Apocalypse Revealed

Wherein are disclosed the arcana there foretold which have hitherto remained concealed

EMANUEL SWEDENBORG

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(Numbers 612–962)

Translated from the Original Latin by
John Whitehead

STANDARD EDITION

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Editor's Preface

Apocalypse Revealed is a detailed unfolding of the inner or spiritual sense of the book of Revelation. This is the first of Swedenborg's later works to which he appended so-called "memorable relations," which are descriptions of otherworld events he witnessed. In 1765 he had stopped writing in his *Spiritual Diary*—a work which contains much similar material—and now in this 1766 work (and all of his subsequent publications) he included accounts of such happenings. In a letter written to his friend Dr. Gabriel Beyer in April 1766 he recommended that the doctor read these passages first.

This is the last work that Swedenborg published anonymously. Unlike his earlier work, *Apocalypse Explained,* published posthumously, this one is openly addressed to the Christian world, and thus marks an apparently new attitude on Swedenborg's part as to where the new church was to have its origin.

This present edition was translated from the Latin by John Whitehead. The text was electronically scanned from the Swedenborg Foundation's Standard Edition. This has allowed the book to be completely redesigned and set in a new and more readable typeface. Certain stylistic changes have also been introduced. These include modernized spelling and punctuation as well as the substitution of new words for terms whose meanings have become obscure or have changed since the nineteenth century. Arabic numerals have replaced roman numerals in Bible passages, and certain capitalized words, including pronouns referring to God, have been lowercased to reflect contemporary usage. All these changes have been carefully made in order to make the book easier to read and use while preserving the dignity and power of the original Latin. On the whole, however, the Whitehead translation has not been materially altered.

A word needs to be said about the translation of the Scripture passages in this work, some of which Swedenborg translated from biblical Hebrew and Greek, others he cited from Latin Bibles in his

personal library. The reader will note that the archaic language of the 1611 King James Bible, commonly called the Authorized Version, has for the most part been retained in the Scripture citations in this edition. Thus verbs will often have the suffix "-eth," and pronoun forms such as "thee," "thou," and "thine" are retained. This custom, based on the almost universal use of the King James version at that time, dates back to the earliest English translations of Swedenborg. The decision was made by the early translators to follow the familiar language of that Bible wherever it did not conflict with the Latin of Swedenborg's Scripture citations. Although it would be desirable to update this language, these citations appear so frequently that changing them throughout the entire work would have required a major revision.

Volume 2 of *Apocalypse Revealed* continues Swedenborg's verse-by-verse explanation, or commentary, of the biblical text of the Apocalypse, commonly known as the book of Revelation or the Revelation of John. This volume covers chapters 14 through 22. As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses.

Numbers indicating the paragraph subdivisions used in John Faulkner Potts' six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902) are inserted in this American edition for the first time. They appear in bracketed boldface type at the beginning of paragraphs. The numbers in parentheses (6), (7), etc., are divisions of the exposition by the author. Italicized letters following a number (518*a,* 518*b*) are subdivisions added by the Latin editor, Samuel H. Worcester. Words or phrases in brackets are also editorial insertions into Swedenborg's text. Critical notes, referenced by superscripts in the text, will be found at the end of the volume.

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Revelation 14

1. And I saw, and behold a lamb standing on the Mount Zion, and with him a hundred forty-four thousand, having his Father's name written upon their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four animals, and the elders; and no one was able to learn the song but the hundred forty-four thousand bought from the earth.

4. These are they who were not defiled with women, for they are virgins; these are they who follow the lamb whithersoever he goeth; these were bought from among men, the firstfruits to God and the lamb.

5. And in their mouth was found no deceit, for they are spotless before the throne of God.

6. And I saw another angel flying in the midst of heaven, having the eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people;

7. Saying with a great voice, Fear God, and give glory to him, for the hour of his judgment is come; and adore him that made the heaven and the earth and the sea, and the fountains of waters.

8. And another angel followed, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the anger of her whoredom.

9. And a third angel followed them, saying with a great voice, if anyone hath adored the beast, and his image, and hath received his mark upon his forehead or upon his hand,

10. He also shall drink of the wine of the anger of God mixed with unmixed wine in the cup of his wrath, and he shall be tormented with fire and brimstone before the holy angels and before the lamb.

11. And the smoke of their torment shall go up for ages of ages; and they shall have no rest day and night that adore the beast and his image, and if anyone shall have received the mark of his name.

12. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus Christ.[1]

13. And I heard a voice from heaven saying to me, Write, Happy are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

14. And I saw, and behold a white cloud, and upon the cloud one sitting like unto the son of man, having upon his head a golden crown, and in his hand a sharp sickle.

15. And another angel went out from the temple, crying with a great voice to him that sat on the cloud, Send thy sickle, and reap; for the hour for thee to reap is come, for the harvest of the earth is dried up.

16. And he that sat upon the cloud sent his sickle upon the earth, and the earth was reaped.

17. And another angel went out from the temple which is in heaven, he also having a sharp sickle.

18. And another angel went out from the altar, having authority over fire; and he cried with a great cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the vintage, the clusters of the vineyard of the earth; for her grapes are ripened.

19. And the angel sent his sickle into the earth, and gathered the vineyard of the earth, and he cast it into the great winepress of the anger of God.

20. And the winepress was trodden without the city; and there went out blood from the winepress even unto the bridles of the horses, for a thousand six hundred stadia.

THE SPIRITUAL SENSE

The contents of the whole chapter

Concerning the new Christian heaven: it is described (verses 1–5). The proclamation of the Lord's coming, and then the new church (verses 6, 7, 13). An exhortation to recede from faith separated from charity, in which is the church at the present day (verses 9–12). The exploration of these, and the manifestation that their works are evil (verses 14–20).

The contents of each verse

Verse 1. "And I saw, and behold a lamb standing on the Mount Zion, and with him a hundred forty-four[2] thousand" signifies the Lord now in the new heaven from Christians, who acknowledged him as the God of heaven and earth, and were in truths of doctrine from him through the Word (n. 612). "Having his Father's name in their foreheads" signifies acknowledgment of the Lord's Divine and the Divine human with them (n. 613). Verse 2. "And I heard a voice from heaven, as the voice of many waters" signifies the Lord speaking through the new heaven from Divine truths (n. 614). "And as the voice of great thunder" signifies and from the Divine love (n. 615). "And I heard the voice of harpers harping with their harps" signifies confession of the Lord from gladness of heart by the spiritual angels in the lower heavens (n. 616). Verse 3. "And they sung as it were a new song before the throne and before the four animals and before the elders" signifies celebration and glorification of the Lord before him and before the angels of the higher heavens (n. 617). "And no one was able to learn the song but the hundred forty-four thousand" signifies that no others from among Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this new heaven (n. 618). "Bought from the earth" signifies that they are those who could be regenerated by the Lord and thus be redeemed in the world (n. 619). Verse 4. "These are they who were not defiled with women, for they are virgins" signifies that they did not adulterate the truths of the church, and defile them with falsities of faith, but that they loved truths because they are truths (n. 620). "These are they who follow the lamb whithersoever he goeth" signifies that they are conjoined with the Lord by love and faith in him, because they have lived according to his commandments (n. 621). "And were bought from among men" signifies here as before (n. 622). "Firstfruits unto God and the lamb" signifies the first beginning of the Christian heaven, that acknowledges one God in whom is the trinity, and that the Lord is he (n. 623). Verse 5. "And in their mouth was found no deceit" signifies that they do not from cunning and design speak and persuade to falsity and evil (n. 624). "For they are spotless before the throne of God" signifies because

they are in truths from good from the Lord (n. 625). Verse 6. "And I saw another angel flying in the midst of heaven having the eternal gospel to proclaim unto them that dwell on the earth" signifies the annunciation of the Lord's coming, and of the new church that is to come down out of heaven from him (n. 626). "And to every nation and tribe and tongue and people" signifies to all who are in goods from religion, and in truths from doctrine (n. 627). Verse 7. "Saying with a great voice, Fear God" signifies admonition not to do evils, because this is against the Lord (n. 628). "And give glory to him, for the hour of his judgment is come" signifies the acknowledgment and confession that all the truth of the Word is from the Lord, according to which every man will be judged (n. 629). "And adore him who made the heaven and the earth and the sea and the fountains of waters" signifies that the Lord alone is to be worshiped, because he alone is the creator, savior, and redeemer, and from him alone are the angelic heaven and the church and all things of them (n. 630). Verse 8. "And another angel followed, saying, Babylon is fallen, is fallen, that great city" signifies that the Roman Catholic religion, as to its dogmas and doctrinals, is now dispersed (n. 631). "Because she made all nations drink of the wine of the anger of her whoredom" signifies because by profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion (n. 632). Verse 9. "And a third angel followed them, saying with a great voice" signifies further revelation from the Lord concerning those who are in faith separated from charity (n. 633). "If anyone hath adored the beast and his image, and hath received his mark upon his forehead and upon his hand" signifies whoever acknowledges and receives the doctrine concerning justification and salvation by faith alone, confirms it, and lives according to it (n. 634). Verse 10. "He also shall drink of the wine of the anger of God mixed with unmixed wine in the cup of his wrath" signifies that they falsify the goods and truths of the Word, and imbue their life from those falsified things (n. 635). "And he shall be tormented with fire and brimstone before the holy angels and the lamb (Verse 11), and the smoke of their torment shall go up for ages of ages" signifies the love of self and the world and the lusts therefrom, and from these the pride of their own intelligence, and thence torment in hell (n. 636). "And they shall have no rest day and night that

adore the beast and his image, and if anyone shall have received the mark of his name" signifies a perpetual state in undelightful things with those who acknowledge and receive that faith, confirm it, and live according to it (n. 637). Verse 12. "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus" signifies that the man of the Lord's church is explored by temptations from them, as to the quality of his life according to the commandments of the Word and of his faith in the Lord (n. 638). Verse 13. "And I heard a voice from heaven, saying to me, Write,[3] Blessed are the dead that die in the Lord from henceforth" signifies a prediction from the Lord concerning the state of those after death who will be of his new church, that they will have eternal life and happiness (n. 639). "Yea, saith the spirit, that they may rest from their labors" signifies that the Divine truth of the Word teaches that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord (n. 640). "For their works follow with them" signifies according as they have loved and believed, and thence have done and spoken (n. 641). Verse 14. "And I saw, and behold, a white cloud, and upon the cloud one sitting like unto the son of man" signifies the Lord as to the Word (n. 642). "Having upon his head a golden crown, and in his hand a sharp sickle" signifies the Divine wisdom from his Divine love, and the Divine truth of the Word (n. 643). Verse 15. "And another angel went out from the temple" signifies the angelic heaven (n. 644). "Crying with a great voice to him that sat on the cloud, Send thy sickle, and reap, for the hour for thee to reap is come, for the harvest of the earth is dried up" signifies the supplication of the angels of heaven to the Lord, that he would make an end and execute judgment, because now is the last state of the church (n. 645). Verse 16. "And he that sat upon the cloud sent his sickle, and the earth was reaped" signifies the end of the church, because there is no longer any Divine truth there (n. 646). Verse 17. "And another angel went out from the temple which is in heaven, he also having a sharp sickle" signifies the heavens of the Lord's spiritual kingdom, and the Divine truth of the Word with them (n. 647). Verse 18. "And another angel went out from the altar, having authority over fire" signifies the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord (n. 648). "And he cried with a great cry to him that had the sharp

sickle, saying, Send thy sharp sickle, and gather the vintage, the clusters of the vineyard of the earth" signifies the Lord's operation from the good of his love by the Divine truth of his Word into the works of charity and faith, with the men of the Christian church (n. 649). "For her grapes are ripened" signifies because it is the last state of the Christian church (n. 649*b*). Verse 19. "And the angel sent his sickle into the earth, and gathered the vineyard of the earth" signifies the end of the present Christian church (n. 650). "And he cast it into the great winepress of the anger of God" signifies exploration of the quality of their works, that they were evil (n. 651). Verse 20. "And the winepress was trodden without the city" signifies that exploration was made from the Divine truths of the Word as to the quality of the works which flow forth from the doctrine of faith of the church (n. 652). "And there went out blood from the winepress even unto the bridles of the horses" signifies violence done to the Word by dreadful falsifications of the truth, and the understanding so closed up thereby, that man can scarcely be taught any longer, and thus be led of the Lord by Divine truths (n. 653). "For a thousand six hundred stadia" signifies mere falsities of evil (n. 654).

THE EXPLANATION

612. Verse 1. *And I saw, and behold a lamb standing on the Mount Zion, and with him a hundred forty-four thousand* signifies the Lord now in the new heaven collected out of those in the Christian churches who have acknowledged the Lord alone to be the God of heaven and earth, and have been in the truths of doctrine from the good of love from him by the Word. By "I saw" are signified the things which follow in this chapter; by "a lamb" is meant the Lord as to the Divine human (n. 269, 271); by "Mount Zion" is signified heaven, where they are who are in love to the Lord, as will be seen presently; by "a hundred forty-four thousand" are signified all who acknowledge the Lord alone to be the God of heaven and

earth, and who are in the truths of doctrine from the good of love from him through the Word (n. 348 seq.). These were treated of in chapter 7; but there, that "they were sealed on their foreheads," and thus were distinguished and separated from the rest; now however that they were collected together into one, and that a heaven was from them.

[**2**] The heaven here treated of is the heaven collected from Christians, from the time the Lord was in the world, and from such of them as approached the Lord alone, and lived according to his precepts in the Word, by shunning evils as sins against God. This heaven is the new heaven, from which the holy Jerusalem, that is, the new church upon earth, will descend (Rev. 21:1–2). But the heavens which were formed before the Lord's coming are above this heaven, and are called the ancient heavens; in which likewise all acknowledge the Lord alone to be the God of heaven and earth. These heavens communicate with this new heaven by influx.

[**3**] It is known, that by "the land of Canaan" is signified the church, because the Word was there, and by it the Lord was known; also because in the midst of it was the city Zion, and under it the city Jerusalem, both upon a mountain. Hence by "Zion" and "Jerusalem" are signified the inmost things of the church; and as the church in the heavens makes one with the church on earth, therefore by "Zion" and "Jerusalem" is meant the church everywhere, but by "Zion" the church as to love, and by "Jerusalem" the church as to doctrine from love. It is called "Mount Zion" because by "a mountain" is signified love (n. 336).

[**4**] That by "Mount Zion" is signified heaven and the church where the Lord alone is worshiped, may appear from the following passages:

> I have anointed my king upon Zion; I will announce concerning the statute, Thou art my son, this day have I begotten thee; I will give the nations for thy inheritance; kiss the son, lest he be angry, and ye perish; happy are all that trust in him (Ps. 2:6–8, 12).

O Zion, that bringest good tidings, get thee up into the high mountain; say, Behold the Lord Jehovah will come in strength (Isa. 40:9–10).

Exult greatly, O daughter of Zion; behold thy king cometh unto thee just and a savior (Zech. 9:9; Matt. 21:2, 4–5; John 12:14–15).

Cry out and shout, thou inhabitant of Zion; for great is the holy one of Israel in the midst of thee (Isa. 12:6).

The redeemed of Jehovah shall return to Zion with a song (Isa. 35:10).

Shout and be glad, O daughter of Zion, behold I come that I may dwell in the midst of thee (Zech. 2:10–11).

Who will give the salvation of Israel in Zion (Ps. 14:7; 53:6).

The Lord Jehovih will found in Zion a tried stone, and then shall your covenant with death be abolished (Isa. 28:16–18).

My salvation shall not tarry, I will give salvation in Zion (Isa. 46:13).

Then the redeemer shall come to Zion (Isa. 59:20).

Jehovah of hosts shall reign in Mount Zion (Isa. 24:23).

Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things are to be proclaimed in thee, O city of God; this one was born there; all my fountains are in thee (Ps. 87:2–3, 6–7).

Jehovah hath chosen Zion, he hath desired it for his seat; this is my rest forever, there will I dwell (Ps. 132:13–14).

Let the sons of Zion exult in their king (Ps. 149:2).

O Jehovah arise, and have mercy on Zion, the set time is come; the name of Jehovah shall be declared in Zion, when the peoples are gathered together, and the kingdoms to serve Jehovah (Ps. 102:13–16, 21–22).

Out of Zion God shall shine; our God cometh, and shall call to the heaven above, and to the earth, Gather my saints together unto me (Ps. 50:2–5).

Besides other places, as Isa. 1:27; 4:2, 5; 31:4, 9; 33:5, 20; 37:22; 52:1; 64:10; Jer. 6:2; Lam. 4:2; Amos 1:2; Micah 3:10, 12; 4:1–3, 7–8; Zeph. 3:14, 16; Joel 3:16–17, 21; Zech. 8:3; Ps. 20:2; 48:2–3, 11–14; 76:2; 78:68; 110:1–2; 125:1; 126:1; 128:5–6; 134:3; 135:21; 146:10; 149:2, 4. In many places it is said "the virgin and the daughter of Zion"; by whom is not meant any virgin or daughter there, but the church as to the affection of good and truth; the same as by "the bride of the lamb" (Rev. 21:2, 9; 22:17). "The virgin and the daughter of Zion" signifies the Lord's church in these passages: Isa. 1:8; 3:16–26; 4:4; 10:32; 16:1; 37:22; 52:2; 62:11; Jer. 4:31; 6:2, 23; Lam. 1:6; 2:1, 4, 8, 10, 13, 18; 4:22; Micah 1:13; 4:8, 10, 13; Zeph. 3:14; Zech. 2:10; 9:9; Ps. 9:14; and others.

613. *Having his father's name written on their foreheads* signifies their acknowledgment of the Lord's Divine and Divine human from love and faith with them. By "the name of the Father" is meant the Lord as to the Divine from whom all things are, which is called the Father, and at the same time, as to the Divine human, which is called the son, because they are one and one person, united like soul and body; for which reason, in heaven, by "God the Father" no other is meant than the Lord, and the Lord is also called Father in the new heaven. The reason why it is here said, "the name of his Father on their foreheads," is also because by "Father" is meant the Divine good of the Lord's Divine love, which in the Word of the Evangelists is everywhere meant by "the Father," when named by the Lord, and the Divine truth of the Divine wisdom by "the son"; which two were united as soul to body and body to soul, when the Lord glorified his human (see n. 21, 170); and since they are one, it is therefore said in another place:

> The name of God and of the lamb on their forehead (Rev. 22:4).

Concerning these, therefore, who are here treated of, it is said, that "they had the Father's name written on their foreheads," because by "the one hundred and forty-four thousand sealed out of the twelve tribes of Israel," are meant the angels of the higher heavens, who

are all in the good of celestial love, and by the Father, as was said, that good is meant. That the angels here treated of are angels of the higher heavens, may be seen in the explanation of chapter 7, particularly at n. 362. By "written on their foreheads" is signified acknowledgment from love and faith in them; by "written" or "inscribed" is signified acknowledgment in them, and by "the forehead" is signified love and thence intelligence or faith (n. 347, 605).

[2] That the Divine, which is called the Father, and the Divine human, which is called the son, are one, like soul and body, and consequently that the Lord is to be approached as to the Divine human, and that thus and not otherwise the Divine, which is called the Father, is approached, appears from so many passages in the Word that they would fill many pages if they were to be adduced; a large collection of them may be found in *Doctrine of the Lord* (n. 29–36, 38–45, and following); from which a few only shall here be quoted by way of confirmation, which are these:

> The angel said to Mary, Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest. But Mary said, How shall this be, since I know not a man. The angel answered, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, therefore also, that holy one which shall be born of thee shall be called the son of God (Luke 1:30–35).

> The angel of the Lord appeared to Joseph in a dream, saying, Fear not to take Mary thy bride, for that which is born in her is from the Holy Spirit; and Joseph knew her not, until she brought forth her firstborn son (Matt. 1:20, 25).

> In the beginning was the Word, and the Word was with God, and God was the Word, and the Word was made flesh, and we saw his glory, the glory as of the only begotten of the Father (John 1:1–2, 14).

> The Jews sought to kill Jesus, because he had said that God was his own Father, making himself equal to God. Jesus answered, Whatsoever the Father doeth, these also doeth the son likewise; as the Father raiseth up the dead and vivifieth them, even so the son vivifieth whom he will; Verily I say unto you, that the hour shall come, when the dead shall hear the voice of the son of God, and they that hear shall live (John 5:18–26).

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

I am the way, the truth, and the life; no one cometh to the Father but by me; if ye have known me, ye have known my Father also; and from henceforth ye have known him and have seen him. Philip saith unto him, Show us the Father; Jesus saith unto him, Have I been so long time with you, and thou hast not known me, Philip? He that hath seen me hath seen the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? Believe me, that I am in the Father and the Father in me (John 14:6–11).

I give unto my sheep eternal life; I and the Father are one. And the Jews were indignant that he made himself God; and he said, I do the works of the Father; believe the works; that ye may know and believe that the Father is in me and I in the Father (John 10:28–38).

He that seeth me, seeth him who sent me (John 12:45).

All things whatsoever the Father hath are mine (John 16:15).

That the Father had given all things into his hands (John 13:3).

Father, thou hast given me power over all flesh; this is life eternal, that they should know thee the only God, and Jesus Christ whom thou hast sent. All mine are thine, and thine are mine (John 17:2–3, 10).

All power is given unto me in heaven and on earth (Matt. 28:18).

Whatsoever ye shall ask in my name, this I will do; and I will do it (John 14:13–14).

The spirit of truth shall not speak from himself, but he shall receive of mine and declare it unto you (John 16:13–14).

He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing (John 15:5; besides other places).

[**3**] There are still more in the Old Testament, from which also a few shall be adduced:

Unto us a boy is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, counselor, God, hero, father of eternity, prince of peace (Isa. 9:6).

A virgin shall conceive a son, and his name shall be called God with us (Isa. 7:14).

Behold, the days shall come, that I will raise up unto David a just branch, who shall reign a king; and this is his name, which they shall call him, Jehovah our justice (Jer. 23:5, 6; 33:15–16).

Then it shall be said in that day, Lo, this is our God whom we have waited for, that he may free us; this is Jehovah whom we have waited for; let us exult and be glad in his salvation (Isa. 25:9).

Only in thee is God, and there is no God beside; verily thou art a God that hidest thyself, O God of Israel, the savior (Isa. 45:14–15).

Am not I Jehovah, and there is no God else beside me, a just God and a savior, there is none beside me (Isa. 45:21–22).

I am Jehovah, and beside me there is no savior (Isa. 43:11).

I Jehovah am thy God, and thou shalt not acknowledge a God beside me, and there is no savior beside me (Hos. 13:4).

Thou, O Jehovah, art our Father, our redeemer, thy name is from everlasting (Isa. 63:16).

Thus said the king of Israel, and his redeemer, Jehovah of hosts, I am the first and the last, and beside me there is no God (Isa. 44:6).

Thus said Jehovah thy redeemer, I am Jehovah that maketh all things, and alone by myself (Isa. 44:24).

Thus said Jehovah thy redeemer, the holy one of Israel, I am Jehovah thy God (Isa. 48:17).

Jehovah, my rock, and my redeemer (Ps. 19:14).

Their redeemer is strong; Jehovah of hosts is his Name (Jer. 50:34).

Jehovah of hosts is his name, and thy redeemer, the holy one of Israel, the God of the whole earth shall he be called (Isa. 54:5).

> That all flesh may know that I Jehovah am thy savior and thy redeemer, the Mighty one of Jacob (Isa. 49:26; 60:16).

> As for our redeemer, Jehovah of hosts is his name (Isa. 47:4).

> Thus said thy redeemer Jehovah (Isa 43:14; 49:7. And elsewhere, as Luke 1:68; Isa. 62:11–12; 63:1, 4, 9; Jer. 15:20–21; Hos. 13:4, 14; Ps. 31:5; 44:26; 49:15; 55:17–18; 69:18; 71:23; 103:4; 107:2; 130:7–8).

And in Zechariah:

> In that day Jehovah shall be king over all the earth; in that day Jehovah shall be one, and his name one (Zech. 14:9).

But these are few.

614. Verse 2. *And I heard a voice from heaven, as the voice of many waters* signifies the Lord speaking through the new heaven from Divine truths. By "a voice from heaven" is signified a voice or speech from the Lord through heaven; for when a voice is heard from heaven, it is from the Lord; here, through the new heaven of Christians, which is meant by "Mount Zion," upon which "the lamb was seen standing, and with him a hundred forty-four thousand" (n. 612, 613); by "many waters" are signified Divine truths (n. 50). The like is said of the Lord speaking through heaven from Divine truths, in the following passages:

> The voice of the son of man was heard as the voice of many waters (Rev. 1:15).

> And a voice from the throne, as the voice of many waters (Rev. 19:6).

> And the voice of the God of Israel as the voice of many waters (Ezek. 43:2).

> The voice of Jehovah is upon the waters, Jehovah is upon many waters (Ps. 29:3).

> The sound of the wings of the cherubim was like the sound of great waters (Ezek. 1:24).

By "the cherubim" is signified the Word (n. 239), thus Divine truth, from which the Lord speaks.

615. *And as the voice of great thunder* signifies the Lord speaking through the new heaven from the Divine love. That "lightnings, thunders, and voices" signify enlightenment, perception, and instruction, may be seen above (n. 236); and that "the seven thunders speaking" signify the Lord speaking through the entire heaven (n. 472). The Lord, when he speaks through heaven, speaks from the third heaven through the second heaven, thus from Divine love through Divine wisdom, for the third heaven is in his Divine love, and the second heaven in his Divine wisdom. The Lord never speaks otherwise when he speaks from the higher heavens; and this is what is meant by "a voice as of many waters," and by "a voice of great thunder"; "many waters" are the Divine truths of the Divine wisdom, and "great thunder" is the Divine good of the Divine love.

616. *And I heard the voice of harpers harping with their harps* signifies confession of the Lord from joy of heart by the spiritual angels in the lower heavens. To harp upon the harp signifies to confess the Lord from spiritual truths, see above (n. 276); that this is from joy of heart follows; hence by "harpers" are signified spiritual angels. The reason why they are angels of the lower heavens is because the voice of the Lord through the higher heavens was heard as "the voice of many waters," and as "the voice of great thunder" (n. 614, 615). There was heard "a voice of harpers harping upon harps," because sound or speech descending from the lower heavens is sometimes heard like the sound of harps; not that they are harping upon harps, but because the voice of confession of the Lord from joy of heart is so heard below.

617. Verse 3. *And they sung as it were a new song before the throne, and before the four animals and the elders* signifies the celebration and glorification of the Lord before him and before the angels of the higher heavens. By "they sung a new song" is signified the acknowledgment and glorification of the Lord, that he alone is judge, redeemer, and savior, thus the God of heaven and earth, see above (n. 279). "Before the throne" is before the Lord, because he alone sits upon the throne; that "before the four animals and the elders" is before the angels of the higher heavens (n. 369); by "as it were a new song," is signified the celebration and glorification of

the Lord in the new Christian heaven, here in particular that he is acknowledged as the God of heaven and earth, in like manner as in the ancient heavens. This is implied in the expression "as it were," for "as it were a new song" signifies as though it were new, when nevertheless it is not new. That the new heaven mentioned in Revelation (chap. 21:1) is a new heaven from Christians, and that the former heavens are from the ancient and most ancient people, also that the Lord is acknowledged in these heavens as the God of heaven and earth, has been said before.

618. *And no one was able to learn the song but the hundred forty-four thousand* signifies that no others from Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of heaven and earth, but those who were received by the Lord into this new heaven. By this "song" is signified the acknowledgment and glorification of the Lord, that he is the God of heaven and earth (n. 279, 617); by "learning" is signified to perceive interiorly in oneself that it is so, which is to understand, and so to receive and acknowledge; he who learns otherwise, learns and does not learn, because he does not retain. By the hundred forty-four thousand are meant they who acknowledge the Lord alone as the God of heaven and earth (n. 612). The reason why no others from Christians could learn this song, that is, acknowledge that the Lord alone is the God of heaven and earth is because they have imbibed from infancy the idea that there are three persons of the divinity distinct from each other; for it is said in the doctrine of the trinity, "There is one person of the Father, another of the son, and another of the Holy Spirit"; likewise, "the Father is God, the son is God, and the Holy Spirit is God"; and although it is there added, that these three are one, yet in their thought they have divided the Divine essence into three, which nevertheless cannot be divided; and for that reason they approach the Father, because he is first in order. And besides, the leaders in the church have taught, that they should pray to the Father to send the Holy Spirit for the sake of the son; by this their idea of three has been confirmed, so that they cannot think of the son as God, equal with the Father, and one with the Father, but of the son as

equal with any other man, although he alone as to his human is justice, and is called "Jehovah our justice" (Jer. 23:5, 6; 33:15, 16).

[**2**] From this idea of their thought it has come to pass, that they are not able to comprehend how the Lord, as born in the world, can be the God of heaven and earth, and still less, that he is God alone notwithstanding they have heard and read all the passages cited above (n. 613), and also these:

> All things that the Father hath are mine (John 16:15; see also 12:45).
>
> The Father hath given all things into the hand of the son (John 13:3).
>
> Father, thou hast given me power over all flesh; all mine are thine and thine are mine (John 17:2–3, 10).
>
> All power is given unto me in heaven and on earth (Matt. 28:18).

Also that he was conceived of Jehovah the Father, and hence that his soul was from him (Luke 1:34, 38); and consequently, the Divine essence itself was his; besides many other like things in other places. That they were said of the Lord who was born in the world, anyone may see; as also that:

> He and the Father are one; and that he is in the Father and the Father in him; and that he who seeth him seeth the Father (John 10:28, 38; 14:6–11).

Although they may have heard and read these things, yet they cannot give up the idea which was conceived in boyhood and confirmed in them afterwards by their teachers, and which has so closed up their rational faculty that they are incapable of seeing, that is, of understanding these words of the Lord:

> I am the way, the truth, and the life, no one cometh unto the Father but by me (John 14:6).
>
> He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; I am the door, by me if anyone enter in, he shall be saved (John 10:1, 9).

[**3**] Also that the Lord glorified his human, that is, united it to the Divine of the Father, that is, to the Divine which was in him from conception, for the sake of rendering it possible for the human race to be united to God the Father in him and through him. That this was the reason of the Lord's coming into the world, and of the glorification of his human, he fully teaches in John; for he says:

> In that day ye shall know, that I am in my Father, and ye in me, and I in you (John 14:20).
>
> He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing; if anyone abide not in me, he is cast forth as a branch, and is dried up in the fire (John 15:5–6).
>
> And for their sakes I sanctify myself, that they also might be sanctified in the truth, that all may be one, as thou Father art in me, and I in thee, I in them and thou in me (John 17:19, 21, 23, 26; also, 6:56; and in other places).

From which it clearly appears, that the Lord's coming into the world, and the glorification of his human, had for its end the conjunction of men with God the Father in him and through him, thus that he is to be approached. This is also confirmed by the Lord's so often saying, that they must believe in him, that they might have eternal life (see above, n. 553).

[**4**] Who cannot see that all this is said by the Lord concerning himself in his human and that he never would have said, nor could say, that he was in men and men in him, and that it was necessary to believe in him, that they might have eternal life, if his human was not Divine? "To ask the Father in his name," does not mean to approach God the Father immediately, nor to ask for his sake, but to approach the Lord, and the Father through him, because the Father is in the son, and they are one, as he himself teaches. This is what is signified by asking "in his name"; as may appear also from these passages:

> He that believeth not in the son is judged already, because he hath not believed in the name of the only begotten son of God (John 3:18).

> These things are written, that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life in his name (John 20:31).

> Jesus said, Whosoever receiveth this boy in my name receiveth me, and whosoever receiveth me, receiveth him that sent me (Luke 9:48).

> Whatsoever ye shall ask in my name, that will I do (John 14:13–14).

Besides other places, in which the expression "in the name of the Lord" occurs (Matt. 7:22; 18:5, 20; 19:29; 23:39; Mark 9:37; 16:17; Luke 13:35; 19:38; 24:47; John 1:12; 2:23; 5:43; 12:13; 15:16; 16:23–24, 26–27; 17:6). What is meant by "the name of God," and that "the name of the Father" is the Lord as to the Divine human, may be seen above (n. 81, 165, 584).

619. *Bought from the earth* signifies that they are such as can be regenerated by the Lord and thus redeemed in the world. By "bought from the earth" is signified redeemed in the world; that redemption is deliverance from hell, and salvation by conjunction with the Lord, may be seen (n. 281); and since this is effected by regeneration, therefore by "those bought" are signified they who are regenerated and thus redeemed by the Lord; and since all may be regenerated and thus redeemed, if they will, and few are willing, therefore by "those bought from the earth" is signified that they are those who could be regenerated by the Lord, and thus redeemed; who these are is now described (verses 4 and 5).

620. Verse 4. *These are they who were not defiled with women, for they are virgins* signifies that they had not adulterated the truths of the church, and defiled them with the falsities of faith, but that they had loved truths because they are truths. That "a woman" signifies the church from the affection of truth, and thence, in the opposite sense, the church from the affection of falsity, may be seen above (n. 434, 533), here the church from the affection of truth, because it is said "not defiled with women"; by "to be defiled with women," the same is signified as by to commit adultery and whoredom. That "to commit adultery and whoredom" signifies to adulterate and falsify the Word, may also be seen above (n. 134).

