A man his brother*, therefore, in the bad sense, denotes the perverted rational principle and its related evil. *To drive back*, signifies to seek to dissuade or subjugate. Thus in Judges ii. 18 (where the Common Version reads, “vexed”)—“for it repented Jehovah because of their groanings, by reason

of them that oppressed them and drove them back.” Here the reference is to the insidious nature of those evils and falsities which dissuade us from the truth. Hence it is manifest that the teaching of the opening clause of the verse is, that they in the sensual falsity of idolatry will not dissuade or avert the perverted reason from evil, but rather encourage it.

The previous verse contained the term, *to go*, and it was shown to signify the advance in evil life. A word must be said here concerning the term *each individual*, for this is the rendering of one Hebrew word. It is another of the Hebrew words for “man”; but is applied only in the sense of a grown man, or adult—a man self-contained and of set character. We may regard it, then, as describing, in its natural meaning, a man of formed character, and for this reason it is translated as above. Some prefer to use “strong-man,” or “adult-man.” Its meanings, both natural and spiritual, are well illustrated in Psalm xxxvii. 23, “The steps of an individual (or grown man) are established by Jehovah.” The term signifies one in a confirmed state as to the truths of faith. So in Exodus x. 11, “Go now ye that are individuals, and serve Jehovah.” That, in its opposite sense, the term describes, as in the present case, a state of confirmed and fortified falsity, need not be explained. The word, *highway*, means literally a way prepared and ordered—made level by embankment, and therefore a way fortified and arranged. “Cast up the highways” (Isaiah lxii. 10). It signifies, spiritually, in its bad sense, falsity disposed according to self, or the order of hell. “Robbery and destruction are in their highways” (Isaiah lix. 7). Hence this clause denotes, that the conduct of those in a confirmed state of falsity will be according to the falsity disposed by self. How easily will a confirmed error in thought supply the reason for a course of wrong-doing!

Nothing can surpass the ardour with which this class of men seek to win others over to their side. Though they could be shown by known facts to be wrong, they are nothing

daunted—they remove the field of investigation to that of “mystery,” and claim belief upon the ground of authority—or, that faith is higher than reason, and its subjects should not be understood. They proselytise even at the cost of their own spiritual death. That *to fall* denotes to perish spiritually needs no further comment. It is plain to everyone. The term, *missile*, means literally something sent or thrown, such as a dart or javelin: spiritually, it signifies a combative form of knowledge going forth to teach. Thus in Job xxxvi. 12, “they shall perish by the missile, and they shall die through lack of knowledge.” The truths of God are those “waters of *Shiloah* that go softly” (Isaiah viii. 6), and are for the healing of the infirm, which also are “by interpretation, *Sent*” (John ix. 7). *Shiloah* is derived from the same word as *missile*. *Sent*, as truth in all its degrees and forms is, even as the Incarnate Word was sent by the Father, for our enlightenment and instruction in the ways of goodness, yet, when not so used it becomes a means of condemnation. He falls most who, having the light of truth, acts contrary to its directions. “Now ye say, we see: therefore your sin remaineth” (John ix. 41). *To fall by the missile*, denotes to perish spiritually by means of the combative known facts taught by the Word of the Lord. *To gain*, appears to signify to proselytise by persuasion, with also a desire for meritorious reward. *To gain*, only conveys the natural sense of the original partially. The word is used in the sense of grasping, or gaining eagerly—of snatching something from its former owner or its lawful ties. “Her princes in the midst thereof are like wolves tearing prey, to shed blood, and to destroy souls, to gain profit” (Ezek. xxii. 27). “Woe to him that gaineth an evil profit for his house, that he may set his nest on high” (Hab. ii. 9). There are those who make a virtue of opposing the truth, though it costs them the spiritual life which they vainly think they have merited—*will they not gain?* But such falsity as that indicated in this prophet, as having made its

hold on the Church, is not to be withstood and thrust back, because here and there the shafts of external truth lay a few low; it is so insidious that it gains upon the Church notwithstanding. They will “compass sea and land to make one proselyte” (Matt. xxiii. 15).

Internal Sense.—The sensualities of the Church will not avert the perverted reason from evil: they will advance confirmed falsity of faith in conjunction with the infernal ways of evil, and should they perish by means of the combative forms of truth as taught, they yet persuade and proselytise.

REFERENCE.—*A. E.* 746.

PERVERSION OF THE LETTER.

9. *In the City they will seek eagerly; in the rampart will they run: in the houses they will ascend; by the windows they will come in, as the thief.*

The locusts have now entered the City itself. The city referred to is Jerusalem: all the writers of Judah speak in this way of their capital, for in it stood the Temple of the Lord. Jerusalem, then, is under the ravages of these desolating creatures. Every vegetable substance they are eager to devour: they still scale the rampart, or pour in through its breaches: they invade the houses, and every chamber of them. The windows, when the doors are closed, being at most only of lattice work, present no serious obstacle. They will come in by the window, like a thief. For they have come to despoil.

The idea with which the previous verse concluded is taken up in this. The invasion of *the City* brings us to the last state of the Church as to the effect which this inroad of heathenism has upon its doctrine. For when the citadel is taken the end has come. *The City* corresponds to the system of doctrine as the faith of the Church. Hence the Church in its upright state is called “a city of righteousness” (Isaiah i. 26). Or, in

Psalm cxxii. 3: "Jerusalem is built as a city that is united." So the Lord said of the first elements of the Christian Church "Ye are the light of the world: it is impossible for a city lying on the top of a mountain to be hid" (Matt. v. 14). The locusts being *in the city*, denotes that the sensual falsities are conjoined with the doctrine of the Church—or, in other words, that the doctrines of the Church are sensualised. The signification of *to seek eagerly* whatever is edible, is not much removed from its literal meaning. In its good sense, the word signifies to desire ardently the knowledge of the truths of faith. A similar desire for the knowledge of the truth is implied in the words of the Lord, "Ye shall seek Me and shall not find Me" (John vii. 34). In Psalm cvii. 9 the word is well illustrated: "For He satisfieth a soul seeking eagerly, and filleth a hungry soul with goodness." That is, the soul ardently desiring the truth the Lord satisfies, and the soul needing good is filled. Again in Isaiah xxix. 8: "When the thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint and his soul seeketh eagerly." Fantasies do not satisfy the soul earnestly seeking the truth. The same eager desire, or infatuation, is, in the present case, attributed to those in falsity—they conjoin themselves to the doctrine of the Church, not for truth's sake, but by the ardour of their self-intelligence, to destroy the genuine truth. Thus the Church sensualised is the Church despoiled of its true doctrine.

It was shown under verse 7, that *the rampart* corresponds to the truths of doctrine from the literal sense of the Word which defend the Church. Indeed the word is derived from *to surround* or guard. In its opposite sense, it was also stated to signify, essential falsity—that is, the doctrine just spoken of, falsified. *In the rampart*, therefore, denotes that the sensual falsities represented by the locusts are conjoined to the falsified doctrines, which as true doctrine should have defended the Church. The defences of the Church being sensualised, it cannot be a matter of surprise that the doctrines of the

Church should be degraded and brought down to the lowest level of heathen falsity. The worst form of materialism is that which reduces spiritual truths and laws to the test and dominion of the natural senses. *To run*, as shown under ii. 4, signifies to reason with evil avidity. *In the rampart they will run*, therefore, bespeaks the evil avidity with which those in sensual falsity will reason to destroy the truths of the Church.

But such spiritual contagions do not rest in the realm of doctrine; they push their ravages further than the understanding: they contaminate the good of life. *The house* corresponds to the will and the good that it contains, as already shown under i. 9. *In the houses*, therefore, signifies that the sensual falsities conjoined themselves with the goods of the Church, or converted them into evil, and so destroyed them as good. Under i. 6, it was explained that *to ascend*, denotes to influence a higher from a lower state. When falsity ascends into, or influences good, then that good is perverted to evil. A like perversion of goods of life gathered in the will is the subject of Exodus x. 4, 6: "I will bring the locusts within thy borders . . . and thy houses shall be full, and the houses of all thy servants, and the houses of all Egypt."

Just as the will is despoiled of good, so is the intellect robbed of truth. The sensual infestations steal in by means of the intellect to deprive the men of the Church of all inward spiritual life. "The thief cometh not, save that he may steal and kill and destroy" (John x. 10). *The window* corresponds to the intellectual part of the mind through which the rational light of truth is admitted to illuminate the "house"; but anything except such light entering in by the window, "the same is a thief and a robber." So in the Temple built by Solomon, "for the House he made windows of latticed lights" (1 Kings vi. 4). *To come in*, as shown under i. 13, signifies, in its bad sense, to introduce falsity into good for

the purpose of conjoining them. If this be compared with the signification of *to ascend*, as above, the reason why higher and interior or upward and inward motion bear the same signification will be illustrated. *By the windows they will come in*, signifies that the sensual falsities introduce themselves by means of the intellectual part of the mind so as to be conjoined to the good of the will. As stated above, this must result in the perversion of good to evil. *The thief*, denotes that which takes away good and truth through falsity from evil. In Hosea vii. 1, "They commit falsehood: and the thief cometh in, the troop of robbers spoileth without." The Divine law against taking away good and truth by means of falsity from evil, is, "Thou shalt not steal." Falsity creeps with thievish intent into the minds of many by the way of light—an insidious foe in the seeming of a friend: "Satan transformed into an angel of light" (2 Cor. xi. 14).

It may be remarked, that in this last term, *the thief*, in its spiritual sense, there is enfolded briefly the full story of the prophecy thus far treated of. The Church is now represented as robbed of every good and true principle, and that by means of the falsity from evil indicated by the invading enemy to the worship of the Lord. When the present chapter began the Lord's coming at the end of the Jewish Church was foretold, the object being to warn the Church of its own state and destruction. Its state has since been described, as to what it will be as the issue of its idolatry when the Lord does come—"when the false and evil from the sensual will have destroyed the whole Church." Into what pitfalls of fallacy and falsity it will stumble have been described in detail—especially in verses 4–9. Swedenborg gives the internal sense of these verses briefly thus, "that the falsity of evil through all kinds of insanities will destroy all things of the Church." This is, in brief, what has been stated in detail above.

Internal Sense.—Sensual falsities, conjoined to the doctrine of the Church, pervert the truth; conjoined to the falsified

teachings of the letter of the Word, they enter assiduously into reasonings to destroy the truth of the Word; conjoined to the goods of the will, good is perverted to evil; by means of the intellectual part of the Church they introduce falsity to good, and so take away all good and truth.

REFERENCES.—*A. C.* 3391, 5135, 8906; *A. E.* 193; *A. R.* 164, 898; *T. C. R.* 318.

DISSIPATION OF LIFE.

10. *Before him [the] earth was agitated, [the] heavens quaked: sun and moon were black, and stars gathered in their shining.*

For the time the image of the locusts is forsaken, and that of the eclipse is taken up—the most powerful representation in nature of the present state of the Church. Speaking of the natural sense, the prophet would seem to have projected himself so far into the future, that he describes the final state of the Church as an event of the past. Spiritually regarded, these "past tenses" have their import. They relate to the real beginnings of the mischief, which only come to the surface when the final end has come. Here, then, in one grand summary the state of the external Church, as it will be at the Lord's Coming, is described. The description is fully illustrated in the accomplished prophecy when the Lord came and judged the Jewish dispensation. In similar terms the Lord foretold the end of the Church He raised up at His first advent. "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give her brightness, and the stars will fall from heaven, and the powers of the heavens will be shaken" (Matt. xxiv. 29).

It was pointed out under verse 3 of this chapter, that *before him* signifies the interior or prior states of the falsity of worship denoted by *people*. As by this falsity the Lord's coming is occasioned, which falsity is made manifest by the judgment, the phrase may be regarded as referring to that coming. The

earth corresponds to the external Church, as explained i. 2. Again, it was shewn under ii. 1, that *to be agitated* signifies to be disturbed in mind during the conflict caused by perversion of spiritual life. *Before him the earth was agitated*, therefore, relates to the disturbed state, by perversion, of the external Church from the interior states of falsity from evil. But the external Church did not suffer alone by the perversion of all spiritual principles within it. So corrupt was it at the coming of the Lord that the heavens themselves were in peril of violence from hell. The Lord came to redeem men from this peril, and, by subduing hell, to restore the heavens to order, and thence, man to freedom and reason. Just as *the earth* corresponds to the external Church, or the Church on the earth, so *the heavens* correspond to the internal Church, or the Church in the heavens. In its literal sense, *heavens* is derived from "to be high," whence it means, the high, or, what is the same, the inner things or states. As the highest is the inmost spiritually, the correspondence of *the heavens* is manifest. So the Lord said, "the kingdom of God is *within* you" (Luke xvii. 21). Again, it should be observed that the word *heavens* is, in Hebrew, the dual form, and therefore means, the two heavens. The term corresponds to the internal Church as being the intellectual things of truth and the voluntary things of good, and these subsist essentially in the heavens. So in Psalm xi. 4, "Jehovah's throne is in the heavens." Or again, Psalm lxxix. 34, "Let the heavens and the earth praise Him." *To quake*, which is used naturally with a sense of moving, signifies to change, even to perversion, by falsification. Hence in Nahum i. 5, "the mountains quake at Him"; or, in Jeremiah iv. 24, "I saw the mountains, and, lo, they quaked, and all the hills moved lightly"; again, in Ezekiel xxxvii. 7, "There was a noise, and behold a quaking, and the bones approached, bone to its bone." That *the heavens quaked*, signifies that the internal Church—then in the heavens only—was disturbed by reason of the falsity in the world.

When the Lord is denied, as the Jewish Church is now described as doing, there are two great essentials of a Church destroyed—the two great luminaries are darkened. These are love to the Lord and faith in Him. It seems that the word *sun* is related to the verb, "to minister." The *sun*, like the principle of celestial love, or love from the Lord to Him, to which it corresponds, is that which most of all ministers. The Lord Himself, who as "the Sun of righteousness" is Love, "came not to be ministered unto, but to minister." The *moon*, whose duty is not the universal duty of the sun, but that of serving the earth only, and whose light is borrowed from the sun, reflecting not its heat, corresponds to faith from the Lord and in the Lord: for while faith reflects the light of love, it does not give its warmth. But, because love to the Lord and faith in Him, the two primary essentials of a Church, should ever be accorded Him and glorify Him, it is said, "Praise ye Him, sun and moon"—not neglecting the lesser lights of knowledge—"Praise Him, all ye stars of light" (Psalm cxlviii. 3). When, however, these primary principles of the Church are destroyed, it is said, "the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isaiah xliii. 10). *To be black*, signifies to be shut out by evil and falsity—hence, in the present case, that the love of the Lord and faith in Him were shut out by evil and falsity. There is then no acknowledgment of the Lord—a state pre-eminently exhibited by the Jews at the Lord's coming. Thus in Jeremiah iv. 28, "the heavens above were black." Again in Micah iii. 6, "the sun shall go down over the prophets, and the day shall be black over them."

Just as there is no love to the Lord and no faith in Him, so is there no knowledge of good and truth obtained from the Word. The *stars* correspond to the knowledge of what is good and true drawn from the Word of God. In all states wherein there is anything of spiritual life remaining, the Lord provides that man shall be led by some principle of Wisdom,

“the sun to rule by day . . . the moon and stars to rule by night ; for His mercy endureth for ever” (Psalm cxxxvi. 8, 9). Yet there are those whose falsity would cause them to lift themselves above the knowledge of the Word ; “I will exalt my throne above the stars of God” (Isaiah xiv. 13). *To gather in*, as shewn under i. 14, signifies to implant truth in the mind, or turn inwardly. The *shining* of the stars is the illumination of the truths proceeding from the Lord’s goodness. It is the light of love and faith reflected and proceeding from the knowledge of the Word. So in Isaiah lx. 3, referring to “the Light of the world”—“And the nations shall walk by Thy Light, and kings by the shining of Thy rising.” *To gather in* this shining, denotes that the knowledge of the Word illuminated the heavenly Church, but not the external.

Internal Sense.—By interior falsity from evil the external Church was perverted, and the internal Church was disturbed by reason of that falsity : love to the Lord and faith in Him were shut out by evil and falsity from the external, and the knowledge of good and truth from the Lord imparted no illumination thereto.

REFERENCES.—*A.C.* 31, 1066, 1808, 2441, 2495, 3355, 7573, 8906 ; *A.E.* 72, 372, 400, 401, 526 ; *A.R.* 51, 53, 312, 331, 413 ; *T.C.R.* 198 ; *H.H.* 119 ; *S.S.* 14 ; *L.J.* 3 ; *B.E.* 78.

THE POWER OF TRUTH.

11. *And JEHOVAH caused His voice to be received before His force : for His camp is exceedingly abundant ; because it is mighty by doing His word. For the Day of JEHOVAH is great and exceedingly feared—and who shall survive it ?*

The prophet here reverts to the subject of the Lord’s descent, at the same time as he keeps in view the figure of the army to which the locusts were likened. However, the army now spoken of is the Lord’s army, who, when the enemies have descended upon and ravaged the very heart

of the Church, led by the Lord of hosts, will execute His word upon them. The teaching of this verse is, then, that Jehovah in His coming would combat the disorderly and infernal influences formerly described, and so reduce all things to true order. This introduces the matter of the Lord’s combats with the hells.

As noted before, *and* marks a change in the narrative ; but it seems to have also especial reference to the celestial. *Jehovah*, as stated under i. 1, is the title by which the Lord is spoken of in relation to His unchangeable and essential Love. Let it be mentioned here, that this name undergoes no inflectional change in the Hebrew Bible. If it is necessary that the relation of some other term to it should be indicated by grammatical inflection, then it is the other term which has to bear the inflection : this Name never does. It is the indicator of the unchangeable Divine Love. The *Voice* of Jehovah is, as may be seen under ii. 5, the enunciated Divine Truth from the Divine Love. The term usually translated, “to give,” is here translated, *to cause to be received*. The reason is, that “to give” does not express the meaning in every place where the word is used in the Scriptures ; and as uniformity in this respect has been kept in view in the present translation, the above is employed instead of the shorter form. In the present case, the sense also seems to be the better conveyed. *To cause to be received*, signifies to appropriate to the external by influx : for what is given by influx is appropriated to the relatively external. Thus in Psalm xxix. 11 : “Jehovah will cause His people to receive strength.” As explained under verse 3 of this chapter, *before* indicates the interior states. Jehovah’s *force*, signifies those truths from good which are effective as ministering to the Lord’s will. The angels of heaven, as being those in the truths just mentioned, are the Lord’s forces. It should be noticed that this word is, in the Hebrew tongue, as in the English, not only used in the sense of strength or power, but is applied to an army. Thus in Zechariah iv. 6 : “This is the word of Jehovah unto Zerub-

babel, saying, Not by force, nor by strength, but by My spirit, saith Jehovah of hosts." So in Psalm xviii. 32: "God that girdeth me with force, also maketh my way perfect." *Jehovah caused His voice to be received before His face*, therefore, denotes that the Lord from His Divine Love by influx into the interiors of the angels of heaven appropriated Divine Truth to them. As suggested above, in order that the Lord should accomplish the work of reducing the powers of darkness to order, and thereby restore man to freedom, it was necessary that His advent into the world should be preceded by preparation of the heavens by means of strength from Divine Truth: that the whole heavens might co-operate with the Lord in redeeming mankind and subduing hell.

Heaven, as the orderly disposal of those in the life of truth and goodness, is denoted by the Lord's *camp*. Thus the Israelites, as representing the heavenly principles so ordered, are called "the camp of Israel" (Exodus xiv. 19). Again, when Jacob saw the angels of God, he said, "This is God's camp: and he called the name of that place, The Two Camps" (Genesis xxxii. 2). Again, "Jehovah thy God walketh in the midst of thy camp" (Deut. xxiii. 14). *Abundant*, as stated under ii. 2, signifies the prevalence of truths, and *exceedingly abundant*, seems to denote the infinite increase of truth. *For His camp is exceedingly abundant*, therefore, appears to state the effect in heaven of the inflow of Divine truths into the interiors of the angels. The Lord caused His Truth to be appropriated to the interiors of the angels, whence His heaven was infinitely increased in truth. This, it may also be remarked, involves the Lord's personal descent through the heavens in the course of His assumption of a humanity in the world. Before the incarnation, the Lord filled an angel with His presence whenever He appeared to men. At such times also "Jehovah caused His voice to be received before His face," for the Divine truth was appropriated to the interiors of the angel. But at His Coming the whole heavens were put in order, and made to co-operate

with the Lord by the reception of His truth. Truth is not derived from the angels, and heaven has nothing of its own; all is from the Lord: *for it is mighty by doing His word*. The power of heaven consists in its obedience to the Divine will and wisdom. Moreover, the *camp* of the Lord is only efficacious in ministering to man inasmuch as it acts by Divine command, and is ordered by Divine will. It was shown under i. 6, that *mighty* relates to the state of truth from good, or, in other words, the power which is by truth from good. *To do*, signifies to produce a change, or accomplish something from the will. Thus we learn that angelic might consists in ministering according to the Divine from the angelic will. The Lord's *Word*, as shewn under i. 1, is the Divine Truth in its regulating and disposing character.

The Day of Jehovah, as may be seen under i. 5, denotes His advent and judgment. As just explained, by His advent the Lord fills the heavens with His Truth; but the Truth which strengthens and rejoices heavenly spirits, terrifies and confounds infernal ones. By this they are divided and disposed to their proper abodes. Even angels are stricken with awe by its exceedingly marvellous nature—they cannot but know the difference between its holy nature and their own selfhood. For this reason, the Day of Jehovah is said to be *great and feared exceedingly*. The first term, *great*, signifies the power of good derived from truth. *Feared*, as may be seen from its natural sense, relates to the distress induced by the reception of truth when there is any contrary state in the mind. The feeling which causes us to turn in reverence from the temptation to do evil is represented by *fear*. Evil spirits also *fear* goodness, because it is not congenial; and Swedenborg tells us, that if truth and goodness were permitted to enter evil spirits, they would directly begin to tremble from fear. Because this *fear* marks the first stages of the regenerate life, it is said, "the fear of Jehovah is the beginning of wisdom" (Psalm cxi. 10). *Exceedingly*, as stated above, denotes the

immense increase of reverence resulting from the Lord's advent.

The question—*who shall survive it?* has reference to the exploration of the interior states of the Church by the influx of good and truth made at the judgment. As formerly stated, interrogations in the Word signify an examination, and generally imply a negative answer. *To survive*, signifies being supported by continual inflow of good and truth. It should be observed, that the simple forms of this verb are used in the sense of sustaining or nourishing. As in Genesis xlv. 11, "And there I will nourish thee." The Lord continually sustains all—both good and evil—it is true, and that is taught by this passage; but it also teaches that the evil and false do not receive sustenance from truth *as it is*—they pervert it, and that continually.

Internal Sense.—The Lord from Divine Love appropriated Divine truths to the interiors of the angels by influx, whence His heaven was infinitely increased in truth and its power: for the power of truth from good is in acting from the will according to the laws of the Lord. Hence the Lord's advent was efficacious in good and greatly feared by the evil. None could withstand His might.

REFERENCES.—*A.C.* 3448, 4236, 7573, 9926, 9987; *A.E.* 261, 414, 573; *A.R.* 37, 447, 704, 862; *T.C.R.* 82, 689; *Doct. L.* 4, 14.

." THY WILL BE DONE."

12. *And now also, is the declaration of JEHOVAH, return ye even unto Me, in all your heart: and in a fast, and in weeping, and in lamentation.*

Turning from the prediction of the Lord's judgment, the prophet exhorts the people to repentance. Notwithstanding the future issues of the present condition of the Church, the Lord invites the people to turn completely from their evil and seek Him.

And now also, is a phrase apparently expressing the ever-present association and connection of Divine laws with human life. That is to say, the conformity of human life to Divine truth is an ever-present necessity. It is not that men should turn to the Lord only when evil is manifest and brought clearly before the mind by its consequences, men should turn to the Lord always: it is the only means of true life. The end of the Church is coming, yet even so the imperative necessity of life is that man should turn to the Giver of every good and perfect gift. By this means alone were the Jewish people preserved in any semblance of life.

It is worthy of remark, that the term, *to declare*, is especially used of an utterance made in a low, moderated, and decidedly measured voice. It is, therefore, a word especially chosen to imply the whole conception of revelation, by which inner Divine truths are veiled or adapted to the apprehension of men. At the same time, the term denotes the affirmation of Divine truth such as that made by a revelation from God. This may be seen from its frequent use in the prophets, where it so often appears in the English Bible as, "saith the Lord." See Isaiah i. 24, iii. 15, etc. *It is the declaration of Jehovah*, denotes, therefore, the affirmation of Divine truth by the Lord.

To return, signifies to respond in order that conjunction may result. So in Psalm li. 13, "Then will I teach transgressors Thy way: and sinners shall return unto Thee." Again, "Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto Jehovah, and He will have mercy upon him; and to our God, and He will increase pardon" (Isaiah lv. 7). *Even unto Me*, is expressive of completeness, in the natural sense—as if it had been said "quite unto Me." Spiritually, the term involves direction inwardly, implying that the inward man had sincerely and fully responded to the Lord. *The heart* corresponds to the will either as to good or evil. In the present case its bad sense is employed—the hearts of the people were full of

wickedness, and the Lord invites and exhorts them to turn their hearts to Him—even to the last evil affection that remained, for in so doing they would put away evil and seek good. In Jeremiah xxix. 13, “And ye shall seek Me, and find when ye shall enquire for Me in all your heart.” In Psalm li. 17, “A broken and a contrite heart, O God, Thou wilt not despise.” It is said, “*in* all your heart,” because thereby the means of conjunction between the Divine and the human will is implied.

As indicated above, the Hebrew text makes a more lengthened pause between the clause just considered and those between the next three clauses. The reason may be, that the former is in a sense generic and somewhat removed from the latter part of the verse. Among the Jewish ordinances, the *fast*, as explained under i. 14, represents internal resistance of evil. There can be no repentance without resistance of evil, and if the whole heart, that is, the will from first to last, is in response to the Lord, then evil must be resisted. Under i. 5, it was shown that *to weep*, signifies to grieve interiorly on account of the deprivation of truth. *Weeping*, therefore, represents that grief. Again, this is an essential of repentance. “Weeping may endure for a night, but exaltation cometh in the morning” (Psalm xxx. 5). But there can be no genuine grief on account of the absence of truth unless the loss is recognized in the presence of falsity—and when falsity is known to be present repentance follows, if the whole heart is turned to the Lord. But grief on account of falsity is not all the grief that afflicts the soul. A more searching grief than that because of falsity is, that because of evil. This also belongs to repentance. *Lamentation*, as may be seen from, *to lament*, i. 13, represents that grief. The word means more correctly, or perhaps we should say was applied to, beating the breast. Whence its signification becomes more apparent: since it is smiting the seat of the heart. In Psalm xxx. 11, “Thou hast turned for me my lamentation into dancing.” In

Isaiah xxii. 12, “In that day did Jehovah of Hosts call to weeping, and to lamentation.” Once again, if the whole heart is turned to the Lord in repentance, there must be grief over evil. Hence the latter three clauses are, in a sense, included in the former one, and imply that, when evil is avoided, good is done: with falsity put away, truth is sought.

Internal Sense.—It is an ever-present affirmation of the Lord’s Divine truth, that in order to be conjoined with Him men must respond to Him completely with every affection of the will, by resisting evil and by grief over the deprivation of truth and goodness, in repentance.

REFERENCE.—*A.E.* 637.

CONJUNCTION WITH THE LORD.

13. *And rend your heart, and not at all your garments: and return unto JEHOVAH your GOD: for He is gracious and merciful, slow to anger, and abundant in loving-kindness—and He repenteth over the evil.*

This verse must not be severed from the former one: the theme is continued. Repentance is referred to by the most striking representatives among the Jewish customs and habits of thought. To rend the garments on the occasions of great grief was most characteristic of these people as a custom. To attribute a change actually occurring within themselves to God, to speak of Him as repenting when they themselves repented, was a Jewish habit of mind. It should not be a matter for surprise that this exhortation to repentance is started from the ground that the people are suffering from the desolation of material necessities: that their food has been destroyed, and therefore they should search their heart’s affections and repent. It must not be forgotten that the Jewish was a *representative* Church. All the circumstances and vicissitudes of the nation were representative. Their material prosperity or adversity depended upon their obedience

or disobedience to Divine laws. When distress overtook them, it was because in some manner they had departed from God's law; and when they returned to Him, their worldly affairs prospered. Hence the calamities now described as overcoming the Church—as to their natural appearances—could only be averted by repentance of heart.

To rend the garment was a sign of mourning that exterior truth was destroyed. *Garments* correspond to the external forms of truth drawn from the Divine Word as investing goodness. Thus in Psalm xxii. 18, "They divide My garments among them, and cast lots upon My vesture." By referring to John xix. 23, 24, it will be seen that these words relate to the outer and the inner garments of the Lord. The inner garment, which was seamless, is the interior truth of the Divine Word—for the Lord was "the Word"; and the outer garment is the exterior truth thereof. Here we see how the exterior truths of the Word are rent and divided by those who deny the Lord. That the term may be expressive of those external forms of the mind which conceal hypocritical interiors, may be seen from Isaiah xxiv. 16—commonly translated—"the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously"; more literally, "the false dealers acted covertly, and [as] a garment the false dealers acted covertly," or, covering, the false dealers acted covertly. *To rend*, signifies to mourn on account of truth destroyed. This may be illustrated in I. Sam. xv. 28, where the kingdom of Israel is the spiritual kingdom or kingdom of truth. "Jehovah hath rent the kingdom of Israel from thee this day." So in II. Sam. iii. 31, "Rend your garments, and gird you with sackcloth, and bewail Abner." A deeper contrition than grief on account of the destruction of exterior truth, a grief that penetrates far beyond the exteriors of the mind, is needed. Evil is the fountain-head of the trouble. Truth is not merely destroyed in the outer parts of the mind—it is polluted in the heart.

As shewn in the previous verse, the *heart* corresponds to the will. *To rend your heart*, therefore, denotes mourning that truth is destroyed in the interior will: in other words, that it is falsified and confirmed by evil. The truest repentance requires this. *Not at all*, is a particle with an emphatic force. It seems to be used where a sense of internal absence, or the absence of something between the internal and the external, is experienced. It would therefore appear to indicate, in the present case, that there is nothing uniting the *heart*, or evil will, and the *garments*, or exterior truths. Or, again, that the *garments*, or external truths being falsified, there are no internal truths to unite them to the will. If, however, the heart mourns in sincere repentance, the whole man mourns.