"For they are virgins" signifies because they have loved truths because they are truths, thus from spiritual affection; the reason why these are meant by "virgins," is because "a virgin" signifies the church as a bride, who desires to be conjoined with the Lord, and to become a wife; and the church which desires to be conjoined with the Lord, loves truths because they are truths, for by truths, when one lives according to them, conjunction is effected. Hence it is that Israel, Zion, and Jerusalem, in the Word, are called "virgins" and "daughters"; for by "Israel," "Zion," and "Jerusalem," is signified the church.

[**2**] That all they who are such in the Lord's church, whether they be virgins or young men, wives or husbands, boys or old men, girls or old women, are meant by "virgins," may appear from the Word, where virgins are mentioned, as "the virgin Israel" (Jer. 18:13; 31:4, 21; Amos 5:2; Joel 1:8). "The virgin daughter of Judah" (Lam. 1:15). "The virgin daughter of Zion" (2 Kings 19:21; Isa. 37:22; Lam. 1:4; 2:13). "The virgins of Jerusalem" (Lam. 2:10). "The virgin of my people" (Jer. 14:17). Therefore the Lord likened the church to "ten virgins" (Matt. 25:1, and following verses). And it is said in Jeremiah:

> I will build thee, and thou shalt be built, O virgin Israel, and shalt go forth in the dances of them that play (Jer. 31:4, 13).

And in David:

> They have seen thy goings, O God, even the goings of my God, my king, in the sanctuary; among them were the virgins playing with timbrels (Ps. 68:24–25).

> Kings' daughters were among thy precious ones, at thy right hand did stand the queen in gold of Ophir; hear, O daughter, and see; so shall the king greatly desire thy beauty; and the daughter of Tyre shall bring a gift, the rich among the people shall entreat thy favor; the king's daughter is all precious within; her clothing is of woven gold, she shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall enter into the king's palace (Ps. 45:9–15).

By "the king" in this passage is meant the Lord, by "the queen," the church as a wife, by "daughters" and "virgins," the affections of good and truth.

[**3**] Similar affections are signified by "virgins" in other parts of the Word, where mention is made at the same time of "young men," because "young men" signify truths, and "virgins" the affections thereof; as in the following passages:

> Behold, the days come, in which I will send a famine in the land, not a famine for bread, nor a thirst for water, but for hearing the words of Jehovah; in that day shall the beautiful virgins and the young men faint for thirst (Amos 8:11, 13).
>
> Be thou ashamed, O Zidon; for the sea hath said, I travail not, nor bring forth, neither do I nourish young men, nor bring up virgins (Isa. 23:4).
>
> The Lord hath trodden the virgin, the daughter of Judah, as a wine press; behold my sorrow, the virgins and the young men have gone into captivity (Lam. 1:4, 15, 18).
>
> How great is his goodness and how great is his beauty; corn shall make the young men grow up, and new wine, the virgins (Zech. 9:17).
>
> And the streets of the city shall be full of boys and girls playing in the streets thereof (Zech. 8:5).
>
> The virgins of Jerusalem sit on the earth; to what shall I liken thee, O virgin daughter of Zion? My virgins and young men lie in the streets (Lam. 2:10, 13, 21; besides other passages, as Jer. 51:20–23; Lam. 5:10–12; Ezek. 9:4, 6; Ps. 78:62–64; Deut. 32:25).

621. *These are they that follow the lamb whithersoever he goeth* signifies that they are conjoined with the Lord through love and faith in him, because they have lived according to his commandments. That this is what is signified is evident from these words of the Lord:

> He that doeth my commandments, he loveth me, and I will love him, and will come to him, and make my abode with him (John 14:20–23).

> The shepherd of the sheep, when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice; my sheep hear my voice, and I know them, and they follow me (John 10:4–5, 27).

622. *These were bought from among men* signifies that they are such as were capable of being regenerated by the Lord, and thus redeemed in the world, as above (n. 619), where similar things are said.

623. *The firstfruits unto God and the lamb* signifies the beginning of the Christian heaven, which acknowledges one God in whom there is the trinity, and that the Lord is that God. By "firstfruits" is meant that which is born first, also what is first gathered, thus the beginning, in this case, the beginning of the new heaven from Christians; by "God and the lamb" is here meant, as above, the Lord as to the Divine itself from which are all things, and as to the Divine human, and also as to the proceeding Divine, thus the one God in whom is the trinity. Here something shall be said concerning the firstfruits. In the Israelitish church it was commanded that:

> The first of thy ripe fruits, of all corn, oil, and must, of the fruits of trees, as also of the fleece, should be given to Jehovah as holy, and they were given by Jehovah to Aaron, and after him to the high priest (Exod. 22:29; 23:10; Num. 13:20; 15:17–22; 18:8–20; Deut. 18:4; 26:1 seq.).

And likewise, that:

> They should celebrate the feast of the firstfruits of harvest and of bread (Exod. 23:14–16, 19, 26; Lev. 23:9–15, 20–25; Num. 28:26 to the end).

The reason was, because "the firstfruits" signified that which is born first, and afterwards grows, as an infant grows up to a man, or as a young plant grows up to a tree, and hence they signified all the subsequent stages even to the completion of the thing, for all that is to follow exists in the first, as the man in the infant, and the tree in the tender shoot; and as this first exists before its successions, in like manner in heaven and in the church, therefore "the firstfruits" were holy unto the Lord, and "the feast of the firstfruits" was celebrated.

(The like is signified by "firstfruits" in Jer. 24:1, 2; Ezek. 20:40; Micah 7:1; Deut. 33:15, 21).

624. Verse 5. *And in their mouth was found no deceit* signifies that they do not, from cunning and design, speak and persuade to falsity and evil. By "the mouth" is signified speech, preaching, and doctrine (n. 452), and by "deceit" is signified persuasion to evil by falsity, properly from cunning and design; for he who persuades to anything from cunning or deceit also persuades from design; for cunning or deceit proposes something to itself, conceals its purpose, and does it when opportunity offers. By a "lie," in the Word is signified falsity and false speaking; by "deceit" is signified both from design; as in the following passages:

Jesus said of Nathanael, Behold, an Israelite indeed, in whom is no deceit (John 1:47).

The remnant of Israel shall not speak a lie, neither shall a deceitful tongue be found in their mouth (Zeph. 3:13).

He did no violence, neither was deceit in his mouth (Isa. 53:9).

For the rich men are filled with violence, and the inhabitants speak a lie, and their tongue is deceitful in their mouth (Micah 6:12).

Thou shalt destroy them that speak a lie, Jehovah will abhor a man of blood and deceit (Ps. 5:6).

Deliver my soul, O Jehovah, from lying lips and a tongue of deceit (Ps. 120:2–3).

They have taught their tongue to speak a lie, thine habitation is in the midst of deceit; through deceit they refuse to know me (Jer. 9:5).

Ephraim hath encompassed me with a lie, and the house of Israel with deceit (Hos. 11:12).

If anyone had a design to kill his companion with deceit, thou shalt take him from mine altar and he shall die (Exod. 21:14).

> Cursed be he that doeth the work of Jehovah with deceit (Jer. 48:10). Besides other passages as (Jer. 5:26–27; 8:5; 14:14; 23:26; Hos. 7:16; Zeph. 1:9; Ps. 17:1; 24:4; 35:20, 21; 36:3; 50:19; 52:2, 4; 72:14; 109:2; 119:118; Job 13:7; 27:4).

The deceitful are signified in the Word by poisonous "serpents," and by "crocodiles" and "vipers," and deceit is signified by their "poison."

625. *For they are spotless before the throne of God* signifies because they are in truths from good from the Lord. By "spotless" are signified those who are not in falsities, consequently who are in truths; for "spots" signify falsities, properly falsities from evil; by "the throne of God" is signified the Lord and heaven (n. 14, 233); and as all who are in good from the Lord appear as if they were in truths, therefore by "they are spotless before the throne of God" is signified that they are in truths from good from the Lord. For all who are led by the Lord are kept by him in good, and from that good there proceeds nothing but truth; and if a falsity does proceed from it, it is an apparent falsity, which is regarded by the Lord as like truth, only by the modification of the light of heaven it is in another color; for the good that is within it, so qualifies it; for there is given falsity from evil, and also falsity from good; both may appear alike in the external form, but still they are altogether dissimilar, because that which is within makes the essence, and produces its quality. Since "spots" signify falsities, therefore:

> It was forbidden that anyone of the seed of Aaron in whom there was a spot should approach the altar and enter within the veil (Lev. 21:17, 23).

By this was signified that they should be spotless.

And also it was forbidden that any sacrifice should be offered of oxen, calves, sheep, goats or lambs, on which there was a spot (Lev. 22:19–25).

The spots are also enumerated.

626. Verse 6. *And I saw another angel flying in the midst of heaven, having the eternal gospel to proclaim unto them that dwell on the earth*

signifies the annunciation of the Lord's advent, and of the new church about to come down out of heaven from him. By "an angel," in the highest sense is meant the Lord, and thence also heaven (n. 5, 344, 465). By "another angel" is signified something new from the Lord; by "flying in the midst of heaven" is signified to look down on, to observe, and to provide for (n. 415), here something new out of heaven from the Lord in the church. By the "eternal gospel" is signified the annunciation of the coming of the Lord and of his kingdom (n. 478, 553). By "them that dwell on the earth," are signified the men of the church to whom the annunciation will be made. The reason why it also means to announce that the new church is now about to descend out of heaven from him is because the Lord's coming involves two things: the last judgment, and after it the new church. The last judgment is treated of in chapters 19–20, and the new church, which is the new Jerusalem, in chapters 21–22. That by "the gospel" and "proclaiming" is signified the annunciation of the coming of the Lord and of his kingdom, appears evidently from the passages cited in n. 478, which may there be seen.

627. *And unto every nation, and tribe, and tongue, and people* signifies to all who from religion are in goods and from doctrine in truths. By "nation" are signified they who are in goods, and abstractly goods (n. 483); by "tribe" is signified the church as to religion (n. 349); by "tongue" is signified doctrine (n. 282); and by "people" are signified they who are in truths, and abstractly truths (n. 483). Therefore by "proclaiming unto every nation, and tribe, and tongue, and people" is signified to announce it to all who are in goods from religion, and in truths from doctrine; for these and no others receive the gospel. Such is the signification of these words in the spiritual sense.

628. Verse 7. *Saying with a great voice, Fear God* signifies an admonition not to do evils, because this is against the Lord. By "a great voice" is signified admonition; and by "fearing God," is signified not to do evils, because this is against the Lord. That "to fear God" is to love him, by fearing to do evil because it is against him, and that all love has within it this fear, may be seen above (n. 527). These things are now said to those who will be of the new

church upon earth, because the first step of reformation is to live according to the commandments of the Decalogue, where those evils are recounted which are not to be done. For he who does them, fears not God; but he who does them not, by shunning them, because they are against the Lord, the same fears and also loves the Lord, as he himself teaches in John (chap. 14:20–24).

629. *And give glory to him, for the hour of his judgment is come* signifies acknowledgment and confession that every truth of the Word, from which the church is a church is from the Lord, according to which every man will be judged. That "to give glory to him" signifies to acknowledge and confess that all truth is from the Lord, may be seen above (n. 249). And as every truth from which the church is a church is from the Word, therefore the truth of the Word is meant. "For the hour of his judgment is come" signifies, because every man will be judged according to the truth of the Word. This is signified, because by "giving glory to him" is signified to acknowledge and confess that every truth of the Word is from the Lord, and it is now said, "For the hour of the judgment is come," and "for" involves this as the cause.

That the truth of the Word will judge everyone, may be seen above (n. 233, 273); and that the church is from the Word, and its quality is according to its understanding of the Word, may be seen in *Doctrine of the Sacred Scripture* (n. 76–79). From these things it is evident that such is the spiritual sense of these words. The reason why it is such is because the angels of heaven by "glory" perceive nothing else than the Divine truth, and because all Divine truth is from the Lord, by "giving glory to him," they perceive to acknowledge and confess that all truth is from him. For all glory in the heavens is from no other source, and so far as a society of heaven is in the Divine truth, so far all things there are resplendent, and so far the angels are in the splendor of glory.

[**2**] That by "glory" is meant the Divine truth, may appear from the following passages:

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see (Isa. 40:3, 5).

Shine; for thy light is come, and the glory of Jehovah is risen upon thee. Jehovah shall arise upon thee, and his glory shall be seen upon thee (Isa. 60:1 to the end).

I will give thee for a covenant of the people, for a light of the gentiles, and my glory I will not give to another (Isa. 42:6, 8).

For mine own sake, even for mine own sake I will do it, and I will not give my glory to another (Isa. 48:11).

They shall fear his glory from the rising of the sun, and the redeemer shall come to Zion (Isa. 59:19–20).

Thy light shall break forth as the dawn, the glory of Jehovah shall gather thee (Isa. 58:8).

I will come to gather all nations and tongues, that they may see my glory (Isa. 66:18).

And Jehovah said, As I live, all the earth shall be filled with the glory of Jehovah (Num. 14:21).

The fullness of all the earth is his glory (Isa. 6:3).

In the beginning was the Word, and God was the Word. In him was life, and the life was the light of men; that was the true light; and the Word was made flesh, and we saw his glory, the glory as of the only-begotten of the Father (John 1:1, 4, 9, 14).

These things said Isaiah, when he saw his glory (John 12:41).

And they shall see the son of man coming in the clouds of heaven with glory (Matt. 24:3, 30).

The heavens declare the glory of God (Ps. 19:1).

And the nations shall fear the name of Jehovah, and the kings of the earth thy glory. For he hath built up Zion, and hath appeared in his glory (Ps. 102:15–16).

The glory of God shall enlighten the holy Jerusalem, and her lamp is the lamb, and the nations which are saved shall walk in the light of it (Rev. 21:23–24).

The son of man shall come in his glory. He shall sit upon the throne of his glory (Matt. 25:31; Mark 8:38).

That the glory of Jehovah filled and covered the tabernacle (Exod. 40:34, 35; Lev. 9:23, 24; Num. 14:10–12; 16:19, 42).

That it filled the house of Jehovah, 1 Kings 8:10–11: and other places, as Isa. 24:23; Ezek. 1:28; 8:4; 9:3; 10:4, 18–19; 11:22–23; Luke 2:32; 9:26; John 2:11; 7:18; 17:24).

630. *And adore him that made the heaven and the earth, and the sea, and the fountains of waters* signifies that the Lord alone is to be worshiped, because he alone is the creator, savior, and redeemer, and from him alone are the angelic heaven and the church, and all things of them. "To adore" signifies to acknowledge as holy, see above (n. 579, 580, 588, 603); therefore "to adore," when spoken of the Lord signifies to acknowledge him as the God of heaven and earth and to worship. "To make the heaven and the earth, and the sea, and the fountains of waters," in the natural sense, means to create them, but in the spiritual sense it signifies to make the angelic heaven and the church, and all things of them. For by "heaven," in the spiritual sense is signified the angelic heaven; by "the earth and the sea," in that sense is signified the church internal and external (n. 403, 404, 420, 470), and by "fountains of waters" are signified all the truths of the Word serving the church for doctrine and life (n. 409).

[**2**] That Jehovah the creator is the Lord from eternity, and that the Lord the savior and redeemer is the Lord born in time, thus as to his Divine human, may appear from *Doctrine of the Lord,* from beginning to end. Who cannot understand that one God is the creator of the universe, and that there are not three creators, as also that creation had for its end a heaven and church from the human race, on which subject see *Divine Providence* (n. 27–45). Hence it is that by "making heaven and earth" is signified in the spiritual sense, to make the angelic heaven and the church. These things are

said for the reason mentioned above (n. 613), where it is explained what is signified by "their having the Father's name written on their foreheads"; and because that was said, therefore it is here said, "adore him who made heaven, earth, the sea, and the fountains of waters."

631. Verse 8. *And another angel followed, saying, Babylon is fallen, is fallen, that great city* signifies that now the Roman Catholic religion as to its dogmas and doctrinals is dispersed. By "another angel" is signified now a new thing from the Lord, as above (n. 626). By "Babylon the great city," is signified the Roman Catholic religion as to its dogmas and doctrinals. By "falling" is signified to be dispersed, for "to fall" is said of a city, but "to be dispersed" of a religion and its doctrine, as signified by "the city Babylon." That "a city" signifies doctrine, see above (n. 194). The reason why this is now said of "Babylon," is because after the new Christian heaven was made by the Lord, a new one was made at the same time of those who were of the Roman Catholic religion.

The reason is because the Christian heaven collected out of the reformed constitutes the center, and the papists are round about it; therefore, when the center is made new, something new is at the same time produced in the circumference. For the Divine light, which is the Divine truth, diffuses itself around, from the middle as from a center, to the circumference, and reduces the things which are there also to order. On this account some mention is here made of Babylon, but it is treated of more particularly in chapters 17–18. That the reformed Christians constitute the center, and that the papists form a large circumference around it, and that spiritual light, which is the Divine truth proceeding from the Lord, diffuses itself as from its center to all the circumferences even to the last; may be seen in *Doctrine of the Sacred Scripture* (n. 104–113), and in the small work *Last Judgment* (n. 48). From these things it may be seen, that this mention of Babylon follows in order, after treating of the new Christian heaven and of evangelization; this is also what is signified by the expression "followed."

632. *Because she made all nations drink of the wine of the anger of her whoredom* signifies because by profanations of the Word, and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. By "Babylon" is signified the Roman Catholic religion as above. "Wine" signifies truth from good, and in the opposite sense, falsity from evil (n. 316); and "whoredom" signifies the falsification of truth, and the "anger of whoredom" signifies adulteration and profanation (n. 134). By "making all nations drink" is signified to seduce all whom they could subject to their dominion. By "making them drink" of that wine is signified to seduce, and by "nations" are signified those who are under their dominion.

633. Verse 9. *And a third angel followed them, saying with a great voice* signifies something further from the Lord concerning those who are in faith separated from charity. By "a third angel following them," is signified something further from the Lord which follows in order, for by "an angel," in the highest sense is meant the Lord (n. 626). The reason is because an angel, when he speaks the Word, as here, does not speak from himself, but from the Lord. By "saying with a great voice" is signified what follows, which relates to the damnation of those who in life and doctrine confirm themselves in faith separated from charity. This chapter, from verse 1 to 5, treats of the new Christian heaven; and in verses 6 and 7, of the preaching of the gospel, that is, of the Lord's advent to establish the new church; and because they who are in faith separated from charity oppose this, there now follows a threatening and denunciation of damnation against those who still persist in that faith.

634. *If anyone hath adored the beast, and his image, and hath received his mark upon his forehead, or upon his hand* signifies he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it. "To adore the beast" signifies to acknowledge that faith (n. 580). "To adore his image" signifies to acknowledge and receive that doctrine (n. 603). "To receive his mark upon the forehead and upon the hand" signifies to receive it in love and faith, and to

confirm himself in it (n. 605–606); and since they who confirm themselves in that love and faith, also live according to it, this likewise is meant.

[**2**] There are three degrees of the reception of that doctrine, which are described by these words. The first degree is to acknowledge that doctrine; the second degree is to confirm it in oneself; and the third degree is to live according to it; to acknowledge it is effected in the thought, to confirm it in oneself is effected in the understanding, and to live according to it is effected in the will. There are those who are in the first degree, and yet are not in the second and third; and there are those who are in the first and second, and yet are not in the third; but they who are in the third degree, which is that of living according to it, are those concerning whom the following verses (10–11), are spoken. To live according to it is to make nothing of evil, by thinking that evil does not condemn, because the works of the law do not save, but faith only. Also to make nothing of good, by thinking within oneself that no one can do good from himself, except it be meritorious. Thus they are such as only shun evils on account of the civil and moral laws, and not on account of the Divine laws; these are they who do goods only for the sake of themselves and the world, consequently from self-love, and not for the Lord's sake, consequently not from love towards the neighbor.

[**3**] The reason why what now follows (in verses 10–11) is said of these is because all that which enters only into the thought and into the understanding does not condemn, but that which enters into the will condemns; for this enters into the life, and remains. For nothing can enter into the will but what is also of the love, and the love is the life of man. These also are they who do not examine themselves, know their sins, and do the work of repentance, and therefore they are condemned; for they say in their hearts, "What need is there of examination, or of a knowledge and acknowledgment of sins, and of repentance, when all these are included in faith alone?" I have seen many such in the spiritual world, who have shunned evils and have done goods on account of

civil and moral laws only, and not at the same time on account of spiritual laws, and they were cast into hell.

635. Verse 10. *He also shall drink of the wine of the anger of God mixed with unmixed wine in the cup of his wrath* signifies that they falsify the goods and truths of the Word, and imbue the life with such falsifications. This is the signification of these words, because by "the wine of the anger of God mixed with unmixed wine" is signified the truth of the Word falsified. And by "the cup of his wrath," is signified truth by which is good, in like manner falsified. And by "drinking" is signified to appropriate them, or to imbue the life with them. That by "wine" is signified the truth of the Word, may be seen (n. 316); by "the wine of the anger of God," the truth of the Word adulterated and falsified (n. 632); by "mixed with unmixed wine" is evidently signified its being falsified; by "a cup" also, the like is signified as by "wine," because a cup is that which contains it. The reason why "to drink" signifies to imbue the life with them is because this is said to those who live according to the doctrine of justification by faith alone; see above (n. 634). By "mixing wine" and by "mixture" is signified the falsification of truth, in David:

> In the hand of Jehovah there is a cup, and the wine is mixed, it is full of mixture, and he poureth it out, and all the wicked of the earth drink (Ps. 75:8).

[**2**] In many parts of the Word "anger" and "wrath" are mentioned together, and in such cases "anger" is predicated of evil, and "wrath" of falsity, because they who are in evil are angry, and they who are in falsity are in wrath; and both in the Word are attributed to Jehovah, that is, to the Lord, but it is meant that they take place in man against the Lord; see above (n. 525). That, in the Word, "anger" and "wrath," are mentioned together, appears from these passages:

> Jehovah cometh in wrath and anger; the earth shall remove out of her place, in the day of the wrath of his anger (Isa. 13:5, 9, 13).

Assyria, the rod of my anger, I will command him against the people of my wrath (Isa. 10:5–6).

I will fight against you in anger and in wrath (Jer. 21:5).

The anger of Jehovah is against all nations, and his wrath against all their armies (Isa. 34:2).

Jehovah will recompense his wrath with anger (Isa. 66:15).

I will tread down the people in my anger, and make them drunk in my wrath (Isa. 63:6).

My anger and my wrath shall be poured out upon this place (Jer. 7:20; besides other passages, as in Jer. 33:5; Ezek. 5:13; Deut. 29:27; and wrath of anger: Isa. 13:13; Ps. 78:49, 50; Deut. 6:14–15).

And in Isaiah:

Only in Jehovah is there justice and strength, and all that are incensed against him shall be ashamed (Isa. 45:24).

636. *And he shall be tormented with fire and brimstone before the holy angels and before the lamb.* Verse 11. *And the smoke of their torment shall go up for ages of ages* signifies self-love and the love of the world and their derivative lusts, and the pride of their own intelligence from these, and torment in hell from them. By "fire" is signified the love of self and of the world (n. 494); by "brimstone" are signified lusts derived from those two loves (n. 452); and since all torment in hell results from these three, therefore it is said, "shall be tormented with fire and brimstone, and the smoke of their torment shall go up for ages of ages." It is said, "before the angels and the lamb," because these loves are contrary to Divine truths and contrary to the Lord, who is the Word; for by "angels" Divine truths are signified, because they are recipients (n. 170), and by "the lamb" is signified the Lord as to the Divine human and also as to the Word (n. 595). That torments in hell proceed from the above-mentioned loves, and that they are in those loves who are in faith separated from charity, may be seen above (n. 421, 502, 591).

637. *And they shall have no rest day and night, who adore the beast and his image, and if anyone shall have received the mark of his name* signifies a perpetual state of things undelightful with those who acknowledge that faith and receive its doctrine, confirm it and live according to it. By "having no rest day and night," is signified their perpetual state in things undelightful after death, because just before it speaks of their torment. By "day and night" is signified all time; and in the spiritual sense, in every state, thus perpetually, for "day and night" in that sense signify states of life (n. 101, 476). That by "adoring the beast and his image, and receiving the mark of his name," is signified to acknowledge that faith, receive its doctrine, confirm it in oneself, and live according to it, may be seen above (n. 634), where similar things are said.

638. Verse 12. *Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus* signifies that the man of the Lord's church, by temptations from them, is explored with regard to his quality as to a life according to the commandments of the Word and as to faith in the Lord. That this is the signification of these words, see above (n. 593). "To keep the commandments" signifies to live according to the precepts which are contained in a summary in the Decalogue; and by "the faith of Jesus" is signified faith in him, for these have faith from the Lord, which is the faith of Jesus.

639. Verse 13. *And I heard a voice from heaven saying unto me, Write, Happy are the dead who die in the Lord from henceforth* signifies a prediction from the Lord concerning the state of those after death who will be of his new church, which is that they who suffer temptations on account of faith in the Lord and life according to his precepts will have eternal life and happiness. "To hear a voice from heaven saying" signifies a prediction from the Lord. The reason why it relates to their state after death who will be of his new church is because that state is treated of in this verse; by "them that die henceforth," is signified their state after death; "write" signifies that it may be for a remembrance to posterity (n. 39, 63). By "happy" are signified they who have eternal life and happiness because they are happy. By "the dead" are signified they

who afflicted their soul, crucified their flesh, and suffered temptations; that these are here meant by "the dead" will be seen below.

[**2**] That they have eternal life and happiness who have suffered temptations on account of their faith in the Lord and their life according to his commandments, appears from what goes before, where it is said, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus"; by which is signified that the man of the new church is explored by temptations in regard to his quality as to a life according to the commandments, and as to faith in the Lord (see above, n. 638); and from the following, "and that they may rest from their labors," by which is signified that they who are tempted will have peace in the Lord (as will be seen below, n. 640). By "temptations" are here meant spiritual temptations, which exist with those who have faith in the Lord and live according to his commandments, when they drive away the evil spirits that are with them, who act as one with their lusts. These temptations are signified by "the cross" in the following passages:

> And he that taketh not his cross and followeth after me is not worthy of me (Matt. 10:38).

> Jesus said, If anyone will come after me, let him deny himself, and take up his cross and follow me (Matt. 16:24; Luke 9:23–25; 14:26–27).

Also by "crucifying the flesh" in Paul:

> They that are Christ's crucify the flesh with the passions and lusts (Gal. 5:24).

[**3**] The reason why they are signified by "the dead" who have afflicted their soul, crucified their flesh, and suffered temptations is because thereby they have mortified their former life, and therefore are become as it were dead before the world; for the Lord says:

> Except a grain of wheat falling on the earth die, it abideth alone, but if it die, it bringeth forth much fruit (John 12:24).

Nor are any others meant by "the dead" in John:

> Jesus said, As the Father raiseth up the dead, and vivifieth them, even so the son vivifieth whom he will (John 5:21).

> Jesus said, The hour cometh, when the dead shall hear the voice of the son of God and live (John 5:25).

And also by "the resurrection of the dead" (Luke 14:14; Rev. 20:5, 12–13); and in other places; see above (n. 106), and in David:

> Precious in the eyes of Jehovah is the death of his saints (Ps. 116:15).

> Jesus also said, He that loseth his soul for my sake, shall find it (Matt. 10:39; 16:25; Luke 9:24, 25; 17:33; John 12:25).

640. *Yea, saith the spirit, that they may rest from their labors* signifies that the Divine truth of the Word teaches, that they who afflict their soul and crucify the flesh on account of it shall have peace in the Lord. "Yea, saith the spirit" signifies that the Divine truth of the Word teaches (n. 87, 104). "That they may rest" signifies that they will have peace in the Lord; by "peace" is meant rest of the soul when no longer infested as before by evils and falsities, thus by hell. By "labors" are meant labors of the soul, which consist in afflicting and crucifying the flesh, and in being tempted; therefore by "they shall rest from their labors" is signified that they who afflict the soul and crucify the flesh in this world for the sake of the Lord and of life eternal will have peace in the Lord; for the Lord says:

> In me ye shall have peace; in the world ye shall have affliction (John 16:33).

> Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you (John 14:27).

Such affliction is meant by "labor" in these passages:

> By the labor of his soul he shall see and be satisfied, and he shall justify many (Isa. 53:11).

Jehovah seeth our affliction, and our labor, and our oppression (Deut. 26:7).

They shall not labor in vain, nor bring forth in terror (Isa. 65:23).

I know thy labor, and thy patience, but hast borne, and hast patience, and for my name's sake thou hast labored (Rev. 2:2–3).

641. *For their works follow with them* signifies as they have loved and believed, and thence have done and spoken. By "the works which follow with them" are signified all things which remain with man after death. It is known that the externals, which appear before men, derive their essence, soul, and life from the internals, which do not appear before men, but which appear before the Lord and the angels; the latter and the former, or the externals and the internals taken together, are works; good works, if the internals are in love and faith, and the externals act and speak from them; but evil works, if the internals are not in love and faith, and the externals act and speak from them. If the externals act and speak as if from love and faith, those works are either hypocritical or meritorious. Ten persons may do works which are similar in externals, but still they are dissimilar, because the internals from which the externals proceed are dissimilar.

[2] Who does not see that there is an internal and an external, and that these two make one? For who does not see that the understanding and will are the internal of man, and speech and action his external? For who can speak and act without the understanding and the will? And since everyone sees this, he may also see that works are external and internal at the same time; and because the external derives its essence, soul, and life from its internal, as was said above, it follows that the external is such as is its internal; consequently, that "the works which follow with them" are according as they have loved and believed, and thence have done and spoken. That good works are charity and faith, may be seen above (n. 73, 76, 94, 141); and that the internal of man or the internal man does not consist in understanding without willing, but in willing and thence understanding, consequently that it does not consist in believing without loving, but in loving and thence believing; and that the doing these things is the external of man, or

the external man, may also be seen above (n. 510). From these things it is evident, that by "the works that follow with them" is signified according as they have loved and believed, and thence have done and spoken. The same is signified by "works" in the following passages:

> In the day of judgment God will render to every man according to his works (Rom. 2:6).
>
> We must all appear before the tribunal of Christ, that each one may give account of the things which he hath done by the body, whether good or evil (2 Cor. 5:10).
>
> The son of man will come in the glory of his Father, and then shall he render to everyone according to his works (Matt. 16:27).
>
> They that have done good shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of judgment (John 5:29).
>
> They were judged according to those things which were written in the books, all according to their works (Rev. 20:12–13).
>
> Behold, I come quickly; and my reward is with me, to give to everyone according to his works (Rev. 22:12).
>
> I will give to every one of you according to his works (Rev. 2:23).
>
> I know thy works (Rev. 2:1–2, 4, 9, 13, 19, 26; 3:1–3, 7–8, 14–15, 19).
>
> I will recompense them according to their work, and according to the deed of their hands (Jer. 25:14).
>
> Jehovah doeth with us according to our ways and according to our works (Zech. 1:6; and in many other places).

642. Verse 14. *And I saw and behold a white cloud, and upon the cloud one sitting like unto the son of man* signifies the Lord as to the Word. By "a cloud" is signified the Word in the sense of the letter, and by "a white cloud" the Word in the sense of the letter such as it is interiorly; and by "the son of man" is meant the Lord as to the Word; therefore it is said, "on the cloud one sitting like the son of man." That by "a cloud" the Word is signified as to the sense of the letter, see above (n. 24, 513). The reason why "white cloud"

signifies the sense of the letter of the Word such as it is interiorly is because "white" is predicated of truths in the light (n. 167, 367), and interiorly in the sense of the letter there are spiritual truths, which are in the light of heaven. That by "the son of man" is meant the Lord as to the Word, see above (n. 44). The same is also abundantly proved in *Doctrine of the Lord* (n. 19–28).[4]

[**2**] The Lord frequently said:

> That they should see the son of man coming in the clouds of heaven (as in Matt. 16:27; 24:30; 26:64; Mark 14:61–62; Luke 21:27; 22:69).

And no one knows that it has any other signification than that when he comes to judgment, he will appear in the clouds of heaven; but this is not meant, for the meaning is that when he comes to judgment, he will appear in the sense of the letter of the Word. And because he has come now, he has therefore appeared in the Word by revealing that there is a spiritual sense in every particular of the literal sense of the Word; that in it he alone is treated of; and that he alone is the God of heaven and earth. These are the things that are meant by his coming in the clouds of heaven. That there is a spiritual sense in every particular of the sense of the letter of the Word, and that in it the Lord alone is treated of, and that he alone is the God of heaven and earth is shown in the two doctrines of the new Jerusalem, one concerning the Lord, and the other concerning the sacred Scripture.

[**3**] Since by "the coming of the Lord in the clouds of heaven" is meant his coming in his Word, and this at the time when he is to execute judgment, and this being what Revelation treats of, therefore it is said:

> Behold, he cometh with clouds (Rev. 1:7).

And here:

> I saw, and, behold, a white cloud, and upon the cloud one sitting like the son of man (Rev. 14:14).

And in the Acts of the Apostles:

> While they beheld, Jesus was taken up into heaven, and a cloud received him from their eyes; and two men in white raiment said, This Jesus, who is taken up into heaven, shall so come in like manner as ye have seen him going into heaven (Acts 1:9, 11).

By "a cloud" is signified the sense of the letter of the Word, because that sense is natural, and Divine truth in natural light appears as a cloud before the eyes of angels who are in spiritual light; as a white cloud with those who are in genuine truths from the sense of the letter of the Word, as a dark cloud with those who are not in genuine truths, as a black cloud with those who are in falsities, and as a black cloud mingled with fire with those who are in faith separated from charity, because in evils of life. I have seen it.

643. *Having upon his head a golden crown, and in his hand a sharp sickle* signifies the Divine wisdom from his Divine love, and the Divine truth of the Word. That by "a crown upon the head" is signified wisdom, see above (n. 189, 252); and by "a golden crown," wisdom from love (n. 235); and because it was seen upon the head of the son of man, or the Lord, by "a golden crown" is signified the Divine wisdom from his Divine love. The reason why "a sickle" signifies the Divine truth of the Word is because by "a harvest" is signified the state of the church as to the Divine truth, here its last state; and therefore by "reaping," which is done with a sickle is here signified to put an end to the state of the church, and to execute judgment; and because these things are done by the Divine truth of the Word, therefore this is signified by "a sickle"; and by "a sharp sickle," the doing it exactly and exquisitely. By "a sickle" the like is signified as by "a sword," "a saber," and "a long sword"; but "a sickle" is named where a harvest is treated of, and "a sword," when war is treated of. That by "a sword," "a saber," and "a long sword" is signified the Divine truth fighting against falsities, and vice versa, see above (n. 52, 108, 117).

644. Verse 15. *And another angel went out from the temple* signifies the angelic heaven. What is signified by "an angel" and "angels," may be seen above (n. 5, 65, 170, 258, 342–344, 415, 465); here the angelic heaven, because it is said that he went out "from the temple," and by "the temple" is signified heaven as to the

church (n. 191, 529, 585); for there is a church in the heavens equally as on earth.

645. *Crying with a great voice to him that sat on the cloud, Send thy sickle and reap; for the hour has come for thee to reap, for the harvest of the earth is dried up* signifies the supplication of the angels of heaven to the Lord, that he would make an end, and execute judgment, because now is the last state of the church. By "crying with a great voice to him that sat on the cloud," is signified the supplication of the angels of heaven to the Lord, because there was not anything corresponding on the earth; for the church on earth is to the angelic heaven, as a foundation is to a house which rests upon it, or as the feet upon which a man stands, and by which he walks; wherefore, when the church on earth is destroyed, the angels lament, and make supplication to the Lord. They supplicate that he would make an end of the church, and raise up a new one. Hence it is that by "the angel cried with a great voice to him that sat on the cloud," is signified the supplication of the angels of heaven to the Lord. That by "him that sat on the cloud" is signified the Lord as to the Word, see above (n. 642); that "to send his sickle and reap" signifies to make an end and execute judgment, see above (n. 642, 643). By "for the hour is come to reap" is signified that it is the end of the church. "For the harvest is dried up" signifies that it is the last state of the church; by "harvest" is signified the state of the church as to the Divine truth; the reason is because from the harvest grain is procured, from which bread is made, and by "grain" and "bread" is signified the good of the church, this being procured by truths.

[**2**] That this is the signification of this passage, may be seen more clearly from those places in the Word where "harvest," "reaping" and "sickle" are mentioned, as in the following:

> I will sit to judge all the nations; put ye in the sickle, for the harvest is ripe; for their wickedness is great (Joel 3:12–13).

> Cut ye off the sower, and him that taketh the sickle in the time of harvest (Jer. 50:16).

> The daughter of Babylon is like a threshing floor; yet a little while, and the time of harvest will come (Jer. 51:33).

> It shall come to pass when the standing corn of the harvest is gathered, and his arm reapeth the ears; in the morning thy seed flourisheth, the harvest shall be a heap in the day of possession, and desperate sorrow (Isa. 17:5, 11).

> The husbandmen were ashamed, because the harvest of the field perished (Joel 1:11).

> Jesus said to the disciples, There are yet four months, and then cometh harvest, lift up your eyes, and look on the fields, that they are white already to harvest. I sent you to reap (John 4:35–38).

> Jesus said to the disciples, The harvest is plenteous, but the laborers are few; pray ye the Lord of the harvest, that he will send forth laborers into his harvest (Matt. 9:37, 38; Luke 10:2).

In these passages, and also in Isa. 16:9; Jer. 5:17; 8:20, the church as to the Divine truth is signified by "harvest."

[**3**] But all the things which are contained in these verses in this chapter, and also in the two chapters which follow, were foretold by the Lord in the parable concerning the sower and the gathering of the harvest; which, because it teaches and illustrates what they signify, shall be adduced:

> Jesus said, The kingdom of the heavens is like unto a man that sowed good seed in his field, but an enemy came and sowed tares; when the blade was sprung up, then appeared the tares also. The servants said, Wilt thou that we gather them up? but he said, Nay, lest while ye gather up the tares, ye root up the wheat with them; let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into my barn. And the disciples came to Jesus, saying, Explain unto us the parable. Jesus said, He that soweth the good seed is the son of man (or the Lord); the field is the world (the church); the seed are the sons of the kingdom (the truths of the church); the tares are the sons of the wicked one (falsities from hell); the enemy that sowed them is the devil; the harvest is the consummation of the age (the end of the church); the reapers are the angels (the Divine truths): as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age (at the end of the church) (Matt. 13:24–30, 36–43).

646. Verse 16. *And he that sat on the cloud sent his sickle, and the earth was reaped* signifies the end of the church, because there was no longer any Divine truth therein. This is signified, because by "him that sat on the cloud" is signified the Lord as to the Word (n. 642). By "sending the sickle and reaping" is signified to make an end and execute judgment (n. 643). By "harvest" is signified the state of the church, here its last state (n. 643, 645); and by "the earth" is signified the church (n. 285). From these connected into one sense, it appears, that by "him who sat on the cloud sending his sickle, and the earth being reaped" is signified the end of the church, because there is no longer any Divine truth therein.

647. *And another angel went out of the temple which is in heaven, he also having a sharp sickle* signifies the heavens of the Lord's spiritual kingdom, and the Divine truth of the Word with them. By "an angel" is signified, in the highest sense, the Lord, also the angelic heaven, and likewise the Divine truth proceeding from the Lord (see above, n. 5, 65, 170, 258, 342, 343, 344, 415, 465); but here by "an angel" the heavens of the spiritual kingdom are signified, and thence the Divine truths there, because it follows that "another angel went out from the altar," by whom the heavens of the Lord's celestial kingdom are signified, thus the Divine goods there, which will be treated of in the next article. There are two kingdoms into which all the heavens are distinguished, the spiritual kingdom and the celestial kingdom. The spiritual kingdom is the kingdom of the Lord's wisdom, because the angels there are in wisdom from Divine truths from the Lord; and the celestial kingdom is the kingdom of the Lord's love, because the angels there are in love from the Lord, and thence in all good. That there are two kingdoms, into which all the heavens are distinguished, may be seen in *Heaven and Hell,* published at London, 1758 (n. 20–28), and in *Divine Love and Wisdom,* published at Amsterdam, 1763 (n. 101, 381). By "the temple" is signified the whole heaven, as above (n. 644); but as it is here said, "the temple which is in heaven," and afterwards "the altar," by "the temple" is signified the heaven of the Lord's spiritual kingdom, as was observed above; and by "a sharp sickle" is signified the Divine truth of the Word, as above (n. 643, 645).

[2] The reason why it is said above that "he that sat on the cloud sent his sickle and the earth was reaped," and now that "an angel went out of the temple from heaven, he also having a sickle, and he sent it into the earth and gathered the vineyard of the earth," is because by "the earth," which was reaped by him who sat on the cloud, or by the Lord is signified the church in the whole earth, but by "the vineyard of the earth" is signified the church in the Christian world. These words involve things similar to what the Lord foretold in the parable of the sower and the gathering in of harvest, Matt. 13, as above cited (n. 645, at the end), where it is said that "the harvest is the consummation of the age," that is, the end of the church, and that "the reapers are the angels," by whom are signified Divine truths. For the angels are not sent to reap, that is, to do those things, but the Lord does them by the Divine truths of his Word; for the Lord says:

> The Word that I have spoken, it will judge in the last day (John 12:48).

See above (n. 233, 273).

648. Verse 18. *And another angel went out from the altar, having authority over fire* signifies the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. By "another angel" the heavens of the Lord's celestial kingdom are here signified, because he was seen to go out from the altar, for by "an altar" is signified the worship of the Lord from love, see above (n. 392), and by "fire" is signified love (n. 468), and by "fire upon the altar" is signified the Divine love (n. 395). It is said that "he had power over fire," because the angels watch over that love in themselves.

649*a*. *And he cried with a great cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the vintage, the clusters of the vineyard of the earth* signifies the Lord's operation from the good of his love through the Divine truth of his Word into the works of charity and faith which are with the men of the Christian church. This is the spiritual sense of these words, because by those two "angels" are signified the heavens of the Lord's spiritual kingdom and of his celestial kingdom (n. 647–648); and the heavens do

nothing from themselves, but from the Lord, for the angels in the heavens are only recipients, therefore nothing else is signified in the spiritual sense but the operation of the Lord, here into the church in the Christian world, and into the works of charity and faith with the men there. For by "vineyard" that church is signified (which will be further treated of in n. 651); and by "clusters" and "grapes" are signified works of charity. The reason why these are signified by "clusters" and "grapes," is because they are the fruits of the vine in the vineyard, and by "fruits" in the Word are signified good works.

[**2**] The reason why "the angel who went out from the altar, said to the angel who went out from the temple, that he should send his sickle and gather the vintage," is because by "the angel who went out from the altar" the heavens of the celestial kingdom or the heavens which are in the goods of love are signified; and by "the angel who went out from the temple" the heavens of the spiritual kingdom or the heavens which are in the truths of wisdom are signified, as was said above, and the good of love does not operate anything from itself, but by the truth of wisdom, nor does the truth of wisdom operate anything from itself, but from the good of love. That this is the case is shown in many places in *Divine Love and Wisdom.* This is the reason why "the angel who went out from the altar" told "the angel who went out from the temple" "to send his sickle and gather the vintage, the clusters of the vineyard of the earth." Hence then it is that by these words the Lord's operation from the good of his love by the Divine truth of his Word is signified.

[**3**] That "grapes" and "clusters" signify the goods and works of charity, may appear from the following passages:

> Woe unto me, I have become as the gatherings of the summer, as the grape gleanings of the vintage; there is no cluster to eat; my soul desires the firstfruits; the holy one has perished from the earth, and the upright among men (Micah 7:1–2).

> Their grapes are grapes of gall, their clusters are bitter (Deut. 32:32).

> My beloved had a vineyard; he looked that it should bring forth grapes, but it brought forth wild grapes (Isa. 5:1–2, 4).

These look to strange gods, and love flagons of grapes (Hos. 3:1).

Every tree is known by its own fruit; for of thorns men do not gather a fig, nor of a bramble bush gather they a grape (Luke 6:44).

There shall be in the midst of the land as it were grape gleanings, when the vintage is finished (Isa. 24:13).

If grape gatherers come to thee, would they not leave grape gleanings (Jer. 49:9; Obad. 4, 5)?

The waster is fallen upon thy vintage (Jer. 48:32–33).

Ye shall be moved, ye confident ones, for the vintage shall be consumed, the gathering shall not come (Isa. 32:9–10).

Besides other passages in which "the fruit of the vineyard," and "from the vine" are mentioned. There are goods of celestial love, and there are goods of spiritual love; the goods of celestial love are of love to the Lord, and the goods of spiritual love are of love towards the neighbor; the latter goods are called the goods of charity, and are meant by "the fruit of the vineyard," which consists of grapes and clusters; but the goods of love to the Lord are meant in the Word by "the fruits of trees," especially by "olives."

649*b*. *For her grapes are ripened* signifies because it is the last state of the Christian church. The same is signified by "the grapes of the vineyard are ripened" as above by "the harvest was dried up," but "a harvest" is said of the church in general and "a vineyard" of the church in particular; that "the harvest was dried up" signifies the last state of the church see above (n. 645); therefore the like is meant by "the grapes of the vineyard are ripened." "A vineyard" signifies the church where the Divine truth of the Word is and where the Lord is known thereby; because "wine" signifies interior truth, which is from the Lord through the Word, therefore "a vineyard" here signifies the Christian church. That "wine" signifies truth from the good of love, thus from the Lord, see above (n. 316).

650. Verse 19. *And the angel sent his sickle into the earth, and gathered the vineyard of the earth* signifies the end of the present Christian church. By "sending his sickle and gathering," the like is signified as by "sending his sickle and reaping," but the latter is said of a harvest and the former of a vineyard. That "to gather" is to take down the vine and gather the grapes, and that "to reap" signifies to cut down the harvest and gather the corn is evident. That "a vineyard" signifies the church where the Word is by which the Lord is known, thus here the Christian church, may appear from the following passages:

Jesus said, I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If anyone abide not in me, he is cast forth, and is as a dried branch in the fire (John 15:5–6).

Jesus likened the kingdom of the heavens to a householder, who brought laborers into his vineyard (Matt. 20:1, 8).

Of the sons who were to labor in the vineyard (Matt. 21:28).

Of the fig tree planted in the vineyard which bore no fruit (Luke 13:6–9).

Jesus spoke a parable; a man planted a vineyard, and encompassed it with a hedge, and let it out to husbandmen, that he might receive the fruits of it, but they slew the servants sent to them, and at last the son (Matt. 21:33–39; Mark 12:1–9; Luke 20:9–16).

I will sing a song of my beloved concerning his vineyard. My well-beloved hath a vineyard which he fenced about, and planted with a noble vine (Isa. 5:1–2 seq.).

In that day answer ye unto her, a vineyard of unmixed wine; I, Jehovah, do keep it; I will water it every moment (Isa. 27:2–3).

Many shepherds have destroyed my vineyard; they have placed it in a solitude (Jer. 12:10–11).

Jehovah cometh into judgment with the elders, for you have kindled the vineyard (Isa. 3:14).

In all vineyards there is wailing (Amos 5:17).

In the vineyards there is no singing, neither is there shouting (Isa. 16:10).

651. *And he cast it into the great winepress of the anger of God* signifies exploration of the quality of their works, that they were evil. By "casting the clusters of the vineyard into the winepress," is signified to explore their works, for these are signified by "clusters," as may be seen above (n. 649). But as it is called "the great winepress of the anger of God," it signifies exploration of their works as being evil, for the "anger of God" is said of evil (n. 635). "A winepress" signifies exploration, because, in presses, must is pressed out from clusters, and oil from olives, and from the must and oil which are pressed out is perceived the quality of the grapes and olives. And as by "a vineyard" is signified the Christian church, and by its "clusters" are signified works, therefore the exploring of these with the men of the Christian church is signified by "casting them into the winepress." But because they have separated faith from charity, and have made faith without the works of the law saving; and since from faith separated from charity none but evil works proceed, therefore it is called "the great winepress of the anger of God." The exploration of works is also signified by a winepress in the following passages:

My beloved hath a vineyard in the horn of a son of oil; he planted it with a noble vine, he also hewed out a winepress therein, and he looked that it should bring forth grapes, but it brought forth wild grapes (Isa. 5:1–2).

Send ye in the sickle, for the harvest is ripe; come, get you down; for the winepress is full, the vats overflow, for their wickedness is great (Joel 3:13).

The threshing floor and the winepress shall not feed them, and the must shall fail in her (Hos. 9:2).

The waster is fallen upon thy vintage, I have caused wine to fail from the wine presses, none shall tread with shouting, the shouting shall be no shouting (Jer. 48:32–33).

A householder planted a vineyard, and digged a winepress in it, and let it out to husbandmen, but they slew the servants sent unto them, and last of all the son (Matt. 21:33–39).

A winepress is also spoken of the goods of charity, from which truths of faith proceed, in Joel:

> Rejoice O daughters of Zion, and the threshing floors are full of grain, and the wine presses shall overflow with must and oil (Joel 2:23–24).

652. Verse 20. *And the winepress was trodden without the city* signifies that exploration was made from the Divine truths of the Word, into the quality of the works flowing forth from the doctrine of faith of the church. By "the winepress was trodden" is signified that the quality of their works was explored. "To tread the winepress" signifies to explore, and "the clusters" which are trodden signify works, as above (n. 649), here works flowing forth from the doctrine of faith of the church, which are evil works; by "the city" is here meant the great city, of which above (chap. 11:8), which is called "the great city, spiritually Sodom and Egypt"; that it means the doctrine of faith separated from charity, which is the doctrine of the church of the reformed, see above (n. 501–502). And as all exploration of the doctrine of the church is made by the Divine truth of the Word, and this is not in that doctrine, but out of it, that also is signified by the winepress being trodden "without the city." From these things it may appear that by "the winepress was trodden without the city" is signified that exploration was made from the Divine truths of the Word into the quality of the works flowing forth from the doctrine of faith of the church. "To tread the winepress" not only signifies to explore evil works, but likewise to bear with them in others, also to remove and cast them into hell, in the following places:

> I speak in justice, great to save. Wherefore art thou red as to thy garment, and thy garments like him that treadeth in the winepress? I have trodden the winepress alone (Isa. 63:1–3).

> The Lord hath thrown down all my mighty men, the Lord hath trodden the winepress of the daughter of Judah (Lam. 1:15).

> He that sitteth on the white horse shall tend the nations with a rod of iron, and he treadeth the winepress of the wine of the fury and the anger of God (Rev. 19:15).

653. *And blood went out of the winepress even unto the bridles of the horses* signifies violence done to the Word by direful falsifications of truth, and thence the understanding so closed that man is scarcely capable any longer of being taught, and thus led by Divine truths from the Lord. By "blood" is signified violence done to the Word (n. 327), and the Divine truth of the Word falsified and profaned (n. 379); for by "the blood out of the winepress" is meant the must and wine from the clusters that were trodden, and the must and wine have a similar signification (n. 316).

By "the bridles of the horses" are signified the truths of the Word, by which the understanding is led; for "a horse" signifies the understanding of the Word (n. 298); hence "a bridle" signifies truth by which the understanding is led. "Even unto the bridles of the horses" means even into the mouth, into which the bridle is inserted, and by the mouth the horse drinks and feeds; therefore it also signifies that such violence is done to the Word by dire falsifications, that man is scarcely capable of being taught any longer, and thus of being led by Divine truths from the Lord. By "a bridle" is also signified that by which the understanding is led (Isa. 30:27, 28; 37:29). And by "the blood of the grapes" is signified the Divine truth of the Word (Gen. 49:11; Deut. 32:14); but here in the opposite sense.

654. *For a thousand six hundred stadia* signifies mere falsities of evil. By "stadia" the like is signified as by "ways," because stadia are measured ways, and by "ways" are signified leading truths (n. 176), and, in the opposite sense, leading falsities; and by "a thousand six hundred" are signified evils in the whole complex, for by "a thousand six hundred" the like is signified as by sixteen, and by sixteen the like as by four, because sixteen is the product of four multiplied by itself, and four is said of good and of the conjunction of good and truth (n. 322), hence, in the opposite sense, of evil and the conjunction of evil and falsity, as here; and as the multiplying of any number by a hundred does not take away its signification, but exalts it, therefore, "for a thousand six hundred stadia" signifies mere falsities of evil. That all numbers in the Word signify things, may be seen above (n. 348), and that a number signifies the quality of a thing (n. 448, 608–610).

655. Here I will add this relation. I spoke with some of those who are meant by "the dragon" in Revelation; and one of them said to me, "Come with me, and I will show you the delights of our eyes and hearts." And he led me through a gloomy forest to the top of a hill, from which I could have a view of the delights of the dragons. And I saw an amphitheater erected in the form of a circus, with rows of benches one above another, on which the spectators were seated. They who sat on the lowest benches appeared to me, at a distance, like satyrs and priapi, some with a slight covering and some naked without it.

On the benches above them sat whoremongers and harlots; they appeared such to me from their gestures. And then the dragon said to me, "Now thou shalt see our sport." And I saw, as it were, bullocks, rams, sheep, kids, and lambs, driven into the area of the circus, and when they were in, a gate was opened, and there rushed in, as it were, young lions, panthers, leopards, and wolves, which attacked the flock with fury, and tore them in pieces and slaughtered them. But the satyrs, when the bloody slaughter was over, strewed sand over the place of the slaughter.

[**2**] Then the dragon said to me, "These are our sports which delight our minds." And I replied, "Get thee hence, demon, in a short time thou wilt see this amphitheater converted into a lake of fire and sulphur." At this he laughed and went away. And afterwards I was thinking within myself why such things are permitted by the Lord, and I received an answer in my heart, that they are permitted so long as they are in the world of spirits, but when the time of their stay in that world is at an end, those theatrical scenes are changed into such as are direful and infernal.

[**3**] All the things which were seen were induced by the dragonists by fantasies; therefore they were not bullocks, rams, sheep, kids, and lambs, but the genuine goods and truths of the church, which they hold in hatred, they made to so appear. The young lions, panthers, leopards, and wolves were appearances of the lusts with those who seemed like satyrs and priapi. They who were without any covering, were such as believed that evils do not appear before God; and they who had a covering, were such as believed that they

do appear, but yet do not condemn, provided they are in faith; the whoremongers and harlots were falsifiers of the truth of the Word, for whoredom signifies the falsification of truth. In the spiritual world all things appear, at a distance, according to correspondences, the forms of such appearances being called representations of spiritual things in objects similar to those that are natural.

[4] After this I saw them going out of the forest, the dragon being in the midst of the satyrs and priapi, and after them, their servants and scullions, for such were the whoremongers and harlots. Their company increased in the way, and then it was given to hear what they were talking about among themselves. They were saying that they perceived a flock of sheep with lambs in a meadow, which was a sign that one of the cities of Jerusalem, where charity is primary, was near. And they said, "Let us go and take that city, and cast out its inhabitants, and plunder their goods."

They drew near; but there was a wall around it, and angel guards upon the wall. Then they said, "Let us take it by deceit; let us send one who is skilled in the art of mussitation, who can make black white, and white black, and can give to any object whatever color he pleases." And there was found one who was expert in the art of metaphysics, who could change the ideas of things into the ideas of terms, and conceal the things themselves under formulas, and thus fly away, like a hawk, with his prey under his wings. He was instructed how to speak with the citizens, that they were in fellowship in religion, and that they should be admitted. Coming to the gate he knocked, and when it was opened, he said that he wished to speak with the wisest person in the city. Then he entered and was conducted to one whom he thus addressed, saying, "There are some of my brethren without the city who request to be received. They are consociates in religion. You and we make faith and charity the two essentials of religion; the only difference is that you say charity is primary and faith is thence, whereas we say that faith is primary and charity is thence. But what matters it whether one or the other is called the primary when both are believed in?"

[5] The wise man of the city replied, "We will not talk this matter over alone, but in the presence of several, who may act as arbiters and judges, or else there would be no decision." And then they were summoned, to whom the draconic spirit spoke the same words as before. And then the wise man of the city replied, "Thou hast said that it is the same thing whether charity or faith be assumed as the primary of the church, provided it be agreed that each constitutes the church and its religion. And yet the difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal. I speak in this manner, because I have observed that thou art expert in the art of metaphysics, which art we call mussitation, and some call it incantation. But let us leave these terms. The difference is the same as between what is above and what is below; yea! if you will believe it, the difference is as between heaven and hell; for that which is primary constitutes the head and the breast, and that which is thence derived, the feet and the soles of the feet. But let us first agree what charity is and what faith is. Charity is the affection of the love of doing good to the neighbor for the sake of God, salvation, and eternal life, and faith is thought from confidence concerning God, salvation, and eternal life."

[6] But the emissary said, "I concede that this is faith, and I also concede that charity is that affection for the sake of God, because for the sake of his command; but not for the sake of salvation and eternal life." And the wise man of the city said, "Let it be this, provided it is for the sake of God." After this agreement the wise man of the city said, "Is not affection the primary? And is not thought from it?" But he that was sent by the dragon said, "This I deny." But he received for answer, "You cannot deny it. Does not a man think from affection? Take away affection, and can you think anything? It is altogether as if you should take away sound from speech. If you take away sound, can you speak anything? Sound also is of the affection, and speech is of the thought; for the affection sounds, and the thought speaks. And it is also like flame and light. If you take away the flame, does not the light perish?

It is the same with charity, because this is affection; and with faith, because this is thought. Can you not thus comprehend that the primary is the all in the secondary, altogether as the sound is in speech? From which you may see, that if you do not make that to be the primary which is the primary, you are not in the other. Wherefore, if you take faith, which is in the second place, and put it in the first, you will not appear otherwise in heaven than as a man inverted, whose feet stand upwards, and his head downwards; or like a mountebank, who, with his body upside down, walks upon the palms of his hands. When ye appear such in heaven, what then are your good works, which are charity, but such as that mountebank would do with his feet, because he cannot with his hands? Hence it is that your charity, as you also have seen, is natural and not spiritual because it is inverted."

[7] The emissary understood this; for every devil can understand truth, when he hears it; but he cannot retain it, because when the affection of evil returns, it casts out the thought of truth. And afterwards the wise man of the city described by many things what the quality of faith is when it is received as the primary, that it is merely natural; and that it is mere science, without any spiritual life; consequently, that it is not faith. "For your charity is nothing but natural affection; and from natural affection no other than natural thought proceeds, which is your faith.

And I may almost say, that in merely natural faith there is scarce any more that is spiritual, than in a knowledge of the kingdom of the Mogul, of the diamond mine there, and of the treasure and court of the emperor." Hearing this, the dragonist went away in a rage, and reported to his friends without the city. And when they heard that it was said that charity is the affection of the love of doing good to the neighbor for the sake of God, of salvation, and of eternal life, they all cried out, "This is a lie"; and the dragon himself exclaimed, "O the wickedness, are not all the good works which are charity, when done for the sake of salvation, meritorious?"

[8] Then they said among themselves, "Let us call together still more of our friends, and we will besiege this city; let us make

ladders, scale the wall, and rush in by night, and cast out these charities." But when they attempted this, lo, there appeared as it were fire out of heaven, which consumed them. But the fire from heaven was an appearance of their anger from hatred against the others, because they rejected faith from the first place into the second. The reason that they appeared to be consumed as if by fire, was because hell was opened under their feet, and swallowed them up. Things similar to this happened in many places at the time of the last judgment, and this is what is meant by these words in Revelation:

> The dragon shall go out to seduce the nations which are in the four corners of the earth, to gather them together to war; and they went up on the plain of the earth, and encompassed the camp of the saints, and the beloved city; but fire came down from God out of heaven, and consumed them (Rev. 20:8–9).

Revelation 15

1. And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues; for in them is consummated the anger of God.

2. And I saw as it were a sea of glass mingled with fire, and them that had the victory over the beast, and over his image, and over his mark, and over the number of his name, standing by the sea of glass, having the harps of God.

3. And they were singing the song of Moses the servant of God, and the song of the lamb; saying, Great and marvelous are thy works, O Lord God almighty; just and true are thy ways, O king of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? For thou alone art holy; therefore all the nations shall come, and shall adore before thee; because thy judgments are made manifest.

5. And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels that had the seven plagues went out of the temple, clothed in linen clean and bright, and girded about the breasts with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden vials, full of the anger of God who liveth for ages of ages.

8. And the temple was filled with smoke from the glory of God, and from his power; and no one could enter into the temple, until the seven plagues of the seven angels were consummated.

THE SPIRITUAL SENSE

The contents of the whole chapter

The preparation for disclosing the last state of the church, and for laying open the evils and falsities in which they are (verses 1, 5–8); from whom those are separated who have confessed the Lord, and have lived according to his precepts (verses 2–4).

The contents of each verse

Verse 1. "And I saw another sign in heaven, great and marvelous" signifies revelation by the Lord concerning the state of the church on earth, what it is as to love and faith (n. 656). "Seven angels having the seven last plagues" signifies the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord (n. 657). "For in them is consummated the anger of God" signifies the devastation of the church, and then its end (n. 658). Verse 2. "And I saw as it were a sea of glass mingled with fire" signifies the farthest boundary of the spiritual world, where those were gathered together who had religion, and worship from it, but not the good of life (n. 659). "And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name" signifies those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbued its falsities, nor falsified the Word (n. 660). "Standing by the sea of glass, having the harps of God" signifies the Christian heaven in the boundaries, and the faith of charity with those who were there (n. 661). Verse 3. "And they were singing the song of Moses the servant of God, and the song of the lamb" signifies confession from charity, and thus from a life according to the precepts of the law, which is the Decalogue, and from faith in the divinity of the Lord's human (n. 662). "Saying, Great and marvelous are thy works, O Lord God almighty" signifies that all things of the world, of heaven, and of the church were created and made by the Lord from Divine love by Divine wisdom (n. 663). "For just and true are thy ways, O king of saints" signifies that all things which proceed from him are just and true, because he is Divine good itself and Divine truth itself in heaven and in the church (n. 664). Verse 4. "Who shall not fear thee, O Lord, and glorify thy name" signifies that he alone is to be loved and worshiped (n. 665). "For thou alone art holy" signifies that he is the Word, the truth, and enlightenment (n. 666). "Wherefore all nations shall come and adore before thee" signifies that all who are in the good of love and charity acknowledge the Lord alone as God (n. 667). "Because thy

judgments are made manifest" signifies that the truths of the Word openly testify this (n. 668). Verse 5. "After these things, I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened" signifies that the inmost of heaven was seen, where the Lord is in his holiness in the Word, and in the law, which is the Decalogue (n. 669). Verse 6. "And the seven angels that had the seven plagues went out of the temple" signifies preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed, and thus the evil be separated from the good (n. 670). "Clothed in linen clean and bright, and girded about the breasts with golden girdles" signifies that this was from the pure and genuine truths and goods of the Word (n. 671). Verse 7. "And one of the four animals gave unto the seven angels seven golden vials" signifies those truths and goods, by which the evils and falsities of the church are disclosed, taken from the sense of the letter of the Word (n. 672). "Full of the anger of God that liveth for ages of ages" signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the Word (n. 673). Verse 8. "And the temple was filled with smoke from the glory of God and from his power" signifies the inmost of heaven full of the Lord's spiritual and celestial Divine truth (n. 674*a*). "And no one could enter into the temple, until the seven plagues of the seven angels were consummated" signifies to such a degree there, that more could not be endured, and this until after devastation the end of that church was seen (n. 674*b*).

THE EXPLANATION

656. Verse 1. *And I saw another sign in heaven, great and marvelous* signifies revelation from the Lord concerning the state of the church upon earth, what it is as to love and faith. These are what this chapter and the following treat of; therefore they are signified by "a sign in heaven, great and marvelous." That "a sign in heaven" signifies revelation from the Lord concerning heaven and the church and of their state, see above (n. 532, 536); it is concerning love and faith, because it is called "great and

marvelous"; and "great," in the Word, is said of such things as are of affection and love, and "marvelous," of such things as are of thought and of faith.

657. *Seven angels having the seven last plagues* signifies the evils and falsities in the church, such as are in its last state, universally disclosed by the Lord. By "seven angels" the entire heaven is signified; but as heaven is not heaven from anything proper to the angels, but from the Lord, therefore by "seven angels" the Lord is signified, nor can any other disclose the evils and falsities which are in the church. That by "angels" is signified heaven, and, in the highest sense, the Lord, may be seen above (n. 5, 258, 344, 465, 644, 647, 648). By "plagues" are signified evils and falsities, evils of love and falsities of faith. For they are those which are described in the next chapter and are signified by "evil and noxious sores," by "the blood as it were of one dead, whereby every living soul died," and by "the blood into which the waters of the rivers and fountains were turned," by "the scorching of fire which afflicted men," by "the unclean spirits like frogs, which were demons," and by "great hail"; the evils and falsities which are signified by all these things, are here meant by "plagues"; by "the last plagues" are signified the same in the last state of the church; by "seven" are signified all (n. 10, 390); but because these evils, which are signified by "the plagues" in the next chapter, are not all in particular, but are all in general, by "seven" are here signified all universally, for the universal embraces all the particulars. From these things it appears, that by "I saw seven angels having the seven last plagues," is signified that the evils and falsities in the church, such as they are in its last state, were disclosed universally by the Lord.

[**2**] That "plagues" signify spiritual plagues, which affect men as to their souls, and destroy them, which are evils and falsities, may appear from the following passages:

> From the sole of the foot even to the head there is no soundness, a fresh plague not pressed out, nor bound up, nor mollified (Isa. 1:6).

> Jehovah smiteth the people in anger with an incurable plague (Isa. 14:6).

O Jehovah, remove thy plague from me, I am consumed by the blow of thy hand (Ps. 39:10).

Thy breaking is without hope, with the plague of an enemy have I smitten thee for the multitude of thine iniquity, thy sins have become very many; but I will heal thee of thy plagues (Jer. 30:12, 14, 17).

If thou wilt not observe to do all the words of the law, Jehovah will make thy plagues wonderful, plagues great and lasting, and every plague which is not written in the book of this law, even until thou art destroyed (Deut. 28:58, 59, 61).

There shall no evil befall thee, and neither shall any plague come nigh thy tent (Ps. 91:10).

Edom shall be a desolation, everyone that passeth by shall hiss at all her plagues (Jer. 49:17).

It shall be a devastation; everyone that passeth by Babylon shall be astonished, and shall hiss at all her plagues (Jer. 50:13).

In one day shall plagues come upon Babylon (Rev. 18:8).

The two witnesses shall smite the earth with every plague (Rev. 11:6).