To return unto Jehovah, as explained under the previous verse, denotes to respond to the Divine love, so as to be conjoined to the Lord. But here there is a difference in the form and purport of the expression. Here it is said, "return *unto* Jehovah your God." *Unto*, as shewn under i. 1, is expressive of accord. First, then, the phrase requires response in accordance with the Divine Love, and second, it must be in accord with the Divine Love or Jehovah *your* God. While this is an emphatic declaration, that the heathen idols are not the God of the Jewish Church, but Jehovah, it also bears a spiritual truth which is noteworthy. As stated before, where Jehovah and God are used together, the unity of Divine Love and Divine Wisdom, or the one Lord, is implied. The words, *Jehovah your God*, express the truth, that the Divine Love as perceived by means of the Divine wisdom is He to whom man must return and respond. Thus the law is stated, that man must turn from evil and do the will of the Lord according to the light of Divine Wisdom that is in him. We cannot do the Lord's will on earth according to the perception of truth which any other person possesses. He must be *our* God to be our Saviour. Nor can man be conjoined to the Lord, for which purpose he returns to the Lord, without doing

so through the light of truth which he personally has from Him. The will of God is to men as the truth is in them—and this is their God. For by the mercy of the Lord, His wisdom is adapted to the state of every human mind, and He Himself appears in agreement with the truth possessed: *for He is gracious and merciful.*

It should be observed that the four epithets here used are nowhere in the Scriptures applied to any but the Lord only—gracious and merciful, slow to anger, and abundant in loving-kindness. They are each used of a special Divine quality. The Lord is *gracious*, as the Giver of every spiritual truth and good, hence of faith. Thus in Exodus xxii. 27, “I will hear: for I am gracious.” He is *merciful*, as the Giver of every celestial good, hence of love. Thus in Deuter. iv. 31, “Jehovah thy God is a merciful God: He will not fail thee.” Hence it appears, that *gracious* and *merciful* differ from each other as spiritual and celestial differ. *Slow to anger*, is more strictly in its literal form, “long or forbearing of nostrils.” The expression indicates the unending clemency of the Lord, in bestowing upon man a continuous faculty of perceiving good. The term *slow*, or long-suffering, is significative of the Lord’s clemency in the endurance of man’s evils denoted by *anger*: an Hebraism for which is, “nostrils.” Not only, then, is the Lord the Giver of all faith and love, but in enduring the evils of man with tender patience, He is *slow to anger*. “Jehovah is slow to anger, and abundant in loving-kindness, forgiving iniquity and transgression” (Numb. xiv. 18). It should, however, be noticed, that the words taken separately bring forth another truth. *Long* is predicated of good in holiness, and *nostrils* correspond to the perception of what is agreeable thereto—that discriminative perception which distinguishes between the pure and the impure. The Lord is unerring and everlasting in the perception of what is good and of sweet savour in human character; but it is from Divine Good that He is so. When we are taught that man

is made to perceive the impurity of his own iniquity, it is said, “I have made the stink of your camps to come up unto your nostrils” (Amos iv. 10). But not only is the Lord’s mercy everlasting in regard to good, but He is Good Itself, infinite in the desires of charity which He daily presses on the human heart. The truths He gives for the good of the needy never fail—He is *abundant in loving-kindness*. *Abundant*, as shewn under ii. 2, signifies the prevalence of truths in the understanding; when, however, this is predicated of Jehovah and used in connection with love, the interior of those truths is implied and, therefore, relates to good in its multiplicity. *Loving-kindness*, is a word whose natural force is, an ardent desire to shew favour to another and help him. Its spiritual significance, then, may be manifest: it signifies the effect of love to the needy. The Lord is the giver of every such charitable affection. “The loving-kindness of Jehovah is from everlasting to everlasting upon them that fear Him” (Psalm ciii. 17). That the Lord is *abundant in loving-kindness*, therefore, denotes that He is infinite in His goodness to needy man. Nay it is an eternal, unalterable Divine Law that the Lord should be all that these words involve—“And Jehovah passed before him, and called, Jehovah, Jehovah God is merciful and gracious, slow to anger, and abundant in loving-kindness and truth” (Exodus xxxiv. 6), and the Psalmist, like Joel, is rejoiced to re-declare the same gospel. See Psalm ciii. 8.

The Lord is spoken of as repenting in accommodation to the confirmed state of mind in which the Jewish people then were. Indeed, wicked men do always entertain the appearance that a change is not in themselves, but in the Lord. They turn away from Him, and are persuaded that He has forsaken them. They turn back to Him, and are equally persuaded that He has altered towards them. Whereas, as shewn above, He is ever merciful and never changes. This is stated in Jeremiah xviii. 8, “If that nation . . . turn from their evil, I will repent of the evil that I thought to do unto them.”

Undoubtedly, this is the word used when the wicked are spoken of in the Scriptures as turning from their evil ways, and for that reason is retained here. Thus, in Job xlii. 6, "I abhor myself, and repent in dust and ashes." It is also used, however, when the appearance just spoken of is in view. But it must be said also, that the stricter meaning of the word is "to be grieved." Thus, the present sentence could be rendered, "He is grieved over the evil." *To repent*, or be grieved, when predicated of the Lord, signifies that, while man declines from the truth, He will have mercy on him. Thus will He induce them to return to Him. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). The use of *over*, as explained i. 3, makes it manifest that the operation of this Divine mercy is by an interior way. *Evil*, is derived from a verb meaning "to break in pieces." Evil itself is that which shatters spiritual life as the vessel of heavenly goodness and truth. Do we push the point too far in wondering whether there is a reference here to "the broken spirit" of the repentant man? For the case now before us is that of those who have been warned of their sin and are exhorted to repentance. But the etymology of the word, *evil*, best illustrates its spiritual signification, which is interior aversion from good, and thus the disjunction of man from the Lord. The unity of man with heaven is thus broken. "Jehovah is nigh unto them that are of a broken heart: and saveth such as are of a contrite spirit. Many are the evils of the righteous: but Jehovah delivereth them out of them all" (Psalm xxxiv. 18, 19). Again in Jeremiah xix. 3, 11, "I will bring evil upon this place . . . even so will I break this people and this city, as a potter's vessel breaketh, that cannot be made whole again." Returning again to the word, *to repent*, it is often used in the sense of grief that brings comfort after it. Thus in Jeremiah viii. 6, "No man repented him of his evil," or, was grieved for his evil. In Psalm cxix. 76, "Thy merciful kindness be to comfort me." It is not

difficult therefore to see, that the term denotes the Lord's mercy toward the repentant. The truly penitent put away their evils as sins, and then the Lord implants the graces and riches of eternal life, enumerated in the qualities attributed to Him above. This is Divine forgiveness and can only come with repentance—it is "repentance unto the remission of sins." "May Thy anger turn away, and mayest Thou comfort me" (Isaiah xii. 1). The same things are said of the Lord in Jonah iv. 2, "For I knew that Thou art a gracious God, and merciful, slow to anger, and abundant in loving-kindness, and repentest Thee over the evil."

Internal Sense.—Mourn on account of truth destroyed in the will and absent from the exterior of the mind: respond in accordance with the Divine Love as seen through the Divine Wisdom of the Lord in order to be conjoined to Him, for He gives spiritual faith and celestial good, the continuous perception of His clemency and the infinite affections of charity, and He mercifully averts from evil in turning to good.

REFERENCES.—*A.C.* 588, 598, 10,441, 10,577; *A.E.* 637.

THE DIVINE ANSWER.

14. *Who knoweth? He may return, and comfort—and cause a blessing to be left after him—oblation and libation, for JEHOVAH your GOD.*

This is a re-affirmation of the merciful forgiveness of the Lord resulting from repentance. As already stated, the interrogation is an affirmation implying a search of the mind. *To know*, is predicated of the Divine foresight and providence, when spoken of the Lord, but of acknowledgment in man of truth by reception of it into goodness. *Who knows*, therefore, is an invitation to confess the truth upon investigation of the mind. Still speaking according to the appearance, it is said, if the Church repents, the Lord *may return, and comfort.* As

shown under ii. 12, *to return*, denotes to respond that conjunction may follow. The same is meant in the present case—namely, if men repent the Lord will respond, so that the Church may be again conjoined to Him. It was mentioned in the exposition of the previous verse, that some forms of the verb, *to repent*, are equivalent in force to, *to comfort*; such a form of that word is used in this case. Other cases like it occur in Psalm lxxxvi. 17, “Jehovah, Thou hast helped me and comforted me,” and Isaiah li. 3, “Jehovah shall comfort Zion: He will comfort all her waste places.” That the Lord may *comfort* denotes, as before, that He will have mercy. *Who knoweth? He may return and comfort*, therefore, signifies that it should be acknowledged from examination of our spiritual states that the Lord responds to the penitent, and will have mercy.

The Lord's *blessing* consists in the increase of every good proceeding from the Divine, whereby there is conjunction with Him. In this respect they who receive the many graces and virtues indicated by the “Beatitudes” are *blessed*. “Thou anticipatedst him with the blessings of goodness” (Psalm xxi. 3), . . . “I will make them and the places round about My hill a blessing, . . . there shall be showers of blessing” (Ezek. xxxiv. 26). In Zion “Jehovah commanded the blessing, even life for evermore” (Psalm cxxxiii. 3). *To leave*, signifies to preserve from destruction—as that which is left is preserved from destruction. This is manifest from Isaiah xxiv. 6, “Therefore the inhabitants of the earth are burned, and few men are left.” *After him*, relates to “the people,” and signifies the result of the falsity of worship as to its after or exterior effects. That the Lord may *cause a blessing to be left after him*, therefore, signifies that upon repentance the Lord will preserve every good proceeding from Him, whereby conjunction is made, from destruction by the exteriors of the falsity of worship which has possessed the Church.

Under i. 9 it was shown, that the *oblation and libation* represent, as signs of regeneration, the good of love to the

Lord and the good of faith in the Lord. These are the *blessing*, or goods proceeding from the Divine, which He would preserve from the evil of false worship, if men repent. It is said, that these are *for Jehovah your God*, because the appearance is that man brings the offerings and service of love and faith to the Lord, whereas the truth is, that, just as the corn and wine are God's gifts in nature to man, so are love and faith *from* Him. It is stated by Swedenborg (*A.C.* 8717) that *for* or *to* means, in its internal sense, *from*, when predicated of the Lord. Hence it appears, that one more truth the repentant Church is required to acknowledge, and that is that all good and all truth is from the Love and Wisdom of the One God, which is the same as making full acknowledgment, that the Lord is God of heaven and earth. This is the very essential of repentance.

Internal Sense.—It should be acknowledged that the Lord, in order that conjunction should be made with the penitent, will respond and have mercy, and that He will preserve every good proceeding from the Divine, whereby conjunction can be made, from destruction by what remains of the falsity of worship possessing the Church—even the good of love to the Lord and the good of faith in Him which are from the Lord's love and wisdom.

REFERENCE.—*A.E.* 340.

SELF-DENIAL.

15. *Pitch ye a curved-horn in Zion: sanctify a fast, call a restraint.*

In the natural sense this verse seems, first, to be a repetition of what has been said before, and, secondly, to introduce another theme. In truth it is neither. In its spiritual sense it will convey a further truth related to the subject of repentance already under notice. Each term has been explained in another connection; but there are no useless reiterations in

the Divine Word. It is to be expected, that the Lord would make known that He should be acknowledged as the Source of all good and truth, as taught in the previous verse: and that He would do this in His advent into every repentant soul. For the conversion of every heart from sin to righteousness is, in its degree, an image of the end of one dispensation, and the establishment of a new life in the Church.

As shown under ii. 1, *Pitch ye a curved-horn in Zion*, signifies the establishment of celestial good by Divine Truth in the celestial kingdom of the Church—and this is the effect of the working of the Lord's mercy and love described in the previous verses. There is rejoicing among the angels of heaven more over one sinner that repenteth than over ninety and nine just persons who need no repentance.

Sanctify a fast, call a restraint, signifies, as shown under i. 14, a representation of acknowledgment of the Lord interiorly as to good, and exteriorly as to faith; this should be done in a repentant spirit. In other words, a more sincere love of, and faith in the Lord is aroused in the representative Church by repentance. Avoiding evil, good is sought, and shunning falsity, truth is found. "And it shall come to pass in that day, that a great curved-horn shall be pitched, and the wanderers in the land of Assyria shall come, and the outcasts in the land of Egypt, and prostrate themselves before Jehovah in the mountain of holiness at Jerusalem" (Isaiah xxvii. 13). Here are the indications of the new birth, the first promise of the redeemed and regenerated man. Hence the joy of the heavens, the Zion of God, through which, that this desirable end may be attained, the Divine Good is made known.

Internal Sense.—This celestial good is made known as a permanent state in the Lord's celestial kingdom, and a representative acknowledgment of the Lord is made in the interior desire for good and truth, as well as the exterior of the same.

REFERENCE.—A.C. 5608.

JOYS FROM HEAVEN.

16. *Gather people in, sanctify a congregation, gather elders: gather in babes and the sucklings of breasts. A bridegroom will go forth from his chamber, and a bride from her canopy.*

The condition on which the Lord responds to prayer, or the soul's want, is, that there should be a need—a need acknowledged. The acknowledgement of need was implied in the fast which was sanctified, and the restraint which was called—as mentioned in the preceding verse. It is a great need that must be confessed—the need of all goodness and truth from the Lord. But it is also a great response, for it is nothing less than the revelation of the good of Divine Truth in the celestial heaven, as the abiding desire of God. Yes, it is true that notwithstanding the perversity of the human mind, and the persistency of its evil, the Lord never ceases to offer the means of happiness and peace. All that is wanting, to enable men to gather in the Divine gifts, is their willingness and earnest use of them. When this is understood, the present verse will read like a most comforting invitation to accept the treasures of wisdom which the Divine Father offers to every receptive mind. But, it must be borne in mind, the ingathering will only follow repentance, and wisdom comes when folly is eschewed. It thence appears that the attitude is altered. The subject is the gifts of God as received by those who have turned to the Lord, having repented of their iniquity: who acknowledge their Saviour, and seek His salvation.

To gather in, as shown under i. 14, is spoken of implanting truths in the mind. Thus it is said to Noah, "And take thou unto thee of all food that is eaten, and thou shalt gather it in to thee" (Gen. vi. 21). Again, "Six years thou shalt sow thy land, and shalt gather in the increase thereof: but the seventh thou shalt let it rest and lie still" (Exodus xxiii. 10–11). *People*, as explained under ii. 2, denotes in its good

sense the truths of faith according to the nature of the worship. The invitation to *gather people in* is an invitation to the penitent, who acknowledge the Lord and confess His word, to receive the truths of faith in the mind.

To sanctify, as also shown under i. 14, is spoken of confessing something to be holy, or to acknowledge as holy and Divine what is from the Lord. Thus in Leviticus xxi. 8 it is said of the priest, "Thou shalt sanctify him, therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I, Jehovah, who sanctify you, am holy." *Congregation* denotes the spiritual truths of the Church in their complexity. That is, the whole spiritual truth as assembled to form the Church was represented by the congregation. This is easy to understand: for a Church can be composed of no more than all the principles of spiritual faith congregated together in it—so far as its intellectual side is concerned. Hence the word is so often applied to the Israelites as representing the spiritual Church: "I have not concealed Thy mercy and Thy truth from a numerous congregation" (Psalm xl. 10). "In the midst of a congregation will I praise Thee" (Psalm xxii. 22). Hence the exhortation, *to sanctify a congregation*, has in view the confession as holy, and from the Lord, all the spiritual truths of the Church.

By so doing, something results which is put as a separate invitation. In truth it is part of the general invitation to accept the gifts of God; but it can be done only, when the truths of faith are implanted in the mind, and the whole complex of truth is admittedly received as holy and from the Lord. It was shown under ii. 6, that *to gather* signifies to preserve, and under i. 2, that *elders* represent the principles of wisdom in the Church. "Let them gather all the food of those good years that come, and lay up corn under the hands of Pharaoh," said Joseph (Gen. xli. 35). This related to the preservation of good and truth for use. By the implantation of the truths of faith in the mind by the Lord—(for this is

done by none other than Him)—and by the acknowledgment of their holiness and divine origin, the principles of wisdom are preserved in the Church. This is to become wise indeed. But this is not all. More is required by the perfect life than the preservation of wisdom. When the Lord commended the wisdom of the serpent, He coupled with it the harmlessness of the dove. Wisdom is preserved in the Church only when innocence is united to it. *Babes and sucklings of the breasts*, denote the innocence required. *Babes* correspond to the innocence of heavenly love, and *sucklings of the breasts* to the innocence of mutual charity. Thus in Jerem. xlv. 7: "Wherefore commit ye this great evil against your souls, to cut off from you man and woman, babe and suckling, out of Judah, to leave you no remainder?" Again, Psalm viii. 2: "Out of the mouth of babes and sucklings Thou hast founded strength in reply to Thine adversaries, that Thou mightest still an enemy and a self-avenger." *Gather in babes and sucklings of the breasts*, therefore, signifies the implantation of the innocence of heavenly love and mutual charity.

The needful conjunction of wisdom and innocence may be seen suggested in the principal terms of the closing sentence. The bride and bridegroom imply a present marriage. In the supreme sense the Lord is the Bridegroom of the Church while she is being renewed, and her Husband when she is established. In just the same way, the Church is the Bride of the Lord in the former state, and His Wife in the latter. The words, "As a bridegroom priestlike decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah lxi. 10), are applied to the Lord and His Church in the description of His advent and the institution of a new dispensation. But in a lower sense, *the bridegroom* is the good which belongs to the love of the Church which is from the Lord and is adjoined—not yet conjoined—to its related truth. The *bride* in this sense is the truth of the Church so adjoined to its good. Thus it will be seen again that these are the good

and truth of the Church *before* it is established. When the Church is established the good and truth are conjoined.

To go forth, signifies to be delivered by means of truth, as were the Israelites delivered from Egypt by Moses: "On the third month, after the sons of Israel went forth from the land of Egypt" (Exodus xix. 1). The particle, *from*, relates to ascent out of externals. *Chamber* is a term especially applied to the inner parts of the house. Indeed, it is sometimes translated "inward parts" in the common version, as in Proverbs xx. 27, 30. The term corresponds to the interiors of the mind, which are relatively external to the good signified by the bridegroom: for the Lord is in that good. So in Deuter. xxxii. 25: "The sword without, and horror in the chamber, shall make childless the young man and the virgin, the suckling with the man of gray hairs." When men are repentant and wise, the Lord effects their salvation by means of the good, which has been freed from falsity, through truth abiding in the interiors of their minds. Thus good from the Lord is brought forth in the external acts of the life.

The *canopy*—covering or protection, appears to refer, in the natural sense, to that veiling under which the bride is carried in the marriage ceremony of the Orientals. Beside the present reference, the word is only used in two other places in the Scriptures, in Psalm xix. 5, and in Isaiah iv. 5: "Over all the glory there shall be a canopy." The *canopy* corresponds to the external sense of Divine truth proceeding from the Lord, which sense is the covering and protection of the internal sense. The word *canopy* is derived from "to cover, veil, or envelope." The literal sense of Divine truth is its envelope. When, therefore, it is said that the *bride* shall come forth *from her canopy*, it is meant that the truth of the Church, adjoined to its good, shall come forth from its external literal sense, and shall be revealed to those who are of a contrite and humble spirit. But all this is promised as the issue of sincere repentance. First, the

implantation of the truths of faith, the acknowledgment as holy of all the spiritual truths of the Church, the preservation of wisdom, conjointly with the endowment of the innocence of love and charity; and secondly, that living union of the Lord with His Church, which consists in the descent into her of His good, and the ascent from her of a loyal faith in Him drawn from His word. Thus there is a meeting of things interior and exterior, a marriage of love and faith, and thence a new man—a new dispensation.

Internal Sense.—The Lord will implant the truths of faith according to the worship in the mind: the Church confessing as holy all the spiritual truths of the Church, preserving the principles of wisdom, and endowing the mind with the innocence of heavenly love and mutual charity. Hence a conjunction with the Lord will follow—the good of love adjoined to its truth is delivered, by means of truth, from the interiors of the mind, and the truth of the Church adjoined to its good from the externals of the Word.

REFERENCES.—*A. C.* 5608; *A. E.* 1189; *A. R.* 797.

PRAYER.

17. *Between the porch and to the altar, the priests—the ministers of JEHOVAH—shall weep! And they shall say, Spare Thou, O JEHOVAH, over Thy people, and Thou wilt not at all cause Thy inheritance to be received for disgrace, for nations to rule in them: wherefore should they say in the peoples, Where is their GOD?*

The porch of Solomon's Temple was in front of the Holy of Holies, 20 cubits broad (the same as the Temple itself), 10 cubits deep, and 120 cubits high. The brazen altar for burnt-offerings stood before this. The altar was equal in breadth to the porch. The space between the porch and the altar was a "hallowed place." It was from this place that the priests sprinkled the blood on the veil on the day of

Atonement. There they prayed. It was there, too, that in the reign of Joash, Uzziah's grandfather, Zechariah the priest was stoned to death by command of the king, because he denounced the idolatry of Judah. Of whom the Lord said, he was murdered between the Temple and the altar (Matt. xxiii. 35). The absence of offerings to the Lord may, then, not be the only reason for the priests' distress. Possibly there is a reference here to the murder—perhaps only some twenty years before—of the priest who opposed the continuance of the evil now overwhelming the Church.

The Temple was the representative of all the spiritual qualities essential to the constitution of true worship. Its parts, officers, and instruments, had each their appointed place and significance in the meaning of the whole. The *porch* or vestibule on the eastern side, which was the front, represents the truth which leads to good cohering with the interiors. Just as the Most Holy Place could be approached only by this porch, so can the Divine of the Lord be approached by His truth. So the Son of Man, as the incarnate Truth, said, "No man cometh to the Father, but by Me" (John xiv. 6). So in Ezek. xlvi. 2, "And the prince shall enter by the way of the porch of a gate without . . . and he shall worship at the threshold of the gate." It was shown under i. 13, that *the altar* was the chief representative of the Lord in respect to the Divine Good, the purest heavenly love in worship. *Between* is a term implying that which intervenes, as conscience intervenes between the Lord and the Church. In the spiritual planes of the mind, conscience forms a means of communication between the truths leading to good and the good of the Lord in His worship. But it is especially said, *to* or towards the altar, because true conscience while it is a means from truth to the good of the Lord, is yet disposed towards the Lord. We enter the Temple by truths, but, being in conscience, we look towards the Lord. It must be noticed that to look towards the altar is to look to the

east, and the east corresponds to the Lord. As explained under i. 9, *the priests, the ministers of Jehovah*, represent the affections of love to the Lord which serve by truths. Now it will be noticed, that there is a reciprocal state described here. Between the porch and to the altar, as just shown, describes the state intervening between the truth that leads to good and the Divine good, but towards the latter: the priests, the ministers of Jehovah, represent the love of the Lord, or the Divine good, from its Divine side, serving by truth. If this be compared with the conclusion of the previous verse it will be seen, that there is a proper connection between them in the internal sense, where none appears in the literal. It was said in i. 9, that the priests, the ministers of Jehovah, had mourned; that was a comparatively external grief. Here it is said, they *shall weep*. *To weep*, as shown under i. 5, corresponds to grief felt interiorly on account of the deprivation of truth, or the presence of falsity. When those who, from love to the Lord, should serve by truth, by directing their conscience to the Lord, also see the desolation they have wrought, and discern the prevalence of falsity instead of truth, do they not suffer a most interior grief of heart? But this grief is the means, the opportunity for God's mercy. By it the repentant soul is prepared for the reception of the Lord's forgiveness. It is the state needed for the Divine response. From it flows forth the right prayer; the prayer that ensures an answer, because it expresses the real need of a contrite spirit.

To say, signifies to communicate by expressing from the will what has been perceived. In the spiritual world, whence all correspondences arise, and through which the Word has its inner meaning, whatever is desired in the will, and perceived in the understanding, is also said. There the outward speech and the inward perception are one. "Let such as love Thy salvation say continually, Jehovah be magnified" (Psalm lxx. 4). What then is it that the penitent heart, feeling, communicates to the Lord, and will ensure His

response? What are the terms of this communion? Like true prayer—like the Lord's Prayer—its terms contain the answer. The Lord is besought to spare His people. If the petition ascends from the repentant heart seeking His salvation, He spares them. Nor will He permit His own to be mocked. Men are only mocked by their own insincerity.

To spare, signifies to care for and preserve. Those whose insincerity leads them to seek care and preservation for themselves, regarding not the care they have of others, are they who are not spared. They do not see it, it is true, but it is seen nevertheless. "No eye spared thee, to do any of these things unto thee, to have compassion upon thee" (Ezek. xvi. 5). Again in Jerem. xxi. 7, "And he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy." *People*, as explained under ii. 2, denotes the truths of faith belonging to worship; that is, those truths whose primary reference is to the object of worship in the Church. The particle, *over*, as formerly stated, refers to what is within. Hence the petition, *Spare Thou, O Jehovah, over Thy people*, signifies that the Lord from His love will preserve interiorly the truths of faith according to the worship of Him.

The Lord's *inheritance* is the life conjoined to the Lord's kingdom by truth. This may be seen in part from the natural meaning of the word. The term is derived from the verb "to obtain possession, or receive as a possession," and therefore, means something taken in possession. The Lord's spiritual kingdom is that to which life is conjoined by truth: hence the inheritance from the Lord is conjunction with His spiritual kingdom, whereby the Church obtains all it possesses. From this, Israel is called the Lord's inheritance (Psalm lxxviii. 71; Isaiah xix. 25). Again it is said in Psalm xciv. 14, "For Jehovah will not abandon His people, neither will He forsake His inheritance." It was shown under ii. 11, that *to be received* denotes to appropriate to the external by

influx thereinto. *Disgrace* denotes the non-correspondence or contrariety of the internal and external as to the good and true. The Church on earth is a disgrace when its internal and external lives do not correspond, and is thereby the occasion of bringing the Lord's blessings into contempt. "The word of Jehovah was made a disgrace unto me, and a reproach all day," when evil prevailed among the people (Jerem. xx. 8). As stated under verse 13 of this chapter, *not at all* relates to the same absence or contrariety between internal and external as that just mentioned. *Thou wilt not at all cause Thine inheritance to be received for disgrace*, therefore, denotes that the Lord will leave nothing wanting to conjoin the life of the penitent to His spiritual kingdom, by appropriating to the external the blessings of His inflowing good and truth prepared for by repentance.

The precise nature of the possibly disjunctive media, just referred to, is stated in the next clause, *for nations to rule in them*. As shown under i. 6, *nations* correspond to the evils of false worship. *To rule*, signifies to arrange and make subject, and the term is especially used of the kingdom of the will. So in Deuter. xv. 6, "And thou shalt rule over many nations, but they shall not rule over thee." Again it is said, that "Solomon ruled over all kingdoms from the river to the land of the Philistines, and unto the boundary of Egypt" (1 Kings iv. 21). The *nations ruling in the Lord's people*, signifies evils of worship making the truths of faith subject by disjunction of the worship of the Lord. It has been pointed out already, that *in* involves a means of conjunction, or, in a bad sense, a means of disjunction. Thus, it appears, from this part of the prayer, that it is recognised that the evils of worship separate the truths of faith from adoring the Lord, and thence falsifies them. Herein is the root of the prophet's theme brought forward in a new way.

Again, that evil agencies intend to separate truth from the worship of God is implied in the concluding words of this

verse. The exploration of the interiors is involved in the questions in this case, as in others. *Wherefore*, which is more literally, *to what?* relates to the perception of causes, and may be represented thus: To what end should they say in the peoples? Or, stated in an affirmative form, the spiritual meaning of the phrase is, it is perceived by the Church turned to the Lord what is the end of the communication of evils of worship with the truths of faith; the end of that communication is, the denial of the Divine Truth. For, as shown above, *to say*, signifies to communicate from the will (wherefore the *nations* are they who *say*), and *peoples* represent the truths of faith. That which the nations communicate to the peoples, and which perverts them (for the communications of evil pervert the truth, and falsify it) is involved in the question, *Where is their God?* This question implies a negative answer, or an answer denying God. Those who foster the evil desire to destroy the faith of others, select those occasions of distress—distress induced by man's own evil—to insinuate a denial of God, by asking, Where now is your God, the God you trusted? As stated under i. 13, *God* relates to the Lord as Divine Truth. Converting the interrogation into an affirmative statement, the phrase denotes a denial of Divine Truth. The same is found in Psalm lxxix. 10 and cxv. 2. Although the succeeding verses hold a continuous connection with these, with this verse the subject of repentance, which began at verse 12, terminates. They enfold "an exhortation that the Church should turn to the Lord, and repent and be wise."

Internal Sense.—From conscience directed to the Lord, those in the love of Him, who serve in truth, should grieve interiorly over the loss of truth, and repent. They should beseech the Lord to preserve the truths of His worship, and not let them be separated from His spiritual kingdom by subjection to evils, which seek that separation by denial of Divine Truth.

REFERENCES.—*A. E.* 630; *T. C. R.* 251; *Doct. S. S.* 86.

DIVINE COMPASSION.

18. *And JEHOVAH will be jealous for His earth: and will pity over His people.*

How the Lord answers the prayer of the truly penitent and sincere has been stated already. "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxxv. 24). The Lord's response is His conjunction with those who turn to Him; and when, from whole-hearted repentance, man prays to be preserved from the evil, he never prays in vain.

When the Lord protects the good with His mercy it appears to the evil like hostility; like an over-anxious care for the few; like a jealous bestowal of His favours. It is not so, but so it appears. In reality it is mercy to all mankind: for the jealous protection of the good is the preservation of all in the capacity for the reception of Divine life. *To be jealous*, when predicated of the Lord, signifies the exercise of love and mercy by the Lord upon mankind. The term also bears the natural sense of being zealous. Thus in Isaiah xxxvii. 32, "Out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of Jehovah of hosts shall do this." Because the Lord's mercy, or the ardour of Divine Love, appears to the wicked as anger, this term is often used to represent that appearance. "Thus saith Jehovah of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury" (Zech. viii. 2). The simple meaning of the word, in its literal sense, seems to be an excitement or warmth of feeling (for this reason it is sometimes associated with fire or heat), and is thus used either of ardent love or anger. When the Lord is said to be jealous for His Church, the ardency of His mercy is referred to. As already stated, in several places, *Jehovah* is used in reference to the Divine Love. It was also shown under i. 2, that *earth* corresponds to the external Church,

especially as to the will or voluntary part. *Jehovah will be jealous for His earth*, therefore, signifies that the Divine Love will have mercy upon His external Church with ardent affection. Thus the Church will be restored to good.

To pity, which also means to be gentle, signifies to be gracious by an inflow of charity from the Lord. So in Malachi iii. 17, "And I will pity them, as a man pitieth his own son that serveth him." "He was their Saviour . . . in His love and in His pity He redeemed them" (Isa. lxiii. 8, 9). That the Lord *will pity over His people*, denotes that the Divine Love will be gracious by inflowing with charity into the truths of faith according to the worship: for *people* represents such truths.

Internal Sense.—The Divine Love of the Lord will have mercy upon His external Church, and be gracious by infilling the truths of faith with charity.

REFERENCE.—A. C. 8875.

DIVINE GIFTS.

19. *And JEHOVAH will answer and say to His people, Lo, I send forth to you the grain, and the must, and the new-oil, and ye shall be satisfied therewith: and I will not at all cause you to be received any more [as] a disgrace in the nations.*

The response of the Lord, already foreshadowed, is explicitly assured here. As said before, the repentant recognition of our genuine need expressed in humble trust of the Lord draws from His Divine love the good and truth needed to sustain. When this stage is attained, then the Church is strengthened to resist in further temptations, and those things are restored of which evil and falsity formerly despoiled her.