By "the plagues of Egypt," which were in part similar to the plagues described in the following chapter, nothing else was signified but evils and falsities; which plagues you may see enumerated above (n. 503) they are also called "plagues" (Exod. 9:14; 11:1). From this it is manifest, that by "plagues" nothing else is signified but spiritual plagues, which affect men as to their souls, and destroy them; as also Isa. 30:26; Zech. 14:12, 15; Ps. 38:5, 11; Rev. 9:20; 16:21; Exod. 12:13; 30:12; Num. 11:33; Luke 7:21; and elsewhere.

658. *For in them is consummated the anger of God* signifies the devastation of the church and then its end. By "consummation" is signified the devastation of the church and then its end, as will be seen presently; by "the anger of God" is signified evil with men, which, because it is against God, is called the anger of God; not that God is angry with man, but because man, from his evil, is angry with God, and because it appears to man, when he is

punished and tormented for it, as is the case after death in hell, as if it were from God; therefore in the Word anger and wrath, yea evil, is attributed to God. But this in the sense of the letter only, because this sense is written according to appearances and correspondences, but not in the spiritual sense, for in this latter there is no appearance and correspondence, but truth in its light; concerning that wrath, see above (n. 525, 635). It is said that in those plagues "the anger of God is consummated," and that thereby is signified the devastation of the church and then its end; the reason shall be explained. Every church, in process of time, decreases, by receding from the good of love and the truths of faith, until there is nothing of them left; and this takes place by the successive increase of evil and falsity; and when there is no longer any good of love and faith, then there is nothing but evil and falsity; and when this is the case, there is an end of the church. In this end, man knows no other than that evil is good and falsity truth, for he loves them from the delight he feels in them, and therefore confirms them.

[**2**] This is the end which is signified by "consummation," and is called "devastation," in the following passages:

> I have heard a consummation and decision from Jehovah upon the whole earth (Isa. 28:22).
>
> The consummation being decreed, justice has overflowed, for the Lord Jehovih of Hosts maketh a consummation and decision in the whole earth (Isa. 10:22–23).
>
> In the fire of the zeal of Jehovah shall the whole earth be eaten up, for he shall make a speedy consummation with all the inhabitants of the earth (Zeph. 1:18).
>
> At length upon the bird of abominations there shall be desolation, and even to a consummation and decision shall it drop upon the devastation (Dan. 9:27).
>
> The whole earth shall be a waste, yet will I not make a consummation (Jer. 4:27).
>
> Jehovah said, I will go down, and will see whether they have made a consummation according to the cry which is to come unto me (Gen. 18:21).

This is concerning Sodom.

> The iniquity of the Amorites is not yet consummated (Gen. 15:16).

The end of the church is also meant by "the consummation of the age" spoken of by the Lord in these passages:

> The disciples asked Jesus, What shall be the sign of thy coming and of the consummation of the age? (Matt. 24:3).

> At the time of the harvest I will say to the reapers, Gather ye together first the tares to burn; gather the wheat into the barn; so shall it be in the consummation of the age (Matt. 13:30, 40).

> In the consummation of the age, the angels shall go forth, and shall separate the evil from among the just (Matt. 13:49).

> Jesus said to the disciples, Behold, I am with you until the consummation of the age (Matt. 28:20).

"Until the consummation of the age" is until the end of the church, when there is the new church, with which the Lord will then be.

659. Verse 2. *And I saw as it were a sea of glass mingled with fire* signifies the ultimate boundary of the spiritual world, where are collected those who had religion and thence worship, but not the good of life. By "a sea of glass" (chap. 4:6) is signified the new heaven from Christians, who were in general truths from the sense of the letter of the Word (n. 238). They who are in general truths, are also in the borders of heaven; therefore at a distance they appear to be in the sea (n. 398, 403, 405). But here by "the sea of glass" is signified the ultimate boundary of the spiritual world, where those were collected who have religion and thence worship, but not the good of life. Because a collection of these is signified, therefore it is said, "as it were a sea of glass," and further, it appeared "mingled with fire," and by "fire" there is signified the love of evil, and thence the evil of life (n. 452, 468, 494, 766–767, 787); thus not the good of life, for where good is not, there evil is. That a collection of these is here meant by "as it were a sea of glass mingled with fire," appears also from what next follows, as that "they who had gotten the victory over the beast and over his image

stood beside this sea," by whom are signified those who, in consequence of the rejection of faith separated from charity, were in the good of life and thence in heaven (n. 660). This sea is also meant in chap. 21:1 by "the sea which was no more" (n. 878). What the nature and quality of this sea is and of those who were in it, has also been granted me to see. They were those who had religion, frequented churches, listened to preachings, received the holy supper, but never thought any further about God, salvation, and eternal life, not knowing what sin is. Therefore they were men as to the face; and many of them as to civil and moral life, but not at all as to spiritual life, by virtue of which nevertheless man is man.

660. *And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name* signifies those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbued its falsities, nor falsified the Word. By "the beast" is signified the faith of the dragon with the laity (treated of in chap. 13:1–10). Because its image was made (verse 14); by "its image" is signified doctrine (n. 602, 634, 637). By "mark" is signified the acknowledgment of that faith (n. 605, 606, 634, 637, 679). By "the number of his name" is signified the falsification of the Word (n. 610). Hence it appears, that by these words they are signified who have rejected faith alone and its doctrine, and thus have not acknowledged and imbued its falsities, nor falsified the Word.

661. *Standing by the sea of glass, having the harps of God* signifies the Christian heaven in its boundaries and the faith of charity with those who are there, since "by the sea of glass" is signified a collection of those who have indeed some religion and worship, but not the good of life (n. 659). Therefore, by those who were seen "standing by that sea," is signified the Christian heaven in its boundaries, with whom there were religion, worship, and the good of life, because "they had the victory over the beast and over his image." The higher Christian heaven is treated of in the foregoing chapter; they who composed that heaven are meant by "the hundred forty-four thousand," who were seen standing with the lamb on mount Zion (n. 612–625). By "harps" is signified the confession of the Lord from spiritual truths (n. 276, 616).

[2] Spiritual truths are of faith from charity. Their being seen to have harps, and heard to sing the song afterwards mentioned, was a representative of confession springing from the faith of charity. The affections of the thoughts and thence the sound of the discourse of the angels of heaven, are variously heard below in the spiritual world, either as the sound of waters, or of thunder, as above, chap. 14:2, or as the sound of trumpets, as above, chap. 4:1, or, as here, like the sound of harps, as also above, chap. 5:8; 14:2; but yet they are not waters which make the sound, nor thunders which thunder, nor trumpets and harps which sound, nor, indeed, are they songs; but the discourses of the angels and their confessions according to their affections and thence their thoughts, are thus heard below, from which the quality of their love and wisdom is perceived. That such things are heard is from the correspondence of affection with sound, and of thought with speech.

662. Verse 3. *And they were singing the song of Moses, the servant of God, and the song of the lamb* signifies confession from charity, thus from the life according to the commandments of the law, which is the Decalogue, and from faith in the divinity of the Lord's human. That "to sing a new song" is to confess, from joy of heart and from affection, that the Lord alone is the savior, the redeemer, and the God of heaven and earth, may be seen above (n. 279, 617). Here, however, it is not called "a new song," but "the song of Moses, the servant of God, and the song of the lamb," and by "the song of Moses" is signified confession from life according to the commandments of the law, which is the Decalogue, thus from charity, and by "the song of the lamb," confession from faith concerning the divinity of the Lord's human; for by "the lamb" is meant the Lord as to the Divine human (n. 269, 291, 595), and by "Moses" is meant, in a wide sense, all the law written in his five books, and in a restricted sense, the law which is called the Decalogue. And because this serves man for life, it is called "the song of Moses, the servant of God," for by "a servant" in the Word is meant one who serves and that which serves (n. 380), here for life.

[2] The reason why by "Moses," in a wide sense, is meant the law is because his five books are called "the law." That all the

commandments, judgments, and statutes given by him in his five books are called "the law," may be seen above (n. 417). That everything written in those books is called "the law of Moses," and also "Moses," may appear from the following passages:

> Philip[1] said, We have found Jesus, of whom Moses in the law, and the prophets, did write (John 1:45).
>
> In the law Moses commanded that such should be stoned (John 8:5).
>
> The days of their purification, according to the law of Moses, were fulfilled (Luke 2:22).
>
> All things must be fulfilled which are written in the law of Moses and in the prophets concerning me (Luke 24:27, 44).
>
> Did not Moses give you the law? Moses gave circumcision; that the law of Moses should not be broken (John 7:19, 22–23).
>
> Abraham said to the rich man in hell, They have Moses and the prophets, let them hear them; if they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead (Luke 16:29, 31).
>
> The curse is poured upon us and the oath that is written in the law of Moses the servant of God; as it is written in the law of Moses, all this evil hath come upon us (Dan. 9:11, 13).
>
> Remember the law of Moses the servant of God, which I commanded him (Mal. 4:4).
>
> Jehovah said unto Moses, Behold, I will come unto thee in the mist of a cloud, that the people may hear when I shall speak unto thee, and may also believe in thee forever (Exod. 19:9).

[**3**] It may be evident from these passages, that by "Moses" in the wide sense is meant the Word that was written by him, which is called the law. It follows from this, that the law which is the Decalogue is meant by "Moses"; and the more so, because Moses hewed out the tables after he had broken the former ones (Exod. 34:1, 4); and when he carried them down, his face was radiant (Exod. 34:29–35); on which account Moses is represented in pictures holding these tables in his hand. It is also said in Mark:

Moses said, Honor thy father and thy mother (Mark 7:10).

And Joshua wrote a copy of the law of Moses upon the stones of the altar (Josh. 8:32).

That law was the Decalogue. From these things it may be seen, that nothing else is here meant by "the song of Moses the servant of God," but confession from charity, and thus from life according to the commandments of the law, which are the Decalogue.

663. *Saying, Great and marvelous are thy works, O Lord God almighty* signifies that all things of the world, of heaven, and of the church, were created and made by the Lord from his Divine love by his Divine wisdom. By "the works of the Lord" are signified all thing which were created and made by him, these being in general all things of the world, all things of heaven, and all things of the church, which it is not possible to enumerate particularly. They are called "great and marvelous," because "great" is said of love, and "marvelous" of wisdom, as above (n. 656). The Lord is also in the Word called "Lord" from the Divine good of the Divine love, and "God" from the Divine truth of the Divine wisdom. That the Lord is called "almighty" because he is, lives, and does all things from himself, and also rules all things from himself, may be seen above (n. 31). Hence it is that by "great and marvelous are thy works, O Lord God almighty," in the universal sense, is signified that all things of the world, of heaven, and of the church, were created and made by the Lord from his Divine love by his Divine wisdom.

664. *Because just and true are thy ways, O king of saints* signifies that all things which proceed from him are just and true, because he is the Divine good and the Divine truth itself in heaven and in the church. By "ways" are signified truths leading to good (n. 176), and by "king," when speaking of the Lord, is signified the Divine truth, and by "king of saints," the Divine truth in heaven and in the church from him; for by "saints" are signified they who are in Divine truths from the Lord (n. 173, 586). Hence by "just and true are thy ways, O king of saints," is signified that all things which proceed from the Lord are just and true, because he is the Divine truth itself in heaven and in the church. The Lord is called "king"

in his Divine human, because this is the messiah, the anointed, the Christ, the son of God; that "messiah" in the Hebrew language is "Christ" in the Greek, and that "the messiah" or "Christ" is the son of God, may be seen above (n. 520); that "messiah" signifies both king and anointed in the Hebrew language is known. The reason why the Lord, as king, is the Divine truth is because this is signified by "a king" (n. 20, 483). Hence it is that by "kings" are signified they who are in Divine truths from the Lord (Rev. 1:6; 5:10). It is on this account that heaven and the church are called his "kingdom." Then his coming into the world is called the gospel of the kingdom. Heaven and the church are called "his kingdom" (Dan. 2:44; 7:13, 14, 27; Matt. 12:28; 16:28; Mark 1:14, 15; 9:1; 15:43; Luke 1:33; 4:43; 8:1, 10; 9:2, 11, 27; 10:11; 16:16; 19:11; 21:31; 22:18; 23:51). And his coming is called "the gospel of the kingdom" (Matt. 4:23; 9:35; 24:14). But more may be seen on this subject in *Doctrine of the Lord.*

[**2**] That the Lord is called king is evident from the following passages:

> They shall make war with the lamb, but the lamb shall overcome them, because he is Lord of lords and king of kings (Rev. 17:14).
>
> He that sitteth upon the white horse is called the Word, and his name is Lord of lords and king of kings (Rev. 19:13, 16; Dan. 2:47).
>
> Nathanael said, Thou art the son of God, thou art the king of Israel (John 1:49).
>
> When the son of man shall come in his glory, he shall sit upon the throne of his glory, and the king shall say to them that are on his right hand and on his left (Matt. 25:31, 34, 41).
>
> They cried, Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel (John 12:13).
>
> Pilate asked Jesus whether he was a king. Jesus answered, I am a king; for this I was born, and for this I came into the world (John 18:37).
>
> Thine eyes shall see the king in his beauty; Jehovah is our king, he will save us (Isa. 33:17, 22).

I Jehovah am your holy one, the creator of Israel, your king (Isa. 43:15).

Thus said Jehovah the king of Israel, and his Redeemer Jehovah of hosts, I am the first and the last, and besides me there is no God (Isa. 44:6).

Jehovah shall be king over the whole earth (Zech. 14:9; Ps. 47:2, 6–8).

Lift up your heads, O ye gates, that the king of glory may come in; Jehovah of hosts, he is the king of glory (Ps. 24:7–10).

I will raise up unto David a just branch, who shall reign king, and shall do judgment and justice in the earth (Jer. 23:5; 33:15; besides other places, as Isa. 6:5; 52:7; Jer. 10:7, 10; 46:18; Ezek. 37:22, 24; Zeph. 3:15; Ps. 20:9; 45:11, 13, 15; 68:24; 74:12).

665. Verse 4. *Who shall not fear thee, O Lord, and glorify thy name?* signifies that he alone is to be loved and worshiped. "To fear God" signifies to love him; and "to glorify his name" signifies to worship him. That he alone is to be loved and worshiped is meant by "who shall not," and by "because thou alone art holy." That to fear God is to love him, by fearing to do what is contrary to him, and that such fear is in all love, see above (n. 527, 628). That "to glorify his name" is to worship him is because by "the name" of Jehovah is signified everything by which he is worshiped (n. 81), and "to glorify" signifies to acknowledge and confess.

666. *For thou alone art holy* signifies that he is the Word, the truth, and enlightenment. That the Lord alone is holy, see above (n. 173); and that it is the Divine truth which is called holy (n. 173, 580); and as the Word is Divine truth, and the Lord is that, and as the Divine truth spiritually enlightens, for it is light in heaven, but from the Lord, therefore by, "because he alone is holy," is signified that the Lord is the Word, the truth, and enlightenment. Since the Word is the Divine truth, and the Divine truth spiritually enlightens, therefore it is said that the Word was dictated by Jehovah through the Holy Spirit, and that the Holy Spirit enlightens and teaches man; but who does not know that God is omnipresent, and that what is holy proceeds from him, and that where he is received he enlightens? Who may not thence conclude, that the Holy Spirit is not a God by itself, distinct from Jehovah, or the Lord, as one person from another, but that it is

Jehovah, or the Lord himself? He who acknowledges the Divine omnipresence will also acknowledge this. That by "the Holy Spirit," in the Word, is meant the Divine life of the Lord, thus himself, and in particular the life of his wisdom, which is called the Divine truth, may be seen in *Doctrine of the Lord* (n. 50–53), where it is shown from the Word. That the Lord is the Word may be seen (John 1:1, 14); that he is the truth (John 14:6); that he is the light, and consequently enlightenment (John 12:34–36).

667. *Therefore all the nations shall come and adore before thee* signifies that all who are in the good of love and charity, will acknowledge the Lord alone as God. By "all nations" are signified they who are in the good of love and charity; that these are meant by "nations," in a good sense, may be seen above (n. 483). "To come and adore before him" signifies to acknowledge the Lord as God, and as there is one God in whom there is the trinity, and that the Lord is he, it signifies to acknowledge him alone as God.

668. *Because thy judgments are made manifest* signifies that the truths of the Word, when opened, testify it. By "judgments" are signified Divine truths, according to which man should live, from which his quality is known, and according to which he will be judged; and because those Divine truths are in the Word, and the Word is now opened, and this testifies that the Lord alone is the God of heaven and earth, therefore by "because thy judgments are made manifest" is signified because the truths of the Word testify it. That the Word is now opened, and that it testifies that the Lord alone is the God of heaven and earth, and that one ought to live according to his commandments, and that the faith of the present day should be removed, may appear from the four doctrines just published, *Doctrine of the Lord, Doctrine of the Sacred Scripture, Doctrine of Life,* and *Doctrine of Faith;* these are meant by "because thy judgments are made manifest."

[2] Since the Lord is the Divine good and the Divine truth, and since by "judgment" is signified the Divine truth, and by "justice" the Divine good, therefore, in many passages where the Lord is

spoken of, "justice and judgment" are mentioned, as in the following:

> Zion shall be redeemed in justice, and her restored one in judgment (Isa. 1:27).
>
> He shall sit upon the throne of David and upon his kingdom to establish it in judgment and justice (Isa. 9:7).
>
> Jehovah shall be exalted, for he dwelleth on high, and hath filled the earth[2] with judgment and justice (Isa. 33:5).
>
> Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth (Jer. 9:24).
>
> I will raise up unto David a just branch, who shall reign king and do judgment and justice in the earth (Jer. 23:5; 33:15).
>
> I will betroth me to thee[3] in justice and in judgment (Hos. 2:19).
>
> Judgment shall flow as water, and justice as a mighty torrent (Amos 5:24).
>
> O Jehovah, thy justice is like the mountains of God, thy judgments a great abyss (Ps. 36:6).
>
> Jehovah shall bring forth thy justice as the light, and thy judgment as the noonday (Ps. 37:6).
>
> Jehovah will judge thy people in justice, and thy poor in judgment (Ps. 72:2).
>
> Justice and judgment are the support of his[4] throne (Ps. 89:14).
>
> When I shall have learned the judgments of thy justice; seven times in a day do I praise thee, because of the judgments of thy justice (Ps. 119:7, 164).

And in other places, that men ought to do justice and judgment, as Isa. 1:21; 5:16; 56:1; 58:2; Jer. 4:2; 22:3, 13, 15; Ezek. 18:5; 33:14, 16, 19; Amos 6:12; Micah 7:9; Deut. 33:21; John 16:8, 10. There "justice" is said of the good of truth, and "judgment" of the truth of good.

[**3**] Since judgment is said of truth, and justice of good, therefore we read in some places of "truth and justice" (Isa. 11:5; Ps. 85:11); and in David:

> The judgments of Jehovah are truth, they are just altogether; more to be desired than gold, and sweeter than honey (Ps. 19:9–10).

That the Lord's government in the celestial kingdom is called justice, and in the spiritual kingdom judgment, may be seen in the work *Heaven and Hell* published at London (n. 214–216).

669. Verse 5. *After these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened* signifies that the inmost of heaven was seen, where the Lord is in his holiness in the Word, and in the law, which is the Decalogue. By "the temple" is signified, in the highest sense, the Lord as to his Divine human, and heaven and the church thence (n. 191, 529), here the Christian heaven. By "the tabernacle of the testimony" is signified the inmost of that heaven, where the Lord is, in his holiness in the Word, and in the law, which is the Decalogue, because "the tabernacle" likewise signifies heaven (n. 585), and the inmost of the tabernacle was where the ark was, in which were the two tables, upon which the ten words were written with the finger of God, which are the ten commandments of the Decalogue, which are meant by "the testimony," and also are called "the testimony"; from which it is evident, that by "I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," is signified that the inmost of heaven was seen, where the Lord is in his holiness in the law which is the Decalogue. "The tabernacle of the testimony" also signifies where the Word is because "the testimony" is mentioned not only in relation to the law, which is the Decalogue, but also to the Word, and to the Lord as the Word, because the Word testifies of him (n. 490, 555).

[**2**] That the Word is in heaven, and is deposited in the inmost part thereof, which is called the sacred repository, and that the light there is flaming and bright, exceeding every degree of light that shines without in the other parts of heaven, may be seen in *Doctrine of the Sacred Scripture* (n. 70–75), and concerning that

sacred repository (n. 73 of the same work). Respecting the holiness of the law, which is the Decalogue, see the *Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue* (n. 53–60). That the ark, in which were contained the two tables of the Decalogue, constituted the sanctuary or inmost part of the temple in Jerusalem, and consequently of the tabernacle there, see 1 Kings 6:19–28; 8:3–9. That the law which is the Decalogue was called the testimony is evident from these passages:

> Moses came down, and the two tables of the testimony were in his hand; the tables were the work of God; the writing was the writing of God, graven upon the tables (Exod. 32:15–16).
>
> The two tables of the testimony, tables of stone, written by the finger of God (Exod. 31:18).
>
> Jehovah said, Thou shalt put into the ark the testimony which I will give thee (Exod. 25:16, 21–22).
>
> And Moses took and put the testimony into the ark (Exod. 40:20).
>
> That the cloud of incense may cover the mercy seat which is upon the testimony (Lev. 16:13).
>
> Jehovah said unto Moses, Leave the rods before the testimony, and afterwards Aaron's rod before the testimony (Num. 17:4, 10).
>
> And Moses left the rods before Jehovah (Num. 17:7).
>
> The ark is called the ark of the testimony (Exod. 31:7).
>
> And the tabernacle is called the habitation of the testimony (Exod. 38:21).

670. Verse 6. *And the seven angels that had the seven plagues came out of the temple* signifies the preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities may be universally disclosed, and thus the evil be separated from the good. That by "the seven angels" the Lord is meant, see above (n. 657); that by "the seven plagues" are signified all evils and falsities understood universally, see also above (n. 657). By "the

temple" is meant the inmost of heaven, where the Word and the Decalogue are, as above (n. 669). That by "their going out from the temple" is signified preparation for influx is because they went out that afterward they might receive the vials, and cast the plagues in the vials into the earth, the sea, the rivers and fountains, the sun, upon the throne of the beast, and into the air; by which is signified influx into the church, that its evils and falsities might be disclosed. That this was done for the sake of separating them from the good will be seen in the next chapter.

671. *Clothed in linen, clean and bright, and girded about the breasts with golden girdles* signifies this from the pure and genuine truths and goods of the Word. By "linen clean and bright" is signified truth pure and genuine, as will be seen presently. By "the golden girdle about the breast" is signified the proceeding and at the same time conjoining Divine, which is the Divine good, as above (n. 46). By "being clothed and girded" is signified to appear and be presented in them; for garments signify truths clothing good (n. 166); and zones or girdles signify containing truths and goods in their order and connection (n. 46). From these things it is evident, that by "angels clothed in linen, clean and bright, and having their breasts girded about with golden girdles," are signified truths and goods pure and genuine, which because they are from no other source than the Word signify the truths and goods of the Word.

[**2**] That "linen" signifies Divine truth, may appear from the following passages, as that:

> Aaron had breeches of linen, when he entered into the tent, and drew near to the altar (Exod. 28:42–43).

> When Aaron entered into the holy place, he put on the linen coat of holiness, breeches of linen were upon his flesh; with a linen belt he girdled himself, and put upon himself the linen miter; these were the garments of holiness, and he put on the same garments, when he made atonement for the people (Lev. 16:4, 32).

In like manner that:

The priests, the Levites, when they entered at the gates of the inner court, put on linen garments, linen miters upon their head, and linen beeches upon their loins (Ezek. 44:17–18).

The priests wore linen ephods (1 Sam. 2:18).

Samuel, when he ministered while a boy before Jehovah, was clothed with a linen ephod (1 Sam. 2:18).

David, when the ark was transferred into his city, was girded with a linen ephod (2 Sam. 6:14).

From these things it may be evident why:

The Lord, when he washed the disciples' feet, girded himself with a linen cloth, and wiped their feet with the linen cloth (John 13:4–5).

That angels appeared clothed with linen (Dan. 10:5; Ezek. 9:2–4, 11; 10:2–7).

Also the angels seen in the Lord's sepulcher appeared clothed with bright and shining white (Matt. 28:3).

The angel that measured the new temple had a linen line in his hand (Ezek. 40:3).

Jeremiah, that he might represent the state of the church as to truth:

Was commanded to buy a linen girdle, and hide it in a hole of a rock by the Euphrates, and afterwards found it spoiled (Jer. 13:1–7).

It is also said in Isaiah:

A bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgment unto truth (Isa. 42:3).

By linen in these places nothing else is meant than truth.

672. Verse 7. *And one of the four animals gave to the seven angels seven golden vials* signifies those truths and goods by which the evils and falsities of the church are disclosed, taken from the sense of the letter of the Word. That "the four animals," which are cherubim signify the Word in ultimates, and guards lest its genuine truths and goods should be violated, may be seen above (n. 239); and because the interior truths and goods of the Word are guarded by the sense of its letter, that sense of the Word is therefore signified by "one of the four animals." The same is signified by "the seven vials" as by "the seven plagues," for they are that which contains; and that which contains in the Word signifies the same as the things which are contained; as by "a cup" the same as by "wine," and by "a platter" the same as by "food." That by "cups," "goblets," "vials," and "plates," similar things are signified as by their contents, will be seen in what now follows. What is signified by "the seven angels" has been said above. That "vials were given to them," is because the subject treated of is the influx of truth and good into the church, that evils and falsities may be disclosed; and naked goods and truths cannot flow in, for these are not received; but truths clothed, such as are in the sense of the letter of the Word. And besides, the Lord always operates from inmosts through ultimates, or in fullness. This is the reason that "vials were given to the angels," by which is signified, containing truths and goods such as those are of the sense of the letter of the Word, by which falsities and evils are detected. That the sense of the letter of the Word is a container may be seen in *Doctrine of the Sacred Scripture* (n. 27–36, 37–49).

[2] That by "vials," "plates," "cups," and "goblets," and by "bottles" those things are signified which are contained in them; may be evident from the following passages:

> Jehovah said, Take the cup of anger from my hand, and make all the nations to drink; when they refuse to take the cup, thou shalt say, Ye shall certainly drink (Jer. 25:15–16, 28).

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

I will give the cup of thy sister into thy hand; thou shalt be filled with drunkenness and sadness, with the cup of devastation, with the cup of thy sister Samaria (Ezek. 23:31–34).

The cup of Jehovah shall go around to thee, that there may be vomit upon thy glory (Hab. 2:16).

Even unto thee, O daughter of Edom, shall the cup pass over; thou shalt be made drunken and shalt make thyself bare (Lam. 4:21).

Jehovah shall rain upon the wicked winds of storms; the portion of their cup (Ps. 11:6).

In the hand of Jehovah there is a cup, and he hath mixed the wine, he hath filled it with the mixture and hath poured out; all the wicked of the earth shall drink (Ps. 75:8).

They who adore the beast shall drink of the wine of the anger of God, mixed with unmixed wine in the cup of his wrath (Rev. 14:10).

Awake, rise up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of his anger; thou hast drunk the dregs of the cup of trembling (Isa. 51:17).

The woman having a golden cup in her hand full of abominations and the uncleanness of whoredom (Rev. 17:4).

Double unto her double; in the cup which she hath mingled, mingle to her double (Rev. 18:6).

I make Jerusalem a cup of trembling unto all people (Zech. 12:2).

Thou blind Pharisee, cleanse first the inside[5] of the cup, that the outside[6] may be clean also (Matt. 23:25–26; Luke 11:39).

Jesus said to the sons of Zebedee, Can ye drink of the cup that I shall drink of? (Matt. 20:22–23; Mark 10:38–39.)

Jesus said to Peter, The cup which my Father hath given me, shall I not drink it? (John 18:11.)

Jesus said in Gethsemane, If possible, let this cup pass from me (Matt. 26:39, 42, 44).

Jesus taking the cup said, Drink all ye of it; this is my blood, of the new testament (Matt. 26:27–28; Mark 14:23–24; Luke 22:17).

Jehovah is my cup, thou maintainest my lot (Ps. 16:5).

Thou preparest a table before me, my cup shall abound (Ps. 23:5).

What shall I render unto Jehovah? I will take the cup of salvation (Ps. 116:12–13).

To drink of the cup of consolation (Jer. 16:7).

The same as by "a goblet" and "a cup" is also signified by a "vial," likewise by "a bottle" (Matt. 9:17; Luke 5:37, 38; Jer. 13:12; 48:12; Hab. 2:15). By "vials," "censers," and "incense boxes," containing incense, the same is signified as by "incense"; in general, by vessels of every kind the same is signified as by the things in them.

673. *Full of the anger of God that liveth for ages of ages* signifies the evils and falsities that are to appear and are to be exposed by the pure and genuine truths and goods of the Word. It is said that the vials were "full of the anger of God," because they were full of the plagues; by which are signified the evils and falsities of the church (n. 657); but still they were not full of these, but full of pure and genuine truths and goods from the Word, by which the evils and falsities of the church would be disclosed; but still they were not vials, with truths and goods in them; but by them the influx from heaven into the church was signified. It is according to the style of the Word in the sense of its letter, that they are said to be "full of the anger of the living God"; as may be evident from the passages adduced above, in which "anger" and "wrath" are ascribed to Jehovah; when yet Jehovah has no anger and wrath, but man has it against him. The reason that it is so said in the sense of the letter, may be seen above (n. 525, 635, 658). From this it is manifest that by "the vials full of the anger of God that liveth for ages of ages," are signified the direful evils and falsities of the church that are to appear and be exposed by the goods and truths of the Word. Evils and falsities are exposed in no other way than by truths and goods; for these are in the light of heaven, but falsities and evils are in the darkness of hell; and in darkness nothing is exposed, because nothing but evil and falsity appears there. But by light from heaven

all things are exposed, because in that all things appear; for the light of heaven is the Divine truth of the Lord's Divine wisdom.

674*a*. Verse 8. *And the temple was filled with smoke from the glory of God and from his power* signifies the inmost of heaven full of spiritual and celestial Divine truth from the Lord. By "the temple," the inmost of heaven is signified, as shown above (n. 669). By "smoke" is signified the Divine in the ultimates, as will be seen presently. By "glory" is signified spiritual Divine truth (n. 249, 629); and by "power" celestial Divine truth is signified (n. 373). Hence by "the temple being filled with the smoke from the glory of God and from his power," is signified the inmost heaven full of Divine truth spiritual and celestial. "Smoke" signifies the Divine truth in ultimates, because "fire," from which is smoke signifies love; "the fire of the altar of burnt offering," celestial love (n. 395, 494); and "the fire of the altar of incense," spiritual love (n. 277, 392, 394). That "smoke" signifies these things may be evident from these passages:

> Jehovah will create upon every habitation of mount Zion a cloud by day, and smoke and the brightness of fire by night; for upon all the glory shall be a covering (Isa. 4:5).
>
> The posts of the threshold were moved at the voice of the seraphim that cried, and the house was filled with smoke (Isa. 6:4).
>
> The smoke of the incense went up with the prayers of the saints[7] out of the hand of the angel before God (Rev. 8:4).
>
> The smoking flax shall he not quench, he shall bring forth judgment into truth (Isa. 42:3).

That "smoke" in the opposite sense signifies the falsities of lusts, may be seen above (n. 422); and falsities originating from the pride of one's own intelligence (n. 452). Also "smoke" in many places signifies the same as "a cloud."

674*b*. *And no one could enter into the temple until the seven plagues of the seven angels were consummated* signifies to such a degree there that more could not be endured, and this until, after devastation,

the end of that church was seen. By "no one could enter into the temple" is signified that the inmost of heaven was full of spiritual and celestial Divine truth to such a degree that more could not be endured. By "the temple," here as above, the inmost of heaven is signified. By "until the seven plagues of the seven angels were consummated," is signified that this would continue until the end of the church after devastation (n. 658). And by "the seven plagues of the seven angels," the evils and falsities which devastate the church and make an end of it are signified (n. 657).

675. To this I will add this relation. There was seen a certain paper sent down from the Lord through heaven to a society of the English, but that society was one of the smallest of them, where also there were two bishops. The paper contained an exhortation that they should acknowledge the Lord as the God of heaven and earth, as he taught (Matt. 28:18); and that they should recede from the doctrine of justifying faith without the works of the law, because it is erroneous. This paper was read and copied by many; and respecting the things that were in it they thought and spoke soundly from interior judgment, and were enlightened by the Lord; and the enlightenment was received in the light, which is implanted with the English more than with others. Yet after they had received those things, they said among themselves, "Let us hear the bishops." And they were heard; but they contradicted and disapproved. For those bishops who were there were of those who had become in the world hard of heart as to the spiritual things of faith and charity, from the love of dominion over the holy things of the church, and of supereminence by means of them even in political affairs. Wherefore, after a short consultation among themselves, they sent the paper back to heaven, whence it came. This being done, after some murmuring, most of the laity receded from their former assent; and then their light in spiritual things, which before shone brightly, was suddenly extinguished; and they were afterwards admonished again, but in vain. I saw that society sinking down, but how deeply I did not see, thus it was withdrawn from the sight of the angels, who worship the Lord alone, and are averse to faith alone.

[**2**] But after some days, I saw as many as a hundred of them ascending from the lower earth, whither that small society sank down; who approached me, and a wise man from among them spoke and said, "Hear a wonder; when we sank down, the place at first appeared to us like a lake, but soon like dry land; and afterwards like a small city, in which everyone had his house, but a poor one. After a day we consulted among ourselves what was to be done. Many said that we must go to the two bishops, and mildly argue with them, because they sent back the paper into heaven, whence it was let down; on account of which this had happened to us. They chose some, who went to the bishops," and he that was speaking with me said that he was one of them. "And then a certain one among us who excelled in wisdom, addressed the bishops thus. 'Hear, ye fathers; we believed that with us above others was the church which deserved to be called the first in the Christian world, and a religion which deserves to be called the greatest. But there has been given to us enlightenment from heaven, and in the enlightenment a perception that at this day there is no longer any church in the Christian world, nor any religion.'

[**3**] The bishops said 'What are you saying? Is not the church where the Word is, where Christ the savior is known, and where are the sacraments?' To this our spokesman replied, 'Those things are the church, and they make the church; but they do not make it outside of man, but within man.' And he said further, 'As to the church: can the church be where three gods are worshiped? Can the church be where the whole of its doctrine is founded upon a single saying of Paul falsely understood, and hence not upon the Word? Can the church be where the savior of the world is not approached, and where he is divided into two? As to religion: who can deny that religion is to shun evil and to do good? Is there any religion where it is taught that faith alone saves, and not charity? Is there religion where it is taught that charity proceeding from a man is nothing but moral and civil charity? Who does not see that in that charity there is not anything of religion? Is there in faith alone anything of deed or of work? And yet religion consists in doing. Is there given in the entire world a nation with any religion, which excludes everything saving from the goods of charity, which are good works, when yet the all of religion consists in good, and the all of the

church in doctrine, which must teach truths, and good by truth? See, fathers, what glory we should have, if the church, which is not, and religion, which is not, should begin and arise with us.'

[4] Then those bishops replied, 'You speak too loftily. Is not faith in act, which is faith fully justifying and saving, the church? And is not faith in state, which is faith proceeding and perfecting religion? Apprehend this, O sons.' But the wise Englishman then said, 'Hear, O fathers; does not a man conceive faith in act like a stock? Is the church, according to your idea, in a stock that is then vivified? Is not faith in state the continuation and progression of faith in act? And since according to your idea everything saving is in faith, and not anything in the good of charity from man, where then is religion?' The bishops then said, 'Friend, you speak thus, because you do not know the mysteries of justification by faith alone; and he who does not know them, does not know the way of salvation from within. Your way is an external and plebeian way. Go that way if you will; but know only that all good is from God, and nothing from man; and that thus in spiritual things a man can do nothing at all of himself. How then can a man do good, which is spiritual good, from himself?'

[5] The Englishman that was speaking with them, being indignant at this, said, 'I know your mysteries of justification better than you do yourselves; and I tell you plainly, that in these interior mysteries of yours I have seen nothing but specters. Is not religion to acknowledge and love God, and to shun and hate the devil? Is not God good itself, and the devil evil itself? Who in the whole world, who has any religion, does not know this? Is not acknowledging and loving God the doing of good because this is of God and from God? And is not shunning and hating the devil, to do no evil, because it is of the devil and from the devil? Your faith in act, which you called faith fully justifying and saving, or, what is the same, your act of justification by faith alone, does it teach the doing of any good which is of God and from God? And does it teach the shunning of any evil which is of the devil and from the devil? Nothing at all, because you have decided that there is nothing of salvation in either. What is your faith in state, which you have called faith proceeding and perfecting, but the same with

faith in act? How can this be perfected, when you exclude all good done by man as of himself by saying, "How can a man be saved by any good from himself, when salvation is gratuitous?" Also, "What good is from man but meritorious good? And yet Christ's merit is all; and therefore to do good for the sake of salvation would be to attribute to oneself what is Christ's alone; and thus it would be also to will to justify and save oneself." Also, "How can anyone operate good, when the Holy Spirit operates all things without any help from man? What need is there then of any accessory good from man, when all the good from man is in itself not good?" and more besides.

[**6**] 'Are not these your mysteries? But in my eyes they are mere subtleties and artifices contrived for the end that you may remove good works, which are the goods of charity, to establish your faith alone. And because you do this, you regard man as to these things, and in general as to all spiritual things which are of the church and religion, as a stock, or as a lifeless image, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and doing, altogether as of himself; especially in spiritual things, because man is man from them. If man did not think and operate as of himself in spiritual things, what then would faith be, and charity, and worship? Yea, what then would the church and religion be? You know that charity is to do good to the neighbor from love. Yet you do not know what charity is; when yet charity is the soul, the life, and the essence of faith. And because charity is all that, what then is faith when charity is removed, but dead faith? And dead faith is nothing but a specter. I call it a specter, because the apostle James calls faith without good works not only dead, but also diabolical.'

[7] Then one of those two bishops, when he heard his faith called dead, diabolical, and a specter, became so enraged, that he snatched the miter from his head, and threw it upon a table, saying, 'I will not resume it until I have been avenged on the enemies of the faith of our church.' And he shook his head, murmuring and saying, 'That James, that James!' Upon the miter was a plate, on which was engraved 'faith alone.' And then there suddenly appeared a monster

rising out of the earth with seven heads, whose feet were like a bear's, and his mouth like a lion's, altogether like the beast which is described (Rev. 13:1–2); whose image was made and adored (Rev. 13:14–15). This specter took the miter from the table, and stretched it out beneath, and put it upon his seven heads; after which, the earth opened under his feet, and he sank down into hell. Seeing this, that bishop cried out, 'Violence, violence!' We then departed from them; and behold, there were steps before our eyes, by which we ascended, and returned upon the earth, and into the sight of heaven, where we were before." These things the wise Englishman related to me.

Revelation 16

1. And I heard a great voice out of the temple saying to the seven angels, Go and pour out the vials of the anger of God into the earth.

2. And the first went forth and poured out his vial upon the earth; and there came an evil and noxious sore on the men that had the mark of the beast, and that adored his image.

3. And the second angel poured out his vial into the sea; and it became blood as of one dead, and every living soul in the sea died.

4. And the third angel poured out his vial into the rivers and into the fountains of waters; and they became blood.

5. And I heard the angel of the waters saying, Thou art just, O Lord, who art, and who wast, and art holy, because thou hast judged these things.

6. Because they have poured out the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

7. And I heard another out of the altar saying, Yea, O Lord God almighty, true and just art thy judgments.

8. And the fourth angel poured out his vial upon the sun; and it was given him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God who hath authority over these plagues, and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became dark, and they gnawed their tongues for distress.

11. And they blasphemed the God of heaven for their distresses and for their sores, and repented not of their works.

12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. For they are spirits of demons, doing signs, to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God almighty.

15. Behold, I come as a thief; happy is he that is awake and keepeth his garments, that he may not walk naked, and they see his shame.

16. And he gathered them together into a place called in Hebrew Armageddon.

17. And the seventh angel poured out his vial into the air; and there went forth a great voice out of the temple of heaven from the throne, saying, It is done.

18. And there were voices, and lightnings, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.

19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the wrath of his anger.

20. And every island fled away, and the mountains were not found.

21. And great hail as of the weight of a talent cometh down from heaven upon men; and men blasphemed God because of the plague of hail; for the plague thereof was exceeding great.

THE SPIRITUAL SENSE

The contents of the whole chapter

In this chapter the evils and falsities in the church of the reformed are disclosed by influx out of heaven (verse 1): Into the clergy (verse 2): Into the laity (verse 3): Into their understanding of the Word (verses 4–7): Into their love (verses 8–9): Into their faith (verses 10–11): Into their interior reasonings (verses 12–15): Into all things of them together (verses 17–21).

The contents of each verse

Verse 1. "And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the vials of the anger of God into the earth" signifies influx from the Lord from the inmost of heaven into the church of the reformed, where they are who are in faith separated from charity as to doctrine and as to life (n. 676). Verse 2. "And the first went forth, and poured out his vial on the earth" signifies into those who are in the interiors of the church of the reformed, and study the doctrine of justification by faith alone, and are called the clergy (n. 677). "And there came an evil and noxious sore" signifies interior evils and falsities destructive of all good and truth in the church (n. 678). "Upon the men that had the mark of the beast, and that adore his image" signifies in those who live faith alone and receive the doctrine of it (n. 679). Verse 3. "And the second angel poured out his vial upon the sea" signifies influx among those there who are in its externals, and in that faith, and are called the laity (n. 680). "And it became blood as of one dead, and every living soul died in the sea" signifies infernal falsity with them, by which every truth of the Word and thence of the church and of faith was extinguished (n. 681). Verse 4. "And the third angel poured out his vial into the rivers and the fountains of waters" signifies influx into the understanding of the Word with them (n. 683). "And they became blood" signifies the truths of the Word falsified (n. 684). Verse 5. "And I heard the angel of the waters saying" signifies the Divine truth of the Word (n. 685). "Thou art just, O Lord, who art, and who wast, and art holy, because thou hast judged these things" signifies that this is from the Divine providence of the Lord, who is and who was the Word, which otherwise would be profaned (n. 686). Verse 6. "Because they have poured out the blood of saints and prophets" signifies that this is for the reason, that this alone, that faith alone without the works of the law saves, being received, perverts all doctrinal truths from the Word (n. 687). "And thou hast given them blood to drink, for they are worthy" signifies that it was permitted those who have confirmed themselves in faith alone in doctrine and in life, to falsify the truths of the Word, and to imbue their life from falsified things (n. 688). Verse 7. "And I heard another out of the

altar, saying, Yea, O Lord God almighty, true and just are thy judgments" signifies the Divine good of the Word confirming that Divine truth (n. 689). Verse 8. "And the fourth angel poured out his vial into the sun" signifies influx into their love (n. 690). "And it was given him to scorch men with fire" signifies that love to the Lord tortured them, because they were in the lusts of evils from the delight of their love (n. 691). Verse 9. "And men were scorched with great heat, and they blasphemed the name of God who hath authority over these plagues" signifies that on account of the delight of the love of self arising from vehement lusts of evils they did not acknowledge the divinity of the Lord's human, from which nevertheless flows all good of love and truth of faith (n. 692). "And they repented not to give him glory" signifies that on that account they cannot receive with any faith that the Lord is the God of heaven and earth as to his human also, although the Word teaches it (n. 693). Verse 10. "And the fifth angel poured out his vial upon the throne of the beast" signifies influx into their faith (n. 694). "And his kingdom became dark" signifies that nothing but falsities appeared (n. 695). Verse 11. "And they gnawed their tongues for distress" signifies that they could not endure truths (n. 696). "And they blasphemed the God of heaven for their distresses and for their sores" signifies that they could not acknowledge the Lord alone to be the God of heaven and earth on account of resistance from interior falsities and evils (n. 697). "And repented not of their works" signifies that though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence (n. 698). Verse 12. "And the sixth angel poured out his vial upon the great river Euphrates" signifies influx into their interior reasonings, by which they confirm justification by faith alone (n. 699). "And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared" signifies that the falsities of their reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the new church (n. 700). Verse 13. "And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" signifies the perception that from a theology founded upon the doctrine of the trinity of persons in the divinity, and upon the doctrine of justification by faith alone without the works of the law (n. 701). "Three unclean spirits like frogs" signifies that

there arose mere reasonings and lusts of falsifying truths (n. 702). Verse 14. "For they are spirits of demons" signifies that they were the lusts of falsifying truths and of reasoning from falsities (n. 703). "Doing signs, to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God almighty" signifies attestations that their falsities are truths, and the stirring up of all in the whole of that church who are in the same falsities, to attack the truths of the new church (n. 704). Verse 15. "Behold, I come as a thief; happy is he that is awake and keepeth his garments" signifies the Lord's coming, and heaven then for those who look to him, and remain steadfast in a life according to his precepts, which are the truths of the Word (n. 705). "That he may not walk naked, and they see his shame" signifies lest they should be with those who are in no truths, and their infernal loves should appear (n. 706). Verse 16. "And he gathered them together into a place called in Hebrew Armageddon" signifies the state of combat from falsities against truths, and the disposition of destroying the new church, arising from the love of dominion and supereminence (n. 707). Verse 17. "And the seventh angel poured out his vial into the air" signifies influx into all things together with them (n. 708). "And there went forth a great voice out of the temple of heaven from the throne, saying, It is done" signifies that it was thus made manifest by the Lord, that all the things of the church were devastated, and that now the last judgment is at hand (n. 709). Verse 18. "And there were voices, and lightnings and thunders" signifies reasonings, falsifications of truth, and arguments from the falsities of evil (n. 710). "And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great" signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven of all the things of the church (n. 711). Verse 19. "And the great city was divided into three parts, and the cities of the nations fell" signifies that the church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it (n. 712). "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the wrath of his anger" signifies the destruction also at that time of the dogmas of the Roman Catholic religion (n. 713). Verse 20. "And every island fled away, and the mountains were not found" signifies that there was no longer any truth of

faith, nor any good of love (n. 714*a*). Verse 21. "And great hail as of the weight of a talent cometh down from heaven upon men" signifies direful and atrocious falsities, by which every truth of the Word and thence of the church was destroyed (n. 714*b*). "And they blasphemed God because of the plague of hail, for the plague thereof was exceeding great" signifies that because they confirmed such falsities with themselves, they denied truths to such a degree that they could not know them, on account of repugnances arising from their interior falsities and evils (n. 715).

THE EXPLANATION

676. Verse 1. *And I heard a great voice out of the temple saying to the seven angels, Go and pour out the vials of the anger of God into the earth* signifies influx from the Lord out of the inmost heaven into the church of the reformed, where they are who are in faith separated from charity as to doctrine and as to life, to deprive them of truths and goods, and lay open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord, and are in charity and its faith from him. This is a summary of what is contained in this chapter. By "the temple" is signified the temple of the tabernacle of the testimony, mentioned in the foregoing chapter (Rev. 15:5), whereby is signified the inmost of heaven, where the Lord is in his holiness in the Word, and in the Law which is the Decalogue (n. 669). By "a great voice" thence is signified a Divine mandate to go and pour out the vials. By "the seven angels" the Lord is meant, as above (n. 657). By "pouring out the vials upon the earth," which contained the plagues, is signified influx into the church of the reformed; by "pouring out the vials" is signified the influx, and by "the earth" is signified the church (n. 285).

[**2**] The church with the reformed is still treated of; but in the next chapter the subject is concerning the Roman Catholic church,

and afterwards concerning the last judgment, and finally concerning the new church, which is the new Jerusalem (see the preface and n. 2). Chapters 8 and 9 treat of "the seven angels who had the seven trumpets," which they sounded, and since many similar things occur there, it shall here be said what is signified by those seven angels, and what by these. By "the seven trumpets" which the seven angels sounded is signified the exploration and manifestation of the falsities and evils, in which they are who are in faith separated from charity; but by "the seven vials full of the seven last plagues" is signified their devastation and consummation, for the last judgment is not executed upon them until they are devastated.

[**3**] Devastation and consummation in the spiritual world take place in this manner: From those who are in falsities as to doctrine, and thence in evils as to life, are taken away all the goods and truths which they possessed only in the natural man, and from which they simulated Christian men; on being deprived of which, they are separated from heaven and conjoined with hell. And then they are arranged into societies in the world of spirits according to the varieties of lusts, and afterwards these societies sink down.

[**4**] They are deprived of goods and truths by an influx from heaven. The influx is effected from genuine truths and goods, by which they are tortured and tormented; scarcely otherwise than as a serpent when put near a fire, or thrown upon an ant hill. Therefore they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church, and at last they condemn them because they feel as if infernal torment proceeded from them. When this has come to pass, they enter into their own evils and falsities, and are separated from the good. These are the things which are described and signified in this chapter by "the pouring out of the vials, wherein were the seven last plagues." The vials did not contain the evils and falsities signified by "the plagues," but they were genuine truths and goods, the effect of which was such as has been described. For the angels went out of "the temple of the tabernacle of testimony," by which is meant the

inmost of heaven, where there are nothing but truths and goods in Divine holiness (Rev. 15:6).

[5] Of this devastation and consummation the Lord speaks in these words:

> Unto everyone that hath, to him shall be given, that he may have more abundantly; but from him that hath not shall be taken away even that which he hath (Matt. 13:12; Mark 4:25).

> Take the talent from him, and give it unto him which hath ten talents; for unto everyone that hath shall be given, that he may abound, but from him that hath not shall be taken away even that he hath (Matt. 25:28–29; Luke 19:24–26).

677. Verse 2. *And the first went and poured out his vial upon the earth* signifies influx into those who are in the interiors of the church of the reformed and study the doctrine of justification by faith alone, who are called the clergy. By "pouring out his vial" is signified influx, as above (n. 676). By "the earth" is signified the church (n. 285), here those therein who are in its interiors who are such as study the doctrine of justification by faith alone. These also say that they know its interior things; but these interior things are only confirmations of this single position, that faith alone justifies without the works of the law. Other interior things they do not know; and as these are chiefly priests, professors of theology, and lecturers in colleges, in short doctors and pastors, therefore this first influx was into them, who are called the clergy. The reason why they are meant, is because it is said that the first angel poured out his vial into "the earth" and the second angel into "the sea," and then by "the earth," is meant the church with those who are in its internals, and by "the sea" is meant the church with those who are in its externals, as above (n. 398, 403, 420, 470); that these are meant, is also evident from its being said that there came "a sore" upon them.

678. *And there came an evil and noxious sore* signifies interior evils and falsities destructive of all good and truth in the church. By "a sore," here nothing else is signified but evil originating in a life

according to this head of doctrine, that faith alone without the works of the law justifies and saves; because it came "upon the men who had the mark of the beast, and adored his image," by which that faith, and a life according to it, are signified; wherefore by "an evil and noxious sore" are signified interior evils and falsities, destructive of all good and truth in the church. By "noxious" is signified what is destructive, for evil cannot but destroy good, and falsity truth. "A sore" has this signification because the sores of the body originate from a corrupt state of the blood, or from some other interior malignity. It is the same with sores meant in the spiritual sense; these originate from lusts and their delights, which are interior causes. The evil itself which is signified by "a sore" and which appears in externals as delightful, conceals within it the lusts whence it originates, and of which it is composed.

[**2**] It should be clearly known, that the interiors of the human mind exist in successive order and in simultaneous order with everyone. They are in successive order from its higher or prior things to its lower or posterior things. They are in simultaneous order in the ultimates or postremes, but in these latter they exist from interior things to exterior, as from a center to its circumference.

This is shown in many places in *Divine Love and Wisdom* (n. 173–281), where degrees are treated of; from which it is evident that the ultimate is the complex of all the prior things. Hence it follows, that all the lusts of evil exist in simultaneous order inwardly in the very evil which the man perceives in himself, every evil which a man perceives in himself being in ultimates; for which reason when a man rejects evil from himself, he at the same time rejects its lusts; but still not from himself, but from the Lord. A man can indeed of himself reject evil, but not its lusts; wherefore, when he wills to reject evil, by fighting against it, he will look up to the Lord; for the Lord operates from inmosts to ultimates, for he enters through the soul of man, and purifies him. These things are said that it may be known that "a sore" signifies the evil appearing in ultimates or extremes, and originating from internal malignity. This takes place with all who persuade themselves that faith alone

saves, and therefore they do not reflect upon any evil in themselves, nor do they look to the Lord.

[3] "Ulcers" and "wounds" signify evils in the extremes, springing from interior evils, which are lusts, also in the following passages:

> From the sole of the foot even to the head there is no soundness; wound and scar, and a fresh stroke; they have not been pressed out nor bound up, nor softened with oil (Isa. 1:6).
>
> My iniquities have gone over my head; my wounds have putrefied, they have wasted away, because of my foolishness (Ps. 38:4–5).
>
> In the day that Jehovah shall bind up the breach of his people, and shall heal the wound of their stroke (Isa. 30:26).
>
> If thou wilt not obey the voice of Jehovah, observing to do his commandments, Jehovah will smite thee with the sore of Egypt, with emerods and with the scab, and with the itch, and with an evil sore upon the knees and thighs, of which thou canst not be healed, from the sole of the foot even to thy crown (Deut. 28:15, 27, 35).

The sore with blains breaking out on man and on beast in Egypt (Exod. 9:8–11) signifies nothing else; for the miracles done there signify the evils and falsities in which they were. And because the Jewish nation was in the profanation of the Word, and this is signified by leprosy, therefore they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of leprosy, which were:

> Tumors, ulcerous tumors, white and red pimples, abscesses, burnings, tetters, scurfs, etc. (Lev. 13:1 to the end).

For the church with that nation was a representative church, in which internal things were represented by external things which corresponded.

679. *Upon the men that had the mark of the beast, and that adored his image* signified with those who live faith alone, and receive its

doctrine. By "having the mark of the beast" is signified to acknowledge faith alone, to confirm it in oneself, and to live according to it; and by "adoring his image" is signified to receive its doctrine, see above (n. 602, also 634, 637). By living faith alone and receiving its doctrine is meant to make no account of life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father, to have mercy for the son's sake, they will be saved. This is especially the case with those who know and acknowledge the interiors of that doctrine; such being here treated of, see above (n. 677).

680. Verse 3. *And the second angel poured out his vial upon the sea* signifies an influx of truth and good from the Lord with those in the church of the reformed who are in its externals, and are in that faith, and are called the laity. By "pouring out his vial" is signified the influx of truth and good from the Lord, as above (n. 676–677); by "the sea" is signified the external of the church, thus those who are in its externals, when "the earth" signifies the internal of the church, thus those who are in its internals (n. 398, 403–404, 420, 470, 677); these are they who are called the laity, and are in that faith.

681. *And it became blood as of one dead, and every living soul died in the sea* signifies infernal falsity with them, by which every truth of the Word, and thence of the church, and of faith, is extinguished. By "blood as of one dead," or by gore and matter, is signified infernal falsity; for by "blood" is signified the Divine truth, and in the opposite sense, the same falsified (n. 379); but by "blood as of one dead," is signified infernal falsity, for by "death" is signified the extinction of spiritual life, and thence by "dead" is signified what is infernal (n. 321, 525). By "every living soul died," is signified that every truth of the Word, of the church, and of faith was extinguished, for by "living soul" is signified the truth of faith, and by "the living soul died" is signified the extinction of the truth of faith. By "soul" in the Word, when spoken of man, is signified his spiritual life, which also is the life of his understanding, and as the understanding is the understanding from truths, and truths are of faith, therefore by "soul" is signified the truth of faith. That this

is the signification of "soul" may appear from many passages in the Word, and also from those where soul and heart are spoken of. That by "soul and heart" is meant the life of man is evident, but his life is from the will and the understanding, or spiritually speaking, from love and wisdom, then from charity and faith; and the life of the will from the good of love, or of charity, is meant by "the heart," and the life of the understanding from the truths of wisdom or of faith, is meant by "the soul." This is what is meant by "soul and heart" in Matt. 22:37; Mark 12:30, 33; Luke 10:27; Deut. 6:5; 10:12; 11:13; 26:16; Jer. 32:41, and in other places. It is the same in those passages where "the heart" is mentioned by itself, and "the soul" by itself. That the reason of their being named is from the correspondence of the heart with the will and love, and of the respiration of the lungs with the understanding and wisdom, may be seen in *Divine Love and Wisdom,* chapter 5, where that correspondence is treated of.

683.[1] Verse 4. *And the third angel poured out his vial upon the rivers and fountains of waters* signifies influx into their understanding of the Word. By "the third angel pouring out his vial," in like manner as by the former, is signified influx from the Lord from truths and goods, here into the understanding of the Word with them; for by "rivers" are signified truths in abundance, serving the rational man, thus the understanding, for doctrine and life (n. 409); and by "a fountain of waters" is signified the Lord as to the Word, thus the Word of the Lord, and therefore by "fountains of waters" are signified Divine truths thence (n. 384, 409).

684. *And they became blood* signifies the truths of the Word falsified. That by "blood," in the good sense, is signified the Divine truth, and in the opposite sense, the Divine truth falsified, see above (n. 379). The reason why Divine truth falsified and profaned is signified by "blood" is because the Jews shed the Lord's blood, who was the Divine truth itself, or the Word, and this they did because they had falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation did the same violence to the Lord as they had done to the Word, may

be seen in *Doctrine of the Lord* (n. 15–17). The reason why they who are in faith alone falsify all the truths of the Word, is because the whole Word treats of life according to the commandments therein, and of the Lord that he is Jehovah and the only God, and they who are in faith alone, do not think of life according to the commandments in the Word, nor do they approach the Lord.

685. Verse 5. *And I heard the angel of the waters saying* signifies the Divine truth of the Word. By "the angel of the waters" nothing else is signified but the Divine truth of the Word, because "waters" signify truths (n. 50), and "an angel" signifies what is Divine from the Lord (n. 415, 631, 633), and also truth from him (n. 170).

686. *Thou art just, O Lord, who art, and who wast, and art holy, because thou hast judged these things* signifies that this is of the Divine providence of the Lord, who is and who was the Word, and the Divine truth itself, which otherwise would be profaned. "Thou art just, O Lord, because thou hast judged these things" signifies that this is of the Lord's Divine providence, as will be seen presently. "Who art, and who wast" signifies the Lord as to the Word, that he is and was the Word, according to John 1:1–2, 14. The reason why the Lord is here meant by the Word is because it now treats of the understanding of the Word with those who are of the church. What is further signified by "is and was," "the beginning and the end," "the first and the last," "the alpha and the omega," when applied to the Lord, may be seen above (n. 13, 29–31, 38, 57). By "holy" is signified that he is the Divine truth itself (n. 173, 586, 666). From these things it is evident that by "thou art just, O Lord, who art, and who wast, and art holy, because thou hast judged these things" is signified that this is of the Divine providence of the Lord, who is and was the Word and Divine truth itself.

[**2**] The reason why it is of the Lord's Divine providence that they who are in faith alone should falsify the truths of the Word, is because if they knew them so as to think of them interiorly, they would profane them; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately. Wherefore if they

were to receive the genuine truths of the Word, they would mix them with the evils of their life; and the result of this would be the profanation of what is holy. It is therefore one of the laws of permission, which are also laws of the Divine providence, that they should from themselves falsify truths, and this in proportion as they are in evils of life. That it is of the Divine providence, that they who are in evils of life should never be otherwise than in falsities of doctrine, lest the Divine truths of the Word should be profaned, may be seen in *Divine Providence* (n. 221–233, and 257 at the end).

687. Verse 6. *Because they have poured out the blood of saints and prophets* signifies this by reason that the single tenet that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word. By "pouring out blood" is signified here, as above (n. 684), to falsify the truths of the Word, thus to pervert them. By "saints" are signified they who are in truths in the church, thus also abstractly, the truths of the church (n. 586). By "prophets" are signified they who are in doctrinals from the Word, thus also abstractly doctrinals from the Word (n. 133).

688. *And thou hast given them blood to drink, for they are worthy* signifies that they who have confirmed themselves in faith alone both in doctrine and in life have been permitted from the Divine providence of the Lord to falsify the truths of the Word, and to imbue their lives with such falsifications. By "drinking blood" is signified not only to falsify the truths of the Word, but also to imbue their life with such falsifications; for he who drinks appropriates to himself and imbues. It is said, "because they are worthy," by reason that they who receive faith alone, and live according to it, are in evils as to life, and evil operates that in them; and of those who are in evils, it is here said, that "they are worthy," as it is said in the world of those who are punished for evil doing. Concerning the Divine providence in relation to this subject, see above (n. 686).

689. Verse 7. *And I heard another out of the altar saying, Lord God almighty; true and just are thy judgments* signifies the Divine good of

the Word confirming that Divine truth. By "another" (namely an angel) is signified the Divine good of the Word; by "an angel" is signified the Divine from the Lord (n. 415, 631, 633); and by an angel out of the altar is signified the Divine good of love (n. 648); here, the Divine good of the Word, because the Word still continues to be treated of, and because by "the angel of the waters" is signified the Divine truth of the Word (n. 685). Now, since the Divine good of the Word and the Divine truth of the Word make one, therefore the signification of what was spoken by the angel of the waters is similar to that which was spoken by the angel out of the altar; for the angel of the waters said, "thou art just, O Lord, who art, and who wast, and art holy, because thou hast judged these things"; but the angel out of the altar said, "Yea, Lord God almighty; true and just are thy judgments." Both these expressions have a similar signification, but with this difference, that one spoke from truth, and the other from good, and one confirmed what the other spoke, but by different words; one by words which belong to the class of truth, and the other by words which belong to the class of good; for there is a marriage of truth and good in every particular of the Word (n. 97), and there are words which relate to good, and words which relate to truth, which seem different, but nevertheless involve things which are similar.

690. Verse 8. *And the fourth angel poured out his vial upon the sun* signifies influx into their love. By "pouring out his vial" is signified here, as before, influx from goods and truths, here into their love; for by "the sun" is signified the Divine love of the Lord, and, in the opposite sense, self-love (n. 53, 382, 414), here self-love, because it follows that men were scorched with fire and burned with great heat, by which are signified the lusts of that love.

691. *And it was given unto him to scorch men with fire* signifies that love to the Lord tormented them, because they were in the lusts of evils from the delight of the loves of them. Since by "pouring out his vial" is signified influx from the Lord from goods and truths, therefore by "pouring his vial upon the sun" is signified influx from the Lord from the Divine love, in order to disclose the quality of the love with the men of that church. Hence, by "it was

given to the angel to scorch men with fire" is signified that the Divine love of the Lord tormented them, and because the Divine love of the Lord does not torment any but those who are in the lusts of evils from the delight of self-love, it thence follows that by "it was given unto him to scorch men with fire" is signified that love to the Lord tormented them, because they were in the lusts of evils from the delight of self-love. That "heat" signifies lusts for evils and thence for falsities may be seen above (n. 382); and that "fire" signifies the Divine love, and in the opposite sense, infernal love (n. 494). That self-love is infernal love, and that its delight is infernal delight, and that the delight of that love exists from and consists of innumerable lusts of evils is shown in many places in *Divine Providence,* and also in *Divine Love and Wisdom.* That this is the case is not known in the Christian world, because it is not known what love to the Lord is, and this love will teach the nature of self-love.

692. Verse 9. *And men were scorched with great heat and they blasphemed the name of God, who hath authority over these plagues* signifies that by reason of the delight of self-love originating in grievous lusts of evils, they did not acknowledge the divinity of the Lord's human, from which nevertheless flows all the good of love and the truth of faith. By "heat" the lust of evils are signified, which are contained in self-love and its delight (n. 382, 691), therefore by "burning with great heat," is signified to be in grievous lust, and so in the delight of love. By "blaspheming the name of God" is signified to deny or not to acknowledge the divinity of the Lord's human, nor the sanctity of the Word (n. 517, 582). "To blaspheme" is to deny or not to acknowledge, and "the name of God" is the Lord's Divine human, and at the same time the Word (n. 584). By "having authority over the plagues" is signified that from him flows every good of love and truth of faith, by which evils and falsities are removed (n. 673, 680, 690), and because the seven angels having the seven plagues went out from the tabernacle of the testimony (Rev. 15:5, 6), and by "the temple of the tabernacle of the testimony" is signified the inmost of heaven, where the Lord is in his holiness in the Word and in the Law, which is the Decalogue (n. 669), and thence was the influx, which is signified by "pouring

out the plagues" (n. 676), it is evident that by "God having authority over the plagues" is meant the Lord from whom the influx is.

[2] The nature of self-love shall be explained in a few words; the delight of it exceeds every delight in the world, for it is composed of mere lusts of evils, and each lust breathes out its delight. Every man is born into this delight, and as it compels the mind of man to think constantly of himself, it withholds it from thinking of God and of the neighbor, except from himself and concerning himself. Wherefore if God does not favor his lusts, he is angry with God, just as he is angry with the neighbor who does not favor them. This delight, when it increases, renders man unable to think above self, but under self, for it immerses his mind in the proprium of his body; thence the man becomes successively sensual, and a sensual man speaks in a high and lofty tone about worldly and civil affairs, but of God and Divine things he can only speak from the memory. If he is a person engaged in civil affairs, he acknowledges nature as the creator, and his own prudence as the governor, and he denies a God. If he is a priest, he speaks of God and of Divine things from the memory, yet in a high and lofty tone, but in his heart he has little belief in them.

693. *And they repented not to give him glory* signifies that therefore they cannot receive with any faith, that the Lord is the God of heaven and earth even as to the human, although the Word teaches it. "Not to repent" signifies not to depart from evils, but to abide in them; and "not giving him glory" signifies not to receive in faith that the Lord is the God of heaven and earth, for this is to give him the glory. That the Lord is the God of heaven and earth he himself teaches openly in Matt. 28:18; John 16:3; 17:2, 3; as also that the Father and he are one, John 10:30; 12:45; 14:6–11; 16:15, and in other places; and moreover, the doctrine of the church teaches, that the Divine and the human are one person, united like soul and body.

694. Verse 10. *And the fifth angel poured out his vial upon the throne of the beast* signifies influx from the Lord into their faith. By

"the angel poured out his vial" is signified here, as before, influx; and by "the throne of the beast" is signified where faith alone reigns; by "a throne" is signified a kingdom, and by "the beast" faith alone (n. 567, 576, 577, 594, 601, 660). That "a throne" is also mentioned in relation to the government of evil and falsity, appears from the following passages:

> The dragon gave the beast his power and his throne, and great authority (Rev. 13:2).
>
> I know thy works, and where thou dwellest, where Satan's throne is (Rev. 2:13).
>
> I beheld till the thrones were cast down, and the ancient of days did sit (Dan. 7:9).
>
> And I will overthrow the throne of kingdoms, and the strength of the kingdoms of the nations (Hag. 2:22).
>
> Lucifer hath said, I will exalt my throne above the stars (Isa. 14:13, and in other places).