To answer and *to say* are often associated in the Scriptures: the reason is that reciprocal perception and communication from the will are related. The Lord is said *to answer* and *say*, when He causes perception by influx, in response to man's

state, and by such communication enables man to perceive. For the perception of Divine truths is the result of Divine life and light inflowing into the human mind responsive to the state of willingness to receive and obey. Thence the inflow and perception are the Lord's answer to the soul's supplication. "In the day when I call answer me speedily" (Psalm cii. 2). That *to answer* signifies to receive, and thence reciprocate, may be seen in Exodus xx. 16, "Thou shalt not answer in thy fellow the witness of a lie." It was for this reason that the Lord when accused before the high priest by false witness, "answered nothing" (Mark xiv. 61). Under verse 17 of this chapter, it was shown that *to say* signifies to communicate by expressing from the will what is perceived. *People* represent the truths of faith, as shown under ii. 2. By it being said, *Jehovah will answer and say to His people*, therefore, is meant that the Lord from His Divine Love will reciprocate and communicate perception from Himself to the truths of faith, or those in the truths of faith restored by acknowledging Him.

The communicated perception is then treated of. *Lo*, is used in its internal sense of responsive apperception; that is, of the perception which reflects upon one's own consciousness. Clear introspection is a consequence of repentance. It should also be noted that *lo* is used in connection with the truths of faith, as *behold* is, in connection with the truths of use or charity. They who are turned anew to the Lord perceive many things by looking in upon themselves; but the truth of most importance for them to see is that He is the Giver of all that sustains and nurtures spiritual life. The knowledge of the Lord in its fullest sense is the knowledge of man's never-ending dependence on Him. All that men have of good and truth proceed from the Divine Love of the Lord by the Divine Truth—to each one, however, according to his own state of will. *To send forth*, as may be seen by comparison with what was said under ii. 8 concerning *missile* (which is derived from the present word), signifies to proceed, and when predicated

of the Lord, means to proceed in Divine Truth. For this reason John, as the forerunner of the Lord, is described as a "man sent from God" (John i. 6). The Divine Truth incarnate also described Himself as sent by the Father. The Lord also said He would send the Spirit of Truth from the Father (John xv. 26). Again in Psalm xliii. 3, "O send forth Thy light and Thy truth: let them lead me." But the truth proceeding from the Lord is received by man according to the nature of his will. The recipient conforms the truth to his own state of will. There is a particle in the original which is not represented in the above translation, and which precedes the words *grain, must and new-oil*. It is supposed that this particle, in the natural sense, only emphasises or specialises the object of the sentence. The position and apparent force of the term may be gathered from this translation of the sentence, "Lo, I send forth to you *with reference to* the grain, and the must and the new-oil, and ye shall be satisfied *with reference to* it." It must be observed that, notwithstanding its omission from the translation, *with reference to*, has an internal import. It expresses the idea of concord—in accordance with. So that its power must not be overlooked. The Divine Truth is given to man *with reference to* his states of goodness; that is, in accordance with them.

Grain, as shown under i. 10, corresponds to good generally in the external man, *must* to its correspondent truth, and *new-oil* to the good of the spiritual man, in which the good and truth of the natural degree are united. These are the states renewed by repentance in the man of the Church; and the communication from the Lord is the perception, upon self-examination, that the Divine Truth will proceed from the Divine Love and be received by man according to his own good and truth externally, and his good internally. But these gifts are from the Lord and, therefore, in the natural sense, it appears that these are what is sent: for the object of that sense is to induce such states. *And ye shall be satisfied therewith*, or

in accordance with it, refers to what proceeds from the Lord—namely, the Divine Truth. *To be satisfied*, signifies to receive in the will as much as is desired. Thus in Psalm xvii. 15, "I shall be satisfied when I awake, with Thy likeness." Again in Hosea xiii. 6, "According to their pasture, so were they satisfied; they were satisfied; and their heart was exalted." Not only is there human re-action on Divine Truth, there is Divine action on the human will, by causing it to receive more truth as the desires are quickened—and *ye shall be satisfied in accordance with it*—that is, in accordance with the truth proceeding from the Lord.

What is signified by the Lord *will not at all cause His people to be received [as] a disgrace*, may be seen under ii. 17, where it is shown to mean, that the Lord would leave nothing wanting to conjoin a true faith to Himself, by appropriating to its external the blessings of His inflowing good and truth, prepared for by repentance. Here, however, there are some terms altered: the result of which is to produce the following differences in the internal sense: First, the untranslated particle mentioned above occurs before *you*, which relates to the *people*. The term, *further*, is also introduced. And instead of saying, "Thy inheritance for disgrace," it is here said "a disgrace in the nations." The particle, *with reference to*, denotes agreement or concord between the Lord and the people. *Further* is used in the sense of continuity, and *nations*, as shown under i. 6, represent evils of worship. The phrase therefore signifies that the Lord from His Divine Love will continually appropriate to the external Church, in accordance with their true faith, that which shall protect from the evils of worship; or, in other words, so long as the Church continues in a true faith the Lord will defend them from disjunctive evils of worship.

Internal Sense.—The Lord from His Divine Love will reciprocate and communicate perception from Himself to those in a true faith, whereby they shall see that Divine Truth proceeds from Him in accordance with their good and truth in

the natural and their good in the spiritual ; and this they shall receive in the will according to their desires, and so long as the Church continues in a true faith He will defend them from the evils which separate from Him.

FALSITIES REMOVED.

20. *And the northern one I will cause to be far off from over you, and I will cause him to be driven unto the earth of dryness and desolation—with his faces unto the eastern sea, and his end unto the hinder sea : and his stench shall ascend, and his foulness will ascend : because he caused [his] work to increase.*

Whether one of the nations (the Phœnicians, for example), figured by the locusts, is here more specifically located as “the northern one,” or whether the northern kingdom of Israel, and a reference to its captivity, be here meant, it is not possible to determine. That “the northern one” is not intended to describe the locusts *as such* is certain ; for although their course was a northerly one, they do not originate in the north of Palestine, and the termination of the word “northern” in Hebrew indicates an origin. When the prophet last referred to the locusts, at verse 9, they had invaded Jerusalem. The “eastern sea” is the Dead Sea, and the “hinder sea,” the Mediterranean. Locusts travel with the wind, no matter where the wind takes them. They are usually carried seaward, where the whole multitude perish. Their carcases drift in great numbers upon the shores, and their putrefaction often occasions a pestilence. It is not improbable that the present verse refers to such an event. The removal of the desolating locusts from Jerusalem would be consonant with the issue of repentance formerly treated of. Their being driven towards a land of “dryness and desolation” would meet the geographical requirements admirably, since a wind from the Mediterranean Sea blowing across

Jerusalem to the Dead Sea would go on to the northern part of the Arabian Desert. But such is the declivity of the land over which the wind would carry the locusts, that they would be inevitably precipitated into the Dead Sea. They would strike the water where stood Gomorrah. The sea is some eight miles across, and at the opposite shore the land rises rapidly to a height of 2700 feet above the Dead Sea level. The level of the Dead Sea is 1292 feet below that of the Mediterranean. Here the locusts would perish ; for, added to the invariable conditions, the mists of constant evaporation, the frequent thunderstorms, and the deadly nature of the water would ensure their death. On the coasts they would lie in immense numbers ; and the intense heat at this locality would sufficiently account for the concluding phrases of the verse. It seems probable, then, that this is the natural meaning.

Before entering, however, upon the spiritual exposition, it may be worthy of remark that there appears to be some connection between the Hebrew word, *tsaphon* (north), and a Greek word of similar sound, *zophos*. The word used in the Hebrew tongue, meaning “north,” is strictly, the hidden or obscure, being derived from the verb “to conceal, or be obscured.” It should be noticed also that the Greek word just mentioned has the same meaning, and is so used by Peter and Jude. It is also used by Homer several times ; but he especially applies the word to the gloominess of the nether world, and in connection with what may be regarded as the judgment of souls in the Greek mythology. Thus, Theoclymenus, whom Homer portrays as a seer, or one who sees into the spiritual world, speaks prophetically of the future state of the suitors in the house of Odysseus thus—“Ah, wretched ones ! what evil is this ye suffer ? Your heads, faces, and knees are involved in night. Mourning has burst forth, and your cheeks are wet with tears, the walls and fair main-beams are sprinkled with blood. The porch is full, the

hall is also full of shades hastening towards Erebus (or 'the world of spirits') beneath *the gloom*. The sun has perished from heaven, and evil murkiness has overspread us" (*Odys.* xx. 351). See also *Iliad* xv. 191, and Odysseus's description of his own journey to the nether world (*Odys.* xi. 57). Further, it is noticeable that this word is used in reference to the gloom of that part of the spiritual world wherein judgment is accomplished, which also is the sense of the word in 2 Peter ii. 4, and Jude 6. The verse of Joel's prophecy now under our notice treats of the judgment in the world of spirits. The obscurity or gloom of the Church is denoted by *north*, as being that quarter of the world into which the sun is less immediately present.

From what has now been said, the spiritual signification of *northern* can be illustrated. The word denotes the state of obscurity as to truth—indeed, a state of falsity or non-intelligence. From falsity, wrong is done; hence it is said in Jerem. i. 14, "Out of the north the evil shall break forth upon all the inhabitants of the earth." This falsity leading to evil is referred to by *the northern one*. *To be far off*, signifies to be remote, as may be seen from the natural sense. So in Exodus xxiii. 7, "Be thou far off from the word of a lie." Also Isaiah xxix. 13, "Forasmuch as this people draw near with their mouth, and with their lips honoureth Me, but their heart is far off from Me." *From over you*, signifies out of the interiors of those in true faith. That the Lord *will cause the northern one to be far off from over you*, therefore, denotes that the Lord will remove falsity out of the interiors of those in true faith after repentance—that is, in other words, that the obscurity will be removed from their spiritual understanding, so that they shall have a clear faith in the Lord. The particle mentioned in the previous verse, here also untranslated, precedes *northern*. Its force is to make known that the Lord removes falsity according to its nature—that is, as all falsity belongs to hell, it is removed

accordingly: the more perfect and sincere the repentance, the further is the falsity removed. The former verses bespoke the blessings vouchsafed to the penitent—the judgment which conjoins the righteous more nearly to heaven, removes the unrighteous more and more to hell, according to their states.

This is more specially stated in the next clause—*and I will cause him to be driven unto the earth of dryness and desolation*. In adducing this verse as proof, that in the outermost boundaries of the spiritual world there are droughts and wastes, Swedenborg undoubtedly had these words in view (*A. E.* 422, note *i*). The dry and waste places of the spiritual world are in hell. *To be driven*, signifies to be dispersed, and is used in reference to evil. It appears to relate to a rejection or dispersion by a power from within. Thus in Deuter. xxx. 4, "If any of thine be driven unto the extremity of the heavens, from thence will Jehovah, thy God, gather thee, and from thence will He fetch thee." In Jerem. xlix. 5, "Ye shall be driven every man right forth: and none shall gather up him that wandereth." Like, *with reference to* mentioned above, *unto*, as shown under i. 1, is expressive of accord. *Earth*, as stated under i. 2, corresponds to the external Church, especially in regard to the will. The external Church has been shown to be in a perverted and corrupt state, because of its turning from the Lord. In the present case, therefore, the term is used in its bad sense—namely, the selfhood in the will, or the hellish state of the affections. *Dryness*, or aridity, signifies extinction of the good which is of truth. "My soul thirsteth for Thee, my flesh longeth for Thee in a land of dryness and languishing, where no water is" (Psalm lxiii. 1). "I will make a desert a pool of water, and dry land springs of water" (Isaiah xli. 18). *Desolation*, as shown under i. 7, signifies the deprivation of spiritual faith. *The earth of dryness and desolation*, therefore, denotes that external state wherein good and truth are extinct, or in one word, *hell*. That the Lord *will cause the northern one to be driven unto*

the earth of dryness and desolation, signifies that the falsity will be dispersed to hell according to the evil that is in it, may be seen from the exposition of the several parts of the sentence. The latter part of this signification is more fully illustrated in the next clause.

Under verse 6 of this chapter, it was shown that *faces* correspond to the interiors; *his faces*, therefore, refers to the interiors of the falsity denoted by *northern*. The term, *with*, is the untranslated particle formerly mentioned, and relates, as before, to the agreement between the interiors of this falsity and the state denoted by the *eastern sea*. The concord is also emphasised by *unto*.

It was remarked above, that the *eastern sea* is the Dead Sea—once the Vale of Siddim, the scene of Sodom and Gomorrah (Gen. xiv. 3, 10). This sea is also called the Salt Sea, as in Numbers xxxiv. 3, “Your southern boundary shall be the extremity of the Salt Sea eastward,” and in Ezekiel xlvi. 18, “the eastern sea.” The deadly nature of the water, whose surface is 1290 feet below the level of the Mediterranean, and whose bottom is as deep again at the northern end, the precipitous and barren nature of its coasts, the bituminous neighbourhood, its tragic associations with “the cities of the plain,” and the generally menacing features of the whole scene have induced travellers to liken it to the infernal regions. One scholarly traveller says—“In this awful hollow, this bit of the infernal regions come up to the surface, this hell with the sun shining into it, primitive man laid the scene of God’s most terrible judgment on human sin.” *The eastern sea* denotes, in its good sense, the natural man as to good; but, in the opposite sense, the natural man as to evil, especially the evil of hell. For just as in its good sense, *eastern*, signifies the good of love to the Lord, so in its reverse sense, it is the evil of self-love, or the lust of hell. This may be seen not only from the circumstance that the Lord is called “the East,” but also from the etymology of the word. Literally,

the eastern means that which is in front, as that to which the face turns. The Garden of Eden was planted eastward, because, in their intelligence, the first men of the Church delighted to look to the Lord with love (Genesis ii. 8). The *sea*, sometimes called “the deep,” or abyss, in the Scriptures, as in Luke viii. 31, whither the devils besought the Lord to let them go, corresponds to the sensual mind, or the sensual hell, in its bad sense. Hence, *the eastern sea*, in the sense in which it is here used, denotes the sensual evil of hell. *With his faces unto the eastern sea*, therefore, denotes that the interiors of the falsity which the Lord would remove were such as accord with the sensual evil of hell. When, then, it is noticed that the *locusts* correspond to the sensual, the correspondence of their interiors with this evil will be seen. By perishing in the Dead Sea they had gone to their “own place.”

The *end* of the northern one corresponds to the ultimate state of falsity. Thus in Daniel vii. 26, “And He shall sit in judgment, and they shall take away his dominion, to consume and to destroy it unto the end.” *Unto*, again expresses the correspondence of this outermost state of falsity with *the hinder sea*. The word, *hinder*, is sometimes used in reference to the west. *The hinder sea* corresponds to the sensual falsity of hell. *Hinder*, in its good sense, signifies the natural as to truth. Hence, it was promised the Israelites that their border should be “even unto the hinder sea” (Deuter. xi. 24). Both *eastern sea* and *hinder sea* occur in Zech. xiv. 8, in their good senses—“Living waters shall go out from Jerusalem, half of them towards the eastern sea and half of them towards the hinder sea.” That *his end* should be *unto the hinder sea*, therefore, signifies that the ultimate falsity of those described should be removed to the infernal, sensual falsity, to which it accords. Thus the interior is evil, and the most exterior is false. The quality of life in which a spirit has lived is made sensible in the spiritual world by odours, and *smell*,

or the sense by which that quality is perceived, corresponds to the perception of the quality of life. But it must be noticed, that the quality of an evil life is only made sensible as an ill odour in the presence of one in good life. Thus evil and falsity become sensible as loathsome odours in the presence of the good and true. The perception of the quality of the falsity, and its internal evil, which desolated the Church, is referred to here, and it is found to be abominable. *Stench* corresponds to the evil which exhales from hell as the sphere of the lost. Thus it is said in Exodus vii. 21, in reference to the state of the Egyptians, "and the river stank." It seems that the evil especially referred to by this term is that which comes of the profanation of truth. *Foulness* is a term which occurs nowhere else in the Scriptures; naturally, it is said to mean the heat of putrefaction. By reference to Swedenborg's *Index Biblicus*, under *putredo*, the term appears to correspond to the disorder arising from the separation of the internal and external, or the commixture of truth with evil. It is possible that the term is related to *thrown off*, used in Hosea viii. 3, 5. If so, the signification assigned will be supported thereby. This term would, therefore, denote the quality of falsity from the lusts of evil. *To ascend*, as shown under i. 6, signified to emerge from the inferior to the superior state. Hence the passage describes the quality of evil and falsity emerging in hell.

The underlying source of the evil condition of the Church, now separated from the penitent, is described in the final phrase, *Because he caused [his] work (or doing) to increase. To do*, as shown under ii. 11, signifies to produce a change or effect from the will—that is, from some inward directing desire. Under the same verse, it was shown that *great* refers to the prevalence of some state of the affections. *To increase*, or be magnified, is the term whence *great* is derived, and signifies to excel in evil, in its bad sense. When it is said, that one causes his own doings to be magnified, the extension

of his self-love is referred to. It was because "hell had enlarged herself" in the falsity which beset the Church that her calamity came upon her.

Internal Sense.—That the Lord will remove falsity, according to its nature, out of the interiors of those in a true faith, and will disperse it to hell according to its lack of good and truth; its interiors corresponding with the sensual evil, and its external corresponding with the sensual falsity of hell—the quality of whose evil and falsity is perceived—it excels in the works of self-love.

REFERENCES.—*A.E.* 422, note *i.* Cor. 56.

TRUST IN THE LORD.

21. *Thou shalt not at all fear, O ground: exult thou and rejoice: for JEHOVAH shall cause [His] work to increase.*

The state described by the former verse—wherein the Lord removes evils and falsities from the Church being established by repentance, is a state of temptation. The sufferings, while evil and falsity are being removed, beget anxieties and fears. Swedenborg says, "All temptation is attended with some kind of despair, otherwise it is not a temptation; wherefore, also, consolation follows. Whosoever is tempted is brought into anxieties, which occasion a state of despair in regard to the end: and in this the combat of temptation essentially consists" (*A.C.* 1787). After our Lord overcame in His temptations, "angels came and ministered unto Him" (*Matt.* iv. 11). So when the agony of His final temptations was upon Him, "there appeared an angel unto Him from heaven, strengthening Him" (*Luke* xxii. 43). The progress of reformation is ensured, and, in regard to the Church, the new dispensation is established, by restoring confidence when all around there is fear and despondency. "In the world ye will have tribulation, but be of good cheer, I have overcome the world," says our Lord. Falsity being removed, as it must be before truth can

do its appointed work, the mind is in doubt: unsettled from its old fastnesses, it beats about for fresh assurance, and wants the new ground for its trust. But just as the Lord said, "Peace, be still" to the troubled waters of Galilee, so now He says—for it is none else that speaks, *Thou shalt not at all fear, O ground.*

It was explained under i. 10, that *ground* corresponds to the will of the external man or Church as the receptacle of truth, before regeneration proper is achieved: that is, before the enlightened rational mind is opened. It will be seen from what has been said previously, that this answers to the state of the Church as it is when *being established* (see verse 16). The condition of the Church described by *ground* may, therefore, be stated otherwise by saying, the Church in the state of regeneration, so far as externals are concerned, having a natural sense of good, is meant by this term. In this external is all the sense of fear above spoken of—there is as yet no internal perception of the Lord's presence and help. Nay, there is therein a sense of absence, as if the Lord had forsaken His own. This, as formerly stated, is involved in the particle *not at all*. It was shown under ii. 11, that *to fear* signifies to be in distress during temptation: to be in a comfortless and hopeless tremor; to dread the requirements of good and truth. "Fear and trembling are come upon me, and shuddering hath covered me" (Psalm lv. 5). *Thou shalt not at all fear*, is, therefore, the Lord's assurance of His presence to strengthen and console. Here the externally regenerate find their hope and confidence.

But this is not all. The Lord not only inspires a trust in Himself that removes fear and anguish; that same trust awakens joy in the affections of good and truth. *To exult* and *to rejoice* (as reference to *exultation* and *gladness*, explained under i. 16, will show) signify to manifest the delight which originates in the love and affection of good and truth. In i. 16, *gladness* (derived from *to rejoice*) was mentioned first and

then *exultation*: because in the degeneration of man the delights of truth are first lost and then those of good; but in the regeneration the good returns and then the truth, when the will, indicated by *ground*, is the subject.

It was explained under the previous verse, that *because he caused* [his] *work to increase* denotes that falsity, of which it was spoken, excels in the works of the love of self—or in evil works. In the present case, the words are used of Jehovah, and therefore refer to the excellence of His good works, or the works of His Divine Love. As men grow in the regenerate life they learn how much He causes His wonderful works to increase—how all He does excels in good. But here the significance of each word more especially appears. The delight of man's spirit in the affection of good and truth is truly derived from the excellence of the works of Divine Love. This is the reason of *because*. *To do*, as explained already, denotes to produce a change from the will—in this case the will of Divine Love. It is from the Lord's love that all change in regeneration is produced in man for his good. *To increase* has also been shown to denote to excel in good: the change of will induced by the Lord is that man may excel in good.

Internal Sense.—That the Church being reformed shall trust in the Lord and manifest its delight in the affections of good and truth, because the love of the Lord will excel in them by good works.

REFERENCES.—A. E. 650, 660.

CONFIDENCE IN THE WORD.

22. *Ye shall not at all fear, O beasts of My field; because the pasture-grounds of a desert have sprouted forth: because a tree has sustained its fruit—a fig-tree and vine caused their force to be received.*

The trust inspired by the previous words is encouraged in these. The same assurance of the Lord's presence to give

strength and consolation is given in the words, *ye shall not at all fear*, as in the last verse, only that it is said to the beasts of the field instead of the ground. *The beasts of My field*, as may be seen under i. 20, correspond to the natural affections of good from the doctrines of the Lord's Church, or those whose natural goodness is encouraged and directed by the teaching of the Divine Word. *Ye shall not at all fear, O beasts of My field*, therefore, denotes that the Lord gives strength and comfort to those who desire to do good from the sense of its being taught in God's Word.

The ground of the trust so encouraged is, that the knowledge of the truth is being renewed in the Church. Under i. 19, it was shown that *the pasture-grounds of a desert* correspond to the interior truths preserved by the Lord when the Church is in an obscure state of faith, which truths are capable of bringing forth good. But these truths are not yet known, even to those who have them stored up—they are not consciously present. This, however, under the influence of the Spirit of God is changed, for they are quickened into life. *To sprout forth*, is a term applied to the first appearance of young grass, in the natural sense: in the internal sense, however, it signifies to show the knowledge of truth and good in the natural man, where it was not formerly shown. The word occurs only in one other passage of Scripture—Genesis i. 11—and there, as here, it is applied to that stage of reformation wherein repentance is the most marked feature. In that state men do good works as if of their own power; they also attribute the knowledge of truth to their own intellectual insight: on which account their accomplishments are relatively “inanimate,” and are represented by *the tender grass*, a word derived from *to sprout forth*. “And God said, the earth shall sprout forth tender grass.” Thus the cause of consolation to those who regard the teachings of the Divine Word with genuine affection is, the appearance of truth in the natural mind which was formerly desolate.

But there is even a causative effort in this, a law by which even this state comes to produce a further result in the sequences of spiritual development. *A tree has sustained its fruit*. Just as naturally as a tree bears its fruit, so, if there be a real desire for the truth, will the mind acquire the knowledge of it, and induce the required works: because the perceptive faculty so formed will bear its fruit. Under i. 12, *tree* was shown to correspond to the intellectual nature of the Church, or the mind imbued with the knowledge of the good and true. *Fruit*, as may be seen without difficulty, corresponds to the good of life, that is, the act which enfolds love and faith: “the fruits worthy of repentance.” Thus, in Leviticus xxvi. 3, 4, “If ye walk in My ordinances, and keep My commandments, and do them; then I will give you rain in its season, and the land shall yield its produce, and the trees of the field shall yield their fruit.” *To sustain*, or lift up, signifies to hold together by elevating into good and truth. Good and truth become permanent and established, as an effect, when they are united in action or good deeds, and those deeds are signified by *fruit*. Hence, *to sustain* exactly describes the production of an effect or deed. Thus it is said of Abram and Lot, who represented good and truth respectively, “the land was not able to sustain them, that they might abide together” (Genesis xiii. 6). That *a tree has sustained its fruit*, therefore, denotes that the knowledge of good and truth produces its good works.

The fig-tree, as shown under i. 7, corresponds to the natural good of the Church, and *the vine* to the Intellectual part of the spiritual Church. *Force*, as stated under ii. 11, denotes those truths from good which are effective as ministering in the Lord's kingdom. In other words, *force* is the effect of spiritual truth and good. *To be received*, signifies to appropriate to the external by influx thereinto, as shown under ii. 11. Hence, *a fig-tree and vine caused their force to be received*, denotes that natural good and spiritual truth induce

spiritual works in the external Church by influx thercinto. These are the issues of trust in the Lord.

Internal Sense.—The Lord will give confidence to those who desire good by the teaching of the Word: for the knowledge of good and truth will appear in the natural mind where before there was none: whence the knowledge will produce good works—natural good and spiritual truth will appropriate charity to the external Church.

REFERENCES.—*A.C.* 46, 217, 5113, 7571; *A.E.* 109, 403, 650; *A.R.* 567.

MORE LIGHT.

23. *Exult then, ye sons of Zion, and rejoice in JEHOVAH your GOD: for He hath caused the early rain to be received for you to righteousness: and He will cause to descend for you shower, early rain, and latter rain [as] in the first.*

It was mentioned under verse 20, that the wind, with which the locusts always travel, carried them to the Dead Sea. This would be, of course, a wind from the west. The winds from that direction are frequent and regular: they may be called the normal winds. In the winter they bring with them the rain, dropping their moisture as they touch the mountains. The Lord said, "Whenever ye see a cloud rise out of the west, straightway ye say, A shower is coming, and so it is" (Luke xii. 54). In the summer, the winds blow largely from other directions. In October the wind blows chiefly from the north: then it is dry and cool; but those of the southern and easterly quarters are hot, scorching the vegetation, and feverish to men. Towards the end of October, with the westerly winds, the continuous rain begins, and lasts through the winter months. This is *the early rain*. It commences the agricultural season; the ground is fit for the plough, and the field shoots forth the grass and wild grains, as referred to in verse 22. Hence it is here said, "He *hath* given you the

early rain." About March and April come the *latter rains*. Coming, as they do, before the harvest and the long summer drought, they are of great importance to the land. The early and the latter rains, however, are terms descriptive of the beginning and the end of the rainy season, and not so much independent showers. The picture of desolation is intensified by the addition of the reference here made to the dryness of the season out of which we are now passing. With the new hopes awakened come new indications of life and restoration. The rains have begun, and with them will come a renewal of the face of nature. The natural reason for exultation is, therefore, apparent. But all this is dependent upon repentance.

Under ii. 21 it was shown that *to exult* and *to rejoice*, signify to manifest the delight originating in the affection of good and truth. Again, under i. 1, *son* was shown to represent truth from interior good, and under ii. 1, *Zion* was shown to correspond to the Lord's celestial kingdom. Hence, *sons of Zion* denote those who are in faith from love to the Lord. That these are to exult and rejoice in Jehovah their God, signifies that they should manifest the delight which originates in the affection of goodness and truth. As in other places, it is said, *in* the Lord; because that particle indicates a means of conjunction with the Divine Love and Wisdom. That is to say, those who are truly in the delight of good and truth are in the state which conjoins them to the Lord.

In the earlier stages of regeneration, man needs to have apparent reasons for his delight in spiritual things: he desires to see the wherefore of his new hopes. In conformity with this natural desire it is said, *for* He hath given you the early rain. But this apparent reason enfolds the spiritual cause of the delight. The delights referred to are actually derived from the inflowing Divine truths, descending from heaven, and refreshing the good in their first states of renewed life. To this *the early rain* corresponds. Thus in Psalm lxxxiv. 6

it is said, "The early rain would cover it with blessings." It may be remarked—because the significance will be illustrated thereby—that this term is sometimes translated *teacher*: for instance, in the Authorised Version in the margin of this verse, and in the text of Isaiah xxx. 20. As mentioned under ij. 11, *to cause to be received*, signifies to appropriate to the external. The appropriation of the truths which descend from heaven for the nurture of the good is, therefore, meant by the words, *He hath caused the early rain to be received for you*. The particle, formerly referred to as indicating agreement, occurs before the word *early rain*, implying that Divine truths are given by the Lord in correspondence to man's state of receptivity: that is, to the extent in which truth can be received by those in the first states of regeneration. It is the regeneration of the inner man which is now begun. In this state, truth is received for the good which it enjoins and directs. The exercise of charity towards the neighbour is its feature. Hence, it is said that *the early rain* is given *for you to righteousness*. That *righteousness* denotes the good of love to the neighbour may be seen in Isaiah lxi. 11, "the Lord Jehovih will cause righteousness and praise to spring forth before all the nations."

To descend, as may be seen by comparison with *to ascend*, signifies an inflow from interior to exterior, thereby exciting a new disposition. When the term is predicated of the Lord, it denotes the influx of His spirit unto judgment. In the present instance the term is used in the former sense. In Psalm lv. 15 the term is used, "Let death beguile them, and let them descend quickly into hell: for wickedness is in their abodes and in them." At the same time as the descending Divine truth renews the spiritually minded, and re-disposes them towards the Lord, it also occasions judgment among the evil. That the Lord causes His truth to flow into the receptive mind, and that continually, is meant by His causing the shower, early rain, and latter rain to descend for them.

As by repentance evil and falsity are put away, so goodness and truth are implanted and multiplied by the Lord in their places. This is accomplished by temptations: the truths which descend from heaven during those states being represented by *showers*. In its natural sense, this word is used of occasional bursts of rain. Its spiritual import may be further illustrated from Genesis vii. 12, "And the shower was upon the earth forty days and forty nights." Again in Psalm lxxviii. 9, "Showers of plenty, Thou, O God, didst send about: Thine inheritance, when weary, Thou didst establish." The state of man during his regeneration is a state of temptation, when he needs the truths of heaven. It was stated above, that *the former rain* denotes the inflowing Divine truths from heaven which refresh the good in the first stages of regeneration. *The latter rain* corresponds to the Divine truths inflowing from heaven as received by the evil. In all states of life, whether good or evil, the Lord gives His truths from heaven, "He maketh His sun arise on the evil and the good, and sendeth rain on the righteous and the unrighteous" (Matt. v. 45). Because *the former rain* and *the latter rain* relate to the good and the evil, together they denote the continually descending truths of God. Thus in Deut. xi. 14, "I will cause you to receive the rain of your land in its season, the first rain and the latter rain, that thou mayest gather in thy corn and thy must, and thine oil." The truths denoted by *the latter rain* appear to be those which instruct the understanding of the wicked, for the purpose of leading them to righteousness. Thus, in Job xxix. 22, 23, "After my words they spake not again: my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide for the latter rain." Also in Jerem. iii. 3, "Therefore the showers have been withholden, and there hath been no latter rain." Swedenborg connects this passage with the lack of wish in the Church to understand the truth. Hosea vi. 3 teaches that the Lord's tender care is

continuous, "His going forth is prepared as the morning; and He shall come unto us as the shower, as the latter rain and former rain upon the earth." See also Zech. x. 1. These truths are said to descend for the Church *in the first*, because *first* signifies the primary state of the Church as to intelligence, the state out of which others are derived. The word is often used of the first month of the year, which falls about the English March and April. The state of spiritual intelligence by which conjunction with the Lord is effected, and which is the first state of true regeneration, is here referred to by *in the first*. So in Genesis viii. 13, "And it came to pass in the six hundredth and first year, in the first (month), the first day of the month, the waters were dried up from off the earth."