695. *And his kingdom became dark* signifies that nothing but falsities appeared. By "darkness" falsities are signified, because "light" signifies truth; that "darkness" signifies falsities, by which are evils, and "thick darkness," falsities from evils, see above (n. 413). Therefore by "the kingdom of the beast became dark" is signified that nothing but falsities appeared. That they who have confirmed faith separated from charity, falsify the whole Word, may be seen above (n. 136, 610). That they are not in any truths (n. 489, 501, 653), but in mere falsities (n. 563, 597, 602). But the falsities of their faith do not indeed appear before themselves as darkness, that is, as falsities, but they appear to them as if they were lucid, that is, as truths, after they have confirmed them; but nevertheless while they are viewed from the light of heaven, which discloses all things, they appear as darkness. For which reason, when the light of heaven flows into their dens in hell, the darkness is such that they cannot see one another; on which account every hell is closed so as not to leave a crevice open, and then they are in

their own light *[lumen].* The reason why they do not appear to themselves to be in darkness but in light, although they are in falsities, is because their falsities, after confirmation, appear to them as truths, hence comes their light; but it is the light of infatuation, such as is the light of the confirmation of what is false. This light corresponds to that to which owls and bats owe their sight, to which darkness is light and light darkness, yea, to which the sun itself is thick darkness. Such eyes do they have after death, who in the world confirmed themselves in falsities to such a degree as to see falsity as truth and truth as falsity.

696. *And they gnawed their tongues for distress* signifies that they could not endure truths. By distress is not meant distress from falsities, for these do not give them any distress, but distress from truths is meant, thus that they could not endure them. By "gnawing[2] their tongues" is signified that they would not hear truths, "the tongue" signifying the confession of truth, because the tongue serves the thought for speech, and spiritually for confession; "to gnaw the tongue" signifies to detain the thought from hearing truths. That this is the signification of "gnawing the tongue" cannot be confirmed from the Word, by reason that the expression does not occur anywhere else, but it has been granted me to know this from experience in the spiritual world, where, if anyone speaks the truths of faith, those spirits who cannot bear to hear truths keep their tongues between their teeth, and also bite their lips, and induce others likewise to press their tongues and lips with their teeth, and this to such a degree as to produce distress. From these considerations it is evident, that by "gnawing their tongues for distress," is signified that they could not endure truths. That the tongue, as the organ of speech signifies thought and confession, and also the doctrine of truth, see above (n. 282).

697. Verse 11. *And they blasphemed the God of heaven, because of their distresses and their sores* signifies that they could not acknowledge the Lord alone to be the God of heaven and earth by reason of repugnances arising from the interior falsities and evils that spring from the acknowledgment and reception of the dogma concerning faith alone. "To blaspheme the God of heaven" signifies

to deny or not to acknowledge the Lord alone to be the God of heaven and earth (n. 571, 582); by "distresses" is signified the distresses of acknowledging it, as above (n. 696), thus repugnances arising from interior falsities, for what is repugnant is a distress. Distress is predicated of falsities; by "sores" are signified interior evils, as above (n. 678); and as interior evils and falsities spring from the acknowledgment and reception of the dogma concerning faith alone, therefore this also is signified.

698. *And they repented not of their works* signifies that although instructed from the Word, still they would not recede from the falsities of faith and the evils of life thence. "Not to repent" signifies not to recede from, as above (n. 693), and by "works" are here signified the falsities of faith, and evils of life thence, as above (n. 641). According to the sense of the letter, neither distresses nor sores could compel them to repent of their falsities and evils, but it is according to the spiritual sense, that instruction from the Word could not drive them from their falsities and evils, because these are infernal. Hence it appears that by "they repented not of their works" is signified that although instructed from the Word, yet they would not recede from their falsities of faith and the evils of life thence. It is said that "works" here signify the falsities of faith and evils of life thence; and it is so said because falsity of faith precedes, and the evil of life follows. For it is a falsity of faith that evil does not condemn him who is in faith, thence man lives securely not thinking about any evil, and thus never repents, or does the work of repentance; in like manner, if he persuades himself that works contribute nothing to salvation, but faith alone without them.

699. Verse 12. *And the sixth angel poured out his vial upon the great river Euphrates* signifies influx from the Lord into their interior reasonings, whereby they confirm themselves in justification by faith alone. By "the sixth angel pouring out his vial" is here signified, as before, influx. By "the great river Euphrates" interior reasonings are signified, as above (n. 444–445); here the interior reasonings of that church, whereby they confirm

justification by faith alone, these reasonings being treated of in what now follows.

700. *And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared* signifies that the falsities of those reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the new church. By "the water was dried up" is signified that the falsities of their interior reasonings were removed; by "being dried up" is signified that they were removed, and by "water" is signified truths, and in the opposite sense, falsities (n. 50, 614); here the falsities of interior reasonings, because it was the water of the river Euphrates, by which river such reasonings are signified (n. 699). By "the kings" for whom a way was to be prepared are signified they who are in truths derived from good from the Lord (n. 20, 483). By "the rising of the sun" is signified the beginning of the new church from the Lord, the same as by "morning" (n. 151). By "preparing the way" is signified to prepare for introduction. From these things it is evident, that by "the water was dried up, that the way of the kings from the rising of the sun might be prepared" is signified that the falsities of their interior reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the new church.

[**2**] This is the series of the subjects under consideration: It treats here of the consummation or end of the present church, and of the establishment or beginning of the new church, and of contentions. They of the present church who are in faith alone are meant by "the dragon," "the beast" and "the false prophet," of which mention is made below. And his contentions with those who will be of the new church are meant by "the gathering together of the kings of the earth to battle"; but they who will be of the new church, with whom they will contend, are meant by those for whom "the water of the river Euphrates was dried up, that the way might be prepared for the kings from the rising of the sun." This involves something similar to the introduction of the sons of Israel into the land of Canaan, with this difference, that for the former the river Jordan was dried up, but for the latter the river Euphrates.

The reason why the river Euphrates was dried up for the latter is because, here they contend by interior reasonings, which are to be dried up, that is, removed, before introduction can be effected; which also is why their interior reasonings are disclosed in this work; and unless they were disclosed a man unacquainted with them, though intelligent, might easily be seduced.

701. Verse 13. *And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet* signifies the perception that from the theology founded on the doctrine of a trinity of persons in the divinity, and on the doctrine of justification by faith alone without the works of the law. By "the mouth" is signified doctrine, and thence preaching and discourse (n. 453, 574). By "the dragon" is signified the acknowledgment of three gods, and of justification by faith alone, and thence the devastation of the church (n. 537). By "the beast out of the sea," which is here meant, the men of the external church are signified, who are in that acknowledgment and faith (n. 567, 576, 577, 601). By "the false prophet" are signified the men of the internal church, who teach theology from those doctrines; the false prophet is not mentioned before, but "the beast out of the earth" which is now so called, see above (n. 594). Now as all these things are signified by "the dragon," "the beast out of the sea," and "the false prophet," which here is "the beast out of the earth," it follows that by "I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" is signified a perception that is from the theology founded on the doctrine of the trinity of persons in the divinity, and on the doctrine of justification by faith alone without the works of the law.

702. *Three unclean spirits like frogs* signifies there arise mere reasonings and cupidities of falsifying truths. By "spirits" the same is here signified as by demons, because it is presently said that they were "spirits of demons," and by "demons," are signified the lusts of falsifying truths (n. 458). By "three" are signified all (n. 400, 505), here therefore mere; by "frogs" are signified reasonings from lusts, because they croak, and have itching desires; hence it is plain, that by "the three unclean spirits like frogs," are signified mere

reasonings and lusts of falsifying truths. "Frogs" here have a like signification with "the frogs of Egypt," because the devastation of the church with the Egyptians is in like manner described by the miracles performed, concerning which it is thus written in Moses:

> Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land, and afterwards the frogs were removed, and remained in the river only (Exod. 8:5–14; Ps. 78:45; 105:30).

The reason why frogs were produced from the waters of Egypt and remained in the river was because the waters in Egypt, and especially the waters of its rivers signified the falsities of doctrine from which they reasoned.

703. Verse 14. *For they are the spirits of demons* signifies that they were cupidities of falsifying truths, and of reasoning from falsities. That by "demons" are signified the cupidities of falsifying truths, see above (n. 458), and as they were "like frogs," they were also the cupidities of reasoning from falsities, as above (n. 702).

704. *Doing signs to go away unto the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God almighty* signifies attestations that their falsities are truths, and the stirring up of all in the whole of that church who are in the same falsities, to impugn the truths of the new church. That "to do signs" is to testify and also to make attestation that a thing is true, see above (n. 598–599), here that their falsities are truths. By "the kings of the earth and of the whole world," are signified they who are principally in falsities from evil, here all who are in the same falsities in the whole church; for by "kings" are signified they who are in truths from good, and, in the opposite sense, they who are in falsities from evil (n. 483). By "the earth" is signified the church (n. 285); in like manner, by "the world" (n. 551). By "going away to gather them together to battle" is signified to incite them to combat or to attack; for by "war" is signified spiritual war, which is of falsity against truth, and of truth against falsity (n. 500, 586).

The reason why it means to attack the truths of the new church is because it is called "the great day of God almighty," and by that day the coming of the Lord is signified, and then the new church; that this is the signification of "the great day" will be seen presently. It is said that "the spirits of demons" would do this, because they signify the cupidities of falsifying truths, and of reasonings from falsities, as above (n. 703). From these things it is evident, that by "spirits of demons doing signs to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God almighty" are signified attestations by those who are meant by "the dragon," "the beast," and "the false prophet," as above (n. 701–702), that their falsities are truths, and the stirring up of all those in the whole church, who are in the same falsities, to attack the truths of the new church.

[2] That "the great day of God almighty" signifies the coming of the Lord, and then the new church, is evident from many passages in the Word, as from these:

In that day Jehovah alone shall be exalted (Isa. 2:11).

In that day Israel shall stay upon Jehovah, the holy one of Israel, in truth (Isa. 10:20).

In that day shall the nations seek the root of Jesse, and his rest shall be glory (Isa. 11:10).

In that day shall the eyes have respect unto the holy one of Israel (Isa. 17:7, 9).

In that day shall they say, Lo, this is our God; we have waited for him, that he should save us (Isa. 25:9).

My people shall know my name, and in that day they shall know that I am he that doth speak, behold, it is I (Isa. 52:6).

Alas, the great day of Jehovah, and there shall not be like it (Jer. 30:7).

Behold, the days come in which I will make a new covenant, and in which the city of Jehovah shall be built (Jer. 31:27, 31, 38).

In those days I will make a just branch to grow up unto David (Jer. 33:15).

They shall not stand in the battle of the day of Jehovah (Ezek. 13:5).

In that day shall Michael the great prince rise up, who standeth for the sons of his people. In that day shall everyone who is found written in the book be delivered (Dan. 12:1).

In that day thou shalt call me, my husband. In that day I will make a covenant with them. In that day I will hear (Hos. 2:16, 18, 21).

Behold, I send Elijah before the great day of Jehovah cometh (Mal. 4:5).

In that day Jehovah shall save his people as a flock (Zech. 9:16).

In that day shall Jehovah protect the inhabitants of Jerusalem (Zech. 12:8).

Behold, the day of Jehovah cometh, one day which shall be known to Jehovah. In that day there shall be one Jehovah, and his name one. In that day shall there be a great tumult. In that day there shall be upon the bells of the horses, Holiness to Jehovah (Zech. 14:1, 4, 6–9, 13, 20–21).

Besides these places there are many more, in which the Lord's coming and the new church from him at that time are meant by "the day of Jehovah"; as in these: Isa. 4:2; 19:16, 18, 21, 24; 20:6; 22:20; 25:9; 28:5; 29:18; 30:25–26; 31:7; Jer. 3:16–18; 23:5–7, 12, 20; 50:4, 20, 27; Ezek. 24:26, 27; 29:21; 34:11–12; 36:33; Hos. 3:5; 6:1, 2; Joel 2:29; 3:1, 14, 18; Obad. 15; Amos 9:11, 13; Micah. 4:6; Hab. 3:2; Zeph. 3:11, 16, 19, 20; Zech. 2:11; Ps. 72:7, 8. And that day is called "the day of Jehovah" (Joel 1:15; 2:1–2, 11; Amos 5:13, 18, 20; Zeph. 1:7, 14; 2:2–3; Zech. 14:1 and elsewhere). Since the consummation of the age, that is, the end of the old church, takes place when the coming of the Lord and the commencement of the new church exist, therefore by "the day of Jehovah" in many passages is also signified the end of the former church, and it is said that then there will be rumors, tumults, and wars, which passages are adduced in *Doctrine of the Lord* (n. 4–5).

705. Verse 15. *Behold, I come as a thief; happy is he that is awake and keepeth his garments* signifies the Lord's coming, and then heaven to those who look to him, and remain in a life according to

his commandments, which are truths of the Word. That "to come as a thief," when said of the Lord signifies his advent, and then those will have heaven who have lived well, and those who have lived wickedly will have hell, see above, (n. 164). That he is called "happy" who receives eternal life (n. 639). "To watch" signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord (n. 158); and "to keep his garments" signifies to remain therein even to the end of life; for "garments" signify investing truths (n. 166, 212, 328), thus the Lord's commandments in the Word, for these are truths. Now these things follow in their order from what precedes; for what precedes relates to the Lord's advent, and to the new church; as also to the opposition it will meet with from those who are of the old church; and inasmuch as combat is at hand, they who are in truths from the Word are admonished to remain in them, lest they succumb in battle, spoken of in the next verse.

706. *Lest he walk naked and they see his shame* signifies lest they should be with those who are in no truths, and their infernal loves should appear. "To walk naked" signifies to live without truths. "The shame of nakedness," or the secret parts signifies unclean loves, which are infernal loves; and inasmuch as it is said, "lest they see his shame," it signifies lest they should appear. That by "nakedness" is signified ignorance of truth, and by "shame of nakedness" infernal love, see above (n. 213). These things are said for those who will be of the Lord's new church, that they may learn truths and remain in them, for without truths their connate evils, which are infernal loves, cannot be removed. A man may, indeed, live like a Christian without truths, but this only before men, but not before angels. The truths which they should learn relate to the Lord, and to the commandments according to which they should live.

707. Verse 16. *And he gathered them together into the place called in Hebrew Armageddon* signifies a state of combat of falsities against truths, and a desire to destroy the new church, springing from the love of dominion and preeminence. "To gather together into a place," here to battle signifies to excite to combat from falsities

against truths. It is the state of combat, because "place" signifies the state of a thing. That it is from the purpose of destroying the new church is because combat between the old church and the new is meant, and the purpose of the combat is to destroy. What is signified by "Armageddon" will be told below. It has been said before that:

> The dragon went away to make war with the rest of the seed of the woman, that keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17);
>
> It was given to the beast out of the sea to make war with the saints (Rev. 13:7).
>
> The spirits of demons that went out of the mouth of the dragon, of the beast, and of the false prophet, went away to the kings of the earth, to gather them together to the war of that great day of God almighty (Rev. 16:13–14).

Here the battle itself is now treated of, the success of which is not described, but only its state, which is signified by "Armageddon."

[**2**] By "Armageddon" is signified in heaven the love of honor, of dominion, and of supereminence; and also in the Hebrew language by *Aram* or *Arom* loftiness is signified, and love from loftiness is by "Megiddo" in the ancient Hebrew language, as is manifest from its signification in the Arabic language. The same is signified by "Hadadrimmon in the valley of Megiddo" in Zechariah 12:11. In that chapter the coming of the Lord is also treated of, and the end of the Jewish church at that time, and the beginning of a new church to be established by the Lord, and also the collision between those churches; on which account the expression "in that day" so often occurs in that chapter; and by "that day" is signified the coming of the Lord, as above (n. 704). That it may be seen, I will adduce the passages:

> In that day I will make Jerusalem a stone of burden unto all peoples. In that day I will smite every horse with astonishment and his rider with madness. In that day I will make the leaders of Judah like a furnace of fire in wood. In that day Jehovah will protect the inhabitants of Jerusalem, that those driven out

may be among them. In that day I will seek to destroy all the nations that come against Jerusalem (Zech. 12:3–4, 6, 8–9).

In that day there shall be a wailing in Jerusalem like the wailing in Hadradrimmon in the valley of Megiddo (Zech 12:11).

And in the following chapter:

In that day a fountain shall be opened to the house of David and to the inhabitants of Jerusalem. In that day the prophets shall be ashamed, and shall put on a garment of hair, that they may deceive (Zech. 13:1, 4).

[**3**] By "that day" is signified the coming of the Lord and then the end of the old church and the beginning of a new church, as was said above. But what is signified there by "the valley of Megiddo" cannot be seen, unless the series of things in that chapter and the two following in that prophet be disclosed by means of the spiritual sense; which, as it has been disclosed to me, shall be explained, but in a brief summary. In the twelfth chapter of Zechariah it is described in the spiritual sense:

That the Lord is about to form a new church (Zech. 12:1).

That there will then be nothing of doctrine in the old church, and that therefore they will flee from it (Zech. 12:2–3).

That there will no longer be any understanding of truth, only with those who are in the Word, and who are of the new church (Zech. 12:4).

That these will learn the good of doctrine from the Lord (Zech. 12:5).

That the Lord will then destroy all falsities by the truths of the Word, lest the doctrine of the new church should teach anything else but the truth (Zech. 12:6–7).

That the church will then be in doctrine concerning the Lord (Zech. 12:8).

That he will destroy all and all things that are contrary to that doctrine (Zech. 12:9);

And that then there will be a new church from the Lord (Zech. 12:10).

And that then each and everything of the church will be in mourning (Zech. 12:10–14).

These are the contents of chapter 12 in the spiritual sense.

[4] The contents of chapter 13 are these:

That the Word will be for the new church, and will be opened to them (Zech. 13:1).

That falsities of doctrine and worship will be altogether destroyed (Zech. 13:2–3).

That the old prophetic or doctrinal teaching is to cease, and that there will no longer be falsities of doctrine (Zech. 13:4–5).

That the Lord will be slain by those who are in the old church, from their intention to disperse them that believe in him (Zech. 13:6–7).

That they who are of the vastated church will perish, and that those who are of the new church are to be purified and taught by the Lord (Zech. 13:8–9).

These are the contents of chapter 13 in the spiritual sense.

[5] The contents of chapter 14 are these:

The Lord's combats against the evil, and their dispersion (Zech. 14:1–5).

That then there will be no truth, but there will be Divine truth from the Lord (Zech. 14:6–7).

That the Divine truth will proceed from the Lord (Zech. 14:8–9).

That truth will be multiplied in the new church, nor will there be any falsity of evil there (Zech. 14:10–11).

That he who combats against those truths, will give himself up to falsities of every kind (Zech. 14:12).

That then will be the destruction of all things of the church (Zech. 14:13–15).

That they will then approach to the worship of the Lord, even from the Gentiles who are external natural (Zech. 14:16–19).

And that then there will be intelligence from the good of charity, from which will be their worship (Zech. 14:20–21).

These are the contents of the three chapters, 12–14 of Zechariah, in the spiritual sense, disclosed because in them also the last state of the old church and the first state of the new church are treated of. And as it is said that "they are to be gathered together into a place called in Hebrew Armageddon," it is evident that the same things were said in this prophet concerning the last state of the church of this day and the first state of the new church. By "Armageddon" is signified, as was said, the love of honor, of dominion, and of supereminence; for from that is the combat, and from that and on account of it is lamentation which is described there (Zech. 12:11–14). The like is also signified by "Megiddo" (2 Kings 23:29–30; 2 Chron. 35:20–24); but in the spiritual sense.

708. Verse 17. *And the seventh angel poured out his vial into the air* signifies influx from the Lord into all things collectively with the men of the church of the reformed. By "the seventh angel pouring out his vial" is here signified influx as before. By "the air" is signified all the things of perception and thought, thus of their faith; thence also the general quality of all those there, who are in faith separate from charity; for by "the air" their respiration is signified; and respiration corresponds to the understanding, and thus to perception and thought, and also to faith; because faith is of thought according to the perception of the understanding. That there is this correspondence, and that everyone in the spiritual world breathes according to his faith, as been fully shown in *Divine Love and Wisdom,* in chapter 5.

709. *And there went forth a great voice out of the temple of heaven from the throne, saying, It is done* signifies that it was thus made manifest by the Lord that all the things of the church were devastated, and that the last judgment was now at hand. By "a great voice going forth out of the temple of heaven" is signified a

manifestation from the Lord out of the inmost of heaven; by "a great voice" is signified manifestation; and by "the temple of heaven" the inmost of heaven is signified, from which the influx is (n. 669). It is said "out of the throne," because heaven is signified by "the throne," and likewise judgment; that it signifies heaven, see n. 221–222; and judgment, n. 229: and this because it is now made manifest that all things of the church were devastated, and thus that its end has come; and at the end of a church a judgment is executed; wherefore this is said when the last angel "poured out his vial from the temple of heaven from the throne." By "It is done" is signified that it is consummated; that is, that all things of the church are devastated; see above (n. 676).

710. Verse 18. *And there were voices and lightnings and thunders* signifies reasonings, falsifications of truth, and arguments from the falsities of evil in the church among those who are in faith alone, and refuse to reflect upon the evils in themselves, since they do not wish to recede from them if they know them. That by "voices," "lightings," and "thunders" are signified reasonings, falsifications of truths, and arguments from falsities, may be evident from what is said above (n. 396, 530), and from similar things there. That they who are in faith separate from the works of the law, and thence in evils of life, refuse to reflect upon the evils in themselves, because they do not wish to recede from them if they know them, is manifest without explanation. Experience teaches this; for evils are delights because they are loves and no one wishes to recede from delights unless he looks to the life after death, and first to hell to see what it is, and afterwards to heaven, what that is, and thinks of them aside from any evil act. If he then looks to the Lord also, and thinks, "What is the temporal in comparison with the eternal? Is it not as nothing?" He can then reflect upon his evils, and wish to know them, and to recede from them. But if he had confirmed himself in faith alone, he will then say in his heart, Our theological faith, that God the Father has mercy for the sake of the son who suffered for our sins, if I supplicate this with some confidence, it effects all things; he then does not reflect upon any evil in himself; he also says with himself from that faith, that evil does not condemn, and that salvation is pure mercy, besides other similar

things; he thus remains in his evils, and delights himself in them even to the end of life. Such are the reasonings, the falsifications of truth, and the arguments from the falsities of evil, which are here signified by "the voices, the lightnings, and the thunders."

711. *And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great* signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven, of all the things of the church. That by "an earthquake" changes in the state of the church are signified, may be seen above (n. 331): and as earthquakes are lighter and more severe, here the most severe, because it is said that such an earthquake had not occurred since men were made, it is manifest that by "the earthquake" here are signified the shakings, convulsions, and overturnings of all things in the church, and the drawing of them down from heaven. It is also said of the dragon, who is called the old serpent, the devil, and satan, that:

> His tail drew down from heaven the third part of the stars, and cast them unto the earth (Rev. 12:4).

In like manner of the he-goat (Dan. 8:10–12). The Lord also says of the end of this church:

> There shall then be great affliction, such as was not from the beginning of the world to this time, nor ever shall be (Matt. 24:21).

The end of the church is also described in the prophets by the shakings, overthrowings, and castings down of the earth, and by other things which relate to earthquakes.

712. Verse 19. *And the great city was divided into three parts, and the cities of the nations fell* signifies that that church as to doctrine was altogether destroyed by them, and likewise all the heresies which have emanated from it. That the doctrine of the church is signified by "a city," or what is the same, the church as to doctrine, may be seen above (n. 194, 501–502): hence by "the cities of the nations" are signified the heretical doctrines or heresies which have

emanated from it, which are many. By "being divided into three parts" is signified to be altogether destroyed; for by "being divided" in the Word is signified to be dissipated, because in that case they do not cohere, and by "three" is signified all and the whole (n. 400, 505); hence by "being divided into three parts" is signified to be altogether destroyed. By "falling," which is said of the cities of the nations, is also signified to be destroyed. It is said that "the city was divided into three parts," and that "the cities of the nations fell," because an earthquake was mentioned just before, in which such effects have place.

By "the great city" is meant the great city spoken of above (chap. 11:8), which is there called "Sodom and Egypt," as may be seen above (n. 501–504). The reason why "a city" signifies doctrine, and thence "cities" signify doctrinals, is because by "land," and particularly by "the land of Canaan," is signified the church; and since the church is a church from doctrine and according to it, therefore by "cities" are signified doctrinals. These were also taught in cities, because in them were synagogues, and in Jerusalem was the temple; hence it is that by Jerusalem is signified the church as to doctrine in a universal sense.

713. *And great Babylon came in remembrance before God, to give unto her the cup of the wine of the wrath of his anger* signifies then the destruction also of the dogmas of the Roman Catholic religion. By "Babylon" as a city, as here, is signified that religious persuasion as to its dogmas and doctrinals (n. 631). By "giving her the cup of wine of the wrath of the anger of God," is signified to devastate until there is nothing but evil and falsity; that this is meant by "the cup of the wine of the wrath of the anger of God," see above (n. 631, 632).

[**714*a*.** Verse 20. *And every island fled away, and the mountains were not found* signifies that there was no longer any truth of faith nor any good of love.][3]

714*b*. Verse 21. *And great hail as of the weight of a talent cometh down from heaven upon men* signifies direful and atrocious falsities,

by which every truth of the Word, and thence of the church, is destroyed. That "hail" signifies falsity destroying truth and good, may be seen above (n. 399); and by "great hail as of the weight of a talent" is signified direful and atrocious falsities, by which every truth and good of the Word and thence of the church is destroyed. The reason why it is said "of the weight of a talent" is because a talent was the largest weight of silver and also of gold; and by "silver" is signified truth, and by "gold" good, and in the opposite sense falsity and evil (n. 211). Its being said that "the hail cometh down from heaven upon men" is according to the appearances from which and from correspondences is the literal sense of the Word. This is similar to what was said before of "the plagues," that "they were poured out from heaven upon men by angels" when yet they are truths and goods sent down by the Lord, which among those who are below are turned into falsities and evils (n. 673). In the spiritual world also, among those who are engaged in reasonings from falsities against the truths of the Word, hail sometimes appears to come down, and upon others sulphur and fire, and because these appear in the atmosphere above them, and come as it were from heaven, therefore from that appearance it is said that such hail came down from heaven.

715. *And men blasphemed God because of the plague of hail; for the plague thereof was exceeding great* signifies that because they had confirmed themselves in such falsities, they have denied truths to that degree as not to be able to acknowledge them, by reason of the repugnances arising from their interior falsities and evils. "To blaspheme" God signifies to deny and not to acknowledge the Lord alone to be the God of heaven and earth (n. 571, 582, 697) and in like manner the truth of the Word; "for the plague thereof was exceeding great" signifies by reason of those direful and atrocious falsities from the confirmed dogma of justification by faith alone (n. 714). The reason why they cannot acknowledge truths on account of those falsities is because the confirmation of falsity is the denial of truth. It appears as if it was meant that "the plague of hail" was so great that from torment or pain they blasphemed God when it fell upon them; but this is not meant, but that they could not acknowledge truths on account of falsities; in like manner as

before in this chapter, where it is said that they blasphemed the name of God "on account of the heat" (verse 9); and that "they blasphemed the God of heaven because of their distresses and sores" (verse 11); the explanation of which may be seen (n. 692, 697).

716. To the above I will add this relation. In the spiritual world I spoke with some English bishops concerning the small works published there at London in the year 1758, which were *Heaven and Hell, New Jerusalem and Its Heavenly Doctrine, Last Judgment, White Horse,* and *Earths in the Universe;* which small works were sent as a gift to all the bishops, and to many of the nobles or lords. They said that they received them, and saw them, but did not think them worthy, although skillfully written; and likewise that they persuaded as many as they could not to read them. I asked, "Why so, when yet there are there arcana concerning heaven and hell, and concerning the life after death, and more things most worthy of attention, which have been revealed by the Lord for those who will be of his new church, which is the new Jerusalem?" But they said, "What is this to us?" and they poured out vituperations against them as formerly in the world. I heard them. And then these things were read before them from Revelation:

> And the sixth angel poured out his vial upon the great river Euphrates, and the water of it was dried up, that the way of the kings from the rising of the sun might be prepared; and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet three unclean spirits like frogs; for they are spirits of demons doing signs to go away unto the kings of the earth and of the whole world, to gather them together unto the battle of that great day of God almighty; and he gathered them together unto the place called in Hebrew Armageddon (Rev. 16:12–16).

This was explained before them; and it was said that they, and similar persons elsewhere, were meant by these things.

[**2**] The king, grandfather[4] to the king now reigning, heard from heaven these things which were said to the bishops; and being somewhat indignant said, "What is this?" And then a certain one of them, who had not made one with them in the world, turned to

the king, and said, "These, whom you now see with your eyes, thought in the world, and hence also think now, of the Lord's Divine human as of the human of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as a cause for the sake of which they are. For they believe in God the Father, and not in his son, although they know from the Lord, that it is the will of the Father, that they should believe in the son; and that they who believe in the son should have eternal life; and that they who do not believe in the son, will not see life. Besides this, they cast out charity, which is done by the Lord through man as by him, from the smallest part in salvation."

[**3**] Speaking further with the king, he exposed the hierarchy which many of them continually affect and also exercise, which they strengthen by conjunction and combination with all of their order, by means of emissaries, internuncios, letters, and conversations, upheld by ecclesiastical and at the same time political authority; from which they almost all hold together like one bundle. And it is also effected by that hierarchy, that the above-named works for the new Jerusalem, though published at London, and sent to them as a gift, have been so shamefully rejected, that they have not even been held worthy to be named among the books of their catalogue. On hearing this the king was astonished, especially at their thinking so of the Lord, who yet is the God of heaven and earth, and of charity, which yet is religion itself. And then the interiors of their mind and faith were laid open by light let in from heaven; and the king saw, and then said, "Depart; alas, who can grow so callous against hearing anything concerning heaven and eternal life?"

[**4**] The king then inquired whence so universal an obedience was paid to them by the clergy; and it was said that it was from the authority conceded to every bishop in his diocese, of nominating to the king only one candidate to the churches, and not three, as in other kingdoms. Also that from that power they had the influence to advance their dependents to higher honors and larger incomes, each one according to the obedience which he manifests. It was also disclosed how far that hierarchy might go, and that it might

advance so far that dominion would be the essential, and religion formal. The ardor of these for dominion was also laid open, and viewed by the angels; and it was seen to exceed the ardor for dominion of those who are in secular authority.

Revelation 17

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

2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SPIRITUAL SENSE

The contents of the whole chapter

Concerning the Roman Catholic religion: It is described in what manner it had falsified the Word, and thence had perverted all the truths of the church (verses 1–7); how it had falsified and perverted them with those who were subject to its dominion (verses 8–11); that it was less with those who had not thus subjected themselves to its dominion (verses 12–15). Concerning the reformed: that they had withdrawn themselves from the yoke of its domination (verses 16–17); concerning its domination still (verse 18).