Internal Sense.—That those who are in faith from love to the Lord should manifest delight originating in the affection of good and truth, whereby there is conjunction with Him: for He appropriates to them heavenly truths that they may exercise the good of charity, and He causes a continuous inflow of truth into all states, to the end that intelligence may be given.

REFERENCES.—*A. C.* 3580, 6537; *A. E.* 375, 644, 650, 660, 922; *A. R.* 496, 651.

MORE LOVE.

24. *And they shall fill the threshing-floors [with] cleaned-corn: and they shall cause the wine-vats to distend [with] must and new oil.*

The beneficent effects of the new season's rains are pictured here. The harvest of corn and wine and oil shall come again. Spiritually, the spirit of man shall be renewed by the inflowing truths of heaven. *To fill*, signifies to endow fully by influx; as in Psalm cvii. 9, "For He satisfieth a longing soul, and filleth a hungry soul with goodness." *A threshing-floor* corresponds to the doctrines of the Church in which are good and

truth: for as there is corn in the threshing-floor so is there the good of truth, to which the corn corresponds, in the genuine teaching of the Church. This term may be illustrated from its use in I. Kings xxii. 10, "And the king of Israel and Jehoshaphat, the king of Judah, sat each on his throne, having put on robes, in a threshing-floor in the entrance of the gate of Samaria: and all the prophets prophesied before them." It thence appears that the threshing-floor was used as an open court in which public questions were discussed. Because the worship of the Lord is by good from the doctrine of the Church, therefore, this worship, indicated by the feast of tabernacles, was commanded in Deuter. xvi. 13, "Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor, and from thy wine-vat." Here, too, appears the reason of the king's question, when the woman of Samaria besought his help, "If Jehovah do not save thee, whence shall I save thee? out of the threshing-floor, or out of the wine-vat?" (II. Kings vi. 27). *Cleaned-corn*, meaning the corn cleared of its chaff, corresponds to the good of truth in the natural mind. This is the good of brotherly and social love. In Psalm lxxv. 13 the same is signified by "The deep valleys wrap themselves in cleaned-corn: they shout for joy, they also sing." Again, in Psalm lxxii. 16, "There shall be abundance of cleaned-corn in the earth, even upon the top of mountains." That the new state of the Church shall be marked by fulness of brotherly and social affection in its teachings is, then, the meaning of, *they shall fill the threshing-floors with cleaned-corn*.

The descending rains not only gave plenty in the corn-fields, but renewed the vine-yards and the olive-yards. The *wine-vat* appears to be the lower receptacle of the wine or oil—for it seems to be used for either—when it was pressed out by the wine-press above. It is usual to represent the *wine-press* as a kind of trough hollowed out of a shelf of rock, wherein the grapes were placed and then trodden. The

wine-vat was a similar basin on a lower ridge of the rock, connected by a channel, or bored hole, with the upper receptacle, whence the pressed-out juice flowed into it. Several scriptures, however, seem to suggest that the *wine-vat* was really the skin-receiver placed in the lower hollow in order to be filled. Thus in Numbers xviii. 27-30, "The fulness of the wine-vat . . . the increase of the wine-vat." Both words here used in connection with the wine-vat convey the idea of *filling out*. In Proverbs iii. 10, "And thy wine-vats shall burst out with must." Again, the verb employed with the term in the present verse, and at iii. 13, supports the same idea. It is true, however, that the wine-vat is sometimes associated with treading, as in Job xxiv. 11 and Isaiah xvi. 10; but these may be understood of pressing grapes in the vat instead of in the press, or even, of efforts to squeeze the wine-bags themselves in order to drain them. The *wine-vat* corresponds to the goods of charity from which the truths of faith proceed. Thus in Jerem. xlvi. 33, "I have caused wine to fail from the wine-vats: none shall tread with shouting." This is spoken of the evil affections in which is nothing of the truth of faith. *To distend*, or to be replete, is a term of a striking character. In its simple form, the term is employed of running (and *leg* is derived from it). Another form conveys the idea of replenishing; while the form used in the present case means to cause repletion. *Longing*, is also derived from it. "And thy longing shall be to thy husband" (Gen. iii. 16). The term signifies to be full of desire. Thus, in Psalm lxxv. 9, "Thou visitest the earth, and replenishest it: Thou greatly enrichest it, the brook of God is full of water." As explained under i. 10, *must and new oil* correspond to the truth of the natural man and the good of the spiritual. *They shall cause the wine-vats to distend with must and new oil*, therefore, signifies that the descending Divine truths will fill the goods of charity with the desire for natural truth and spiritual good.

Internal Sense.—Heavenly truths infill the doctrine of the Church with the good of brotherly and social love, and fill the goods of charity with the affection of truth in the natural man and good in the spiritual man.

REFERENCES.—*A. C.* 3580, 6537, 7643, 9331, 9780; *A. E.* 375, 543, 644, 922; *A. R.* 651.

RESTORATION.

25. *And I will repay to you the years which the abundant-locust ate, the licking-locust, and the consuming-locust, and the gnawing-locust; My great force which I put forth in you.*

It has been remarked above that the locusts were likened to an ordered army: this is manifestly so in the present verse. The locusts are mentioned here in an order differing from that in i. 4, and they are coupled on another plan. Again, the natural sense suggests that the invasion of these creatures is now a matter long past; it is "years" since the season's fruits had been consumed by their inroad. This is the Lord's promise of restoration if the people would repent.

To repay, in its simple form, means "to make peace": the Hebrew word for "peace" is derived from it. It signifies to amend by restitution. Thus in Exodus xxii. 1, 3, "If a man shall steal one of a herd or of a flock, and kill it or sell it, he shall repay five of the herd for one of the herd, and four of the flock for one of the flock . . . he shall repay double." It was shown under ii. 2 that *year* denotes the entire age of the Church as to its state of truth. The particle indicating agreement precedes the word, *years*. Hence, a restitution by the Lord, in accordance with the whole state of truth in the Church, is promised to the penitent. When the human mind is reformed by the Lord, it can only be restored by repentance to its original standard. The reformed natural man ceases to be the degraded natural man: he is still the natural man, but purified. As the natural man fell by the insinuations

of the senses, so in his reformation he is restored in accordance with the states of truth which the sensual infestations destroyed. Under i. 4, it was shown that *the abundant-locust* corresponds to the falsity of the external sensual, and *the licking-locust* to the evil of the external sensual. These two are coupled together, because in reformation truth is restored and its good results—first externally, then internally. Again, *the consuming-locust* was shown to correspond to the evil of the internal sensual, and *the gnawing-locust* the falsity of the internal sensual. The good of the external, by awakening the good of the internal, reacts upon the understanding, so that internal truth is received. *To eat*, signifies to appropriate to evil, as stated before. Thus the Lord restores the states destroyed by sensual falses and evils, when He is sought. By it being said, that the years which these creatures ate will be repaid, is meant that the states antithetical to these falses and evils will take their places.

When it is said, that these locusts were the Lord's "great force," it is clear that they are looked upon as a scourge from God. This is spoken according to the appearance. It is not that the Lord put forth these creatures to destroy the land, but the evils of the people did it. They have, however, been used to excite penitence and contrition. Under ii. 11, *force* was shown to signify truths from good as effects. Here the term is used in its bad sense, because it relates to the locusts: it therefore signifies falsities in their strength. *Great*, as shown under the same reference, denotes the prevalence of good or evil in a state of the understanding. Hence, *great force*, signifies the power of evil in falsity, and falsity from evil. It was explained under ii. 19, that *to send* signifies to proceed as truth so as to teach. In its opposite sense, the term signifies to separate. *To put forth*, is this same verb in another form, and therefore denotes separation. It is said, that this great force is the Lord's, and is put forth by Him, because, by a law of Divine providence, it is permitted that

the Lord should appear to man to send him those consequences of evil which, in truth, man brings upon himself. If, then, the man repents, he does so under the persuasion that the virtue is his own, and thus with greater zeal and persistence. This law works by man's freedom and reason, and therefore with greater effect on man's mind. At the same time, this apparent truth enfolds a real truth. While it appears to man that the Lord has brought upon him a great disaster, and he is led thereby to repent, the actual truth is, that by man's repentance the Lord restores him to the state from which he declined, *separating from him the falses and evils* into which his waywardness had brought him; and this is enfolded in the latter clause of the present verse.

Internal Sense.—The Lord will restore life to the Church, according to the entire state of truth in it, which the falsity and evil of the external sensual, and the evil and falsity of the internal sensual destroyed—separating the Church from the evil of falsity and falsity of evil upon repentance and trust in Him.

REFERENCES.—*A.C.* 7643, 9331; *A.E.* 543, 573; *A.R.* 424, 447.

WORSHIP.

26. *And eating ye shall eat and be satisfied, and praise the name of JEHOVAH your GOD, who hath done with you [so as] to cause wonder: and My people they shall not be ashamed for an age.*

The good and happy effects of trust in the Lord have been indicated in the former verses, but a more explicit statement of His acknowledgment is here presented. *Eating*, in its bad sense, has been referred to several times. Its signification was explained under i. 4. It is now used in its good sense—namely, the conjunction and appropriation of good. *Eating ye shall eat* means, that by being conjoined to good those of

the Church shall appropriate it to use. *To be satisfied*, as shown under ii. 19, signifies to receive into the will according to the extent of desire. That which determines the appropriation of good to man is the measure of his desire for doing good. Increasing desire to do good means increasing satisfaction from the reception of good from the Lord. So in Psalm xxii. 26 it is said, "The meek shall eat and be satisfied: they shall praise Jehovah that inquire after Him; your heart shall live for ever."

To praise the Lord is to worship Him. Thus, in Isaiah lxiv. 11, "The house of our holiness and splendour, where our fathers praised Thee, is burnt up with fire." In Psalm lxix. 34, "Let heaven and earth praise Him, seas, and everything that creepeth therein." To praise *the name of Jehovah your God* is to acknowledge and worship the Lord alone in His Divine Humanity. This may be seen from what has already been said respecting *Jehovah God*; but it is needful to note the term *Name*, now used for the first time in this prophecy. *Name* is used as the equivalent of quality, and when predicated of the Lord, everything of love and faith by which He is worshipped is implied. Hence, "the name of Jehovah God" denotes the form under which the Lord alone in His oneness is to be worshipped. Therefore the Lord directs us to ask in His Name whatever we pray for. In I. Kings viii. 17-20, 29, it is said that Solomon built a House for the Name of Jehovah God. That the glorified Human of the Lord—that is, the Lord Jesus Christ—is the Name of Jehovah God may be seen in John xii. 28—"Father, glorify Thy Name;" also from Matth. xxviii. 19. But to worship the Lord in His Unity is also to worship and acknowledge Him alone. Again, it should be remarked that the particle denoting agreement precedes the term *Name*, and therefore points out that the true worship of the Lord is in accordance with everything of love and faith from Him.

Under ii. 11 it was explained that *to do*, signifies to achieve

a change from the will. The phrase, *who hath done with you*, brings to mind an important truth—namely, that the Lord effects a change in man in co-operation with the man himself. This is the force of *with*, in this case. *To cause wonder* is, more literally, to cause to be set apart or distinguished. In co-operation with the Lord, He working by wondrous ways, man is set apart from evil and falsity. *Wonders*, signify the subjection of lower powers by means of Divine power. This may be seen in Exodus iii. 20, "And I will stretch out My hand, and smite the Egyptians with all My wonders which I will do among them." Indeed, the co-operation of man with the Lord is a medium of Divine activity: wherefore, *to cause wonder*, denotes to become a means of God's power by removal from evils and falsities; but this must be acknowledged to be the Lord's work. Thus in Leviticus xxxvii. 2, "When a man shall cause a vow to be distinguished, the souls shall be for Jehovah by thy estimation."

The Lord's *people*, as shown under ii. 2, are the truths of faith according to worship. The singular is used, although the plural is immediately afterwards implied, because all truths of faith act as one in the worship of the one Lord. *They shall not be ashamed*, denotes that those in the truths of faith shall then experience no sense of destitution as to good. *To be ashamed*, signifies to be destitute of the good of innocence. Thus in Psalm xxxvii. 19, "They shall not be ashamed in the time of evil: and in the days of famine they shall be satisfied." *An age*, as stated under ii. 2, corresponds to what is eternal, and is especially used of the celestial Church, or love of the Lord. *They shall not be ashamed for an age*, therefore, denotes that those in the truths of faith from the Lord shall never be destitute of the good of innocence in the will.

Internal Sense.—By conjoining the good, thus given by the Lord, the Church shall appropriate it to use, and receive it in the will to the extent of the desire for it, and the Lord will be

acknowledged and worshipped according to the quality of love and faith in His Divine Humanity. That the Lord in co-operation with the Church will make a change in the Church by removing evil and falsity: hence those in the truths of faith from the Lord shall never be destitute of the good of innocence in the will.

REFERENCE.—A. R. 809.

THE ONLY GOD.

27. *And ye shall know, for I am in the midst of Israel: and I am JEHOVAH your GOD, and there is none else: and My people—they shall not be ashamed for an age.*

Here is the plain declaration of the Lord's presence with those who acknowledge Him from the heart. The nations round about had derisively asked, Where is your God? The Lord's response is, that He is in the midst of His people. Well is it, when the enquiry comes from without, that the answer should come from within. Herein, too, is the foreword of that promise of the Lord, "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20).

That *to know*, signifies to acknowledge as true by reception in good, was stated under ii. 14. Those who acknowledge from the heart the truth are they who, in the truest sense, *know* the truth. To acknowledge the Lord from the heart will, then, be an issue of the states formerly described: because He is in the midst of those who follow Him. That those who do evil make no acknowledgment of the Lord is taught in Psalm xiv. 4, "Do all the workers of iniquity not know?" That *the Lord is in the midst of Israel*, denotes that He is conjoined to the internal of the spiritual kingdom of the Church, where good is. *The midst* is more strictly "the inward part," as in Exodus xxix. 13, "the fat that covereth the inward parts"; also xxiii. 21, "For my name is in his

inner parts." The term signifies the internal, where good is, as a means of conjunction. Thus in Zeph. iii. 17, "Jehovah thy God in the midst of thee is a Hero who will save." That *Israel* corresponds to the internal of the Lord's spiritual kingdom may be seen from several circumstances. First, the name itself, derived from *to rule* and *God*, appears to mean, the kingdom of God—"Thy name shall no more be called Jacob, but Israel, for as a ruler hast thou been able with God and with men" (Gen. xxxii. 28). Again, Israel consisted of the twelve tribes, representing the whole Church on earth: for the Israelites were the depositaries of the Word, and where the Word is, there is the Church. The twelve tribes were representative of all the spiritual principles of the Lord's Kingdom: just as the twelve apostles were representative of the Christian, and the twelve foundations were representative of the fundamental principles of the New Church. The spiritual kingdom of the Lord's Church, now regarded separately from the celestial kingdom (indicated by the division of Israel from Judah), always was the external of Judah which is the internal—or the spiritual, of which Judah was the celestial. Regarded as the spiritual within which is the celestial—*Israel*, denotes the whole internal kingdom, yet with especial reference to the spiritual. This is why the angel said Israel should have power with *God* and with men—not with Jehovah. Love to God and love to men include the celestial and spiritual of the Church, but *Israel* denotes that plane of spiritual life mostly marked by love to men, and, therefore, may be regarded as representative of the good of charity towards the neighbour. Herein appears the very essence of acknowledging the Lord. We acknowledge Him truly, when we know that He is in the inmost good of charity towards the neighbour. Indeed, acknowledgment of the Lord is the life of love to the neighbour. "Inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me" (Matt. xxv. 40). The Lord is the King in the midst of His kingdom, ruling and guiding all

things of love and charity. The confession of that kingship is here referred to.

The confession conveyed by the words, *I am Jehovah your God*, is, as pointed out above, the acknowledgment of the sole deity of the Lord Jesus Christ. *And there is none else*, teaches that the Lord alone, and nothing of self or the world, is our God, or helper and sustainer: that, indeed, nothing but the Eternal Lord can endure of itself. Hence, He alone can be known as God and Saviour.

The last clause was explained in the former verse—namely, that those in the truths of faith from the Lord, by this acknowledgment, shall never be destitute of the good of innocence in the will. The repetition suggests the complement of the first signification—that both truth and good shall never fail those who trust in the Lord. The Hebrew chapter concludes here, but, although in that text the following five verses form a chapter by themselves, they are connected with the present subject; yet with a distinction.

Internal Sense.—The Church shall acknowledge the Lord from the heart, because He is conjoined to the inmost of the spiritual kingdom, or those who are in the good of charity towards the neighbour, which is the means of conjunction with the Lord Who is the only God, and good and truth shall never be withheld from those who so acknowledge Him.

THE HOLY SPIRIT.

28. *And so it shall be afterwards, [that] I will shed My Spirit over all flesh; and your sons and your daughters shall prophesy: your elders, they shall dream dreams! your youths shall see visions.*

So far we have followed the formation, out of repentance, of a new acknowledgment of the Lord. The confession of the Lord from the heart renews the will, and disposes it towards newness of life. The promise of the present verse

is, that the Lord by His proceeding Divine Energy will fill with living truth this new will, so that all the best powers of goodness and truth may live.

It has been noted before, that *to be* indicates a change of state which is remarkable. Whereas we have hitherto observed the descent of Divine truth into the mind of man, we are now to mark the operation of that truth in and out of the mind. In other words, the effect of the Divine on the human is here treated of. As may be seen at ii. 4, *so* relates to an established or confirmed condition, or a state established by previous activity. Under ii. 2 it will be seen that *afterwards* refers to what is derived from, as exterior to, the operation of truth. Hence the first clause of this verse introduces us to a statement as to what altered condition of things will be set up as the result of the co-operation (spoken of in the previous verse) of the spirit of man with the descending Divine truths. By that free co-operation of man with the Lord, a new basis of spiritual activity is formed, whence the Lord will work to sanctify and bless the world. *I will shed My Spirit over all flesh.*

To shed, signifies to infuse that which will be acceded to and confirmed. In other words, this term relates to the endowment of that which the recipient is prepared, by affirmative disposition, to receive. Thus, in Exodus iv. 9, "Thou shalt take of the water of the river, and shed it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." Hence it appears that the reception of truth is according to the disposition for receiving it. Again, in Ezek. xxxix. 29, "I have shed My spirit upon the House of Israel." Moreover, it should be remarked that the particle denoting accordance immediately precedes the term *spirit*: thus implying that the *shedding*, or infusion of the Divine truth, is according to the interior affections and life of man. *Spirit* is a word of great scope in meaning: when, however, it relates to the Lord it denotes

the Divine Truth proceeding from the Divine Good. It is through this proceeding Divine Life that the Church receives the power of love and faith: it flows in immediately from the Lord Himself, and mediately from Him through spirits and angels. This is the proceeding Truth which the Lord promised His disciples, as able to teach them all things (John xiv. 16, 17, 26). He also said, infusing it into them, "Receive ye the Holy Spirit" (John xx. 22). That *spirit* has this signification may be seen in Isaiah xi. 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." Also Isaiah lxi. 1, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to bear good tidings unto the meek." In the Hebrew text, *over all flesh* is written as if to be regarded as one word or idea. As observed in other places, *over* applies to the internal, and *all* relates to every, even to the last, as to the spiritual. *Flesh* corresponds to the vivified voluntary *proprium*: that is, the living instinct of self in the will. So the Lord said, "And the bread that I will give is My flesh, which I will give for the life of the world" (John vi. 51). This new will is, however, contrasted with spirit, especially when used in its bad sense. "Now the Egyptians are men, and not God; and their horses flesh, and not spirit" (Isaiah xxxi. 3). Again, "And it shall consume . . . both soul and flesh" (Isaiah x. 18). The selfhood of man appertains to his lowest nature; yet when vivified by the Lord it is the beginning of a new life. In this sense—that of the vivified corporeal nature of man—it is used in this passage. *I will shed My Spirit over all flesh*, therefore, signifies that the Lord infuses His Divine life inwardly, in accordance with the newly quickened will of all even to the last. To this end were the words cited by Peter on the day of Pentecost at Jerusalem: when the apostles "began to speak with different tongues, according as the spirit was giving to them to sound out."

"This," said the apostle, "is the thing which had been spoken through the prophet Joel" (Acts ii. 4, 16).

Under i. 1 it was shewn, that *son* signifies truth derived from interior good: *your sons*, or sons of the Church, are those who are in the truths of faith, or truths from interior good. *Daughters* are the affections of good or truth. Thus the many references in the Word to the "daughters of Zion" are to be understood of the affections of good in the Church. "Say ye to the daughter of Zion, Behold, thy salvation cometh" (Isaiah lxii. 11). *Your sons and your daughters*, therefore, denote those who are in the truths and goods of the Church. *To prophesy*, denotes to teach the doctrine of the Word from the Lord. This signification may be seen from its bad sense. "Thou hast prophesied lies" (Jerem. xx. 6). When it is remembered that "a city" signifies doctrine, it will be seen why the prophets were commanded to prophesy "against this city" (Jerem. xxvi. 11). That is, to teach the doctrine of the Word as distinct from and contrary to the false doctrine of men. That those in the truth and the desire for good shall, by the endowment of Divine life in their wills, teach the true doctrine of the Word is, therefore, meant by *your sons and daughters shall prophesy*.

Elders denote the principles of wisdom in the Church, or those characterised by such principles, as shewn under i. 2. *Dreams*, as distinct from visions, were obscure revelations of the future. Thus in Numbers xii. 6, "If there be a prophet, your prophet, I, Jehovah, will make Myself known unto him in a vision, and will speak unto him in a dream." Again, in Jerem. xxiii. 25, "I have heard what the prophets said, that prophesy lies in My name, saying, I have dreamed, I have dreamed." That by the outpouring of the Divine Spirit into the new will, those who are principled in the wisdom of the Church shall have made known, obscurely, the future issues of the Church, is here meant, and is exemplified in

“the Revelation of John the divine.” The wise receive revelation, but the intelligent perceive it.

The *youths* of the Church are the intelligent who are in the affection for truth. It should be remarked that *youth*, in its literal form, means a chosen one, probably in reference to betrothal. Thus in Isaiah lxii. 5, “For as a youth [a chosen one] owneth a virgin, so shall thy sons own thee.” So in Psalm lxxviii. 63, “Fire consumed their youths; and their maidens were not given in marriage.” Fire is self-love destroying intelligence. *Seeing* corresponds to perception by faith in the understanding. “At that day shall a man attend to his Maker, and his eyes shall see the Holy One of Israel” (Isaiah xvii. 7). Again, “He will bring me forth to the light, and I shall see His righteousness” (Micah vii. 9). It was stated above that *dream* denotes an obscure revelation: it is manifest that *vision* relates to something similar. In its natural sense, the term relates to what is seen *in the dream*, as may be seen in Job iv. 13 and xx. 8. But whereas a dream is relative to the future, and therefore obscure, the vision is more interior, and refers to the principles involved in the revelation of the future. Thus in II. Samuel vii. 17, “According to all these words, and according to all this vision, so did Nathan speak unto David.” Again, in I. Samuel iii. 1, “The word of Jehovah was precious in those days; there was no open vision.” “Thou spakest in vision to Thy holy one” (Psalm lxxxix. 19). *Your youths shall see visions*, therefore, denotes that the intelligent of the Church shall perceive by faith the clear revelation of God.

Internal Sense.—That an altered state shall be established, as resulting from man’s co-operation with the Lord; He will infuse Divine life within the new will even to the lowest, according as it is prepared for and received. Those in truth from good and those in the affection of good shall teach the doctrines of the Word: the wise shall receive revelation of the future obscurely, and the intelligent who are in the affec-

tion of truth shall perceive by faith the revelation of truth intelligently.

REFERENCES.—*A.C.* 574, 2534, 2567, 4682, 9818; *A.E.* 624; *A.R.* 8; *Doct. L.* 49.

NEW LIFE.

29. *And over the servants also, and over the maid-servants—in those days—will I shed My Spirit.*

This verse is only a continuation of that preceding: it carries the teaching a step further. The particle *also*, denoting association of externals, suggests this. *Servants*, denote the truths in the exterior natural mind which serve and obey. Hence those who serve the Lord from truth in the natural mind are called His *servants*. Thus, speaking of the Divine precepts, it is said in Psalm xix. 11, “Thy servant, too, is enlightened by them; and in keeping of them there is great reward.” It appears, therefore, that what is here said of the *servants* is in association with the revelation perceived by the intelligent, referred to in the former verse. Further, *over* has respect to service from within. *Maid-servants*, denote affections of exterior truth which serve as means of conjoining the external and internal man. “Behold, as the eyes of servants are unto the hand of their masters, and as the eyes of a maid-servant unto the hand of her mistress; so our eyes are upon Jehovah our God, until that He be gracious unto us” (Psalm cxxiii. 2). Again, in Jerem. xxxiv. 16, “But ye turned and profaned My name, and caused every man his servant, and every man his maid-servant, whom ye had sent forth free at their pleasure, to return, and subdued them, to be unto you for servants and for maid-servants.” *Over the servants also, and over the maid-servants*, therefore, denotes that in association with the new intelligence there shall be service from within by truths of the natural order, with affections for such truths conjoining the internal and external life.

In those days, refers to the states of the Church in which the Lord makes His advent, as previously stated. But it may be noted that *those* appears to be especially used of the intelligence from truth, and *days* to states of life generally. Under i. 15 it was stated that *that day*, or the day of Jehovah, refers to the Lord's coming. *Will I shed My Spirit* was explained in the preceding verse. It denotes the infusion of the Divine life according to the states of receptivity, the states implied by *those days*. The two verses, therefore, teach that "the Lord by His Divine proceeding will fill with all things those who will be of that Church, and will vivify them."

Internal Sense.—In association with the new intelligence those in the truths of the exterior natural mind will serve from within, also those in the affection of those truths, who by His advent will receive the Divine life according to their states.

REFERENCES.—*A. C.* 2567, 4682, 9818; *A. E.* 183; *Doct. L.* 4, 49.

THE WORLD UNVEILED.

30. *And I will cause portents to be received, in the heavens and in the earth—blood and the fire, and the column of smoke.*

The result, in the world, of this descending spirit of Divine Truth is not in all cases the same. Those who are confirmed in the love of evil will reject the newly sent light, and so stand out in bolder relief. The pillar of cloud which led the children of Israel was the source of light to them, but it was darkness to the Egyptians. This twofold effect of truth is nowhere more manifest than in the judgment consequent on the Lord's advent.

The word, *portent*, is especially used in reference to future events, and, therefore, has its appropriate place in the present connection. Thus in Zechariah iii. 8, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for

they are men of portents." That is, men who foreshadow future events. In the same manner the office of Ezekiel, the prophet, is referred to several times as "a portent unto the house of Israel" (Ezek. xii. 6). The events of Isaiah viii. 18, taken by the writer of the Epistle to the Hebrews (ii. 13) as foreshadowing the coming of the Lord, are described as signs and portents. It may be seen from these references why the term signifies revelation by means of Divine power so as to confirm the truth with those in external worship. Thus it was told Moses, that Pharaoh would ask for a *portent*, "Cause a portent to be received for you" (Exodus vii. 9). So in Psalm cv. 5, "Remember His marvellous works that He hath done; His portents, and the judgments of His mouth." It was stated under ii. 11, that *to cause to be received* signifies to appropriate externally by influx thereinto. Also under ii. 10, it was shewn that *heavens* correspond to the interiors of man and the Church; while, under i. 2, *earth* was shewn to correspond to the external of man and the Church. Thus, *I will cause portents to be received in the heavens and in the earth*, signifies that there will be an influx of revelations by means of Divine power, confirming the Truth in those who worship, both in the interior heavenly Church and in the external earthly Church; and further, as implied by the term *in* in both cases, that there will be a means of conjunction between them. Hence, there will be harmony between the Church in the heavens and that on the earth, and the Lord's will shall be done on earth even as it is done in the heavens. Thus the *portents* will be prophetic of the new Church being established; but at present it is not established, and the external Church of the Jews is not harmonious with the Church in the heavens. So that *the earth* must still be regarded in its opposite or bad sense. The *portents* will be received in the heavens according to the heavenly states of the angels composing the Church there, and the revelation of truth will be conjoined to them. So, likewise, will the *portents* be received in the earth

according to the evil states of the external Church, and will be appropriated to them in conformity with its states of self-love. Hence it is said separately, *in* the heavens and *in* the earth.

What are these *portents*, and how are they received in the earth? It is not indicated how they are received in the heavens, except as the Word is perceived there by the angels; because the external Church is addressed. The portents are enumerated in this and the following verse. *Blood*, in its present sense, denotes holy truth, from the good of innocence proceeding from the Lord, profaned and falsified. That is to say, the revelation of truth, formerly spoken of, will be received in the evil *proprium* denoted by *the earth* and appropriated to evil, thus profaned and falsified. This will be the Church's condemnation. On account of its correspondence, the Scriptures abound with injunctions against shedding *blood*. Against establishing the Church on profaned truth, the words of Micah iii. 10 are written, "Building Zion with bloods, and Jerusalem with unrighteousness." Again, "Woe to him that buildeth a city with bloods and establisheth a town by iniquity" (Hab. ii. 12). Hence the term, in its bad sense, denotes the Truth profaned, the Word crucified, the Lord's wisdom falsified. *Fire* is used here in the same sense as in i. 19, namely, the perversion of love, or self-love—the love of God perverted into the lust of self. This is again the manner in which the evil of self receives and appropriates the inflowing love from God. There is only one other place in the Bible where the phrase, *columns of smoke*, occurs: it is in Song Sol. iii. 6, "Who is this that cometh up from the desert like columns of smoke?" *Smoke*, signifies the dense falsity which is derived from evil lusts, as smoke arises from smouldering fire. Thus the evil are said to consume away into smoke (Psalm xxxvii. 20). Again, Nahum ii. 13, "I will burn her chariots in the smoke." A *column* implies a connected series; thus, falsity on falsity, one supporting another. So that *the columns*

of smoke, signify a confirmed state of dense falsity from evil. Here again is a state reached by perversion of truth and good, in which state the Word is used to confirm and secure evil of life.

Internal Sense.—The Lord inflows with revelation so as to confirm Truth in the heavenly Church, and to manifest the state of the external Church, in which truth is profaned to falsity, love perverted to lust, and falsity of evil confirmed.

REFERENCES.—*A. C.* 1861, 4735, 8819, 9127; *A. E.* 329, 494, 504, 539; *A. R.* 422; *H. H.* 570.

CONDEMNATION.