The contents of each verse

Verse 1. "And there came one of the seven angels that had the seven vials, and spoke with me" signifies influx and revelation now from the Lord out of the inmost of heaven, concerning the Roman Catholic religion (n. 718). "Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters" signifies revelation concerning that religion as to its profanations and adulterations of the truths of the Word (n. 719). Verse 2. "With whom the kings of the earth committed whoredom" signifies that it has adulterated the truths and goods of the church which are from the Word (n. 720). "And the inhabitants of the earth have been made drunk with the wine of her whoredom" signifies insanity in spiritual things from the adulteration of the Word with those who are in that religion (n. 721). Verse 3. "And he carried me away in the spirit into the wilderness" signifies that he was carried in a spiritual state to those with whom all things of the church were devastated (n. 722). "And I saw a woman sitting upon a scarlet beast, full of names of blasphemy" signifies that religion founded upon the Word profaned by them (n. 723). "Having seven heads and ten horns" signifies intelligence from the Word, holy at the beginning, afterwards none, and at length insanity, and much power from the Word continually (n. 724). Verse 4. "And the woman was arrayed in purple and scarlet" signifies the celestial Divine good and Divine truth, which are of the Word, among them (n. 725). "And inwrought with gold and precious stones" signifies spiritual Divine good and Divine truth, which are of the Word, with them (n. 726). "And pearls" signifies the knowledges of good and truth, which are of the Word, with them (n. 727). "Having a golden cup in her hand, full of abominations and uncleanness of her whoredom" signifies that religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities (n. 728). Verse 5. "Upon her forehead[1] written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth" signifies the Roman Catholic religion, as to its interior quality, which is concealed, that from its origin, from the love of dominating, from the love of self over the holy things of the church and over heaven,

and thus over all things of the Lord and his Word, it has defiled and profaned the things which are of the Word and thence of the church (n. 729). Verse 6. "And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus" signifies that religion insane from adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the church (n. 730). "And when I saw her I wondered with great wonder" signifies astonishment that that religion is such interiorly, when yet it appears otherwise exteriorly (n. 731). Verse 7. "And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns" signifies the disclosure of what the things which precede and were seen signify (n. 732). Verse 8. "The beast which thou sawest was, and is not" signifies the Word acknowledged as holy with them, and yet really not acknowledged (n. 733). "And is about to come up out of the abyss, and to go into perdition" signifies deliberation at different times in the papal consistory respecting the reception and reading of the Word by the laity and the common people, but rejected (n. 734). "And they that dwell on the earth shall wonder, whose names were not written in the lamb's book of life from the foundation of the world, seeing the beast which was, and is not, and yet is" signifies the amazement of those who are of that religion, all who from its establishment have aimed at dominion over heaven and earth, that the Word, although thus rejected, still is (n. 735). Verse 9. "This is the mind that hath wisdom" signifies that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord (n. 736). "The seven heads are seven mountains, where the woman sitteth upon them (verse 10): and they are seven kings" signifies the Divine goods and Divine truths of the Word, upon which that religion is founded, destroyed in time, and at length profaned (n. 737). "Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain a short time" signifies that all the Divine truths of the Word have been destroyed except this one, that all the power in heaven and in earth was given to the Lord; and except another, which has not yet come into question, but will not remain, which is, that the Lord's human is Divine (n. 738). Verse 11. "And the beast, that was, and is not, is himself the eighth, and is of the seven, and he goeth into perdition"

signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth; and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede (n. 739). Verse 12. "And the ten horns[2] are ten kings, who have not yet received a kingdom" signifies the Word as to power from Divine truths with those who are in the kingdom of France, and are not so much under the yoke of the papal dominion; with whom however there has not yet been formed a church fully separated from the Roman Catholic religion (n. 740). "But they receive authority as kings one hour with the beast" signifies that the Word has power with them, and they by the Word are as if they were in its Divine truths (n. 741). Verse 13. "These have one mind, and they shall give their power and authority to the beast" signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word (n. 742). Verse 14. "These shall fight with the lamb, but the lamb shall overcome them; for he is the Lord of lords and king of kings" signifies the Lord's combat with them concerning the acknowledgment of his Divine human, because in it the Lord is the God of heaven and earth, and is also the Word (n. 743). "And they who are with him are called, chosen, and faithful" signifies that they who approach and worship the Lord alone are they that come into heaven, as well they who are in the externals of the church as they that are in its internals and inmosts (n. 744). Verse 15. "And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues" signifies that they are under the papal dominion, but in the truths of the Word variously adulterated and profaned by that religion, who are of its varieties of doctrine and discipline, and its varieties of religion and confession (n. 745). Verse 16. "And the ten horns which thou sawest upon the beast, these shall hate the harlot" signifies the Word as to power from Divine truths with the Protestants, who have altogether cast off from themselves the yoke of the papal dominion (n. 746). "And shall make her desolate and naked" signifies that they will put off from themselves its falsities and evils (n. 747). "And shall eat her flesh, and burn her up with fire" signifies that from hatred they will condemn and destroy from among themselves the evils and falsities which are proper to that

religion, and will hold that religion itself accursed, and will blot it out from among them (n. 748). Verse 17. "For God gave into their hearts to do his mind, and to do one mind, and to give their kingdom unto the beast" signifies judgment with them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and should found the church upon it (n. 749). "Until the words of God should be consummated" signifies until all the things which have been foretold concerning them shall be fulfilled (n. 750). Verse 18. "And the woman whom thou sawest is the great city that hath a kingdom over the kings of the earth" signifies that the Roman Catholic religion reigns as to doctrine in the Christian world, and also still in some measure among the reformed, although they are not under the papal dominion.

THE EXPLANATION

717. Verse 1. What goes before, from chapter 7 to chapter 16, inclusive, treats of the reformed; this chapter and the next treat of the Papists, among whom they who have claimed to themselves the power of opening and shutting heaven are meant by "Babylon." Here therefore it shall first be said what is specifically meant by "Babylon." By "Babylon" or "Babel" is meant the love of dominion over the holy things of the church from self-love, and because that love ascends in proportion as the reins are relaxed to it, and as the holy things of the church are also the holy things of heaven, therefore by "Babylon" or "Babel" is also signified dominion over heaven. And because this love thus acts the part of the devil, because it aspires to the same things, it cannot do otherwise than profane things holy, by adulterating the goods and truths of the Word, therefore by "Babylon" or "Babel" is also signified the profanation of what is holy, and the adulteration of the good and truth of the Word. Such is the signification of "Babylon" here in

Revelation, and of "Babel" in the prophetic and historical Word, in these passages:

Concerning Babel: Behold the day of Jehovah cometh cruel; the stars of the heavens and the constellations thereof shall not shine with their light; the sun is darkened in his rising, and the moon shall not cause her light *[lumen]* to shine. I will cause the exaltation of the proud to cease, and I will humble the pride of the violent. Babel, the ornament of kingdoms, shall be as God's overthrow of Sodom and Gomorrah; the tziim shall lie there, their houses shall be filled with the ochim, and the daughters of the owl shall dwell there, and the satyrs shall dance there; the ijim shall answer in her palaces, and the dragons in the palaces of her delights (Isa. 13:1, 9–11, 19, 21–22).

Besides many other things in the whole of the chapter.

Thou shalt declare this parable concerning the king of Babel: thy magnificence is brought down into hell; thou hast fallen from heaven, O Lucifer, thou hast said in thy heart, I will ascend the heavens, above the stars of God I will exalt my throne, I will ascend above the heights of the cloud, I will become like the most high; but yet thou shalt be brought down to hell; I will rise against thee,[3] and will cut off from Babel the name and residue (Isa. 14:4, 11–15, 22).

Besides more things in the whole chapter.

Jehovah hath spoken against Babel: Your mother was exceedingly ashamed, she that brought you forth was suffused with shame; behold, the last end shall be a wilderness, a dry land, and a desert. Set yourselves in array against Babel round about, shoot against her, spare no arrows; how is Babel become a desolation among the nations! She acted insolently against Jehovah, against the holy one of Israel. A drought is upon her waters, that they may dry up, because it is a land of graven images, and it glories in horrible things; therefore the ziim shall dwell there with the ijim, and the owls shall dwell therein, as God's overthrow of Sodom and Gomorrah (Jer. 50:1, 12, 14, 23, 29, 31, 38–40).

Besides many other things concerning "Babel" in that whole chapter.

Babel is a cup of gold in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore they are mad; forsake her, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds; behold, I am against thee, O destroying mountain, that

destroyest the whole earth. I will roll thee down from the rocks, and will make thee a mountain of burning. I will visit upon Bel in Babel; I will bring forth his morsel out of his mouth, that the nations may no longer flow together unto him; yea the wall of Babel shall fall. Behold the days are coming, in which I will visit upon the graven images of Babel, that her whole land may be ashamed. Though Babel should ascend into the heavens, and though she should fortify the high places of her strength, from me shall wasters come. Yea, I will make drunk her princes and her wise ones, and her leaders, and her primates, that they may sleep the sleep of an age, and not awake (Jer. 51:1, 7, 9, 25, 44, 47, 53, 57).

Besides many other things concerning "Babel" in that whole chapter.

Come down and sit in the dust, O virgin daughter of Babel, sit on the earth; there is no throne; take the millstones and grind meal; uncover the thigh, pass over the streams, thy nakedness shall be uncovered, thy disgrace shall be seen. Thou hast said, I shall be mistress to eternity; thou didst not remember the end; thou hast trusted in thy wickedness; thou hast said, No one seeth me; thy wisdom and thy knowledge hath seduced thee, when thou saidst in thy heart, I, and there is none else like me; devastation shall come suddenly, thou shalt not know; persist in thy enchantments, in the multitude of thy sorceries, in which thou hast labored from thy youth, peradventure they will be able to profit, peradventure thou shalt become terrible (Isa. 47:1–3, 7, 10–12).

Besides other things concerning "Babel" in that chapter. Similar things are signified by:

The city and tower whose head was in heaven, which they that came from the east attempted to build in the valley of Shinar, whose speech Jehovah descending from heaven confounded; whence the name of the place was called "Babel" [confusion] (Gen. 11:1–9).

Similar things are signified by the following passages in Daniel:

By the statue seen by Nebuchadnezzar king of Babel, the feet of which were partly iron and partly clay, which the stone cut out not by a hand smote and ground to pieces, and all the parts of the statue became as the chaff in the threshing floors; and the stone became a great rock (Dan. 2:31–47).

By the great image which Nebuchadnezzar king of Babel made, and commanded that they should fall down and adore before it; and that they who would not should be cast into the furnace of fire (Dan. 3:1–7 seq.).

By the tree that grew until its height reached unto heaven, and the sight of it unto the end of the earth, which a watcher and a holy one, coming down from heaven, commanded to hew down, to cut off, to strip off, and to scatter; and because the king of Babel was represented by it, it came to pass that he was driven away from man, dwelt with the beasts, and ate the herbage like an ox (Dan. 4:1 to the end).

By Belshazzar king of Babel drinking wine with his nobles, wives, and concubines, out of the vessels of gold and silver of the temple of Jerusalem, and praising the gods of gold, silver, brass, iron, and stone; on account of which there was a writing on the wall, and the king himself was slain the same day (Dan. 5:1 to the end).

By the decree of Darius the Mede, king of Babel; that no one for thirty days should seek anything from God or man, but from the king alone; if otherwise, he should be cast into the den of lions (Dan. 6:8 to the end).

And by the four beasts seen by Daniel to come up out of the sea, of which the fourth, terrible, strong, having great teeth of iron, it devoured and crushed in pieces, and trampled the residue with his feet; and that then the judgment was set, and the books were opened, and the beast was slain, and given into the burning of fire; and that then there was seen coming with the clouds of heaven one like the son of man, to whom was given dominion and glory and the kingdom, and all peoples, and nations and tongues shall worship him; his dominion is the dominion of an age which shall not pass away, and his kingdom that which shall not perish (Dan. 7:1–14 seq.).

718. *And there came one of the seven angels that had the seven vials, and spoke with me* signifies influx now and revelation from the Lord, from the inmost of heaven, concerning the Roman Catholic religion. Thus far the state of the church of the reformed at the end has been treated of; but now the state of the Roman Catholic religious persuasion at its end is treated of; and this follows in the order mentioned in the introduction. It is not called the Roman Catholic church, but the Roman Catholic religious persuasion, because they do not approach the Lord, nor read the Word, and because they invoke the dead; and a church is a church from the Lord, and from the Word, and its perfection is according to its acknowledgment of the Lord, and according to its understanding

of the Word. The reason why one of the seven angels having the seven vials came and spoke with John, is because by "the seven angels who had the seven vials," is signified influx from the Lord out of the inmost of the Christian heaven into the church, to disclose the evils and falsities therein, see above (n. 672, 676–677, 683, 690–691, 699–700); here therefore by those "seven angels" is signified the Lord speaking from the inmost of heaven, and revealing the state of the Roman Catholic religious persuasion at its end. Hence also it is, that one of those seven angels took John upon a high mountain, and showed him the lamb's wife, which is the new Jerusalem (Rev. 21:9–10).

719. *Saying unto me,*[4] *I will show unto thee the judgment of the great harlot, that sitteth upon many waters* signifies a revelation concerning that religious persuasion, as to its profanations and adulterations of the truths of the Word. "To say" and "to show" signifies revelation. By "judgment" is signified its state at its end. By "the great harlot" is signified the profanation of the holy things of the Word and church, and the adulteration of good and truth. By "many waters" are signified the truths of the Word adulterated. By "sitting upon them" is signified to be and to live in them. That by "committing whoredom" *[meretricari],* harlotry *[moechari],* scortation *[scortari],* and adultery *[adulterari],* is signified to falsify and adulterate the Word, see above (n. 134, 620, 632); and that by "waters" are signified its truths (n. 50, 563, 614, 685); here, those truths adulterated and profaned, because it says "the harlot" sat upon them. From these things it is evident, that by "saying unto me, I will show unto thee the judgment of the great harlot that sitteth upon many waters," is signified revelation concerning that religious persuasion, as to its profanations and adulterations of the truths of the Word.

[2] The like is said of "Babel" in Jeremiah:

> Jehovah hath done that which he spoke against the inhabitants of Babel; O thou that dwellest upon many waters, great in treasures, thy end is come, and the measure of thy gain (Jer. 51:12–13).

The reason why they are said to have adulterated and profaned the truths of the Word is because they have applied the truths of the Word to obtaining dominion over the holy things of the church and heaven, and to claiming to themselves the Divine authority of the Lord; and to apply the truths of the Word to obtaining dominion over the holy things of the church and heaven is to adulterate them; and to apply them to the purpose of claiming to themselves the Divine authority of the Lord is to profane them. That they have confirmed their dogmas from the Word is known. But read them with attention, and you will see that they applied all those things taken from the Word to obtaining dominion over the souls of men, and to acquiring to themselves Divine power, authority, and majesty. It is on this account that Babylon is called "the mother of whoredoms and the abominations of the earth" (verse 5).

720. Verse 2. *With whom the kings of the earth have committed whoredom* signifies that it has adulterated the truths and goods of the church which are from the Word. "To commit whoredom" signifies to falsify and adulterate truths, as above (n. 719); by "the kings of the earth" are signified the truths of the church which are from the Word, by "kings," truths from good, and by "earth," the church. That by "kings" are signified those who are in truths from good from the Lord, and thence abstractly the truths from good, may be seen above (n. 20, 664); here those truths adulterated and profaned. It is said that "the kings of the earth" committed whoredom with the great harlot, as though the truths of the church which are from the Word, which are signified by "the kings of the earth," had so done; but this is according to the style of the Word in the sense of the letter, in which are ascribed to God and to the Divine things which are from him, such as are the truths of the Word, the things which come nevertheless from man and his evils, as has been frequently observed above. Therefore the genuine sense, which is the spiritual sense, is that that religious persuasion adulterated, yea, profaned the truths of the church which are from the Word. He who does not know the spiritual sense of the Word may easily be misled by believing that by "the kings of the earth"

are meant kings of the earth, when yet kings are not meant, but truths from good, and in the opposite sense, falsities from evil.

[**2**] To render it more fully evident that by "the kings of the earth" nothing else but the truths or falsities of the church are meant, and by "their whoredoms," the truths of the church, which are from the Word, falsified, adulterated, and profaned, some passages shall be adduced from Revelation and from Daniel, from which anyone capable of reflection may see that kings are not meant, which are:

> Jesus Christ hath made us kings and priests (Rev. 1:6).
>
> And hast made us unto our God kings and priests; and we shall reign over the earth (Rev. 5:10).
>
> That ye may eat the flesh of kings, the flesh of captains, the flesh of horses and of them that sit on them (Rev. 19:18).
>
> The seven heads of the scarlet beast are seven mountains. And they are seven kings; five have fallen, and one is; and the beast is the eighth king, and is of the seven (Rev. 17:9–11).
>
> The ten horns are ten kings, who have not yet received a kingdom (Rev. 17:12).

It is also said as here, that:

> The kings of the earth committed whoredom, and lived luxuriously with the harlot (Rev. 18:3, 9).

[**3**] Who that is able to reflect at all, may not see that "kings" here do not mean kings? In like manner that by "the rough goat" is meant the king of Grecia, in Daniel:

> And the great horn that is between his eyes is the first king; and when transgressors are come to the full, a king, hard of face and understanding subtle things, shall rise up (Dan. 8:21, 23).
>
> That the four beasts coming out of the sea were four kings who shall arise from the earth and that the ten horns of the fourth beast were ten kings, and

that another should rise after them who should humble the three kings (Dan. 7:17, 24).

In like manner, that the king of the south and the king of the north should fight with each other; and that the king of the south should send his daughter to the king of the north; and that this king should exalt himself against God, and acknowledge a strange god; and that he should honor with gold and silver, and with precious stones, and desirable things, those who acknowledged that god, and should cause them to have dominion over many, and divide the land for a price; and that he should plant the tent of his tabernacle between the seas, around the mountain of the ornament of holiness; but that he should come to his end; with much more to the same purpose (Dan. 11:1 to the end).

[4] By "the king of the south" is signified the kingdom or church of those who are in truths, and by "the king of the north" is signified the kingdom and church of those who are in falsities; for it is a prophecy concerning the churches to come, showing their quality in the beginning, and afterwards. The reason why they who are in truths from good from the Lord are called "kings," is because they are called "the sons" of the Lord; and because they are regenerated by him, they are called "born from him," and also "heirs"; and because the Lord is himself a king, and heaven and the church are his kingdom.

721. *And the inhabitants of the earth have been made drunk with the wine of her whoredom* signifies the insanity in spiritual things from the adulteration of the Word with those who are in that religious persuasion. By "being made drunk with the wine of whoredom" is signified to be insane in spiritual things from the falsification of the truths of the Word, here from their adulteration; by "wine" the Divine truth of the Word is signified (n. 316), and by "whoredom" is signified its falsification and adulteration (n. 134, 620, 632, 635). Therefore by "being made drunk with that wine" is signified to be insane in spiritual things; by "the inhabitants of the earth" are signified they who are in the church, as above (chap. 11:10; 12:12; 13:13–14; 14:6); but here, they who are in that religious persuasion since the church is not there, because they do not approach the Lord, nor read the Word, and because they invoke the dead, see above (n. 718). "To be made drunk with that wine" signifies to be insane in spiritual things, may

indeed be seen without confirmation from other passages in the Word; but as many are not able to see this, on account of their not thinking spiritually but sensually, that is, materially, concerning the particulars of the Word, when they read it, I will adduce some passages from the Word, to confirm that there "to be made drunk" signifies insanity in spiritual, that is, in theological things; thus:

They are drunken, but not with wine; they stagger, but not with strong drink (Isa. 29:9).

Hear, thou afflicted, drunken, but not with wine (Isa. 51:21).

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

Babel shall be a hissing; when they have become warm I will make their banquets, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake (Jer. 51:37, 39).

Babylon is fallen, is fallen, because she hath made all the nations drink of the wine of her whoredom (Rev. 14:8; 18:3).

Every bottle shall be filled with wine; behold, I will fill all the inhabitants of this land, kings, priests, and prophets, with drunkenness (Jer. 13:12–13).

Thou shalt be filled with drunkenness and sadness, with the cup of devastation and desolation (Ezek. 23:32–33).

Daughter of Edom, even to thee shall the cup pass; thou shalt be drunken and shalt be uncovered (Lam. 4:21).

Thou also shalt be drunken (Nahum 3:11).

Drink and be drunken, and vomit, and fall so as not to rise again (Jer. 25:27).

Woe unto them that are wise in their own eyes, and intelligent before their own faces; woe to them that are heroes to drink wine, and men of strength to mingle strong drink (Isa. 5:21, 22). Besides other places (as Isa. 19:11–12, 14;

24:20; 28:1, 3, 7–8; 56:12; Jer. 23:9–10; Lam. 3:15; Hos. 4:11–12, 17–18; Joel 1:5–7; Hab. 2:15; Ps. 75:8; 107:27).

722. Verse 3. *And he carried me away in the spirit into the wilderness* signifies that he was carried in a spiritual state to those with whom all things of the church were devastated. By "a wilderness" is signified a church in which there is no longer any truth, and thus where all the things of it are devastated (n. 546); and by being "in the spirit" is signified to be in a spiritual state from the Divine influx, as shown above (n. 36); hence by "he carried me away in the spirit into the wilderness," is signified to be carried in a spiritual state to those with whom all things of the church were devastated.

723. *And I saw a woman sitting upon a scarlet beast, full of names of blasphemy* signifies that religious persuasion founded upon the Word profaned by them. By "the woman" is signified the Roman Catholic or Babylonian religious persuasion, for it follows, "Upon her forehead was a name written, Mystery, Babylon the great, mother of harlots and abominations of the earth." That by "a woman" is signified the church from the affection of truth (see n. 434), here the Roman Catholic religious persuasion, which is in an opposite affection. By "the scarlet beast" is signified the Word, as will be seen presently; and by "full of names of blasphemy," is signified that it was totally profaned; for by "blasphemy" is signified the denial of the Lord's Divine in his human, and the adulteration of the Word (n. 571, 582, 692, 715), thus profanation. For he who does not acknowledge the Lord's Divine in his human, and falsifies the Word, though not intentionally, indeed profanes, but lightly; they who ascribe to themselves all the power of the Lord's Divine human, and therefore deny it, and they who apply all things of the Word to acquiring to themselves dominion over the holy things of the church and heaven, and for that reason adulterate the Word, these profane grievously. From these things it may appear, that by "I saw a woman sitting upon a scarlet beast, full of names of blasphemy," is signified that religious persuasion founded upon the Word profaned by them. By "scarlet" is signified the truth of the Word from a celestial origin.

[2] That by "the scarlet beast" is signified the Word as to celestial Divine truth, appears at first thought remote and strange, yea, absurd, because it is called "a beast"; but that by "a beast," in the spiritual sense, is signified natural affection, and that the expression is thus applied to the Word, to the church, and to man, may be seen above (n. 239, 405, 567). That "the four animals," one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and are also called "beasts" in Ezekiel (n. 239, 275, 286, 672). That "a horse," which is also a beast signifies the understanding of the Word (n. 298).

That "a lamb" signifies the Lord, "a sheep" the man of the church, and "a flock" the church itself, is known. These are quoted, lest anyone should wonder that "the scarlet beast" signifies the Word. And because the Roman Catholic religious persuasion rests its strength and dignity upon the Word, therefore that woman appeared "sitting upon a scarlet beast," as she had before appeared "upon many waters" (verse 1), by which are signified the truths of the Word adulterated and profaned, as above (n. 719). That by that "beast" is signified the Word, appears manifestly from the things said of it in the following passages of this chapter, as:

> The beast that thou sawest, was, and is not; and they that dwell on the earth shall wonder on seeing the beast that was, and is not, and yet is (Rev. 17:8).
>
> The beast that was, and is not, even he is the eighth king, and is of the seven, and goeth into perdition (Rev. 17:11).
>
> The ten horns are ten kings, who shall give their power and authority to the beast (Rev.17:12–13).
>
> God hath given it in their hearts to give their kingdom to the beast (Rev. 17:17).

Such things can only be said of the Word.

724. *Having seven heads and ten horns* signifies intelligence from the Word, at first holy, afterwards none, and at length insanity, and much power continually from the Word. That "the head" signifies

intelligence and wisdom when spoken of the Lord and of the Word, and in the opposite sense insanity and folly, may be seen above (n. 538, 568). That "seven" does not signify seven, but all, and is applied to holy things (n. 10, 391). That "a horn" signifies power (n. 270), and that "ten horns" signify much power (n. 539); that by "seven heads" is signified intelligence at first holy, and afterwards none, and at length insanity, appears from verses 9 and 10 of this chapter where the angel mentions the signification of "seven heads," as will be seen below. Hence it is plain that by "the beast having seven heads and ten horns" is signified intelligence from the Word, at first holy, afterwards none, and at length insanity, and much power from the Word continually.

725. Verse 4. *And the woman was arrayed in purple and scarlet* signifies celestial Divine good and Divine truth, which are of the Word with them. By "purple" is signified celestial Divine good, and by "scarlet" is signified celestial Divine truth, as will be seen presently; by "being clothed" with them is signified to have them about them, consequently with them. The reason why these principles are with them from the Word is because by "the scarlet beast" upon which the woman sat is signified the Word (n. 723). That the Divine good and truth of the Word is about them as a garment, thus with them, is known, for they adore the Word from without and not from within; they acknowledge it, because it treats of the Lord, and of his power over heaven and the church, which they have transferred to themselves; and it treats of the keys given to Peter, whose successors they say they are. And since upon these two they found their majesty, dignity, and authority, they of necessity acknowledge the holiness of the Word. But yet the Word to them is only like the garment of "purple and scarlet and of gold, precious stones and pearls," upon a harlot holding in her hand a golden cup, full of abominations and uncleanness of whoredom.

[**2**] Since "purple and scarlet" are mentioned, and then "gold, precious stones, and pearls," and by "purple and scarlet" is signified celestial Divine good and truth, and by "gold and precious stones" spiritual Divine good and truth, both from the Word, therefore something shall be said concerning the celestial Divine and the

spiritual Divine. There are two kingdoms into which the whole heaven of the Lord is distinguished, the celestial kingdom and the spiritual kingdom; the celestial kingdom consists of angels who are in love from the Lord, and the spiritual kingdom of angels who are in wisdom from the Lord. In both kingdoms there is good and truth; the good and truth with the angels of the celestial kingdom is signified by "purple and scarlet," and the good and truth with the angels of the spiritual kingdom is signified by "gold and precious stones." Both these goods and truths the angels have from the Lord through the Word; wherefore there are two interior senses of the Word, the celestial and the spiritual. This then is the reason why "the woman sitting upon the scarlet beast appeared arrayed in purple and scarlet, and inwrought with gold and precious stones, and pearls."

[**3**] The same which is signified by this woman is also signified by:

> The rich man, who was clothed in purple and fine linen, and indulged splendidly in delicacies every day, at whose gateway Lazarus was cast, desiring to be filled with the crumbs that fell from his table (Luke 16:19–21).

By "the rich man clothed in purple and fine linen" the Jews are meant, who had the Word; and by "Lazarus" are meant the gentiles, who had it not. Similar things are signified in the following passages:

> They that have eaten delicacies are devastated in the streets; they that were brought up in scarlet have embraced the dunghill (Lam. 4:5).

> Therefore, thou wasted one, what wilt thou do? Though thou clothest thyself in scarlet, though thou adornest thyself with an ornament of gold, in vain shalt thou make thyself beautiful (Jer. 4:30).

> Daughters of Israel, weep over Saul, who clothed you in scarlet with delightful things, and who put an ornament of gold upon your apparel (2 Sam. 1:24).

> Fine linen of needlework was that which thou spreadest forth, hyacinth and purple were thy covering (Ezek. 27:7).

This is said of Tyre, by which the knowledges of truth and good from the Word are signified.

[4] Since celestial good and truth are signified by "purple and scarlet," therefore the garments of Aaron, as also the veils and curtains of the tabernacle, were woven of hyacinth, purple, scarlet and fine linen (Exod. 26:4, 31, 36; 27:16; 28:6, 15); the curtains also (Exod. 26:1); and the veil before the ark (Exod. 26:31); the covering for the door of the tent (Exod. 26:36); and the covering of the gate of the court (Exod. 27:16); the ephod (Exod. 28:6); the belt (Exod. 28:8); the breastplate of judgment (Exod. 28:15); the skirts of the cloak of the ephod (Exod. 28:33); the cloth of scarlet over the bread of faces (Num. 4:8). It is manifest from these passages what is signified by "the purple and scarlet" with which the woman that sat upon the scarlet beast appeared arrayed. In like manner in the following passages, where it is said:

> Alas, the great city, which was clothed in fine linen and purple and scarlet, inwrought with gold and precious stone and pearls; for in one hour so great riches are devastated (Rev. 18:16–17).

Also that purple and scarlet, gold, precious stone, and pearls, were among the merchandise of Babylon, see Rev. 18:12.

726. *And inwrought with gold and precious stone* signifies spiritual Divine good and Divine truth, which are of the Word, with them. By "gold" is signified good (n. 211); by "precious stone" is signified truth (n. 231, 540, 570); both from the Word. That spiritual good and truth are signified is because celestial good and truth are signified by "purple and scarlet"; and both are conjoined in the Word on account of the marriage of good and truth therein (n. 373); and celestial good and truth, because they are of love, are in their essence good; and spiritual good and truth, because they are of wisdom, are in their essence truth. That celestial good and truth are of love, and that spiritual good and truth are of wisdom, may be seen above (n. 725). What is meant besides by this woman's being thus arrayed and adorned may be seen in the preceding article.

727. *And pearls* signifies the knowledges of good and truth which are of the Word with them. By "pearls," in the spiritual sense, are signified the knowledges of good and truth both celestial and spiritual which are from the Word, particularly from the sense of its letter; and because "pearls" signify those knowledges, they are therefore named after "purple and scarlet," and after "gold and precious stones." The same knowledges are signified by pearls in the following passages:

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

By this is signified knowledge concerning the Lord.

> The twelve gates of the wall of the new Jerusalem were twelve pearls, every one of the gates was one pearl (Rev. 21:21).

"The gates of the new Jerusalem" signify introduction into the new church, and introduction is effected by the knowledges of good and truth from the Word.

> Neither cast ye your pearls before swine, lest they trample them under their feet, and rend you (Matt. 7:6).

By "swine" are signified they who only love worldly riches, and not spiritual riches, which are the knowledges of good and truth from the Word. Because by "Babylon" is signified that religious persuasion by which all the knowledges of good and truth derived from the Word were rejected, it is said of her:

> And the merchants of the earth shall weep and mourn over Babylon, for no one buyeth their merchandise; the merchandise of gold and silver, of precious stone and of pearls (Rev. 18:11–12).

728. *Having a golden cup in her hand, full of abominations and uncleanness of her whoredom* signifies that religious persuasion from the holy things of the Word profaned, and its goods and truths defiled by direful falsities. That by "a cup" or "chalice" the same

thing is signified as by "wine," because it is what contains, may be seen above (n. 672), and by "the wine of Babylon" is signified that religious persuasion as to its direful falsities (n. 632, 635). By "abominations" are signified the profanations of what is holy; and by the "uncleanness of whoredom" are signified the defilements of the good and truth of the Word. Therefore by "having a golden cup in her hand full of abominations and uncleanness of her whoredom," is signified that religious persuasion consisting of the holy things of the church profaned and defiled, and of the goods and truths of the Word profaned, by direful falsities. These things are similar to what the Lord said to the scribes and Pharisees:

> Woe unto you hypocrites, for ye make yourselves like unto whited sepulchers, which indeed appear beautiful on the outside, but within are full of the bones of the dead, and of all uncleanness (Matt. 23:27).

729. Verse 5. *And upon her forehead was a name*[5] *written, Mystery, Babylon the great, mother of whoredoms and abominations of the earth* signifies the Roman Catholic religious persuasion as to the quality of its interiors, which were hidden, that from its origin from the love of dominating from self-love, over the holy things of the church and over heaven, thus over all things relating to the Lord and his Word, it defiled and profaned the things which relate to the Word, and thence to the church. By "written upon her forehead" is signified to be implanted in the love, for "the forehead" signifies the love (n. 347, 605). By "mystery" is signified what is concealed interiorly. By "Babylon the great" is signified the Roman Catholic religious persuasion and all its quality, as above (n. 717). By "whoredoms" are signified the adulterations of the good and truth of the Word (n. 719–721); and also their defilements, as above (n. 728). By "abominations" are signified the profanations of the holy things of the church, as also just above (n. 728). By "the earth" is signified the church (n. 285). Thence by "mother of whoredoms and abominations of the earth" is signified their origin. Now because these words were written on her forehead, and by "written on the forehead" is signified to be implanted in the love, and their love is the love of dominating from the love of self, over all things of the church and over heaven, thus over all things of the Lord and his Word, therefore this is signified.

[2] From these things it may be seen, that by "written upon her forehead, Mystery, Babylon the great, mother of whoredoms and abominations of the earth," is signified the Roman Catholic religious persuasion as to its interior hidden quality, that from its origin from the love of dominating from self-love over the holy things of the church, and over heaven, and thus over all things of the Lord and his Word, it has defiled and profaned those things which are of the Word, and thence of the church. That it is the love of dominating over all things of the church, is known from the authority claimed over the souls of men and over all things relating to their worship.

That it is over heaven is known from the authority they assume of loosing and binding, and thus of opening and shutting. That it is over all things of the Lord is known from the vicarship, by which they attribute to themselves all that is his. That it is over all things of the Word is also known from their reserving to themselves alone the right of interpretation. It is called the love of dominating from the love of self, because there is also a love of dominion from the love of uses, which two loves are diametrically opposite to one another, for the love of dominating from the love of self is diabolical, for it regards itself only, and the world for the sake of self; but the love of dominion from the love of uses is celestial, for it regards the Lord, from whom all things which proceed are uses, and uses to him consist in doing good to the church for the sake of the salvation of souls; wherefore this love abominates the love of dominating from the love of self.

730. Verse 6. *And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus* signifies that religious persuasion insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the church. By "the woman" is signified that religious persuasion, as above (n. 723, 725); by "being drunken" is signified to be insane in spiritual things (n. 721). By "blood" is signified the falsification, adulteration, and profanation of the Word (n. 327, 379, 681, 684). By "saints" are signified they who, by the Word, are in Divine truths from the Lord, and abstractly, the Divine truths of the Lord,

of the Word, and thence of the church (n. 173, 586, 666). By "the witnesses of Jesus" are signified abstractly the truths and goods from the Lord through the Word in the church (n. 6, 16, 490, 506, 668), here the same profaned, because it says "the blood of the martyrs" or "witnesses of Jesus," and is spoken of Babylon, by which is also signified the profanation of the good and truth of the Word and of the church (n. 717, 718). From these things it is evident, that by "I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus," is signified that religious persuasion insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the church.

731. *And when I saw her I wondered with great wonder* signifies astonishment that that religious persuasion is such interiorly, when, nevertheless, it appears otherwise exteriorly. "To wonder with great wonder" is to be greatly astonished; "seeing her" signifies that the woman, that is, the religious persuasion, is such interiorly, when nevertheless it appears otherwise exteriorly; for he was astonished to see the woman sitting upon a scarlet beast, arrayed in purple and scarlet, inwrought with gold, precious stones, and pearls, and having a golden cup in her hand, which things were her outward appearance, and yet the cup was full of abominations and uncleanness of whoredom. And he saw written in her forehead, "Mother of whoredoms and abominations of the earth," which are her internals. These things were said by John, because everyone even at this day cannot but be astonished at seeing that religious persuasion so holy and splendid in externals, not knowing that it is so profane and abominable in internals.