31. *The sun shall be turned to obscurity, and the moon to blood—before the great and feared day of JEHOVAH shall come in.*

It is manifest that the subject of this verse is continued from the former verse. It speaks of the diversion of love from good ends by falsity, and the violence done to truth by evil. As shown under ii. 10, *the sun* corresponds to celestial love, or the goodness of the Lord, and *the moon*, to faith or truth from the Lord. Under ii. 2, *obscurity* was shewn to signify falsity originating in ignorance of truth. *To turn*, signifies to pervert and displace. Thus in Psalm lxvi. 6, "He turned the sea into dry land." Or, in Jerem. xxiii. 36, "Ye have turned the words of the living God, of Jehovah of hosts our God." *The sun shall be turned to obscurity*, therefore, signifies that the goodness of the Lord shall be perverted and displaced by falsity; that there shall be no love to the Lord by reason of falsity, and men shall not know His love for them by reason of the obscuring mist of error which prevails in the world. *Blood*, as shewn in the preceding verse, denotes the Truth of the Lord profaned and falsified by evil. Therefore, *the moon shall be turned to blood*, denotes that faith in the Lord shall be profaned by evil. This is the work of man's carnal

state: this is the way in which the Divine truth and good of the Word is received in the lust of self-hood. When the truth descends from heaven into the spirits of those of the external church, it reveals the deplorable fact that there is neither the love of the Lord nor faith in Him to be found. Falsity is where good should be, and evil where faith should be.

The remaining terms of the verse have been already explained, though not as combined here. They speak of the Lord's advent. *Before*, signifies in the presence of. The day of the Lord is styled *great and feared*, because, as shewn under ii. 11, in judgment, the Lord prevails by goodness and averts evil: raising the righteous and removing the wicked. *To come in*, as shewn under i. 13, signifies to introduce truth into good by influx. Thus the Lord's truth is introduced into the interiors of the good, giving them power and life: but condemns the evil, being conjoined to them as falsity. Such was the effect of the Lord's advent into the world.

Internal Sense.—The good of the Lord shall be perverted by falsity and His truth profaned; but at His coming His truth shall prevail, and the evil will be averted by the influx of His truth.

REFERENCES.—*A.C.* 1861, 2495, 4735, 9127; *A.E.* 329, 401, 504, 526; *A.R.* 53, 332, 379, 413; *T.C.R.* 82, 198; *H.H.* 119, 570; *Doct. L.* 4; *B.E.* 78.

DELIVERANCE.

32. *And it shall be, [that] everyone who shall call on the Name of JEHOVAH shall be delivered: for in Mount Zion and in Jerusalem there shall be an escape, as that which JEHOVAH hath said, and in the remnants which JEHOVAH calleth.*

As in former instances, the first words of this verse prepare us for a notable change in the theme. In contrast with the picture presented in the previous verse, in which the inflowing truth from God was represented as dissipated by the evil of

the church, here is portrayed the deliverance of those who acknowledge and worship the Lord. What is the effect of the Lord's advent upon those who retain something of the true spiritual life? In these are stored the beginnings of a new dispensation: and the present verse declares, that the Lord preserves, amid the general wrack and ruin, some few faithful minds upon whom will rest the privilege of receiving from Him the new revelation, and so prepare the world for the new birth of a church in it. Like Simeon, they await the consolation of Israel.

That *all*, or *everyone*, relates to the spiritual, even to the last, has been stated before. Again, *who*, is used mostly in relation to the spiritual. *To call*, as explained under i. 14, also refers to the spiritual, signifying to acknowledge by faith. Under verse 26 of this chapter, it was shewn that *the Name of Jehovah* denotes the Lord Jesus Christ, especially as to everything of love and faith, by which He is worshipped. In prayer, we are therefore instructed, to ask what we desire in His Name. *Everyone who shall call on the Name of Jehovah*, denotes the spiritually minded, even to the last, acknowledging the Lord by faith, and thus conjoined to Him by worship. These may be in the acknowledged church, or outside it—every man, Jew or Gentile, who acknowledges the Lord in worship by faith: that is, by act, according to his knowledge of truth. It is promised to everyone so doing, that he *shall be delivered*. *To be delivered*, signifies to be taken away and removed from evils and falsities which are of hell. Thus in Psalm xxii. 5, "They cried unto Thee, and were delivered;" also Psalm cxvi. 4, "Then I called on the name of Jehovah: O Jehovah, I beseech Thee, deliver my soul." When the Lord came into the world He came to redeem man from the powers of Hell, and thus prepare for the establishment of a new church. As the decayed Jewish church was wholly corrupt, the few who acknowledged the Lord were of the Gentile world, and from these the Christian church was formed. It was needful,

however, to subject the powers of Hell, and so redeem, or deliver the world from them. This redemption is recorded in the present verse as the promise of the Lord to be accomplished at His coming.

Zion was shewn, under ii. 1, to signify the Lord's celestial kingdom, or the Church in heaven as to the good of love to the Lord. *Mountain*, as explained under the same reference, corresponds to the good of celestial affection. *Mount Zion*, therefore, denotes the good of the Lord's celestial kingdom, as in Isaiah xxxi. 4, "So shall Jehovah of hosts come down to fight on Mount Zion, and on the hills thereof." Just as *Mount Zion* denotes the good of the celestial kingdom, so *Jerusalem* denotes the truth of the celestial kingdom; that is, the truth derived from the good of love to the Lord. Hence the relation of Mount Zion to Jerusalem. It is in reference to such truth that Psalm cxxii. 3, says, "Jerusalem is built as a city that is joined together." "The peace of Jerusalem" is to be prayed for, because it is the rest that comes of truth from love. So Zech. viii. 3, "Thus saith Jehovah; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of truth; and the mountain of Jehovah of hosts, the mountain of holiness." Perhaps the dual form of the name Jerusalem (properly *Jerusalaim*) is due to its denoting the spiritual of the celestial. As pointed out under i. 5, *because* relates to what is derived, and *in*, as often remarked, denotes a means of conjunction. Hence the deliverance of those who acknowledge the Lord is represented as derived through their conjunction with the good of the Lord's celestial kingdom, and the truth from that good. Again the verb, *to be*, appears, and denotes a change of state: referring to those who are delivered. *Escape*, a word akin to that used above, *to be delivered*, is, in its natural sense, especially applied to those who escape, and who escape from slaughter, as in II. Kings xix. 30, 31, "And they that remained of them that escaped of the house of Judah shall yet again

take root downwards, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of Jehovah shall do this." That this signifies deliverance by remains from condemnation, or those who have the remains of truth and good whereby they may be saved, is manifest. They are delivered by fleeing from evil and falsity. So in Isaiah x. 20, "Such as are escaped of the house of Jacob, shall not continue to lean upon him that smote them; but shall lean upon Jehovah, the Holy One of Israel, in truth." But this signification has been explained under ii. 3. Those, therefore, who acknowledge the Lord shall be saved through conjunction of the remains of good and truth in them with the good and truth of the Lord's heavenly kingdom. *As that which Jehovah hath said*, is a phrase indicating that it was so provided for by the Lord. As stated under ii. 19, *to say*, when predicated of the Lord, signifies to foresee from the Divine Internal, and thus to communicate from the Divine Will. *Jehovah*, is used of the Divine Love. What the Divine Love foresees is also provided for. Hence "It is provided by the Lord that everyone is able to be saved," and "It is provided also that a new church should succeed in place of a former devastated church" (*D.P.* 328). This is exactly the issue of the present verse.

By *remnants* is to be understood, according to the internal sense of the word, the good surviving the inroads of evil in the interiors of man. These are concealed by the Lord in the internal man and preserved from evil, so that the mind may be kept in liberty and the ability to be reformed. In Isaiah i. 9, "Except Jehovah of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." These remains of goodness are acknowledged by the Lord in His Divine love and mercy, and used as the bases of a new dispensation and new life in the world. The Lord's acknowledgment is implied in the

words, *which Jehovah calleth*. It is said, *and in* the remnants which Jehovah calleth, because through conjunction of such remains with the good and truth of the Lord's kingdom in the heavens deliverance from evil and falsity is accomplished.

Internal Sense.—But the spiritually-minded, even to the last, who acknowledge the Lord by faith, and are conjoined to Him by worship, shall be taken away and removed from the evils and falsities which are of hell. Hence, through conjunction with the good of the Lord's celestial kingdom and the truth of that good, there is deliverance by remains from condemnation, as provided by the Lord, and the remains are acknowledged by Him.

REFERENCES.—*A.C.* 5897, 5899; *A.E.* 405.

CHAPTER III.

THE GATHERING.

1. *For, behold, in those days, and in that time, [in] which I will turn back the captivity of Judah and Jerusalem—*

The greater issues of the conditions, already described, are now treated of. The former chapter indicated that a new Church was in preparation and was being established among those who acknowledge the Lord. The present chapter begins with the gathering together of those who are to form this Church and the judgment of those who desolated the previous Church. That these issue from the conditions existent is involved in the term *for*, or because.

Behold, is more than an ejaculation: it bespeaks the intelligent attention of the Church: it denotes a responsive apprehension or consciousness of truth, as productive of effect. It is as if the prophet had called upon the Church to examine itself and see what will be its position in the light of God's truth. *In those days*, as shown under ii. 29, relates to the states of life in the Church when the Lord makes His advent, especially the life of truth. *Time*, also corresponds to state, but it differs from the correspondence of *day*. The Hebrew word is especially used of a fit, or opportune time—a time proper for some appointed event, or a marked stage in the progress of events. It is worthy of notice, when we turn to its spiritual signification, that the term is mostly used in connection with the state immediately preceding and connected with the establishment of a new Church. Respecting the Lord, it is used of the state wherein His rational was made Divine; and therefore seems to refer to the true fruition of the Lord's work in raising a new Church—all before having been

preparatory to this. It would therefore answer to the fourth stage of general regeneration, which is the first of internal regeneration. *In that time*, denotes the means of spiritual progress: this in special connection with the affection of truth.

To return, or turn back, as explained under ii. 12, signifies to respond in effecting conjunction. The Lord responds to the acknowledgment of Him made by those who repent of evil and who sincerely worship Him. By the Lord's response, conjunction with Him is effected. It should be noted that stages of conjunction are indicated in this verse. "*In those days*," denotes states of life in relation to the intelligence of truth which become means of conjunction, preparatory to the next stage of progress. "*In that time*," denotes a further state of progress, or regeneration of the internal man; in its turn becoming a means of conjunction to a higher degree, by which means (the man now being spiritual: for, as already explained, *which* appertains to the spiritual), the Lord is enabled to respond by conjunction with Himself, and thus operate in the celestial. By *captivity*, is signified the bondage of evil and falsity enslaving the goods and truths. Thus in Deuter. xxx. 2, 3, "And thou shalt return unto Jehovah, thy God, and shalt obey His voice according to all that I command thee this day, thou, and thy sons, with all thine heart and with all thy soul: that then Jehovah thy God will turn back thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither Jehovah thy God hath scattered thee"—that is, by man's responsive obedience to the Divine commands, the Lord responds by freeing him from evil and falsity. Again, in Psalm xiv. 7, "O that the salvation of Israel were come out of Zion! when Jehovah turneth back the captivity of His people, Jacob shall exult, Israel shall rejoice." The particle indicating agreement precedes the word *captivity*. The Lord's response is, therefore, in the measure of the removal of evil and falsity, and to that end.

Just as *Israel*, when used of the one division or kingdom of the Holy Land, corresponds to the internal of the spiritual kingdom, or the good of charity towards the neighbour (as shown under ii. 27), so *Judah* corresponds to the internal of the celestial kingdom, or the good of love to the Lord. Thus Jerem. xxiii. 6, "In His days Judah shall be saved, and Israel shall dwell safely." The distinction between those who live in love to the Lord and those under the rule of truth is indicated in Psalm cxiv. 2, "Judah was His sanctuary, Israel His dominion." *Jerusalem*, the city of Judah, as already shown under ii. 32, corresponds to the Church as to its doctrine from the good of love to the Lord. Thus, it denotes the truth from the good which is denoted by *Judah*. Hence, both Judah and Jerusalem relate to the celestial Church: the first, to the good of it, and the second, to the truth from that good. *The captivity of Judah and Jerusalem*, therefore, signifies the bondage by evil and falsity, in which the good and truth of that good in the heavenly Church have been kept, and so hindered in their operation for the benefit of the world. The verse declares, that in the Lord's advent this bondage shall be broken by His subjection of the powers of hell. Thus a new degree will be opened by conjunction with the Lord—the celestial man will be freed from infernal bondage.

Internal Sense.—Thence it may be seen, that by means of the intelligence of truth, at the Lord's coming, and its affection spiritually, the spiritual man being conjoined to heaven, the Lord will respond, in accordance with the freedom of the good, and its truth, in the celestial Church, by removing evil and falsity, and so conjoin Himself.

REFERENCE.—*Doct. L.* 4.

THE DISPOSAL.

2. *I will also cause all the nations to gather: and I will cause them to descend unto the valley of Jehoshaphat: and will*

reason with them there, over My people and My inheritance Israel, whom they caused to disperse in the nations, and divided My earth.

The gathering together into unity, implied by the conjunction illustrated in the former verse, is openly mentioned in this. The conjunction of those in good and truth with the Lord during judgment, means, inevitably, the dispersion of the evil and false. As explained under ii. 6, *to gather* signifies to preserve. Under i. 6, *nation* was shown to signify goods according to worship. *I will also cause all the nations to gather*, therefore, denotes that by the conjunction of the spiritual with the celestial, and of the celestial with the Lord, spoken of in the preceding verse, He preserves every good of worship, even to the last. Thus is the heavenly Church and the Church on earth preserved in order, and defended from the powers of hell. That the particle meaning accord is affixed to "all the nations," implies that preservation will be according to the goods of worship.

Under ii. 23 it was explained, that *to descend* signifies to inflow from interior to exterior, and thus to dispose into order; which suggests judgment. *The valley of Jehoshaphat* is mentioned only in Joel: its identity has not been determined. The only valley which has been known to history as "the valley of Jehoshaphat" is that in which the brook Kidron flows. It skirts the city on the eastern side, lying between Jerusalem and the Mount of Olives. When Absalom revolted against David, "and all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over towards the way of the desert" (II. Sam. xv. 23). David warned Shimei that on the day he went out and passed over Kidron he should know that he would die (I. Kings ii. 37). Asa cut down and burnt his mother's idol by the brook Kidron (I. Kings xv. 13). Here Josiah destroyed the vessels of Baal, his idols and altars (II. Kings xxiii. 4, 6, 12). Here,

too, was the common burying-place for Jerusalem (II. Kings xxiii. 6; Jerem. xxxi. 40). This brook Jesus crossed before He was betrayed, and near it He suffered His agony (John xviii. 1). All its historic associations illustrate the meaning of the name, "valley of Jehoshaphat," and its significance. *Jehoshaphat* means, Jehovah is judge; and *to judge*, as will presently appear, signifies to set in order by truth. Hence the name denotes the judgment, or ordination by Divine Truth. The word *valley* is derived from "to be deep": its signification is, therefore, apparent. The term corresponds to an inferior or exterior plane of the spiritual world. Hence it will appear, that *the valley of Jehoshaphat* denotes the inferior state in which judgment is effected by Divine Truth: that is, "the world of spirits," or intermediate state. Let this be compared with the above references to the brook Kidron, and the connection will be clear. That *valley* corresponds to the inferior state, or man, may be seen in Jerem. xxi. 13, "Behold, I am against thee, O inhabitant of the valley, and crag of the plain." *I will cause them to descend unto the valley of Jehoshaphat*, therefore, denotes that the Lord will inflow from the interiors, or superior heavens, with those in the good of worship, disposing all in the world of spirits according to order, by Divine Truth. The Lord sends His ministering angels into the world of spirits to effect the judgment of those who pass thence, by means of His truth. Thus, those in the good of worship descend into the intermediate state to co-operate in the judgment of souls.

As good descends into truth they are united, and thence set in order; for as they become unified, so they seek their own places. Judgment is nothing else than this ordination by the unification of good and truth, or evil and falsity. And as, by uniting with truth, those in good reach their own state and place, *to judge* signifies to arrange according to order by Divine truths. The word above translated, *to reason*, strictly means "to be judged," and signifies to be disposed

into order by truth. Thus in Exodus^{xviii.} 16, "And I judge between a man and his fellow, and I do make them know the statutes of God, and His laws." Again, in Zech. viii. 16, "Speak ye every man truth to his neighbour: judge the judgment of truth and peace in your gates." That the Lord will dispose the world of spirits into order, in co-operation with the angels, is meant by, *and I will reason with them there*. Thus would the evil and false be condemned and removed from the good and true.

This judgment is said to be *over* the Lord's *people*, because, as stated under ii. 2, *people* denotes those in the truths of faith according to worship, and *over* signifies within. Thus it is stated, that, by means of the good of worship, those in the truths of faith are from within arranged in order in the spiritual world. It was also pointed out, under ii. 17, that they are the Lord's *inheritance* who, by life, are conjoined to the Lord's spiritual kingdom. This is further implied in the word *Israel*, which, as stated under ii. 27, signifies the internal of the spiritual kingdom, or those in the good of charity towards the neighbour.

Whom, literally "which," as shown several times, is a term of spiritual import, and, as referring to *Israel*, is especially fitting here: for thereby is meant those in the good of charity towards the neighbour, which is a spiritual state. These, "they" (that is, "the nations," now referred to in the bad sense, or more probably by ellipsis the locusts) utterly *dispersed in the nations*. *To disperse*, in the form of the verb here used, has a causative, or perhaps an intensive force. It appears to signify the dissipation of good, interiorly, by falsity. It differs from *to scatter*, which signifies to dissipate truth. The signification here assigned to the word is strengthened by its reference to *Israel*, as those dispersed, and the locusts as the agents thereof. So in Jerem. i. 17, "Israel is a dispersed sheep, which lions have driven away." *Whom they caused to disperse in the nations*, therefore, denotes that the

goods of the Church were interiorly dissipated by falsity in conjunction with the evils of worship. For, here, *the nations* appears to be used in the bad sense. Hence, the judgment is being held on those who have dissipated the goods of the Church. *To divide*, the simple form of which means to apportion, is used in a "give-and-take" sense, in the letter. Thus *to apportion*, in Deut. iv. 19, "Lest thou lift up thine eyes unto the heavens, and see the sun, and the moon, and the stars, all the host of heaven, and be driven to worship them, and serve them, which Jehovah thy God hath apportioned unto all peoples under the whole heaven," is used in the sense of imparting. But in Joshua xviii. 10, where the form is different, "There Joshua divided the land unto the children of Israel, according to their divisions," the word is used in the "give-and-take" sense; each receiving his own. The term, in its bad sense, signifies to separate and remove truth and good externally. This separation is referred to in Psalm xxii. 18, "They divide my garments among them." Also in Isaiah liii. 12, "Surely I will divide him with the many, and he shall divide as spoil the mighty." This signification may be accentuated by its association with *earth*, which, as shown under i. 2, corresponds to the external Church in regard to the will. It being called the Lord's *earth*, makes it clear that the term is used in its good sense. The particle implying accord occurs before *earth*. Hence, *and they divided My earth*, denotes that the falsities of worship separated and removed truth and good from the external Church in accordance with its voluntary *proprium*.

Internal Sense.—The Lord preserves every good of worship and subdues every evil by inflowing from the higher into the lower of the world of spirits for judgment: thus disposing all things in order by Truth; interiorly keeping those in the truths of faith who are conjoined to His spiritual kingdom by the good of charity, and rejecting those who dissipated interiorly the goods of the Church by falsity conjoined to

evils of worship, and who separated and removed truth and good from the external Church.

ESTRANGED FROM THE LORD.

3. *And unto My people they cast a lot: and caused the boy to be received as the harlot, and sold the girl for the wine, that they might drink.*

This verse is necessarily connected with the preceding, the first clause being only the conclusion of its sense. The verse also relates to the dispersion of the truths and goods of the Word in a more interior degree. As explained in the foregoing verse, *My people* denotes the truth of faith from the Lord in His church. *Unto* is here used in its bad sense as expressive of antagonism. It must be observed that the expression used in this case is not that commonly employed in the Scriptures for "casting lots." Indeed, frequently as the phrase referred to occurs, that used in Joel occurs only in two other places. *To cast a lot*, signifies to dissipate the truth. This may be seen from the purpose of casting lots—namely, to apportion by separation. The signification may also be seen from the particulars of the expression. As already intimated, *to cast* occurs, in connection with *lots*, only in two other passages of the Word—in Obadiah 11 and Nahum iii. 10; and in both cases it relates to the dissipation of truth by being enslaved to self. "In the day that aliens carried away captive his forces, and strangers came into his gates, and cast a lot upon Jerusalem:" "Yet she became an exile, she went into the captivity . . . they cast a lot upon her honourable men." Further, the portion which fell to any one by division was called *a lot*; as may be seen in Joshua xviii., xix., when "Joshua divided the land unto the sons of Israel according to their divisions." And each tribe's portion is called its *lot*. That this is the sense may be seen from the previous verse. When the land was divided by the despoilers, to the people of the land was

allotted a portion. Now, the instruments themselves, by which the apportionment was made, were called *goraloth* or lots, and were small pebble stones upon which the names of the inheritors were inscribed. These were placed into a suitable vessel and drawn, or thrown, out. Thus was decided the order of choice, or the portions which should fall to each. The practice was much used by the Romans, and is referred to in Matthew xxvii. 35. "They divided for themselves His garments, casting a lot." It may be mentioned that the Greek word for *lot*—*kleros*—gives by derivation the words for "inherit," "inheritance," and "heir." Seeing that *stone* corresponds to truth in its ultimate order, it becomes clear that *lot* also signifies truth from good when apportioned, or in its bad sense, when dissipated. Hence *to cast a lot* denotes that truth is separated from its good, or dissipated. *And unto My people they cast a lot*, taken with its connection in verse 2, denotes that against the truths of faith sensual falsities separated the truth from good, and so dissipated it. To separate truth from good is to pervert it and violate what is holy, for then it is adjoined to evil uses.

To cause to be received, as shewn under ii. 11, signifies to appropriate to the external. In its bad sense, it denotes to ascribe to self. When the pure truth from the Lord is ascribed to self it is polluted. The term *boy*, or more literally "the begotten one," being derived from to bring forth, or give birth, is particularly used of one recently born, as in Genesis xxi. 8 and Exodus i. 17 and ii. 3. That the term is used of states born of the mind, whatever the condition of the mind, may be seen in Isaiah lvii. 4. "Are ye not boys (those born) of transgression, a seed of falsehood?" *Boy*, signifies truth of faith in its innocence, when used in its good sense. Thus in Zech. viii. 5, "And the streets of the city shall be full of boys and girls playing in the streets thereof." *A harlot* denotes an affection for falsity, or an evil affection conjoined to truth and falsifying it. This correspondence arises from

the signification of a wife, as being that of pure affection for the truth. The signification may be illustrated from Isaiah i. 21, "How is the faithful town become a harlot." The intent being that "the faithful town" or "bride," as being the affection of faith in the church, has turned from the truth to falsity. This is what is implied in those passages of the Word declaring that the people commit fornication with strange and false gods, as in Exodus xxxiv. 15. In Hosea i. 2, "the land has committed great fornication, departing from Jehovah." *To cause the boy to be received as the harlot*, therefore, denotes that they pollute the truth of faith, which is holy, by ascribing it to self, and so illegitimately conjoining it to evil.

Girl is the feminine form of the word translated *boy* above. It denotes the affection for the truth of faith in its first innocence. Shechem, representing the truth, desiring to be conjoined to this affection, said, "Take me this girl for a wife" (Genesis xxxiv. 4). *To sell*, signifies to estrange from the Lord by claiming to one's self. It may be remarked that this term is often used in connection with a betrothal, as in Exodus xxi. 7, 8. It is also employed in connection with those whom the Lord gives over to their enemies, in Judges ii. 14, "He sold them into the hands of their enemies round about." Thus it refers to the adjoining of what is the Lord's to self, and thereby the diversion of truth or good from their proper ends. Thus in Isaiah l. 1, "Where is the bill of your mother's divorcement, whom I have sent away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves." In Isaiah lii. 3, "Ye have sold yourselves for nought." Again II. Kings xvii. 17, "And they caused their sons and their daughters to pass through the fire, and used divination and divined, and sold themselves to do what is evil in the eyes of Jehovah, to provoke Him to anger." *To sell the girl*, denotes to estrange the innocent affection of truth from the Lord by claiming it to self. Under i. 5, *wine* was shewn to correspond to spiritual faith. Here, used in its opposite

sense, it denotes false faith. It must be remarked that the word rendered *for* is literally *in*. Hence, *they sold the girl for the wine* denotes that the evils of worship and their falsities estranged the innocent affection of the truth of faith from the Lord by conjoining it with false faith. This evil is in consequence of the former. When the truth of faith is violated by ascription to self, then the affection for truth is estranged from the Lord by association with falsity, and truth is sought in self. *To drink*, whence the word *drinker* is derived, signifies to be instructed in and appropriate truths or falsities, as may be seen by comparison at i. 5. Thus in Jerem. li. 7, "The nations have drunken of her wine; therefore, the nations are mad." The infatuation of knowing and appropriating to self-glory is here referred to. They sold the girl for wine *that they might drink*, denotes that the affection of truth was estranged from the Lord that truth might be appropriated to self. Thus were the goods and truths dispersed in the church.

Internal Sense.—Contrary to the dictates of the truth of faith, the falses and evils of heathen worship separated truth from good and dissipated it: they ascribed the innocent truth of faith to self, conjoining it with evil affection, and they estranged the innocent affection of truth from the Lord, conjoining it with falsity, that they might appropriate truths to themselves.

REFERENCES.—*A.C.* 5236; *A.E.* 376, 863.

FAITH ALONE.

4. *And what are ye to Me, also, O Tyre and Sidon—and all the boundaries of Philistia? Are ye repaying upon Me the retribution? And certainly if ye are recompensing upon Me, O swift one, quickly will I cause your retribution to return upon your head.*

Philistia, as a name, was applied to the low country on the south-west of Canaan—the country of the Philistines; but in

later times was so used that it included Judæa. The most northerly boundary of Philistia was Joppa. From Joppa northward, along the coast, was Phœnicia. The territory of Phœnicia was a strip of country divided into several plains. The plain of Sharon extended from Joppa to Mount Carmel—possibly in Joel's time, held as part of "Israel"—from thence to the headland on which Acre stands was the plain of Acre. From thence northward to Sarepta was the plain of Tyre, and northward of this, though sometimes regarded as part of it, was the plain of Sidon. Other plains follow these. Phœnicia is not mentioned in the Old Testament—the name was not yet applied to the country by Biblical writers; but "Tyre and Sidon" seems to be its Old Testament equivalent. Indeed, Tyre and Sidon might justly stand for Phœnicia, being its seats of power. Taking the districts mentioned in the present verse with Edom and Egypt, spoken of in iii. 19, the whole of the surrounding nations which could directly influence Judah in favour of idolatry, are mentioned. The phrase, "All the boundaries of Philistia," if the name be taken in its extended sense, omits nothing of the region surrounding Judah.

Though Tyre and Sidon were allotted to the tribe of Asher (Josh. xix. 28, 29), still they were never possessed (Judges i. 31). On the contrary, the Sidonians oppressed Israel (Judges x. 12). The Philistines also were unwearied in their assaults upon Judæa. On the last occasion, before the time of Joel, in which Judah came into contact with the Philistines, the Judæan king's house was plundered and his sons slain, excepting the youngest. II. Chron. xxi. 16, 17. But in Joel's time the Philistines were again subdued. Their subjugation may be referred to in this verse.

In the former verse, the judgment was shewn in respect to those who dissipated the truths and goods of the church. As arising from this, judgment is likewise accomplished upon those of a more external character, but who are also the occasion of the decay of faith in the Jewish church. The state

of these is described in this and the four following verses, which signify that the judgment will be held "Upon those who are in knowledges alone, and in faith alone, and who thereby have destroyed the truths of the Word and of doctrine."

That those described in this verse sever themselves from the Lord is implied in the words, *and also, what are ye to Me?* That is, what have we in common? This phrase is the parallel of, "what is to us and to Thee?" (Matthew viii. 29), or the words addressed by our Lord to Mary at Cana, "What is to Me and to thee?" (John ii. 4). The question from the Lord, asked of Tyre and Sidon, is an examination made during judgment as to what there is between them and Himself, derived from Him and conjoining them to Him. As stated under i. 2, interrogations relate to the examination of interior states. *Also*, as stated under i. 12, refers to some associating principle. It was also remarked formerly, that the first personal pronoun refers to the inmost—in this case the Lord Himself: the third refers to the external; and the second, *ye*, therefore, denotes the intermediate, or internal derived from the inmost. In this connection also may be seen the force of the particle *for* or *to*, which, as previously observed, when predicated of the Lord, has the power of "from." *What are ye to Me?* therefore denotes that there is nothing in those signified by Tyre and Sidon to conjoin them with the Lord. So in Joshua xxii. 24, "What is to you and to Jehovah, the God of Israel?"

Tyre and *Sidon* are very often found associated in the Scriptures. It is a matter of considerable difficulty to decide what is the literal meaning of these names. The first appears to be derived from *tsur*, and probably means, something closely pressed. Its verbal form is used of besieging a city, as well as urging a pursuit. As in Deuter. xx. 12, "Then thou shalt besiege it," and in Deuter. ii. 9, "Press not the Moabites closely, neither contend with them in war." As a noun, the term is used of stone or rock: as in Isaiah li. 1, "Look unto

the rock whence ye are hewn." *Tyre* was a strongly-fortified city. "Tyre did build herself a fortress" (Zech. ix. 3), and "they came to the fortress of Tyre" (II. Sam. xxiv. 7). Alexander the Great was seven months besieging Tyre before he took it. Tyre was also the capital of the Sidonians, as may be seen in I. Kings xvi. 31, where Ethbaal the king of Tyre is called "the king of the Sidonians." Apparently the derivation of *Sidon* suggests that this name is the complement of *Tyre*. The name seems to be derived from *tsud*, meaning to lie in wait for, to set snares so as to catch: as in Ezek. xiii. 20, "Ye there ensnare the souls like birds." From this word we have the terms for the hunt, hunter, and the food taken in the hunt. *Fortress, citadel*, and the names of such places as are able to withstand a siege are, however, derived from the same root. Thus while *Tyre* may mean the closely-pressed place, *Sidon*, as its complement, may mean the fortified, or the ambuscade. These derivations will illustrate the spiritual significations of the names. *Tyre and Sidon*, signify the interior and exterior knowledge of spiritual things in the exterior minds: or the knowledge of good and truth *as knowledge only*. In the opposite sense, the Church wherein these are destroyed is implied by the names. Thus in Ezek. xxvii. 8, "The inhabitants of Sidon and Arvad were thy rowers: thy wise men, O Tyre, that were in thee, were thy pilots." While exterior knowledge serves, interior knowledge guides and directs. But *Tyre and Sidon* here denote those in knowledge alone; and because, severed from good ends, knowledge becomes falsified, "knowledge alone" is false knowledge. What is there in such orders of knowledge to conjoin those "enjoying" it with the Lord? There is nothing.

Almost the same position is affirmed in the next phrase. Where the knowledge of good and truth is only information *about* goodness and truth, there the faith is only external and false. This is the state of faith signified by *the boundaries of Philistia*. *Boundary*, or circuit, signifies the outermost degree

of good and truth. The word so translated probably furnished the name of the most northerly district of Palestine—namely, Galilee. When Joshua had led the Israelites into Canaan, one of the regions mentioned as yet unconquered was "all the boundaries of the Philistines" (Joshua xiii. 2). That *boundary* signifies the ultimate plane of the mind, wherein are contained interior and exterior knowledge, may be seen in Joshua xxii. 10, 11, "the boundaries of the Jordan, that are in the land of Canaan:" and in Ezek. xlvi. 8, "These waters go out towards the eastern boundary." *Philistia*, which appears to mean the land of strangers or wanderers, very well illustrates its own significance. The word signifies the religion of faith separated from charity, or the knowledge of faith without the life of charity. The followers of this form of religion are strangers to the truth, without the intercourse of charity, and are estranged from the Lord. It is against this lifeless faith that the Word of God is directed in Jerem. xlvi. 1, "The Word of Jehovah that was to Jeremiah, the prophet, against the Philistines." *All the boundaries of Philistia*, therefore, denotes the religion of faith alone in its outermost forms, even to the last. Those in such a belief have a false faith. What is there herein to conjoin them to the Lord? Again, there is nothing. They are strangers to His law and faith.

Men who do wrong, and so bring upon themselves sin's affliction, forget their wrong-doing, and only remember their sufferings. When the Philistines, by unprovoked assault, courted their own defeat, they regarded themselves as aggrieved, and their renewed aggressions as a requittal. It is said of Uzziah that "God helped him against the Philistines" (II. Chron. xxvi. 7). That the anger of the Philistines should burn against Him Who, it was openly declared, had helped their opponents, seems no strained conclusion. But that their opposing themselves to Him would inevitably result in their retribution being returned upon their own heads is certain. The persuasion that they were retaliating against God

will fully account for the words, "Are ye repaying upon Me the retribution?" The certainty and directness of the affliction they will thus bring upon themselves is the intent of the last clause.

Under ii. 25 it was explained that *to repay*, signifies to amend by restitution. In its opposite sense, the word signifies to punish, as in Jerem. li. 24. "I will repay unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your eyes, is the declaration of Jehovah." *Retribution*, signifies separation of the wicked by aversion to good and truth, and consequently their punishment as inflicted upon themselves by their own act. In Judges ix. 16, "If ye have done unto him according to the retribution of his hands." Also Psalm xxviii. 4, "Give them according to the work of their hands: render to them their retribution." *Are ye repaying upon Me the retribution?* therefore, denotes that those who are in knowledge alone and faith alone punish themselves inwardly by separation from the Lord: for the question implies that their opposition to the Lord avails them nothing, but only afflicts themselves.

It was stated under i. 2 that *certainly if* is an affirmation of truth. *To recompense* is the verb whence *retribution* is derived, and signifies to separate the merely natural, and so be averse to good and truth. This signification may be illustrated from the fact, that the same term is used in the sense of "to wean"—as in Genesis xxi. 8, "And the child grew and was weaned." The term occurs again in Psalm ciii. 10, "He hath not done to us according to our sins; nor recompensed us according to our iniquities." *And certainly if ye are recompensing upon Me*, therefore, denotes that they assuredly separate themselves from the Lord by aversion to what is good and true: that the media of communication between the natural of man and the Lord are severed by man's evil and falsity.

Swift one, a term sometimes applied to the horse, as in Isaiah xxx. 16, "we will ride upon the swift," signifies an

avidity for reasoning concerning faith. So in Amos ii. 14-15, "Therefore the flight shall perish from the swift . . . he that is swift of foot shall not escape: neither shall he that rideth the horses rescue his soul." Those who seek knowledge alone and faith alone are addressed as *swift* in reference to the avidity with which they reason about faith. *Quickly*, because in spiritual things there is no time, but only state, denotes the certainty with which states of the affections produce their own consequences. When the Lord promises that He will come quickly (Rev. xxii. 20), it is the certainty of His advent that is assured. So when the Psalmist prays, "Deliver me quickly," (Psalm xxxi. 2)—the certainty of salvation is referred to. *To return*, as shown under ii. 12, signifies to respond; in its bad sense, to reverse. For *retribution*, see above. *Upon* is here literally *in*, signifying, in the present case, a means of disjunction. *Head*, as shown under ii. 5, corresponds to the inmost dominating principle, thence the whole man. *O swift, quickly will I cause your retribution to return upon your head*, therefore, denotes that those in a state of avidity to reason about faith, with certainty will cause their punishment to revert upon themselves, and by their inmost ruling falsity separate themselves from the Lord.

Internal Sense.—There is no conjunction between the Lord and those who are in interior and exterior knowledge alone, or in exterior faith alone: they punish themselves inwardly by separation from the Lord, and avert themselves from good and truth, and thus sever the means of communication. Seeking eagerly to reason from faith only, with certainty do they turn their punishment upon themselves by the disjunction from the Lord of their inmost ruling principle, which is false.

REFERENCES.—*A. C.* 1197, 1201, 8093, 9348, 10011; *A. E.* 242, 433, 577, 817.

THE WORD CORRUPTED.

5. *That which is My silver and My gold ye took: and ye caused My good desirable things to come in for your temples.*

Twice, as shown in the Introduction, before the reign of Uzziah, were the precious things of the temple taken away by the Syrians. First, in the time of Asa. That king "took all the silver and the gold that were left in the treasures of the House of Jehovah, and the treasures of the king's house," and sent them to Benhadad, king of Syria (I. Kings xv. 18). It was in the reign of Jehoash that the Temple was robbed a second time by the Syrians. "Hazacl set his face to go up to Jerusalem. And Jehoash, king of Judah, took all the hallowed things that Jehoshaphat and Jehoram, and Ahaziah, his fathers, kings of Judah, had hallowed, and his own hallowed things, and all the gold that was found in the treasures of the House of Jehovah, and in the king's house, and sent it to Hazael, king of Syria: and he went away from Jerusalem" (II. Kings xii. 17-18). Nevertheless, the words of this verse are addressed directly to the Phœnicians and those in all the boundaries of Philistia, beside those with whom these were associated. That the silver, gold, and hallowed things of the Temple service had been taken away and used in heathen worship is also clear. The verse, however, takes the literal form it has on account of its spiritual sense, and in that sense it is connected with those who seek knowledge alone and faith alone.

The orders of knowledge which, according to the last verse, had been severed from the Lord's service are specified in this verse. Forasmuch as they who believe in faith only, and not charity, or they who seek knowledge without regard to its use, take the precious and holy truths of the Lord and devote them to false worships and crazes, such as the worship of self and the world, they thereby profane them. The spiritual principles they take away are the Lord's. *That*

which is My silver and My gold ye took. So in Haggai ii. 8, "The silver is Mine and the gold is Mine, is the declaration of Jehovah of Hosts." The *silver* and *gold*, which the Lord gives to be used in His service, are spiritual truth and spiritual good in the natural man. That *silver* corresponds to truth from a spiritual origin in the natural man may be illustrated from Psalm xii. 6, "The sayings of Jehovah are pure sayings: silver refined in a furnace from earth, purified sevenfold." That *gold* corresponds to the good which results from wisdom and love in the natural man may be seen from the use of it in the Temple built by Solomon (I. Kings vi.). So, using these words in their bad sense, the Israelites are warned against falsity and evil in the natural man. "The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or gold on them, nor take it unto thee, lest thou be ensnared therein: for it is an abomination to Jehovah thy God" (Deuter. vii. 25). *To take*, denotes to adjoin to one's self. So in Genesis iii. 22, "Lest he put forth his hands, and take also of the tree of life, and eat and live for ever:" also in Psalm xv. 5, "He caused not his money to be received for interest, nor taketh bribery against the innocent." The spiritual principles, which are the knowledges of spiritual truth and spiritual good in the natural man, adjoined to self by those referred to, are signified by *that which is My silver and My gold ye took.*

The Lord's *silver and gold* are also called His *good and desirable things*, in the reverse order. *Silver* is a term derived from a verb in the original Hebrew, meaning to desire intensely, which occurs in Job xiv. 15, "Thou wilt have a desire to the work of thy hands," and in Psalm lxxxiv. 2, "My soul desireth, yea, even famisheth for the courts of Jehovah." Though *desirable thing* is not akin to this verb, the connection of ideas is sufficient to bring the terms, *silver* and *desirable thing*, into association. If these be parallel terms, then *gold* and *good* are parallels, and their

relation is asserted. *Good* denotes the celestial from the Lord as manifested in the literal sense of His Word. Thus in Psalm cxix. 39, 72, "Thy judgments are good . . . The law of Thy mouth is as good unto me as thousands of gold and silver." So in Isaiah xxxix. 8, "The word of Jehovah which thou hast spoken is good." *Desirable thing* describes the spiritual things of the letter of the Word, or the knowledge drawn therefrom respecting what is good and true. In Isaiah lxiv. 11, "The house of our holiness and splendour, where our fathers praised Thee, is burnt up with fire: and all our desirable things have become a ruin." Again in Lament. i. 10, 11 and ii. 4, the same will be illustrated. It will be noticed that this term is mostly used with reference to the precious things of the Temple service, as in the present instance. The spiritual things of the Word, in its literal sense, are the desirable things in the worship of the Lord. *My good desirable things*, therefore, are the knowledge of celestial and spiritual principles drawn from the letter of the Word. *To come in*, as shewn under i. 13, signifies to introduce into the mind for the purpose of conjunction. *Temple*, like *the House of God*, denotes the church, or mind, in a state of worship; but with this difference—whereas, *the House of God* relates in particular to the affections of the mind, or state of the will in worship, *Temple* relates to the truth or state of the understanding in worship. The distinction may be marked in I. Kings vi. 3, "the porch before the Temple of the House"—where worship through truth, as being exterior to good, is referred to. So in II. Kings xviii. 15, 16, Hezekiah is said to give all the silver found in the House of Jehovah and to split the doors of the Temple of Jehovah. And again, in Psalm v. 7, "In the multitude of Thy mercy will I come into Thy House, and in thy fear will I worship toward the Temple of Thy Holiness." "Jehovah is in the Temple of His Holiness" (Psalm xi. 4). When, however, the Temple of the Lord is not meant, but the temples of false gods, the term is used in its

opposite sense: namely, the mind in falsity and false worship therefrom; as, respecting Babylon, in Isaiah xiii. 22, "The wild beasts of the islands shall cry in their desolate houses and dragons in their temples of delight." *Ye caused My good desirable things to come in for your temples*, therefore, denotes that those who adjoin the knowledge of spiritual truth and good to self cause the good and truth of the letter of the Word to be introduced into false worship and so falsify them. It is said, *ye caused* these things to be done, because the knowledge indicated by *good desirable things* is derived from the knowledge signified by *gold and silver*.

It should be stated why the order of the spiritual and celestial is reversed in the second place. Those in knowledge alone and faith alone seek truth first, which they falsify—this is shewn by placing *silver* first; from this they pervert *good*, indicated by the gold. In correspondence to spiritual good, the good of the sense of the letter of the Word is then corrupted by devotion to self: this is done by introduction into the will of self, or self-love: and then, returning upon the understanding in the natural man, the truths of the letter of the Word, as being more effectual to the same end, are devoted to the love of the world.

Internal Sense.—The spiritual knowledge of truth and good is adjoined in the natural man to self by those in knowledge and faith alone, which causes them to introduce the good and truth of the Word into the worship of self and the world.

REFERENCES.—*A. C.* 1197, 1201, 1551, 9340; *A. E.* 242 433; *A. R.* 913.

APPROPRIATION.

6. *The sons of Judah and the sons of Jerusalem, also, ye sold to the sons of the Ionians: to the intent that ye might cause them to be far off from over their border.*

There is a passage in one of the apocryphal books which

makes this verse read like a prophetic forecast instead of a record of what had been done. In the year 165 B.C., Lysias, the general of the Greeks in Palestine, raised an army and marched toward Jerusalem, "and the merchants of the country [who were the Phœnicians], hearing the fame of them, took silver and gold very much, with fetters, and came into the camp to buy the children of Israel for slaves; a power also of Syria and of the land of the Philistines joined themselves unto them" (I. Maccabees iii. 41). What was here attempted, however, by the Greeks and their allies might well have been done by the allies before. Indeed, we learn from Ezek. xxvii. 13, that the Ionians traded with the Tyrian markets in "the persons of men." From Amos i. 3-9, it also appears that the Syrians, the Philistines, and the Tyrians were concerned in the traffic of the people of Israel. Thus, if the beginning of that prophecy is synchronous with the close of Joel's, and refers to much the same subject, we have a distinct statement of the nations referred to in the present case. The Phœnicians were the traders of the east, and Tyre was the central market. From it the merchandise, from the lands further east, was sold among the Grecian isles of the Mediterranean and the colonies on the coasts of Asia Minor.

Before expounding the spiritual meaning of this verse, it may be opportune to remark, that there is a sense in which it had a remarkable fulfilment in the coming of the Lord. The Jews, whose birthright it was to preserve the truths of the Word, sold that to a people of totally different genius and race by their own neglect of the life enjoined in the Word, and their love of the knowledge of truth alone. After the advent of our Lord, His new covenant was given in the Greek tongue, not in the Hebrew tongue as was the old covenant. Ionia, or as it is called in Hebrew, *Javan*, a district on the west coast of Asia Minor, so called from the Ionian Greeks who colonised it, while not attached to Greece itself, is the name, it is said, by which the orientals knew all Greece;

because the Ionian colonists were the Greeks nearest to them. The refinement and culture of the Ionians are matters of common knowledge. Ionia's place in the early history of Christianity may be gathered from the Acts of the Apostles, the Epistle of Paul to the Ephesians, and the Revelation by John in respect to the seven churches of Asia. The language of the Greeks became, in the New Dispensation, the medium of Divine revelation, the post of ministry which the language of the Jews, by their unworthiness, had lost.

It was shewn under i. 1, that *son* denotes truth of faith, or truth from interior good, or, in an opposite sense, falsity from evil. *Judah* and *Jerusalem*, as stated under iii. 1, denote the internal of the celestial kingdom and the spiritual of that kingdom respectively, or the good of love to the Lord and the truth from that good. *The sons of Judah* denote the truths which have a celestial origin, and *the sons of Jerusalem*, the truths which have a spiritual origin therefrom. *To sell*, as shewn above, verse 3, signifies to estrange from the Lord by appropriating to another. The *Ionians* represent those of the Gentile world who, while they are in an external form of worship, are not in internal worship, but yet are ready to receive enlightenment: they are in falsity; but it is the falsity of ignorance. It is interesting to notice here that Swedenborg tells us, that the Greeks received from the ancient Church the knowledge of correspondences, and that knowledge gave rise to their fables and mysteries. See *Doct. S. S.*, 21, 117; *A. C.*, 8944, 9011, 10177. The signification of *Ionians* may be seen in Isaiah lxvi. 18, 19, "The time shall come, that I will gather all nations and tongues; and they shall come and see My glory. And I will set up a sign among them, and I will send forth from among them fugitives unto the nations . . . to Tubal and Ionia, the maritime settlements afar off, that have not heard My fame, neither have seen My glory: and they shall declare My glory among the nations." *The sons of the Ionians*, therefore, denote

those in the falsities of external worship. *To sell the sons of Judah and Jerusalem to the sons of the Ionians* is to falsify the truths of celestial and spiritual origin by estranging them from the worship of the Lord.

To the intent that, denotes a requirement of order. As explained under ii. 20, *to be far off*, signifies to avert or be remote. *From*, also, relates to ascent out of externals; and *over*, to what is within. *Border*, signifies the outermost knowledge of ritual and doctrine as representing spiritual and celestial things. Thus in Psalm civ. 9, "Thou hast set a border that they may not pass over." Again, in Psalm lxxviii. 54, "And He brought them to the border of His sanctuary." Because *the sons of the Ionians*, to whom the sons of Judah and Jerusalem were sold, denote the falsities of external worship, and were removed far away from internal worship, it is said, *to the intent that ye might cause them to be far off from over their border*, that is, by estranging truths from the Lord and applying them to those in falsity, it was inevitable that they would be averted from serving within the external rites and teachings of the church as representing the principles of life, or, their interior service to the Lord was violated.

Internal Sense.—The truths of a celestial and spiritual origin were estranged from the Lord by those in the love of self and the world, so as to serve those in the falsity of external worship, that thus they might be averted from serving the external rites and teachings of the church interiorly.

REFERENCES.—*A.C.* 1151, 1197, 5886; *A.E.* 119, 242, 433, 840.

RECOMPENSE.

7. *Lo! I am causing them to arouse from the place whither ye sold them: and I will cause your retribution to return upon your head.*

The course by which the retribution of the offenders returns upon their own heads is very plainly marked out. In the

preceding verse they were charged with having sold the sons of Judah and Jerusalem into slavery, so that they might be far from their own land. In the present verse, the Lord declares that He is arousing these sons from the place of their bondage, and that thereby the offenders will suffer what they had designed for others. The following verse declares, that the offspring of the offenders shall be sold into the hands of the sons of Judah, and unto a nation afar off. So that what the sellers of Judah had intended to do to the people of Judah would return upon themselves. It is the course of all evil, and presents the exact truth regarding the course of judgment. By judgment the evil done by man in the world is shewn to be his own, and that which he intended and did to the hurt of another becomes his own state. Thereby the evil and false are separated from the good and true.

Lo! as stated under ii. 19, indicates that there should be a responsive apperception in regard to the truths of faith. The Church is called to a recognition of the Lord's work in contrast to its own state. While the external Church is degenerating, the Lord is establishing a new Church of an internal character. This was done, as before shewn, from the spiritual world, wherein first the spirits had to be conformed to order. The spirits of infernal character had to be reduced to hell, and those of a heavenly nature raised to heaven: and this is judgment. Those who were in truth of a celestial and spiritual order were held in bondage by those of a false, external kind—the world of spirits was dominated by the false and evil. The Lord's advent was made to overcome this and to raise the heavenly spirits into heaven, and thereby form a new heaven whence a new Church could be established on earth. This verse calls upon us to see that this was being done at the Lord's coming. *Lo! I am causing them* (the sons of Judah and Jerusalem) *to arouse from the place whither ye sold them.*

That the Lord causes the sons of Judah and Jerusalem to

arouse signifies that He elevates those in truth from a celestial and spiritual origin, may be seen from the signification of *to arouse* and the other terms. *To arouse*, signifies to elevate, as we see from Jerem. i. 9, "For, lo, I will cause to arouse and cause to come up against Babylon an assembly of great nations from the north country." So in Isaiah i. 4, "He causeth morning to arouse by morning: He causeth mine ear to arouse to hearing as the disciples." As *the sons of Judah and Jerusalem* represent those in genuine truth, to cause them to arouse means that they are elevated into Heaven. Just as *time* denotes state as to truth, so *place* denotes state of life according to affection. Thus, in Psalm xxvi. 8, "Jehovah, I have loved the abode of Thy house, and the place where Thine honour dwelleth." Again, in Psalm xxxvii. 10, "For yet a little while, and the wicked is no more: yea, thou shalt diligently consider his place, and it shall not be." The intermediate state, or world of spirits, is the region of the spiritual world wherein the state of life according to affection is determined. *From*, as stated before, denotes ascent out of. Thus the elevation of those in the truths of charity and faith *from the place* whither they had been sold, denotes that they would be raised out of the world of spirits. *To sell*, as shewn under iii. 3, signifies to estrange from the Lord by claiming to one's self. *Whither* denotes to which definite state or end. The particle indicating agreement, or accordance, occurs here in conjunction with *them*. The meaning of this clause is, therefore, to which end the false estranged the truth from the Lord according as they claimed it to themselves. But here a further meaning appears in the verse. In drawing those in truths away from the Lord and inducing them to follow a false worship, those in faith alone would lead them into a state of life in agreement with this falsity—*the place whither ye sold them*. But if the affections of life are preserved in purity of devotion, notwithstanding that the worship, which was wholly external, be fallacious—it was of the Gentile kind—the Lord

is still able, by reason of the genuine interior, to elevate them out of that external state of life—from the place whither they had been sold—and thus make them a means of new spiritual life. Indeed, as applied to this world, the words instruct us that the Lord will raise up His new witness out of the Gentile world, even though it be in the darkness of ignorance. He would come "for a light to the Gentiles. To unclothe blind eyes, to bring out prisoners from the prison, and them that sit in darkness out of the house of restraint" (Isaiah xlii. 7).

And I will cause your retribution to return upon your head, as explained under verse 4, denotes that those who estrange truth from the Lord and claim it to self, thereby falsifying it, will bring their separation from the Lord upon themselves, for they conjoin the falsity to their inmost dominating principle, which is in opposition to the Lord, and thereby turn their own nature from Him. In its bad sense, the *head* denotes the craftiness of those in the love of ruling. When falsity is conjoined to this state, as in the present instance, the state is hellish. To what a state does this craftiness lead those who foster it; thinking to outwit the laws of Divine Truth and Order. Their retribution returns upon their own *head!*

Internal Sense.—That such, in the world of spirits, as acknowledge the Lord, will be elevated from the state of life into which falsity has led them; and that they who conjoined falsity with their inmost selves, by so doing, separated themselves from the Lord.

REFERENCES.—*A.C.* 5886, 10011; *A.E.* 577, 840.

JUDGMENT.

8. *And I will sell your sons and your daughters into the hand of the sons of Judah, and they shall sell them to [the] Shebeans—unto a nation afar off: for JEHOVAH hath spoken.*

Sheba is the country on the south-western extremity of Arabia by the Red Sea. It was a place of wealth and im-

portance. See I. Kings x.; Psalm lxxii. 10, 15. The Shebeans were the traders between the far east and the western markets (Ezekiel xxvii. 22, 23, and xxxviii. 13). They were especially noted for their commerce in gold and incense (Isaiah lx. 6; Jerem. vi. 20). Their caravans (Job vi. 19) travelled the desert, bringing from India wares for the markets of Tyre. What "the ships of Tarshish" did for the Phœnicians westward, the camels of Sheba did for the Shebeans eastward. The barter took place in the markets of the Phœnician city. In Ezekiel xxvii. 22, the Shebean traders are said to be traders with Tyre, just as in verse 13 the Ionians are. There is no distinct statement in the Scriptures that the Shebeans dealt in slaves, unless their association with the Tyrians be taken to imply that they also traded in "the persons of men" (Ezek. xxvii. 13), but this would be according to the common practice of ancient traders. Besides, the Shebeans would as soon trade *in* Tyrians as *with* Tyrians.

With this verse the account of the judgment of those in knowledge alone and faith alone terminates: they are seen to inherit the issue of their own deeds. Under verse 3, it was shewn that *to sell* signifies to estrange and to claim as one's own. Let it be observed that this means, to estrange from the one who formerly possessed what is sold, and to give it over to another, as is the case in selling, when what belonged to the seller is now put away from him and passes over to another so as to be claimed as his own. For this reason, as formerly stated, the word is used in connection with the betrothal of a daughter, because then the father gave his daughter over to her husband (Hebrew, *baal*—owner) to be claimed by him. Thus the idea of marriage, or ownership, will help to bring clearly before the mind the truth, that by judgment the internal and external man are united into one, and what is man's own internally will appear externally. The Lord is said to estrange those from Himself, and give them

over to another, who by their doings unite evil and falsity in themselves, and who therefore estrange themselves from the Lord and give themselves over to hell. It was shewn under the former verse, that this would be the state of those who are here addressed; namely, that they would unite their falsity to their inmost evil states: hence they would estrange themselves from the Lord. *Your sons*, as in verse 6, signify the falsities of evil, or those in such falsities. *Your daughters*, as may be seen under ii. 28, denote evil affections, or those in such affections. The particle implying accordance precedes *sons* and *daughters*. *I will sell your sons and your daughters*, denotes that those who are in the falsity of evil, and in the evil affections thereof, will be estranged from the Lord in accordance with their own states.

The *hand* corresponds to the power of truth from good. So manifest is this correspondence that, in the Authorised Version, the term is sometimes translated "power": as in Psalm xxii. 20; Deuter. xxxii. 36, and elsewhere. In Psalm xxxi. 5, "Into Thy hand I commit my spirit"; also Isaiah lix. 1, "Behold, the hand of Jehovah is not shortened, that it cannot save." *The sons of Judah*, as explained at verse 6, signify truths of a celestial origin, thus those in truths from good. *Into the hand of the sons of Judah*, signifies by means of the power of truths from a celestial origin. In judgment the Lord is merciful. Even the most wicked judge themselves; but they judge themselves by association with angels filled with the truth of God. Yea, even those in the falsity of evil, and those in the evil affection of that falsity, are judged by their own repugnance for heavenly wisdom. They seek other company than that of the "angels of light." The Lord's truth is presented to them and they reject it: they therefore seek something more like their "own place." That they are sold by the Lord *into the hand of the sons of Judah*, therefore, means that they are estranged from Heaven and the Lord by means of the power of heavenly truths.

The tendency of the evil and false is to descend. Estranged from the Lord, they remove from angelic beings until they find their like in the place that answers to their furthest state of removal from the good and true. This law is illustrated by the devils, who, having cried aloud to the Lord, "What is to us and to Thee"—what is there common between us—when they left the man, entered the swine which they, rushing down a steep place, carried into the sea (Matth. viii. 28–32). *Shebeans* occurs nowhere else in the Word; but *Sheba*, whence the people are named, appears several times. By *Sheba* is signified those who delight to collect and cultivate the knowledge of good worship, but who do not cultivate the worship. For this reason the Shebeans are called "traders," as shewn above. They also are here represented as buying the sons and daughters of the Phœnicians and Philistines: for these represent the forms of knowledge and doctrine formulated by faith separated from charity. *Buying* these, the Shebeans are represented as claiming them for their own. The term *Shebeans* is evidently, therefore, used here in the sense of those who seek the knowledge of spiritual things for their own ends—from the love of self and for its pleasure. That the sons of Judah will sell the sons and daughters of the Phœnicians and Philistines to Shebeans means, therefore, that those in falsity from evil and its affection will be estranged from those in heavenly truths and be associated further with such as defile spiritual things by evil worship.

It was shewn under i. 6, that *nation* denotes those in evils of worship—the worship of false gods in the will. *Unto*, as stated before, is expressive of accord, or conformity. *Afar off*, as may be seen from the verb whence this term is formed and which is used in ii. 20, denotes what is remote from internal truth. That the false will be estranged from heavenly spirits *unto a nation afar off*, therefore, denotes that the estrangement will be in accordance with their evils of worship and remote from internal truth: for those in evil worship are far removed from

spiritual truth, and are united to their corresponding falsity. Thus, by judgment are they removed from the angels of heaven and associated with the spirits of hell. That *afar off* signifies remoteness from internal truth may be seen in Exodus xx. 18, "And when the people saw it, they removed and stood afar off:" and in Psalm cxix. 155, "Salvation is afar off from the wicked ones."

That this is the effect of Divine truth inflowing from the Divine Love into the world is the import of the concluding clause: *for Jehovah hath spoken. To speak* is the term whence *word* is derived. If *to speak* be compared with *word*, under i. 1, it will be seen to signify, when predicated of the Lord, the influx of Divine truth from the Divine Love, whereby all things are set in order and disorder is subdued. Thus in Isaiah xlv. 19, "I, Jehovah, speak righteousness, I declare things that are right." Thus it appears that Truth from the Divine Love inflowing into the world of spirits sets all things in order and subdues the hells. Herein is the purpose of the Lord's coming.

Internal Sense.—That those in falsity from evil, and the evil affections thence, will be estranged from the Lord by their own states, by means of the power of heavenly truths; and they will be further separated from those in truth and associated with those in falsities from evil worship according to the evils by which they are removed from Truth. This is the result of the influx of truth from Divine Love.

REFERENCE.—A. C. 5886.

COMBAT.

9. *Call ye this in the nations: sanctify battle: cause the heroes to arouse: they will come near—they will cause all the men of the battle to ascend.*

As Divine truth enters the world of spirits to accomplish the judgment, so the antagonism and hatred of the infernals is

stirred up: and because this means that the evil spirits display their hatred to the Lord, the resistance of evil and falsity towards good and truth is inevitable. The Lord had to conquer hell in order to subdue it. From the present to the 12th verse "the combat of good and truth against evils and falsities at the time of the judgment" is described. Indeed "He urgeth forth the judgment unto victory" (Matth. xii. 20). The Lord alone was victor over hell—"His right hand and the arm of His holiness hath wrought for Him the victory." Though there is a change to some extent in the subject, those to whom the last verse referred—the false from evil and they who were in the affection of the false now fully confirmed in their states—are addressed. The words are a call to arms. In a sense, the Lord challenges them to battle: they make themselves gods by their self-worship, and oppose themselves to the Lord God of Heaven—the issue must be tried. Let them come in all their strength to meet the Almighty.

To call, as was shewn under i. 14, signifies to acknowledge by faith. That which has to be acknowledged by faith is the law of Divine truth by which, as contained in the preceding verses, the retribution of the evil returns upon themselves. *This*, as in i. 2, refers to the Divine truth given in the Word of Jehovah. Those who professed the knowledge of spiritual truth, as did the Phœnicians and Philistines to whom these words are directed, should have known this law of Divine order. They are therefore called upon by the faith they profess to acknowledge this law. *Nations*, as explained under i. 6, denote those who are in the evils of worship, and who, according to the former verse, are allied to those who professed the knowledge of the truth. The acknowledgment of Divine truth among those who are evil in worship must needs stir up strife and opposition—especially when the acknowledgment is to be made *in* the nations; that is, as a means of truth, being conjoined to those in evil worship: for truth must needs condemn evil. Hence, *call ye this in the nations*, denotes that

the power of Divine truth as against the evils of worship should be acknowledged.

To sanctify, as shown under i. 14, signifies, in its bad sense to assume the appearance of Divine service. Even those who oppose the truth, do so often in the name of truth, as though they were doing God's service. In the same manner, men have been tyrannically robbed of their freedom "in the name of Liberty." Under ii. 5, *battle* was shewn to denote the assaults from hell. To assume the appearance of resistance to what is false, while really opposing from evil that which is true, is *to sanctify battle*—to bestow a hypocritical sanctity upon hellish resistance against the Lord's truth, and thus against Himself.

Heroes, as may be seen under ii. 7, are they who prevail by falsity, whose weapons are perverted truths. As shewn under verse 7, *to arouse*, denotes to elevate. *Cause ye the heroes to arouse*, therefore, denotes that they who profess the knowledge of truth joined to those in the evils of worship, having waged war with the truth, excite those who prevail by falsity—that is, those who reason from falsities—to the combat. Yet there is a further import in the words. In doing this, the false reasoners are elevated by their temporary incitement from the hells into the world of spirits. For this reason they are brought up: that they might be properly subjected by their opposition to the Lord, and reduced to order. This is accomplished by their being brought into proximity with the divine as it proceeds from the Lord: and that this might be accomplished the inducement and elevation referred to is permitted. *They will come near*. It needs only that restraints should be withdrawn, and infernal spirits at once fling themselves against all that is Divine. *To come near* denotes to adjoin more closely by affection, as may be seen by comparison with its opposite, *to be far off*, explained under ii. 20. Thus in Jerem. xxx. 21, "And I will cause him to approach, and he shall come near unto Me; for who is this that engaged his heart to come near unto Me? is the declaration of

Jehovah." Also in Numb. viii. 19, "That there be no infliction among the sons of Israel, when the sons of Israel come near unto the sanctuary." Again in the same book, iv. 19, "But thus do unto them, that they may live, and not die, when they come near unto the most holy things." The affection by which infernals are adjoined more closely to the sphere of the Divine, or the angelic spirits, is the desire to overcome them and destroy them.

Men of battle was shewn, under ii. 7, to signify those in the insanities of hell in their desire to assault the truth. This term has a more external signification than *heroes*, with which it is associated here, as in ii. 7. Hence it may be seen why it is said that those who prevail by falsities, denoted by *heroes* elevated in the world of spirits by a quickened zeal against the truth, cause the insane infernals, or those in hell whose rational minds are perverted by falsity, and who assault the truth, *to ascend*. For *to ascend* denotes, as shewn under i. 6, to emerge from a lower to an upper state. *All the men of the battle* are every falsified rational principle assaulting the Lord from hell. These perverted intellects are spoken of as *ascending* when they come up into the world of spirits where the judgment is taking place: by that ascent their influence upon the spirits there can be fully given and completely defeated.

Internal Sense.—Those who profess a knowledge of the truth should acknowledge the power of Divine truth among those in evils of worship: instead, they will array themselves in opposition to the Lord: they incite those who prevail by falsity to elevate themselves against the Church, and these will adjoin themselves more closely to the sphere of Divine operations and induce every insanity of hell to rise to the world of spirits to assault the truth.

IMPOTENCE.

10. *Batter your coulters into swords, and your pruning-hooks into spears: let the weak one say, I am a hero.*

The infernals are challenged to exert their utmost strength: to use their every means. There is a suggestion that their efforts, thus far, have been in vain: that their weapons have failed: broken and disabled they boast a strength unpossessed. How weak is all the power of hell opposed to the Divine of the Lord.

To batter is to manifest an internal state in its external form, or to bring down the state of the feelings into their lowest forms. "Good is said to be manifest when it becomes truth: for good appears through truth, because truth is the form of good, and good does not appear in light except in a form" (*A.C.* 9781). It is on account of the term signifying this reduction to lowest forms that the word is sometimes used in the sense of breaking to powder. Thus in Deuter. ix. 21; to make manifest the evil of false worship, Moses took the golden calf "and burned it with fire and battered it, grinding it well, until it was as small as dust." Again, when the Israelites worshipped the brazen serpent Moses had made, the king, Hezekiah, battered it in the same way and to the same purport (II. Kings xviii. 4). So of idolatry, it is said in Micah i. 7, "All the graven images thereof (Samaria) shall be battered." The *coulter*, because ploughing denotes the implantation of truth in the mind by good (see *ploughman*, or *husbandman*, i. 11), and the *field*, that is ploughed, denotes the Church as to the good of life by doctrine, corresponds to the rational good which is cultivated by means of truth and is instrumental in preparing the mind for further uses. When it was the policy of the Philistines to allow no smiths in Israel, lest they should make swords and spears, then the Israelites went down to the Philistines to sharpen their shares and coulters and axes and mattocks (I. Sam. xiii. 20, 21).

Thereby it was indicated that, despoiled by faith alone of the rational faculties which enable us to oppose falsity, the good cultivated by means of truth, becomes ineffectual and degenerates to the state which falsity would bring it to. The *coulters* of those who oppose themselves to the Lord are the evils confirmed by falsity: and in this sense the term is here employed. *To batter coulter* means, that the internal evils of the infernals, confirmed by falsity, are to be brought down and manifested in their lowest forms—thus in all their apparent strength. The *sword* corresponds, in a base sense, to the falsity of evil which combats and vastates the true and good. When the Psalmist prays to be delivered from falsity during his temptations he says, “Free my soul from the wicked, Thy sword” (Psalm xvii. 13). Again in Psalm cxliv. 10, “He giveth salvation unto kings: who riddeth David, His servant, from a hurtful sword.” It is on account of this correspondence that such phrases as “consumed by the sword,” or “devoured by the sword” occur in the Word. The signification of the term may be illustrated from the fact that *sword* is derived from the verb, “to be dry,” in the Hebrew tongue. *Batter your coulter into sword* denotes, therefore, that evils are to be manifest in the falsities which combat against truth and good.

The *pruning-hook*, because the *vine-dresser* denotes one in truth and teaching it (see i. 11), corresponds to the rational truth of doctrine. Thus in Isaiah xviii. 5, “For before the harvest, when the bud is perfect, and the sour grape is ripening in the blossom, he shall both cut off the sprigs with pruning-hooks, and remove and cut down the tendrils.” In the present instance, *pruning-hook* is used in its bad sense; namely, false doctrine. The *spear* corresponds to the inclination to combat in the strength of one’s own confidence, or the evil of falsity combating good from truth. Thus it is said of the priests of Baal, that “they cut themselves with swords and spears” (I. Kings xviii. 28). It is no unusual thing for those who oppose the Lord’s truth “to cut themselves” with their falsities

and evils. *To batter pruning-hooks into spears* denotes that the falsities of doctrine will be manifested as self-derived evils combating against good from truth. Similar words to those above occur in Isaiah ii. 4, and Micah iv. 3. “They shall batter their swords into coulter, and their javelins into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

The last clause bespeaks hell’s actual infirmity and impotence against the Divine power, notwithstanding the show of strength. That *weakness* denotes diminution of power by reason of falsity may be seen in Exodus xvii. 13, “Joshua weakened Amalek and his people with the edge of the sword.” And in Isaiah xiv. 12, “How art thou fallen from heaven, O Lucifer, son of the dawn! how art thou cut down to the earth, which did’st weaken the nations!” *To say*, as shown under ii. 17, denotes to perceive and communicate. *Hero* signifies one who prevails by falsity (see ii. 7). *Let the weak one say I am a hero*, denotes that the impotence of hell shall, by the utmost exercise of its evil, perceive that its only hope of prevailing is by falsity—in other words, that its power is weakness, though it appear to prevail. In this sense *say* is also used; that is, to think—the weak one shall think he is strong.

Internal Sense.—The infernals shall manifest their evils in falsities opposing the truth and their falsities in evils opposing the good of the Lord: notwithstanding their diminution of power they shall think that they prevail.

REFERENCE.—See *A. E.* 734 on Isaiah ii. 4.

SUBJECTION.

11. *Hasten together and come in, all ye nations, and gather yourselves from around. Thither cause Thou, O JEHOVAH, Thy heroes to come down.*

If the combat between truth and falsity be now in view, we stand upon the battle ground. Thither the powers of

evil and falsity are assembled: they have come up. Thither the powers of light come to meet them: they come down. Manifestly the scene is the world of spirits or intermediate state—the place of judgment—as the following verse will show.

The first term used in the verse appears nowhere else in the Scriptures. Some authorities give it the meaning, to assemble; others, to hasten. It seems most likely, however, that both ideas are implied: especially as a word much like this means “to hasten” simply. *To hasten together* may be considered as signifying to adjoin from ardent affection: in this case, from lustful hatred. The adjunction is implied in that part of the conception which suggests assembly, while that which imparts the idea of haste denotes excitement of the feelings. Thus in Psalm cxix. 60, “I made haste, and delayed not to keep Thy commandments.” So in Proverbs i. 16, “Their feet run to evil, and make haste to shed blood.” In the spiritual world men are drawn together according to their unity of affection. The hatred towards the truth which infernals are in is that which would bring them together. That they would be so associated from their burning hatred to all spiritual things is meant by *hasten together*. *To come in* is here used in its bad sense. Under i. 13 the word was shown to signify to introduce truth into good for the purpose of conjoining them. As the infernals are now the subject, the introduction of falsity is denoted. The delight of infernals is to introduce falsity, and to conjoin it to good; but this cannot be done. This they seek to do from hatred against the truth. Their impotence and defeat embitters the attempt. That *all ye nations* signify every evil with respect to worship may be seen in many places above. *Hasten together and come in, all ye nations*, therefore, denotes that every one in evil of worship will be associated by one common hatred against the Lord, and seek to introduce falsity, that it may be conjoined to the good. Our Lord’s temptations illustrate this. He was tempted to make falsity

the bread of His life: whereas the Word of God is necessary. Each temptation He overcame by truth. *To gather*, as may be seen ii. 6, signifies to preserve in unity. But *to gather one’s self* denotes the attempt to preserve self by self-power. When the Jews said, “He saved others, Himself He cannot save,” they spake a truth. It is not the will of Love to save self: that is the dominating passion of evil. *From around*, signifies out of things most exterior. As was pointed out before, outermost things are spiritually the lowest; *from around*, therefore, is equal to out of the lowest. Thus in Psalm xii. 8 “Wicked ones walk around on every side: vileness is prepared for the sons of man, as though it were exaltation.” The nations *from around* are, therefore, the infernal spirits out of the lowest hell. That these were united in one fierce hatred against the Lord to preserve their dominion of all spirits is implied in *gather yourselves from around*. Here is the utmost power of hell summoned to meet the Lord! All the devils put forth their bitterest hatred and extreme strength. It was the very essence of impotence. The weak one says, I am mighty, I am a hero!

Against the power of evil is arrayed the strength of truth. *Thither cause Thou, O Jehovah, Thy heroes to come down*. *Thither* seems to imply that something is done to a certain end; as in Deuter. i. 37, “Thou shalt also not go in thither.” The Lord’s *heroes* are those who prevail by truth, see ii. 7. *To come down*, manifestly referring to the descent from heaven, signifies to flow in with the power of interior truth for the purpose of enlightenment. On this account it is said in Proverbs xvii. 10, “A reproof cometh down more into an understanding man than a hundred stripes into a fool.” So in Psalm lxxv. 10, “Water the ridges thereof abundantly: come down the furrows thereof: thou makest it soft with showers: thou blessest the growth thereof.” The latter sentence of this verse, therefore, signifies that, to the end that falsity may be subdued, the powers of Divine truth will inflow into the world of spirits to

enlighten it. By this means is falsity overcome, and, while the good are enlightened, the evil are repelled and subdued.

Internal Sense.—That infernal spirits in the evils of worship will be associated in one common hatred against the Lord, and seek to insinuate falsity into the good: out of the lowest hell they will endeavour to preserve their dominion. That falsity might be subdued, the powers of Divine truth from Divine Love will inflow into the world of spirits to enlighten it, thus preserving the Church and subjecting hell.

HELL SUBDUED.

12. *Let the nations be aroused and ascend—unto the valley of Jehoshaphat: for there will I abide to judge all the nations from around.*

At i. 6 it was explained that *nation* signifies those in the evil of worship. *To be aroused*, signifies to be elevated, as shown under iii. 7. Under i. 6 also, *to ascend* was shown to signify to emerge from a lower to a higher state. The destructive evils belong to the lower hells. “Those that seek my soul for destruction shall go into the lower parts of the earth” (Psalm lxxiii. 9). From thence by the infusion of Divine truth through the whole spiritual world they are aroused, and ascend into the place of judgment, from hell into the intermediate state. By this process of ascent, a distinct effect is produced upon themselves. The inward state becomes more manifest externally, and consequently more confirmed. We are told by Swedenborg, that spirits who are permitted to ascend from lower to higher spheres in the spiritual world realise their own impotence, and ardently desire to return to their own places; but they remain afterward confirmed in the state to which they descend. If judgment had not been fully accomplished before, it is final then. As stated under i. 1, *unto* is expressive of accord. *The valley of Jehoshaphat* was explained under the second verse of

this chapter. Briefly, the intermediate state wherefrom the spiritual world was arranged in order by Divine truth at the coming and judgment of the Lord is referred to. That the infernals in the world of spirits, even those of the vilest nature, were judged according to their own states in regard to truth, is here meant by the nations being aroused, and ascending unto the valley of Jehoshaphat.

There is used of a definite state. *To abide*, signifies to continue in life, as a confirmed state. The term is used especially in regard to the state of the will: because the life is from the will, and the ruling love of the will is that by which the state is determined hereafter. Because, also, life from the Lord flows into the will, and is there received and used as good, or perverted to evil, it is said *there I will abide to judge*, as though the Lord judges instead of the manner in which life is received from Him. The signification of *to abide* may be illustrated from Psalm ix. 7, “But Jehovah shall abide for ever: He hath prepared His throne for judgment.” In Psalm x. 8 it is said of the wicked, “He abideth in the lurking places of inclosures.” Again in Psalm cxl. 13, “The upright ones shall abide in Thy presence.” *To judge*, as shown under iii. 2, signifies to arrange in order by Divine truths, thus to raise to heaven or condemn to hell, according as truth is conjoined to the affections of good or those of evil. Under the preceding verse it was explained that *all the nations from around* means every infernal spirit in the love of evil worship, even out of the lowest hell. The particle denoting agreement precedes *all the nations*, and, indeed, is amalgamated to the phrase. *For there will I abide to judge all the nations from around*, denotes, therefore, from the definite state into which life from the Lord is received the continued life will be determined, and the spirits ordained, even those from the lowest hell. So is the permanent state of each decided, and the future of each arranged. Spirits adjudge themselves to heaven or to hell, as formerly stated, by their reception or

rejection of Divine truths, when presented in the world of spirits. Hence it may be seen that devils from hell only condemn themselves to hell in accordance with their own ruling evils.

Internal Sense.—Evil spirits will be elevated, and come up into the world of spirits, that from their confirmed state of life their continued existence may be determined and arranged, even those from the lowest hell.

REFERENCES.—*A. C.* 9857; *A. E.* 911; *A. R.* 645.

THE CONSUMMATION.

13. *Send forth a sickle: for harvest is ripened: come in, descend: because a wine-press is filled. They caused the wine-vats to distend: for their evil is abundant.*

The preceding verses have shown that, in the combats of evil and falsity with the good and true, judgment was accomplished. It may be seen without much exposition that this verse treats of the final state of the desolated and devastated Church. Describing a like judgment, in Revelation xiv. 15 similar words are employed. "Send thy sickle, and reap; for the hour of reaping is come, because the harvest of the earth is ripe." "The harvest is the consummation of the age" (*Matth.* xiii. 39).

To send forth, as stated under ii. 25, signifies to separate by truth proceeding. The *sickle* corresponds to the Divine truth as it effects judgment by separating. Speaking of Babylon, which indicates the inclination to seek power through holy things, Jeremiah i. 16 says, "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest." *To send forth a sickle*, therefore, denotes to separate the evil from the good by Divine truth proceeding into the spiritual world. As shewn under i. 11, *harvest* signifies the state of the Church as to its reception of truth in good. As this is determined by judgment, and is the last state of the Church when the fruits

of truth and good are gathered together, that last state is meant. *To ripen*, signifies to progress in the conjunction of truth with good or falsity with evil. As the state of the Church, now being described, is a false state, the progress towards the conjunction of falsity with evil is meant. This word is strictly used in the sense of seething, and the fruits of the harvest are said to be seethed—meaning that they have been matured by the heat of the sun. The heat of the sun corresponds, in its bad sense, to the love of self. This love is the sun which ripens the fruits of evil in the Church; it does so in conjunction with falsity. Indeed the conjoint effect of evil and falsity in the Church is its consummation, or *harvest*. The signification of *to ripen* may be illustrated from Genesis xl. 10, "and the clusters thereof ripened into grapes." *Send forth a sickle: for harvest is ripened*, therefore, denotes that in judgment Divine truth proceeds to separate the evil from the good, in consequence of the state of the Church being such that there is a full conjunction of falsity with evil.

To come in, signifies to introduce truth into good for the purpose of conjunction, as stated under i. 13. So that the conjunction just spoken of is referred to. But with the evil, truth is perverted and falsified. If there be any good with which it can be conjoined it elevates; but if not, then, it causes the spirit to descend. It was shown under ii. 23 that *to descend* signifies to inflow from interior or higher states to exterior or lower. The term is especially used in connection with judgment. Hence the subjection of the evil and false is described. But no one is reduced to hell momentarily. Spirits only find their final abode after alternations between heavenly and hellish influences. Hence, *come in* and *descend* are both used here. Swedenborg says, "The wicked bring themselves into hell, not instantaneously, but successively. This originates in a universal law of the order instituted by the Lord, according to which the Lord never casts any one into hell, but the evil itself, or the evil person, casts himself

thither; which he does successively, until evil is consummated, and there no longer appears anything of good. So long as there remains anything of good, he is raised out of hell, but when there is left nothing but evil, he is plunged into hell: the one must first be separated from the other, because they are opposite to each other; and it is not allowed to hang suspended between both" (*A.C.* 1857). By alternate ascent and descent the interiors and exteriors become one, and the conjunction being made, the final state is fixed.

The *wine-press* here corresponds to the ultimate state of the Church as to the falsification of the Word in it. The final state of the Church is its judgment. The word here rendered, *wine-press*, describes the trough, or upper basin, in which the grapes were placed to be trodden by the feet: thence the juice pressed out flowed into the *vat*. By the treading process, the quality of the wine (truth from the Word, or, in the opposite sense, falsification of the Word) as given by the vine was pressed out and adjudged. Thus in Lament. i. 15, "Jehovah hath trodden under foot all my heroes in the midst of me: He hath proclaimed a festival concerning me to crush my young men: Jehovah hath trodden the virgin, the daughter of Judah, in a wine-press." So in Isaiah lxiii. 2, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press?" That part of the spiritual world wherein those of the former Church were detained until the Lord's advent is described as beneath the feet (*A.C.* 4728). *To fill*, as explained under ii. 24, signifies to be fully endowed. *Because a wine-press is filled*, therefore, denotes that the last state of the Church as to the falsification of the Word is fully come, and that the Church is therefore consummated as to falsity from evil. When this is done, as quoted above, the church is then cast down into hell. The descent has been referred to: therefore the clause, just explained, commences with *because*, denoting the reason and cause of its descent.

Under ii. 24, *the wine-vats* were shown to signify the goods of charity whence truths of faith proceed. In the opposite

sense, however, in which the term is here used, it corresponds to the evils whence falses proceed. *To distend* denotes to be full of desire, as stated under ii. 24. *They caused the wine-vats to distend*, signifies that the infernals filled their evils with desire to falsify the Word. Thus was the Church also consummated as to evil. So that we have here the full cause of the subjection of the devastated church to hell. Both its falsification of the Word and its evil desires were full and consummated.

Yet even these conditions have an origin and source. *For their evil is abundant*. Under ii. 13 it was explained that *evil* signifies an interior aversion from good and thus disjunction from the Lord. It is the lust of self which results in hatred against the Lord. The form of the word, *abundant*, is in agreement with *evil*, and not that which was used in ii. 2. It signifies the prevalence of falsity in the will. Thus in Genesis vi. 5, "And Jehovah saw that the evil of man was abundant in the earth, and that every imagination of the thoughts of his heart was only evil continually." The state of the Church therefore is, that falsity in evil prevailed and that it was totally averse to the Lord.

Internal Sense.—That separation takes place by Divine truth proceeding unto judgment: for the last state of the Church is that falsity is conjoined to evil. By ascent and descent judgment is made: for the ultimate state in regard to the falsification of the Word is full, as also its evils whence falsities proceed: and falsity in evil prevails.

REFERENCES.—*A.C.* 9295; *A.E.* 911, 922; *A.R.* 645, 651.

THE LAST STATE.

14. *Multitudes, multitudes are in the valley of the decision: for the Day of JEHOVAH is near—[it is] in the valley of the decision.*

The locusts do not yet appear to be lost sight of. It was stated in connection with ii. 20, that vast multitudes of locusts

would be carried towards the salt sea and perish therein. Certainly such an event would suggest the first words of the present verse. But the word, *multitude*, itself really means a multitude in commotion. The verb whence it is derived means to boil, and is applied to the raging of the sea, to an enraged people and the hum of a crowd. Indeed some eminent authorities hold the latter to be the primal meaning of the word. If this be so, then, in the natural sense, the humming of the locusts in their flight might well be referred to in this case. The term, *multitude*, and the verb whence it is derived, are associated in Isaiah xvii. 12, "Woe to the multitude of many peoples, like the murmuring of the seas they murmur; and to the rush of nations, like the rush of mighty waters do they rush."

Swedenborg, who has been our guide in this exposition, informs us that a repetition, such as we have in this verse, indicates the complete condition in each and all things under description, of the state denoted by the word which is repeated (see *A.C.* 9647, 9661, 8933). If, therefore, the state described be in all things, it must be predicated of the whole man—both as to will and understanding (see *A.C.* 683). That *multitude* signifies the unmeasured abundance of falsity may be seen in part from the natural meaning of the term. "Multitude" is one of those terms which, relating to the understanding, has its complement in another term involving some relation to the will. Thus "much" and "multitude" are used in reference to truths, while "great" and "magnitude" are used of good. The former relate to numeration, the latter to extent of space. That *multitude* denotes the unmeasured abundance of falsity may be seen in Isaiah v. 13, "Therefore My people are gone into exile, for want of knowledge; and their honourable men die of famine, and their multitude are parched with thirst." This is spoken of the Lord's *people* in exile, and, therefore, denotes the truths of faith falsified. Again, in Ezekiel xxxi. 18, "This is Pharaoh and all his multitude."

According to what has been said about the repetition, therefore, *multitudes*, *multitudes*, signify the complete state of falsity in the whole Church, both in the will and understanding. This may be seen also from the connection of the present verse with the former. For manifestly, the wine-press being full, the wine-vats distended, and multitudes in the valley of decision are intended to describe much the same thing. According to the exposition given, well might *the wine-press* relate to the same as *the valley of decision*.

That *the valley of decision* is to perform the same service as *the valley of Jehoshaphat* may be seen from the meanings of the words *decision* and *Jehoshaphat* (Jehovah is judge). Indeed they probably refer to the same valley, in the natural sense. *Decision* is used of an end determined: as in Isaiah x. 22, 23, where the verb is used whence this word is derived, "the consummation decided shall overflow righteousness: for there will be extermination, it is decided." *Valley*, as stated under iii. 2, signifies the inferior state. In the Word, when the end of the Church in regard to truth is treated of, "desolation" is used; when its end in regard to good, then "wasting" or vastation is used, but when both truth and good consummated and the destruction fully accomplished is meant, then "decision" is employed. In this sense the term is to be understood in the present instance. *Decision*, signifies the full consummation of truth and good. Thus, in Daniel ix. 26, 27, "And after the three score and two weeks shall the Messiah be cut off, and not for Himself: and the people of the coming prince shall destroy the city and the sanctuary; and the consummation thereof with a flood, and unto the consummation of the war desolations are decided . . . and for the overspreading of abominations shall be desolation, even unto consummation and decision: it shall be poured upon the desolate." It may be mentioned also that the primary meaning of the verb "to decide" is, to cut off. *The valley of decision*, therefore, denotes the last state of the Church and its

judgment in the spiritual world. *Multitudes in the valley of decision*, indicates that the last state of the Church was full of falsity in the will and understanding.

Under i. 15 it was shown that *for the Day of Jehovah is near*, signifies that the evil and false state of the Church is manifest from the proximity of the Truth from the Lord, which descends into the spiritual world and causes judgment. Thus it is said that the Day of Jehovah is near—*it is in the valley of decision*. The Lord's advent and judgment takes place in the last state of the Church.

Internal Sense.—There is an unmeasured abundance of falsity, in both will and understanding, in the last state of the Church now consummated, which is manifest by the proximity of Divine truth as it descends into the spiritual world for judgment.

REFERENCES.—*A.E.* 401; *A.R.* 53, 704; *T.C.R.* 82; *Doct. L.* 4; *B.E.* 78.

A DEAD CHURCH.

15. *Sun and moon were black: and stars gathered in their shining.*

There is no reason why the verbs of this verse should be rendered in the future tense, as is often done. The same words occur in ii. 10 with such a slight difference that it need not detain us. The internal sense has, therefore, been explained already; but its connection with the subject now being treated of is so close that it will be useful to state again what the terms denote. The *sun* corresponds to love to the Lord: the *moon* to faith in the Lord. *To be black* signifies to obscure or shut out by falsity. That the *sun and moon were black* denotes, therefore, that in the last state of the Church there was neither love to the Lord nor faith in Him, and that the destruction was due to the prevalence of falsity. The reason why it is said these *were black* is that, as *the sun* represents

self-love, in its bad sense, and the *moon* faith alone or the light of the merely natural mind, and *to be black* denotes that there is no acknowledgment of truth, the present state of the Church is due to truth being denied, from the love of self and false intelligence, in the past. Because self-love and self-intelligence did not acknowledge the truth in its former history, the Church is now consummated. *Stars* correspond to the knowledge of good and truth drawn from the Word. *To gather in their shining*, denotes to withdraw the enlightenment of the knowledge referred to within self. This also was a cause of the desolation of the Church. When there is neither love to the Lord nor faith in Him, nor knowledge of good and truth from His Word—then, the Church is desolate and ended. That at the Lord's advent there is nothing of love or faith; and the knowledge of spiritual things is such that it gives no outward indications of its light—but all is for self—self-love, self-intelligence, and self-glory—is the teaching of this verse. Thus, that evil is consummated, is taught by the last three verses.

Internal Sense.—Love to the Lord and faith in Him are shut off by falsity, the knowledge of spiritual things from the Word is withdrawn inwardly to self.

REFERENCES.—*A.C.* 1808, 2495, 4697; *A.E.* 72, 372, 401, 526; *A.R.* 51, 53, 312; *T.C.R.* 198; *H.H.* 119; *Doct. S.S.* 14; *B.E.* 78.

THE SAVIOUR.

16. *But JEHOVAH will roar from Zion, and cause His voice to be received from Jerusalem: and heavens and the earth shall quake; but JEHOVAH shall be a refuge for His people, and a muniment for the sons of Israel.*

When one Church is consummated the Lord raises up a new one to take its place; but this He does from Himself: for while He is subduing the hells He is freeing and enlightening

the interiors of men. *To roar*, properly used of a lion, and conveying the idea of strength and vigour, denotes, when used of the Lord, to speak and act by Divine truth against the hells which seek to carry the souls of men into destruction. Hence the term implies that the Lord defends His own. Thus in Hosea xi. 10, "They shall walk after Jehovah: He shall roar like a lion: for He shall roar, and the children shall hasten forth trembling from the west." Again in Jeremiah xxv. 30, "Jehovah shall roar from on high, and cause His voice to be received from His holy abode; He shall mightily roar upon His habitation: He shall give a shout, as they that tread, against all the inhabitants of the earth." *Zion*, as stated under ii. 1, represents the Lord's celestial kingdom in the heavens. *Jehovah will roar from Zion*, denotes, therefore, that the Lord from Divine Love will send forth Divine truth out of the celestial heavens to subdue the hells and defend His Church. The external of this is expressed by, *and He will cause His voice to be received from Jerusalem*. The Lord's *voice* is the Divine Truth in its more external form announcing Himself, as shown under ii. 11. *To cause to be received*, as shown under the same reference, denotes to appropriate to the external by influx. And *Jerusalem* represents the Lord's spiritual from the celestial kingdom in the heavens, as shown under ii. 32. That the Divine truth announcing the Lord shall descend through, and out of, the spiritual of the heavenly Church is therefore meant by *and He shall cause His voice to be received from Jerusalem*. Hence the truth that descends from the heavens into the world beneath is from the Lord alone and relates to Him: consequently to all things of life.

Heavens, as shown under ii. 10, correspond to the interiors of man and the Church, both as to the intellectual things of truth and the voluntary things of good. *The earth* corresponds to the external Church, as explained under i. 2. The *heavens and the earth* are, therefore, the interiors and external of the Church as it existed among the Jewish people, now consum-

mated and being judged in the spiritual world. It was shown under ii. 10, that *to quake* denotes to change or pervert by falsification. The sense is, that the Divine truth which descends from the Lord out of His celestial and spiritual kingdom in the heavens is perverted by the interiors and external of the Church now consummated and completes its judgment.

But Jehovah shall be a refuge for His people, teaches that those who acknowledge the Lord by a true faith He will protect and save. That *a refuge* denotes Divine protection and salvation may be illustrated from Psalm xlvi. 1, "God is a refuge unto us and strength; a help in troubles hath been found." Also in Psalm xci. 2, "I will say of Jehovah, He is my refuge and my stronghold: my God; in Him will I trust." Again in Psalm lxi. 3, "For Thou hast been a refuge for me, a tower of strength from an enemy." The Lord's *people* are they who are in the truths of faith, as may be seen under ii. 2. *Jehovah shall be a refuge for His people*, therefore, means that the Lord in His Divine Love and mercy will protect and save those who acknowledge the truths of faith from Him—He is the Saviour. The term, *muniment*, means a place of strength or stronghold. Spiritually it corresponds to the truths which defend and in which those needing their defence may confide. Thus in Nahum i. 7, "Jehovah is good, a muniment in the day of distress; and He knoweth them that trust in Him." Again in Jeremiah xvi. 19, "O Jehovah, my might, and my muniment, and my refuge in the day of trouble." *Sons of Israel* denote those who are in truths of the internal of the spiritual kingdom, or in other words, those in the truths from the good of charity towards the neighbour, whose faith arises from the life of charity. This may be seen from the signification of *son* in i. 1, and of *Israel* in ii. 27. That *Jehovah shall be a muniment for the sons of Israel*, therefore, denotes that the truths which defend and in which those in faith from charity may confide are from the Lord.

Internal Sense.—The Lord will send forth Divine truth

from Himself through His celestial kingdom to defend His Church and subdue hell, thence it will descend through the spiritual of that kingdom, it will be perverted by the interiors and external of the consummated Church; but the Lord will protect and save those in the truths of faith and defend, by truths in which they may place confidence, those in faith from charity.

REFERENCES.—*A.C.* 7573, 9926; *A.E.* 261, 601, 850; *A.R.* 37, 471, 612.

THE FATHER OF ALL.

17. *So shall ye know that I, JEHOVAH your GOD, am dwelling in Zion, the mountain of My Holiness—and Jerusalem shall be holiness, and no aliens shall pass through in her any more.*

Continuing the subject of the previous verse, which taught that the subjection of evil and falsity and the salvation of the good and true were accomplished by the Lord alone, this verse teaches that He alone must be worshipped and acknowledged, and *that* acknowledgment is also from Him. *To know*, as shown under ii. 14, signifies to acknowledge that which is true. *So shall ye know that I am Jehovah your God*, denotes that the Lord will be acknowledged in His Divine Humanity as the only God and Saviour. That *Jehovah God* denotes the Lord in His Oneness, or Divine Humanity, see i. 14. But it should be noted that the particle rendered *that* signifies a derivation or origin in. Thus it may be seen that the acknowledgment of the Lord as the Saviour is derived from the Divine Humanity. The new Church, which the Lord raises up at His advent, will acknowledge the Divine Humanity of the Lord as the source of all good and truth. All good, because *Jehovah* relates in particular to the Divine Love, and all truth, because *God* relates to the Divine Wisdom. *Zion* represents, as in the former verse, the Lord's celestial kingdom,

or the Church as to the good of love to the Lord. *To dwell* signifies, when spoken of the Lord, to be present and inflow. That the Lord *dwells in Zion*, therefore, denotes that He is present in, and infuses with His presence, those in the good of love towards Him. In Exodus xxv. 8, "Let them make Me a sanctuary, that I may dwell in the midst of them." Also Exodus xxix. 45, 46, "And I will dwell in the midst of the children of Israel, and will be their God. And they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I may dwell in the midst of them: I am Jehovah their God." Again in Isaiah xxxiii. 16, "He shall dwell on high: His place of defence shall be the muniments of rocks." Under ii. 1 it was shown that *the mountain of My Holiness* denotes the Lord's spiritual kingdom, or the good of Divine Truth as it proceeds from the Lord. That the Lord *dwells in Zion, the mountain of His Holiness*, signifies that He is present in the celestial kingdom of the heavens and the good of that kingdom from His Divine Truth.

Jerusalem, as stated under the previous verse, represents the spiritual of the Lord's celestial kingdom, or the Church as to truth from the good of love to the Lord. It was stated under ii. 1 that *holiness* signifies the Divine truth as it proceeds from the Lord. Thus in Psalm xi. 4, "Jehovah is in the temple of His Holiness; Jehovah's throne is in the heavens." Or in Psalm xxix. 2, "Worship Jehovah in the beauty of holiness." Again in Psalm cviii. 7, "God hath spoken in His Holiness." It was remarked under i. 1 that the verb *to be* involves a noticeable change in that of which it is spoken. *Jerusalem* represents the Church in respect to truth from good. The change is, that the New Church, the New *Jerusalem*, shall receive and embody the Divine truth proceeding from the Lord only. It shall be that "holy city, New Jerusalem, descending from God out of heaven, . . . there shall in no wise enter into her anything profane, or working abomination or a lie" (Rev. xxi. 2, 27). And therefore, *no aliens shall pass through in her any more.*

Aliens, as being natives of other lands than Judah and strangers to the sons of that land, represent such as do not acknowledge the Lord, thus those who are in evils and falsities from evil. This signification may be seen plainly from the word itself. It is formed from a verb meaning, to turn from the way or alienate. Thus in Psalm lviii. 3, "The wicked are alienated from the womb: they go astray as soon as they are born, speaking lies." A word meaning "falsehood" is derived from the same term. Obadiah 7, "Thy bread hath laid a snare (falsehood) under thee." From the signification of *alien* it may be seen what the sin of Nadab and Abihu consisted in, "They offered alien fire before Jehovah" (Levit. x. 1). In Isaiah i. 7, "Your land is desolate . . . your ground aliens eat it opposite you, and it is desolate, as an overthrow by aliens." *To pass through* denotes to infest with falsity. Thus in Numbers v. 14, "And the spirit of jealousy pass through upon him, and he be jealous of his wife." *Any more*, or further, as shown under ii. 19, denotes continuously. *No aliens shall pass through in her any more* denotes that no longer shall those who do not acknowledge the Lord infest the Church with falsity, and therefore it shall consist of those only who acknowledge the Lord, whom He will protect from such infestations.

Internal Sense.—The Church will acknowledge the Lord in His Divine Humanity as the source of all good and truth, present in and flowing into His Church with the good of love to Him, and the good of faith from Him; and giving the truth which proceeds from Him only, as the truth of His Church: so that no longer can those who do not acknowledge the Lord infest her with falsity.

REFERENCES.—*A. C.* 3881, 10287; *A. E.* 405, 850; *A. R.* 336, 612, 880; *T. C. R.* 782; *Doct. L.* 64; *B. E.* 100.

THE NEW CHURCH.

18. *And it shall be in that Day, [that] the mountains shall drop new wine, and the hills shall [let] go milk: and all the channels of Judah shall [let] go waters; and a Fountain shall go forth from the House of JEHOVAH, and cause the brook of the Acacias to give drink.*

Assuming that the brook of the Acacias is located in the neighbourhood of Abel-Shittim (the meadow of Acacias) mentioned in Numb. xxxiii. 49—the last halting-place of the Israelites before they crossed the Jordan and entered Jericho—it would be situated in a low-land described as the Shittim valley. It is more than a thousand feet below the sea level, and on the east side of Jordan. The brook of the Acacias would then be at least twenty miles from Jerusalem, and that across another river. There can be no question about the water supply that flowed under the Temple. Tacitus (*Hist.* v. 12) mentions a fountain of ever-flowing water under the Temple. Passing by subterranean channels, it flowed into the pool of Siloam, and probably also into the brook Kidron. But that it watered the district of Abel-Shittim, beyond Jordan, may be doubted. It is possible that the brook of the Acacias never can be located, since the word *brook*, though used frequently in connection with places which have been identified, really means the course which a sudden rush of water, such as the winter torrent, cuts for itself. Hence the waters flowing from Jerusalem, if gushing out suddenly, might have formed a course for themselves in any district, and if acacia trees characterised the place, the fact may be mentioned here. Indeed the word translated *to give drink* means, to water what was before not watered. Some have located "the brook of the Acacias" much nearer Jerusalem, on its eastern side.

The opening words of the verse call attention to a change of theme. Under ii. 28 it was shown what *And it shall be* signifies, and under iii. 1, what *in that Day* signifies. Together,

and it shall be in that Day, denotes the change in the Church's life when the Lord makes His advent—thus when He establishes a new Church.

That *mountain* corresponds to the good of celestial affection see ii. 1, and that *new wine* corresponds to the genuine truth of the Church see i. 5. *To drop*, or fall in drops like rain, signifies to inflow and instruct. This signification appears plainly in the natural sense of the Bible. Thus in Job xxix. 22, 23, "After my words they spake not again: and my speech dropped upon them. And they waited for me as for the rain: and they opened their mouth wide as for the latter rain." Also in Amos vii. 16, "Now therefore hear thou the word of Jehovah: Thou sayest, Prophecy not against Israel, and drop not [thy word] against the house of Isaac." Hence it is, that *the mountains shall drop new wine*, signifies that then the Church shall be instructed in the genuine truth by the good of celestial affection, or those who do the works resulting from love to the Lord.

As *mountains* correspond to the good of celestial love, or the works of love to the Lord, so *hills* correspond to the good of mutual love, or the works of charity towards the neighbour. This may be seen in part from the frequent association of these two terms. Thus in Deuter. xxxiii. 13-15, "Blessed of Jehovah be his hand, for the precious things of heaven, for the dew, and for the murmuring deep that croucheth beneath, and for the precious fruit brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the mountains of the east, and for the precious things of the hills of an age." Again in Psalm lxxii. 3, "The mountains shall carry peace to the people, and the hills, with righteousness." *Milk*, used in the natural sense especially of new or fresh milk, corresponds to the celestial spiritual, or the spiritual life which comes by loving instruction. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isaiah lxvi. 13). Just as a mother

nurtures her suckling child, so the Church—conceived of as a mother—nurtures the spiritual life of the children of God. Canaan was described as "a land flowing with milk and honey" (Exodus iii. 8), on account of this signification of *milk*. So in Isaiah xxviii. 9, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and removed from the breasts?" "Thou shalt also suck the milk of nations, and shalt suck the breasts of kings: and thou shalt know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isaiah lx. 16). *To go* signifies to progress in the life of good, as explained under ii. 7. *The hills shall go milk*, signifies, therefore, that the Church shall be advanced in the spiritual life which comes by instruction from love to the neighbour, or those in that love shall advance the Church by means of the good life which is nurtured by affectionate instruction.

In i. 20 it was said that "the channels of waters were dried up"; but here it is promised that they shall give water abundantly. Under that verse *channels* were shown to denote the particulars of external truth from the Word; the special forms of truth taught from the Word. *Judah* represents the internal of the celestial kingdom, as shown under iii. 1. *The channels of Judah* denote, therefore, the truths of the internal celestial kingdom, or the principles of love to the Lord taught in the Word, as precepts of doctrine. As stated under i. 20, *waters* correspond to the truths of faith or the knowledge of truth from the Word. *All the channels of Judah shall go waters*, therefore, denotes that every doctrine of good from the Word, even to the last, shall advance the truths of faith and the knowledge of the Word. Thus the abundance of truth from the Word for all purposes is ensured to those of the New Church according to its life. Moreover, all its truths are to be drawn from the Word only.

For this reason the Word itself, in respect to truth, and as the source of truth, is represented by *the Fountain* which is

said to go forth from the House of Jehovah. That a *fountain* signifies the Divine Word as the source of truth may be illustrated in Isaiah xii. 3, "Therefore with rejoicing shall ye draw water out of the fountains of salvation." From this signification the term also denotes the knowledge of the Word, whence flow "the living waters." *To go forth*, as shown under ii. 16, signifies, to proceed, or be delivered by means of truth; that is, to lead out for the purpose of deliverance. *The House of Jehovah*, as stated under i. 9, denotes the Church as the embodiment of the Divine will. *A Fountain shall go forth from the House of Jehovah* denotes that the Word shall proceed out of the Divine will—as the Word made flesh declared of Himself that He proceeded and came forth from the Father (John viii. 42). He also came that men might be delivered by means of the truth, "He that drinketh of the waters that I shall give him, shall never thirst" (John iv. 14). "And it shall be in that day, that living waters shall go out from Jerusalem" (Zech. xiv. 8).

Because from the same source there is instruction by the doctrines of spiritual good, which is the good that proceeds from faith, it is said, *and it shall cause the brook of the Acacias to give drink*. It is instructive to notice that *brook* is derived from a verb which means to possess, or hold as a possession, and seems to apply strictly to the groove cut by water and holding the water flowing through it. Spiritually the term denotes the inferior forms of truth, such as the literal sense of the Word. It is the literal sense of the Word which holds the cleansing truths, or "waters of life," and it is through that sense that spiritual truths flow. It is not surprising that this word is sometimes rendered "valley." Thus, Isaac's servants digged in the "valley," and found there a well of living water (Genesis xxvi. 19). In Psalm xxxvi. 8, "Thou shalt make them drink of the brook of Thy pleasures." Again in Psalm lxxiv. 15, "Thou didst cleave the fountain and the brook." The *acacia*

tree corresponds to the sense of the Lord's sustaining and protecting power, which is the Divine mercy in man. The acacia, while it is a graceful tree in itself, is very prickly, and thence gives the sense of a protective goodness. The wood of it does not decay. Josephus (*Antiq.* iii. vi. 5) says the wood of the ark, which was acacia wood, "was naturally strong and could not be corrupted." The acacia was, then, a constant reminder that the Lord's "mercies endureth for ever." The acacia also grows in or near the desert, and thus indicates the truths of salvation which are given us in states of temptation. The wood of the Tabernacle suggested the Lord's mercies continually. So in Isaiah xli. 19, 20, "I will plant in the desert, cedar, acacia, and myrtle . . . and they shall see and know and consider and understand together that the hand of Jehovah hath done this." The ark which was for the protection of the Tables of the law was also of acacia wood as stated above (Deuter. x. 3). *The brook of the Acacias* denotes, therefore, the literal truths of the Word respecting the Lord's mercy and salvation. *To give to drink*, denotes to instruct in truths, as may be seen from Psalm lx. 3, "Thou hast shown Thy people hard things: Thou hast caused us to give the wine of astonishment to drink." Again in Isaiah xliii. 20, "Because I give waters in the desert, rivers in a waste, to cause My people, My chosen, to give to drink." The particle denoting accordance precedes *the brook of the Acacias*. *It shall cause the brook of the Acacias to give drink*, therefore, denotes that the Word shall instruct in truths, according to the letter, respecting the mercy and salvation of the Lord. This may be stated otherwise by saying that the letter of the Word, accommodated to man's state, instructs the Church that the Lord alone saves and sustains.

Internal Sense.—By the Lord's advent the New Church shall be instructed in the genuine truths by love to the Lord, and advanced in spiritual life by charity towards the neighbour: every truth from the good of love shall advance the

truths of faith and be drawn from the Word, which, as the source of all truth, shall proceed from the Divine will of the Lord, and by its literal sense instruct in the truths of the Lord's mercy and salvation.

REFERENCES.—*A.C.* 2184, 2702, 3580, 3654, 3881, 6435 ; *A.E.* 119, 376, 405, 433, 483, 518 ; *A.R.* 316, 336, 409, 704, 880 ; *T.C.R.* 782, 789 ; *Doct. L.* 4, 64 ; *Doct. S.S.* 51 ; *B.E.* 100.

SALVATION.

19. *Egypt, thou shalt be for desolation: and Edom, thou shalt be for the desert of desolation: from the violence of the sons of Judah—whose innocent blood they shed in their earth.*

Egypt and Edom, when Joel's prophecy was written, and for some considerable time afterward, were prosperous and in their pride. Fully one hundred years after Joel's time, Pharaoh Necho "went up against the king of Assyria." And Assyria was then in her strength. The people of Egypt, so far as can be known, were numerous; their commerce prosperous and their produce plentiful. They had contrived elaborate systems of irrigation to assist the fertility of the soil. The arts and sciences flourished in their seats of learning. Some of her architectural monuments were raised in this period. It was three hundred years after Joel's time that Herodotus visited Egypt, and fifty years later Plato was instructed from her stores of knowledge. Pythagoras had preceded Plato, as a pupil in Egyptian science, by a century. Edom, with its wonderful agriculture: its cultivated terraces of cornfield, vineyard, and fig plantation—once "the fatness of the earth and the dew of heaven from above" (Gen. xxvii. 39)—and its artificial water-courses, was at this time the centre of intercourse for the nations. The main track between Babylon and Egypt lay through it. Edom was the natural halting-place of commercial caravans, especially of those travelling between Egypt or Arabia and Tyre, the

market of the eastern world. When this prophecy was written Egypt and Edom were glorious in their pride, and no man could have foreseen their decline and decay. Yet, the Lord said, Egypt should be a desolation—not merely that it should be desolated, but should be an enduring desolation (for this is the force of, *for desolation*)—and Edom should be *for the desert of desolation*—and it is so! The wild barrenness of each place speaks affirmatively for the prophecy.

In the reign of Jehoram, son of Jehoshaphat, king of Judah, "Edom revolted from under the hand of Judah, and made a king over themselves . . . and Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time" (II. Kings viii. 20, 22). Now, Libnah was one of the stations at which the Israelites in their journey out of Egypt encamped after they left Sinai and before they reached Kadesh (Numb. xxxiii. 20). Presumably it was then Egyptian territory. In Joshua x. 29–32 Libnah is closely associated with Lachish. Joshua also captured it. From Joshua xv. 42 it appears that Libnah was the inheritance of the tribe of Judah. Later, this city was given to the priests as a city of refuge (Joshua xxi. 13). What the precise, historical nature of the connection between Edom and Libnah might be, it does not seem possible to determine; but the facts just noted appear to teach that, before Israel entered the promised land, Libnah was under Egyptian control, later—perhaps by the chances of war—it had its own king: that it was situated near Lachish, which stood on the road from Egypt and was an outpost of that nation on the frontier of Palestine: that Libnah fell into the hands of Judah and became one of the cities of refuge. Thus the connection between Egypt and Libnah may be seen, and the reason why the revolts of Edom and Libnah may be referred to in the present verse. That Edom was associated with some notable affliction to Judah may be seen from the fact that Amaziah (father of Uzziah) "smote of Edom, in the valley of Salt, ten thousand, and

seized Selah by war" (II. Kings xiv. 7). But there is no mention of the recovery of Edom or Libnah. The only hint given of the connection of Egypt and Edom with the desolation of Judah by heathen practices may be that contained in the words, "and Edom revolted (literally, *transgressed*) from under the hand of Judah unto this day. Then Libnah (one of Judah's cities of refuge) transgressed at the same time." Possibly Libnah revolted at the instance of Egypt. It is recorded of Uzziah that "his name spread abroad to the entering in of Egypt," which may bespeak some channel of influence for Egyptian idolatry.

As truth is taught in the Church by the Lord from His Word, so is falsity removed and the falsifications of the Word corrected. There are two main dispositions of the natural mind which conduce to the falsification of the Word: they are represented here by *Egypt* and *Edom*. *Egypt* represents those naturally-minded men who turn aside from spiritual truth because of their pride in their own natural intelligence. The literal meaning of this name is a matter of some doubt, but the probability is that, whatever the origin of the word, in Hebrew it means, the doubly limited, or fortified. If this be so, then the signification of the name is well illustrated: for the pride of self-intelligence is indeed limited to self by a twofold line of fortification—the inner of which is the love of self, the outer from which is the love of the world. Historically the name, *Mitsraim*—being the dual form—is usually understood to describe Upper and Lower Egypt. Thus the import just referred to is only the more emphasised. The signification of *Egypt* may be illustrated by what has been said above concerning its pride and learning, and from the Scriptures. The plagues and the bondage of Israel relate to the pride of self-intelligence. In Ezekiel xxxi. 2, 10, "Son of man, say unto Pharaoh king of Egypt, and to his multitude: Whom art thou like in thy greatness? . . . Because thou hast lifted up thyself in stature, and he hath shot up his head

among the thick boughs, and his heart is lifted up in his height." Again, in Isaiah xxxi. 1, 3, "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are numerous; and in horsemen, because they are very mighty: but look not unto the Holy One of Israel, neither seek Jehovah! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit." *Desolation*, as shown under i. 7, denotes deprivation of spiritual faith or truth. The verb *to be* implies a considerable change. *Egypt shall be for desolation*, signifies that those who turn aside from truth on account of their pride in their own intelligence shall be without spiritual faith—and to be deprived of spiritual faith is to be removed from the Lord. So is taken from them even that which they seem to have.

Edom represents those who turn aside from good by utterly despising the truth, and do not want anything of the truth of faith to be adjoined to them. This disposition springs from self-love: hence *Edom* also represents the evil of self-love to which falsity is adjoined. The literal meaning of *Edom* is, red, or ruddy. The evil of self-love is perverted love to the Lord, which is illustrated by this meaning. The king of Edom refused to allow the Israelites to pass through his border (Numbers xx. 21), signifying that self-love refuses the spiritual principles of life any entrance within its domain. In Obadiah 1, 3, 4, "Thus saith the Lord Jehovah concerning Edom . . . The presumption of thy heart hath beguiled thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the earth? Though thou exalt thyself as the eagle, and though thou put thy nest among the stars, thence will I bring thee down, is the declaration of Jehovah." *Desert of desolation*, as may be seen under ii. 3, denotes a state of evil wherein is no spiritual faith, or, in other words, the evil of falsity in which is nothing of spiritual life. *Edom shall be the desert of desolation*, denotes that the evil of self-love shall be that state of evil

wherein is no spiritual life, or those in the love of self shall be deprived of the life of faith. Thus those in the love of self are removed from the Lord also. Two states of falsity are here described by *Egypt* and *Edom*, the falsity from the pride of self-intelligence and the falsity which adjoins itself to self-love. By the truth of the Word, it is said, these shall be removed.

The spiritual import of *from*, as denoting the issue out of an external, is well illustrated in the next phrase. Out of the violence done to the sons of Judah by Egypt and Edom should issue their desolations. *Violence* is especially used of wrong done by force: it signifies, spiritually, the profanation of, or outrage against, the good of charity. Thus in Ezekiel vii. 23, "The earth is full of judgments for bloods, and the city is full of violence." In Psalm cxl. 1, 2, "Deliver me, O Jehovah, from an evil man: preserve me from a man of violence. Who imagine mischiefs in their heart." And in Psalm xi. 5, "Jehovah trieth the righteous; but the wicked and lover of violence His soul hateth." It was shown under iii. 6, that *the sons of Judah* denote the truths regarding the good of love to the Lord. These are especially the truths profaned by the loves of self and the world, or self-love and the pride of self-intelligence. Thus the good resulting from such truths and the love to the Lord which they enjoined are perverted. *From the violence of the sons of Judah*, therefore, denotes that the desolation of self-intelligence and self-love is the issue of the profanation of the truths respecting love to the Lord. Thus the retribution of those who seek to profane truth returns upon their own heads.

It was shown under ii. 30, that *blood* corresponds to the holy truth from the good of innocence which proceeds from the Lord. It is on that account called *innocent blood*. The term, *innocent*, signifies an interior state of love to the Lord. Innocence leads us to the acknowledgment that nothing of good is from self, but only from the Lord. This term occurs again

only in Jonah i. 14, "Let us not perish for this man's soul, and lay not upon us innocent blood." It was explained under ii. 28, that *to shed* signifies to infuse so that that which is shed shall be acceded to and confirmed. In its opposite sense, the term denotes to extinguish by infesting, as when it is said that blood is shed. *Earth* here denotes the voluntary self-hood, as stated before. *Whose innocent blood* (the blood of the sons of Judah) *they* (Egypt and Edom) *shed in their earth* denotes, therefore, the interior holy truths from the Lord within the truths of charity profaned by self-intelligence and self-love in conjunction with the evil voluntary proprium or self-hood.

Internal Sense.—That the falsification of the Word from self-intelligence and self-love shall be removed, because of the profanation of the truths of good, whose interior holiness they extinguish by conjunction with self-hood in the will.

REFERENCES.—*A.C.* 3654, 6353, 9262; *A.E.* 433, 654, 730; *A.R.* 503.

ETERNAL LIFE.

20. *But Judah shall abide for an age; and Jerusalem, for a generation and generation.*

Instructed by the Lord's truth, and being removed from falsity, that the Church will then be the Lord's Church, it is easy to comprehend. Under iii. 1 it was shown that *Judah* represents the internal of the celestial kingdom, or the Church as to the good of love to the Lord. That *to abide* denotes to continue in life as a confirmed state of good was explained under iii. 12: and that *for an age*, especially applied to the celestial Church, signifies what is eternal see ii. 26. Thus, that the Church of the Lord in its celestial character will be from the Eternal Lord, whence alone can be its permanent subsistence and enduring quality, is taught in the words, *but Judah shall abide for an age*. But again, this is the assurance

of eternal life to those who do good from love to the Lord, and that their heavenly life will be according to their love.

That the spiritual from the celestial Church, or the Church deriving its truth from the good of love to the Lord, shall endure in like manner is signified by *and Jerusalem for a generation and generation*. That *Jerusalem* represents the spiritual of the celestial Church may be seen under ii. 32. *Generation* was shown under i. 3 to signify what is perpetual, and to relate especially to the spiritual Church. As in ii. 2, *for a generation and generation* denotes the spiritual Church of the Lord, and that which is derived from it. Further, the words of this clause teach that they shall inherit eternal life also who are regenerated by truth derived from the good of love to the Lord: for regeneration is involved in the significance of *for a generation and generation*. The verse taken together teaches that the New Church—which will be a celestial and spiritual Church (its spiritual will be derived from its celestial, or its faith from its love)—shall be a permanent Church by reason of its love to the Lord and charity towards men. It will be the Lord's Church—the everlasting crown of churches.

Internal Sense.—The internal of the celestial Church shall eternally continue in good, and the spiritual thence shall remain in truth perpetually.

REFERENCES.—*A. C.* 3654, 3881, 6239, 10248; *A. E.* 119, 433; *A. R.* 350, 880; *T. C. R.* 782, 789; *Doct. L.* 64; *Doct. S. S.* 51; *B. E.* 100.

THE DIVINE PRESENCE.

21. *So will I cause their blood to be acquitted [that] I have not [yet] caused to be acquitted. Furthermore JEHOVAH dwelleth in Zion.*

Finally, it is declared that the New Church established by the Lord shall be founded on the Word of His Divine Truth. The natural meaning of this verse would suggest that the

blood of the sons of Judah, shed by Egypt and Edom (according to verse 19) will be acquitted—that is, acquitted of guilt, and recognised as innocent, as it was then stated to be. But there is also an intimation herein, that some measure of guilt attached to them; for they have not yet been recognised as innocent. Indeed, those who permit themselves to be led from the Lord, knowing the Lord, are not guiltless in their fall.

The term, *to acquit*, is that from which *innocent* is derived, and bears the meaning of being cleared of guilt: it signifies to separate evil and remit sin by the implantation of truth and an interior love to the Lord. When the Lord recognises innocence it is because evil has been removed by repentance and resistance. In Exodus xx. 7, “Thou shalt not take the name of Jehovah thy God in vain: for Jehovah will not acquit him that taketh His name in vain.” Again, in Psalm xix. 13, “Then shall I be blameless, and I shall be acquitted from much transgression.” So again in the verse preceding, “Acquit me from hidden faults” (Psalm xix. 12). *Blood*, as shown under ii. 30, corresponds to the holy truth which proceeds from the Lord. But since this refers to the blood shed by the Egyptians and Edomites, the term is used in the opposite sense: namely, the truth of the Lord profaned and falsified. That the Lord, by His truth flowing into the celestial and spiritual Church, will remove the evil, and remit the sin of falsifying His Word, is meant by *so will I cause their blood to be acquitted*, is apparent. It is added that the Lord had not caused this to be acquitted before, because the conditions of celestial and spiritual life had not been presupposed, nor existent, until now. *Not*, as formerly stated, implies a sense of absence. The promise is that the Lord will forgive where there is such a sense of sin that forgiveness is felt to be needed, but not given. The final clause bespeaks the abiding character of His promise.

Furthermore Jehovah dwelleth in Zion. This is the utmost

assurance of peace: the ever-present working of the Divine Love—and the certain hope of eternal life to those who love the Lord. As shown under iii. 17, *to dwell* denotes to continue in life, especially the life of truth. When predicated of the Lord, the continual inflow of the life of Divine Truth is implied—the presence of Divine Love by the Word of His Wisdom. “Heaven and earth shall pass away, but My Word shall not pass away.” The Lord’s presence in His Word to enlighten and instruct His Church cannot then be doubted. *In*, as stated before, describes a means of conjunction; and *Zion*, as shown under ii. 1, represents the Lord’s celestial kingdom; His Church in the highest heaven and, to the extent that His will is done on earth even as it is done in the heavens, is the Church characterised by the good works of love to the Lord. When the earthly Church harmonises in this manner with the heavenly, shall the old promise be realised, and it shall be “as the days of heaven upon the earth” (Deut. xi. 21). For the Lord will be present with His Truth in the celestial heaven, which truth will be the means of conjunction between the earth and Himself: and it shall be known that “Jehovah He is God in heaven above and upon the earth beneath; there is none else” (Deuter. iv. 39). The means of conjunction is the Divine Truth of the Word, and this we are instructed is the means of man’s conjunction with the Lord and consociation with the angels of heaven, and that the Church on earth exists from the Word (*Doct. S. S.* 62, 76). “Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things of thee are spoken, O city of God” (Psalm lxxxvii. 2, 3). That the Lord in His Divine Love, the very *Esse* of His Being, will be ever present in His celestial kingdom, as “King of kings, and Lord of lords,” and that that presence will be by means of His Truth, or Word:—thus that the Divine Itself shall be the Inner Presence, the Radiant Glory of the New Heavenly Church, is the final assurance of *the Word of Jehovah which was unto*

Joel the son of Pethuel. Thus the prophecy which began with the declaration that the Word had been perverted, concludes with the affirmation of its internal divinity and glorification.

Internal Sense.—The Lord will remit the sin of falsifying His Word as evil is shunned and His Truth received, and His Divine Love shall be ever-present by His Word with those who do good from love to Him.

REFERENCE.—*A:E.* 850.

SUMMARY OF THE INTERNAL SENSE.

Chap. I.—(1) That the Word is perverted by false worship. (2) Whereas the Word should have been obeyed by all of the Church, (3) and communicated to all in falsity from evil, (4) the spiritual things of the Church have been destroyed by sensualism. (5) So that remorse should be awakened on account of the loss of faith, (6) which has been destroyed by the lust of heathen worship: (7) depriving the Church of spiritual truth and good. (8) That the Church should return to the Lord (9) with inward mourning and contrition (10) over the loss of good and truth in the natural and spiritual man. (11) Especially they who seek the good of the Church and they who desire its genuine doctrine: for the Church is about to perish. (12) Spiritual truth, its good, knowledge, and its delights, which constitute the Church, are perverted.

(13) So that only by repentance can communion with the Lord be renewed. (14) That the Church can only remove the evil and falsity by acknowledging and worshipping the Lord: (15) for the end of the Church is near, when it will be judged. (16) Good works are not done, nor are there any who delight in spiritual things. (17) Natural good is subordinated to evil: the truth and good of the Word are rejected. (18) Wherefore there is no good in the Church, (19) and the heart must be turned to the Lord: for self has corrupted all things therein. (20) Although truth is desired, it has been misappropriated to self.

Chap. II.—(1) That the Lord will come, descending through the heavens, (2) and the judgment will take place; when the falsity of evil (3) and the evil of idolatry will have destroyed

the Church. (4) That false reasoning seeking to persuade, (5) and fallacious opinions dominating the mind (6) make religious life difficult for all. (7) By the assaults on truth from insane persuasions (8) evil is not averted, (9) but they pervert the good and truth of the letter of the Word. (10) So all good, truth, and knowledge in the Church are dissipated. (11) The Lord, by the power of His Truth, will oppose evils and falsities. (12) That men should fully respond to the Lord's will (13) and earnestly desire the truth from Him alone, so as to enjoy His salvation; (14) and if this be done He will respond to their desires.

(15) Thus would love remain, self be denied and the Lord acknowledged, (16) and the Church would enjoy the blessings of spiritual life, (17) and be saved from the dominion of heathenism. (18) That the Lord would then restore the Church in faith and charity, (19) and implant the graces of spiritual life. (20) He would also remove the falsities of hell. (21) That the Church will trust in the Lord with joy (22) and show confidence in His Word. (23) Whereby there will be greater light and intelligence, (24) with increasing affections of mutual love and charity: (25) and therefore the Church will be removed from the evils which destroy. (26) Thence the Lord will be worshipped according to the love of good, (27) and the Church will acknowledge Him as the only God.

(28) The Lord will infuse His Divine into the Church, and His Word shall be known; (29) there shall also be a newness of life therein. (30) That the inflowing Divine truth will make manifest the state of the world: (31) it will be received by the good and dissipated by the evil. (32) But those who acknowledge and worship the Lord shall be saved.

Chap. III.—(1) That by the Lord's Advent all will be brought together, (2) and, by disposing all things into order, judgment will take place upon those who dissipate the goods and truths (3) by estranging them from the Lord and ascribing them to self: (4) also upon those in knowledge alone and

faith alone (5) who pervert the truth and good of the Word, (6) and appropriate them to self. (7) Thereby truth and good are estranged from the Lord's service, (8) and they who do this bring their judgment upon themselves.

(9) The combats of the hells against the Lord begin by false insinuations (10) and fallacious persuasions; (11) but, notwithstanding their hatred, they will be subdued by Divine Truth; (12) and hell will be set in order. (13) Then the falsity of the Church will be consummated: (14) for its last state is near, (15) when love, faith, and true knowledge are no more. (16) That the Lord will defend the faithful (17) who will acknowledge Him as the source of all things in the Church.

(18) That then the Word will be the only source of truth for the New Church, (19) and all falsity and profanity shall be removed. (20) The Church shall then endure in goodness and truth, (21) being founded on the Word and sustained by the Lord's presence.

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