732. Verse 7. *And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns* signifies the disclosure of the signification of the things which precede and were seen. This has no need of further explanation.

733. Verse 8. *The beast that thou sawest, was and is not* signifies the Word with them acknowledged as holy, and yet in reality not

acknowledged. That by "the beast" is signified the Word, may be seen above (n. 723). By "was, and is not," is signified that it was acknowledged to be holy, and yet in reality was not acknowledged. That the Word was with them, and also is, and yet is not, is known. It is acknowledged indeed to be holy, because it treats of the Lord, and of his authority over the church, and over heaven, and of Peter and his keys; but yet it is not acknowledged, for it is not read by the people, because they are withheld from reading it, and it is taken away from them, yea, even prohibited under various pretenses of the monks, being kept only in libraries and monasteries, where few read it, much less attend to anything true that is in it; but only to the dictates of the pope, which they say are in like manner holy. Yea when they speak from their hearts, they vituperate and blaspheme the Word. From these things it may appear, that by "the beast which was, and is not," is signified the Word acknowledged with them as holy, and yet in reality not acknowledged.

734. *And is about to come up out of the abyss, and to go into perdition* signifies deliberation at different times in the papal consistory concerning the reception and reading of the Word by the laity and common people, which was rejected. By "the beast which was about to come up" the Word is signified, as above (n. 723, 733); by "the abyss" out of which he was about to come up nothing else can be signified but that religious persuasion, and especially where its throne is, thus the papal consistory. It is "an abyss," because that which is decreed there regards domination over the holy things of the church and over heaven, and thus over all things of the Lord and his Word (n. 729). These they have for their end as the essentials, but the good of the church and the salvation of souls as formal things necessary as means to the end. By "going away into perdition" is signified to be rejected. It is known from ecclesiastical history that the reception and reading of the Word by the laity and the common people has been several times deliberated there, but rejected. It was also proposed by a pontiff who is now among the reformed and the blessed, who is spoken of in the continuation concerning the spiritual world (n. 59), but it was not

accepted; and this is especially known from the Bull Unigenitus, and besides from the councils.

735. *And they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, seeing the beast which was and is not, but yet is* signifies the amazement of those who are of that religion, all who from its establishment have aspired to domination over heaven and earth, that the Word, although thus rejected, still is. By "wondering" is signified to be amazed; by "them that dwell upon the earth" are signified those who are of the church, here those who are of that religious persuasion, as above (n. 721); "whose names were not written in the book of life from the foundation of the world" signifies those who do not believe in the Lord, and are not in doctrine from the Word; all since the establishment of the church, here since the establishment of this religious persuasion (n. 588, 589); and these are no others than they who aspire to domination over heaven and over the earth. By "the beast which was and is not, but yet is," is signified that the Word, so rejected, still is. It is manifest from this, that by "they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, seeing the beast which was and is not, but yet is," is signified the amazement of those who are of that religious persuasion all who since its establishment have aspired at domination over heaven and earth, that the Word, though it has been thus rejected, still is. For all who aspire at domination over the holy things of the church and over heaven, hate the Word, because they hate the Lord; if not in the mouth, still in the heart. That it is so, few know in the world, because they are then in the body; but it is made manifest after death, when everyone is in his spirit. Hence it is that they wonder that the Word still is, though it has been so rejected; as was said above (n. 734). The reason that the Word still is, is because it is Divine, and the Lord is in it.

736. Verse 9. *Here is the mind that hath wisdom* signifies that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. "Here is the mind" signifies that this is the understanding and interpretation of those things that

were seen; "that hath wisdom" signifies for those that are interiorly wise. That the interpretation is in the natural sense for those who are in the spiritual sense, is because the interpretation was made by the angel in the natural sense, and not in the spiritual; for he said that the seven heads of the beast were "seven mountains," and likewise that "they were seven kings"; and that "one of them is, and another is not yet come"; also that the beast "is the eighth, and is of the seven"; besides more things which follow even to the end of the chapter; and these things cannot be understood except by those who are in the spiritual sense from the Lord; this is therefore signified by "having wisdom." The reason that the interpretation was made by the angel in the natural sense, and not in the spiritual, is because the natural sense is the basis, the container and the support of its spiritual and celestial sense; see *Doctrine of the Sacred Scripture* (n. 27–49). Therefore also elsewhere in the Word interpretations are given in the natural sense; and still they cannot be understood interiorly except by the spiritual sense; as may be seen in the prophets, and also in the evangelists, in many places.

737. *The seven heads are seven mountains where the woman sitteth upon them* (verse 10), *and they are seven kings* signifies the Divine goods and Divine truths of the Word, upon which the Roman Catholic religious persuasion is founded, destroyed in time, and at length profaned. Since the Word is signified by "the scarlet beast," and therefore the goods of love and the truths of wisdom therein are signified by his "heads," on this account the quality of the Word as to these two with those that are meant by "Babylon," is here described, the Divine good of love there by "mountains," and the Divine truth there by "kings." That the goods of love are signified by "mountains," may be seen (n. 336, 339, 714); and that the truths of wisdom are signified by "kings" (n. 20, 664, 704), and that by "the head," when the Lord is spoken of, the Divine love of his Divine wisdom and the Divine wisdom of his Divine love are signified (n. 47, 538, 568); and that by "seven" is signified all and complete; and that it is said of holy things (n. 10, 391, 657); and that by "the woman" is signified the Roman Catholic religious persuasion (n. 723). Hence now by "the seven heads are seven mountains where the woman sitteth upon them" are signified the

Divine goods and the Divine truths of the Word, upon which the Roman Catholic religious persuasion is founded. The reason is that the whole Word is profaned and adulterated by that religious persuasion, see above (n. 717, 719–721, 723, 728–730).

[**2**] It is said to have been profaned in time, since in the beginning the Word was holy to them; but as they saw that they could dominate by the holy things of the church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes as of equal, but really of superior holiness; and at length they transferred all the Lord's authority to themselves, not leaving anything. It is from their first state, when they held the Word holy, that Lucifer, by whom is meant Babel (n. 717), was called "son of the morning"; but it is on account of their later state, that "he was let down into hell" (Isa. 14:5). But more may be seen on this subject in *Divine Providence* (n. 257). It may seem as if by "the seven mountains where the woman sitteth" is meant Rome; because that is built upon seven mountains, from which also it is named. But although Rome is meant, since the throne and tribunal of that religious persuasion is there, nevertheless by "the seven mountains" the Divine goods of the Word, and thence of the church, profaned, are here signified; for the number seven adds nothing else but what is holy, here what is profaned, as the same number does elsewhere; as where are mentioned:

Seven spirits before the throne of God (Rev. 1:4).

Seven candlesticks, in the midst of which was the son of man (Rev. 1:13; 2:1).

Seven stars (Rev. 2:1; 3:1).

Seven lamps of fire before the throne (Rev. 4:5).

Seven seals, with which the book was sealed (Rev. 5:1).

Seven horns and seven eyes of the lamb (Rev. 6:6).

Seven angels with seven trumpets (Rev. 8:2).

Seven thunders (Rev. 10:3–4).

Seven angels having seven plagues in vials (Rev. 15:1, 6–7).

In like manner here that the scarlet beast had "seven heads"; and that "the seven heads were seven mountains," and likewise were "seven kings."

738. *Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain a short time* signifies that all the Divine truths of the Word have been destroyed, except this one, that all authority in heaven and in earth was given to the Lord; and except another, which has not yet come into question; and when it does, it will not remain; which is, that the Lord's human is Divine. By "five" is not signified five, but all the rest; here all the rest of the Divine truths of the Word, which are signified by "kings." For numbers in Revelation, and in the Word generally, signify the quality of the things with which they are connected. They are like certain adjectives united with substantives, or like certain predicates adjoined to subjects; as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, explained above. Here therefore "five" signifies all the rest, because "seven" signifies all the holy things of the Word; and it follows that "one is," and that "the other is to come"; and thus that there are two out of them all which remained. From which it is manifest, that by "five have fallen" is signified that all the rest have been destroyed. They are said "to fall," because kings are spoken of, who fall by the sword. By "one is" nothing else is signified but this Divine truth, that all power in heaven and on earth was given to the Lord according to the words of the Lord himself (Matt. 28:18; John 13:3; 17:2–3, 10), as may be seen above (n. 618). That this one has not been destroyed is because otherwise they could not claim to themselves dominion over all things of the church and the Word and over heaven.

[**2**] By "the other who is not yet come, and when he cometh must remain but a short time," is signified the Divine truth which has not yet come in question, and when it does, will not remain with them, which is, that the Lord's human is Divine. It is said that "it

must remain but a short time," because this is according to the Divine providence, spoken of above (n. 686).

That it is a Divine truth that the Lord's human is Divine, may be seen in *Doctrine of the Lord,* from beginning to end. But the reason that it has not yet come in question is because, after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's human as Divine, because it would then be said by the laity and the common people that they had transferred Divine power to themselves, and thus that the pontiff himself was God, and his ministers were gods. But that this will yet come in question, may be evident from the fact that it is here foretold in Revelation.

[**3**] That they have seen this other truth, which is that the Lord's human is Divine, though as with closed eyes, is manifest from these things with them, that they say in the Eucharist there is not only the body and blood of the Lord, but also his soul and divinity; thus that there is omnipresence as well of his human as of his Divine; and the human cannot be omnipresent unless it is Divine; also that they say, that Christ as to his body and blood, and at the same time as to his soul and divinity is in them, and they are in him by the Eucharist; and this is said of his human; which cannot be said, because it is not possible, unless his human is Divine. Besides these things they also say that the saints will reign with Christ, and that Christ is to be adored, and that the saints are to be invoked and venerated; also that Christ is the true light, and that in him they live and have merit, and other similar things, which involve the divinity of his human. These things are from the Council of Trent and from its bull. Thus, as was said, they may see that truth, but as if with closed eyes.

739. Verse 11. *And the beast which was and is not is himself the eighth, and is of the seven, and he goeth into perdition* signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth, and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account

recede. By "the beast which was and is not" is signified the Word, as before (verse 8); by "his being himself the eighth," here the eighth mountain, is signified that it is the Divine good itself; for by "the seven mountains" the Divine goods of the Word are signified (n. 737); hence by "the beast himself is the eighth" mountain is signified that it is the Divine good itself. Good is also signified by "the eighth"; and as all the goods of the Word among them were profaned, he himself is not said to be of the seven mountains, as he is just said to be of the seven kings, by whom the Divine truths of the Word are signified, not all of which were adulterated (n. 737–738). From these few things the arcanum may be seen which lies hidden in these words. By "his going into perdition" is signified that it is rejected, as above (n. 734); but because the Word is not so rejected but that it is acknowledged as holy, but is taken away from the laity and the common people lest the profanations of good and the adulterations of truth made in it by their leaders should appear, and the laity should on that account withdraw, therefore this, because it is the cause itself, is signified by "going into perdition." That the Word is the Divine good itself and the Divine truth is because there is in each and every thing of it the marriage of the Lord and the church, and thence the marriage of good and truth; also because there is in every thing of it a celestial sense and a spiritual sense; and in the celestial sense it is the Divine good, and in the spiritual sense it is the Divine truth; and these are in the Word, because the Lord is the Word; which things are all demonstrated in *Doctrine of the Sacred Scripture,* published at Amsterdam.

740. Verse 12. *And the ten horns*[6] *are ten kings who have not yet received a kingdom* signifies the Word as to power from the Divine truths with those who are in the kingdom of France, and are not so much under the yoke of the papal dominion, with whom however there has not yet been formed a church thus separated from the Roman Catholic religious persuasion. That these things are said of those who are in the kingdom of France may be evident from the series of things in the spiritual sense; for it now treats of the reception of the Word by those who are in the Christian world; the reception of the Word, and the state of the church thence, with the

Roman Catholics (verses 9–11); the reception of the Word, and the state of the church thence, with those who are attached to that religious persuasion only as to externals, who are especially in the kingdom of France (verses 12–14). The rest, who indeed profess that religion, but still dissent in various things, are treated of in verse 15, and the Protestants, or reformed, who have openly receded from that religion (verses 16–17).

[**2**] But it can by no means be known that all these are here treated of, unless it is known that the Word is meant by "the scarlet beast," and that the church is according to the reception of the Word. That by the "scarlet beast" is meant the Word, may be seen above (n. 723); and that the church is a church from the Word and according to its understanding, see *Doctrine of the Sacred Scripture* (n. 76–79). By "horns," here the horns of the beast, the power of the Word is signified; and by "ten horns" much power, here Divine power, because it is that of the Lord through the Word. That "horns" signify power, and "ten horns" much power, may be seen above (n. 270, 539, 724). That by "kings" are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein (n. 90, 664, 704); and that by "ten" is not meant ten but many and many things (n. 101). By "a kingdom" is signified the church from the Word, because by "kings" are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein. Hence by "they had not yet received a kingdom" is signified with whom there is not yet formed a church, thus separated from the Roman Catholic religious persuasion.

[**3**] It may be seen from this, that by "the ten horns are ten kings who have not yet received a kingdom" is signified the Word as to power from Divine truths with those who are in the kingdom of France, and in some other places; also those who are called Jansenists, and are not much under the yoke of the papal dominion; with whom, however, there is not yet formed a church thus separated from the Roman Catholic religious persuasion. The church with those in the kingdom of France is said not yet to be separated from the Roman Catholic religious persuasion, because it coheres with it in externals, but not so much in internals. The

externals are formalities and the internals are essentials. That they still adhere to it is because there are so many monasteries there, and because the priesthood there is under the authority of the pontiff; and these in all formalities are governed according to the papal edicts and statutes; and hence are still very much in the essentials of that religious persuasion. On which account the church there is not yet separated. This is what is signified by "they have not yet received a kingdom."

741. *But they receive authority as kings one hour with the beast* signifies that the Word has power with them, and they by the Word, as if they were in its Divine truths. By "receiving authority with the beast" is signified to have power together with the Word, and thus that the Word has power with them, and they by means of the Word. By "receiving authority" is signified to be strong, and by "the beast" the Word is signified (n. 723); by "as kings" is signified as if they were in Divine truths from the Word. That by "kings" are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein (n. 20, 664, 704, 740); by "one hour" is signified for some time, and also in some degree. From these things it is manifest that by "their receiving power as kings one hour with the beast" is signified that the Word has power with them, and they through the Word, as if they were in its Divine truths. These things are said because they acknowledge that the Word is divinely inspired, and hence that the church is a church from the Word. But still they do not as yet draw Divine truths from it, except these general ones: that God alone is to be worshiped, and not any man like God; and that the authority given to Peter is not in itself Divine, and yet that it is Divine to open and shut heaven, which is not in any man's own power. These things they confirm in themselves from the Word; but before others, who do not hear the Word, they do it from rationality, which is given by continual influx out of heaven to everyone who wishes to be in truths. That they do not progress further, and draw the doctrinals of faith and life from the Word, is of the Lord's Divine providence, because they still adhere in externals, or in formalities, to the Roman Catholic religious persuasion; lest truth and falsity should be mixed together, and

thence an interior strife should arise, which is like fermentation that produces disturbance.

742. Verse 13. *These have one mind, and shall give over their power and authority to the beast* signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word. By "having one mind" is signified to acknowledge unanimously; by "giving power and authority to the beast" is signified to ascribe government and dominion over the church to the Word. The reason that government and dominion over the church are meant, is because the Word, and therefore the church, is treated of. From these things it is manifest, that by "these have one mind, and give their power and authority to the beast," is signified that they unanimously acknowledge that government and dominion over the church are solely through the Word. They indeed acknowledge the pontiff as the head of the church; but they say that his government and dominion over the church is not like that of the head over the body, but is like one supreme over the body that does not rule and govern from itself, but from God through the Word; and that it is then to be obeyed. Consequently that the interpretation of the Word does not belong to his arbitrary determination alone, as has come to pass; because thus the Divine authority of the Word is perverted and perishes.

743. Verse 14. *These shall fight with the lamb, but the lamb shall overcome them; for he is the Lord of lords and king of kings* signifies the Lord's combat with them concerning the acknowledgment of his Divine human, because in it the Lord is the God of heaven and earth, and also the Word. By their "combat" with the Lord and the Lord's with them is not meant a combat such as that from the evil and with the evil, but as from those and with those who are not yet in truths concerning the Lord. By "the lamb" is meant the Lord as to the Divine human and also as to the Word (n. 269, 291, 595); and by "overcoming them" is signified to convince through the Word. "For he is Lord of lords and king of kings" signifies because he is God of heaven and earth. From his dominion over all the goods of heaven and the church he is called "Lord of lords," and from his kingdom over all the truths of heaven and the church he is

called king of kings (n. 664). It is manifest from this, that by "these shall fight with the lamb and the lamb shall overcome them because he is Lord of lords and king of kings" is signified the Lord's combat with them concerning the acknowledgment of the Lord's Divine human, because the Lord in his Divine human is the God of heaven and earth.

[**2**] That the Lord is the God of heaven and earth, he teaches in plain words; for he says:

> All things whatsoever the Father hath are mine (John 16:15).
>
> The Father hath given all things into the hand of the son (John 3:35–36; 13:3).
>
> Father, thou hast given me power over all flesh; all mine are thine and thine are mine (John 17:2–3, 10).
>
> All authority is given unto me in heaven and in earth (Matt. 28:18).
>
> I am the way, the truth, and the life; no one cometh to the Father but by me; he that knoweth and seeth me, knoweth and seeth the Father; because I am in the Father, and the Father in me (John 14:6–11).
>
> The Father and I are one (John 10:30).
>
> That everyone that believeth in the Lord should have eternal life and he that believeth not in him shall not see life (John 3:15, 17–18, 36; 6:47; 11:26; and elsewhere).

Who does not know that the Lord was conceived from God the Father (Luke 1:34, 35); and who may not know from this, that God the Father, who is Jehovah, assumed the human in the world, and hence that the human is the human of God the Father, and thus that God the Father and he are one, as the soul and the body are one? Can anyone, indeed, approach the soul of man and descend thence to his body? Is not his human to be approached, and then his soul approached?

[3] By these and many other things which are in the Word, the lamb will overcome them. Therefore because they have ceased to worship the pope, let them worship him from whom the pope says that he has all authority over the church and heaven. The pope is a man, and the Lord is God; and God alone is to be approached, invoked, and adored, that is, worshiped. The Lord alone is the holy one who is to be invoked (Rev. 15:4). I know that they will think, "How can Jehovah the Father, who is the creator of the universe, descend and assume the human?" But let them think also, how can the son from eternity, who is equal to the Father, and is also the creator of the universe, do it? Is it not the same thing? It is said, The Father and the son from eternity, but there is not any son from eternity. There is the Divine human, which is called "the son sent into the world" (Luke 1:34–35; John 3:17). But on this subject see below (n. 961).

744. *And they who are with him, are called, chosen, and faithful* signifies that those who approach and worship the Lord alone are they that come into heaven, as well they who are in the externals of the church, as they that are in its internals and inmosts. "They who are with him" signifies those who approach the Lord, for these are with him. By "the called, the chosen, and the faithful," are signified those who are in the externals, the internals, and the inmosts of the church; who, because they are in the Lord, come into heaven. By "the called" indeed all are meant, because all are called; but by "the called who are with the Lord" are meant they who are in heaven with the Lord, as all are called who are at the nuptials with the bridegroom. By "the chosen" is not meant that some are elected from predestination, but they who are with the Lord are so called. By "the faithful" are meant those who have faith in the Lord.

[2] These are they who are in the externals, the internals, and the inmosts of the church, because the Lord's church is distinguished, like heaven, into three degrees. In the lowest degree are they who are in its externals, in the second degree are they who are in its internals, and in the third degree are they who are in its inmosts. They who are with the Lord in the externals of the church are said to be "called," they that are in its internals are "chosen," and they

that are in its inmosts "faithful"; for they are so called in the Word; where Jacob is said to be "called," and Israel "chosen"; since by "Jacob" those are there meant who are in the externals of the church, and by "Israel" those who are in its internals. The reason that it is here said, "They that are with him are called, chosen, and faithful," is because it is said before that "they will fight with the lamb, and the lamb will overcome them"; so that they may know that they whom the Lord overcomes, that is, convinces by the Word, are with him in heaven; some in the lowest heaven, some in the second, and some in the third, each one according to reception.

745. Verse 15. *And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues* signifies that they are under the papal dominion, but in the truths of the Word variously adulterated and profaned by that religious persuasion, who are of its varieties of doctrine and discipline, and of its varieties of religion and confession. "The waters" which he saw, "where the harlot sits" are the waters which are mentioned in verse 1 of this chapter; where it is said, "I will show thee the judgment of the harlot that sitteth upon many waters." That the truths of the Word adulterated and profaned are there signified by "the waters" may be seen above (n. 719). It is said that these waters "are peoples, multitudes, nations, and tongues," because by these are signified all those who are under the papal dominion, of its varieties of doctrine and discipline and religion and confession; for by "peoples" are signified they who are in doctrine (n. 483); by "multitudes" those who are in discipline, by "nations" those that are in religion (n. 483); and by "tongues" those who are in confession (n. 282, 483). These things are now said, because what precedes is concerning the reception and understanding of the Word by those who are in the Roman Catholic religious persuasion itself (from verses 8–11); and afterwards concerning the reception and understanding of the Word by the noble French nation (from verses 12–14); here therefore concerning the reception and understanding of the Word with the rest who are under the papal domination. After this it follows concerning the Protestants (verses 16–17); thus all things are foretold in a right order. It is known that there are those who

under the papal domination are in various doctrine, discipline, religion, and confession; for that religious persuasion is not observed in the same manner in the various kingdoms.

746. Verse 16. *And the ten horns which thou sawest upon the beast, these shall hate the harlot* signifies the Word as to power from the Divine truths with the Protestants, who have altogether rejected from themselves the yoke of the papal domination. It is said here, as above (verse 12), "the ten horns which thou sawest"; but there they are "ten kings"; but here, "these"; because there, as here, those who have receded from the Roman Catholic religious persuasion are treated of; yet there those who have receded in part; but here, altogether. That it here treats of the Protestants or reformed, is manifest from these things that follow: that they shall make the harlot desolate and naked, shall eat her flesh and shall burn her up with fire, and they shall give their kingdom to the beast. That the Word as to power from Divine truths is signified by the "ten horns which thou sawest upon the beast," may be seen above (n. 740). "To hate the harlot" is not to endure the Roman Catholic religious persuasion, and therefore to cast off from themselves the yoke of the papal dominion.

747. *And shall make her desolate and naked* signifies that they will put off from themselves her falsities and evils. By "making her desolate" is signified to put off from themselves her falsities; and by "making her naked" is signified to put off from themselves her evils; for they make her desolate and naked with themselves. Desolation in the Word is predicated of truths and falsities, and nakedness of goods and evils; as may be evident from the passages that were adduced above concerning nakedness (n. 213, 706). From these things it may be evident that by "their making her desolate and naked" is signified that they will put off from themselves all the falsities and evils of that religious persuasion. That the Protestants or the reformed have done so is known.

748. *And shall eat her flesh and burn her up with fire* signifies that from hatred they will condemn and destroy with themselves the evils and falsities which are proper to that religious persuasion, and

they will hold the religious persuasion itself accursed, and will blot it out with themselves. This is concerning the Protestants, who will do thus with the harlot, that is, with the Roman Catholic religious persuasion. By "eating her flesh" is signified to condemn from hatred and to destroy among themselves the things proper to that religion, which are evils and falsities, as treated of in what follows; and by "burning her up with fire" is signified to hold that religious persuasion as accursed and profane, and to blot it out with themselves. That "to burn up with fire" has this meaning is because the punishment of the profanation of what is holy was burning; wherefore it was of the Divine law that:

> They who profaned the name of Jehovah by worshiping other gods should themselves and all that they had be burned up with fire (Deut. 13:12–18).
>
> Therefore the golden calf, which the sons of Israel profanely worshiped, Moses burned up with fire (Exod. 32:20; Deut. 9:21).
>
> And the two sons of Aaron were consumed by fire from heaven, because they profaned holy things (Lev. 10:1–6).
>
> Nor is anything else signified by "the fire and pile in Tophet," but the fire of hell, which is for those who profane holy things (Isa. 30:33; Jer. 7:11, 31–32; 19:5–6; 2 Kings 23:10);

for there they worshiped Moloch by a heinous sacrifice.

[**2**] Since by "the fourth beast" in Daniel 7 the religious persuasion which profanes the Word and thence the holy things of the church is signified (n. 717), it is therefore said that "it was burnt up with fire" (Dan. 7:11). Now as it is profane worship to worship a man in place of the Lord, it is therefore said here, that "they should burn up the harlot herself with fire," by which is signified that they should hold as accursed the religious persuasion itself, and destroy it with themselves. The reason that "by eating her flesh" is signified to condemn from hatred and to destroy with themselves the evils and falsities which are proper to that religious persuasion is because that is signified by "eating flesh"; for by "flesh" are signified the things proper to anyone, which have relation to goods and truths, and in the opposite sense to evils and

falsities; and by "eating" is signified to consume, and thus to destroy. That by "flesh" is signified what is proper to anyone, which in itself is evil, is evident from these passages:

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

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

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

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

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

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

Jesus said to Peter, Flesh and blood hath not revealed these things to thee (Matt. 16:17).

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

[**3**] Because "flesh" signifies man's proprium, and they who hate another assail the things that are his own with the purpose of destroying them, this therefore is signified by "eating flesh," as also in these passages:

He that dieth let him die, and he that is cut off let him be cut off, let the rest eat each one the flesh of another (Zech. 11:9).

They shall eat up Israel with every mouth; they shall eat every man the flesh of his arm, Manasseh Ephraim, and Ephraim Manasseh (Isa. 9:12, 20–21).

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

They shall eat everyone the flesh of his companion (Jer. 19:9).

Eating the flesh of sons and daughters (Jer. 19:9; Lev. 26:29; Deut. 28:53),

signified to destroy truths and goods with themselves; for by "sons" are signified truths, and by "daughters" goods, see above (n. 139, 543, 546, 612). Besides, in the Word "all flesh" is spoken of; and by it is signified every man (Gen. 6:12, 13, 17, 19; Isa. 40:5, 6; 49:26; 66:16, 23, 24; Jer. 25:31; 32:27; 45:5; Ezek. 20:48, 49).

749. Verse 17. *For God hath given into their hearts to do his mind, and to do one mind, and to give their kingdom unto the beast* signifies judgment with them from the Lord that they should altogether repudiate and hold accursed the Roman Catholic religious persuasion, and should destroy and root it out with themselves; and the unanimous judgment, that they should acknowledge the Word, and found the church upon it. Since the Roman Catholic religious persuasion is signified by "the harlot," and the Protestants are signified by "the ten horns that shall hate the harlot," as above (n. 746–748); it is manifest that by "doing his mind" is signified that they have judged and concluded that they should altogether repudiate that religious persuasion and hold it accursed, and should destroy and root it out with themselves, as above (n. 748). And it is also manifest that by "doing one mind and giving the kingdom to the beast" is signified to judge and conclude unanimously that they should acknowledge the Word, and found the church upon it. By "the beast" is signified the Word, as everywhere above (see n. 723); and by "kingdom" the church is signified, and the government over it, as is shown just below. By "God gave into their hearts" is signified that they are from the Lord.

[**2**] That "kingdom" signifies the church may be evident from these passages:

The sons of the kingdom shall be cast out into outer darkness (Matt. 8:12).

The seed is the sons of the kingdom (Matt. 13:38).

He that heareth the Word of the kingdom, and attendeth not (Matt. 13:19).

The kingdom shall be taken from you, and given to a nation bearing fruits (Matt. 21:43).

Everyone that putteth his hand to the plough, and looking back,[7] is not fit for the kingdom of God (Luke 9:62).

Thy kingdom come, and thy will be done, as in heaven so on the earth (Matt. 6:10).

Jesus, John, and the disciples preached that:

The kingdom of God was at hand (Matt. 3:2; 4:17; 10:7; Luke 10:11; 16:16).

Also the gospel of the kingdom (Matt. 4:23; 9:35; 24:14; Luke 8:1).

If I by the finger of God cast out demons, no doubt the kingdom of God is come unto you (Luke 11:20).

Besides many other places where the kingdom of God is spoken of. In like manner in these:

If ye shall hear my voice and keep my covenant, ye shall be unto me a kingdom of priests (Exod. 19:5–6).

Thou, O tower of the flock, O hill of the daughter of Zion, to thee shall the former kingdom return, the kingdom of the daughter of Jerusalem (Micah. 4:8).

Afterwards the saints shall receive the kingdom, and shall strengthen the kingdom even for ages of ages (Dan. 7:18, 22).

The kingdom and dominion and the majesty of the kingdoms under the whole heaven shall be given to the people of the saints; whose kingdom is an eternal kingdom, and all dominions shall worship and obey him (Dan. 7:27).

Unto the son of man was given a kingdom which shall not perish; and all peoples, nations, and tongues shall worship him (Dan. 7:14). Besides other places.

The church is signified by "a kingdom," because the Lord's kingdom is in heaven and on earth; and his kingdom on the earth is the church; hence also the Lord is called "king of kings."

750. *Until the words of God shall be consummated* signifies until all the things which have been foretold concerning them shall be fulfilled. By "being consummated" is signified to be fulfilled; and by "the words of God" are signified the things which are foretold in the Word; and because it is said "to be consummated" it signifies until they all are fulfilled. This is said of the Protestants, and of "their giving the kingdom to the beast"; that is, that they will acknowledge the Word, and found the church upon it, as just above (n. 749). But they do indeed acknowledge the Word, and say that the church is founded upon it; and still they found the doctrine of their church upon a single saying of Paul, that "man is justified by faith alone without the works of the law" (Rom. 3:28), altogether falsely understood (n. 417). Because it is here said, "until the words of God are consummated," it shall also be told what is signified by the Lord's last words to the disciples, which are these:

> Go ye and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all the days, even until the consummation of the age. Amen (Matt. 28:19–20).

"Until the consummation of the age" is until the end of the church (n. 658); and then, if they do not go to the Lord himself, and live according to his commandments, they are left by the Lord; and being left by the Lord they become like pagans, who have no religion; and then the Lord is with those only, who will be of his new church. These things are signified by "until the words of God are consummated," and by "even until the consummation of the age."

751. Verse 18. *And the woman whom thou sawest is the great city, that hath a kingdom over the kings of the earth* signifies that the Roman Catholic religious persuasion as to doctrine reigns in the Christian world, and still also in some respects with the reformed, although they are not under the papal dominion. That all these

things are signified by these words, is because they make the conclusion; and thence they involve not only the things which are said concerning the Roman Catholics, but also those concerning the French nation, and those concerning the Protestants, thus that "the woman," who is "the great city," has a kingdom also over these. But how shall be told. She does not have a kingdom over the Protestants, as she has over those who are attached to her religious persuasion; but only so far as they have in some part received her doctrinals. The doctrinals which they have received are these: that they approach God the Father, and not the Lord; that they do not acknowledge the Lord's human as Divine; that his passion of the cross is expiation, propitiation, and satisfaction to God the Father; concerning the imputation of the Lord's merit; some things concerning baptism, concerning original sin, and concerning free will; and with the Lutherans, that they accede nearly to transubstantiation. These doctrinals, the residue from papal Catholicism, and agreeing with it in part, are the things from which it is said, that "the woman," who is "the great city," "hath a kingdom over the kings of the earth." By "the woman" the Roman Catholic religious persuasion is signified, as above; by "the city" is signified doctrine (n. 194, 501, 502, 712); by "kingdom" the church is signified (n. 749); hence by "having a kingdom" is signified government; by "the kings of the earth" are signified the truths or falsities of the church (n. 20, 483, 664, 704, 720, 737, 704); hence also doctrinals; by "the earth" is signified the church (n. 285). From these things it is evident that by these words, "the woman whom thou sawest is the great city which hath a kingdom over the kings of the earth," is signified that the Roman Catholic religious persuasion reigns as to doctrine in the Christian world, and as to some part even with the reformed, although they are not under the papal dominion.

752. To this I will add this relation. It was granted me to speak with Pope Sextus Quintus. He came out of a certain society in the west to the left. He said to me that he was appointed as chief governor of a society collected from Catholics who excel the rest in judgment and industry; and that he was made their chief governor for the reason that he had believed for half a year before his death

that the vicarship was an invention for the sake of dominion; and that the Lord the savior, because he is God, is he who is alone to be adored and worshiped; also that the sacred Scripture is Divine, and thus more holy than the edicts of popes. He said that he remained firm in the belief of these two heads of religion until the end of his life. He also said that their saints are not anything. He wondered when I related that it was decreed in a synod, and confirmed by a bull, that they should be invoked. He said that he led an active life as he had done in the world; and that he proposed to himself every morning nine or ten things, which he wished should be accomplished before evening.

I asked whence he obtained in so few years so great a treasure as he had laid up in the castle of Angelo. He replied that he wrote with his own hand to the rulers of the rich monasteries, to send him at their discretion from their resources as much as they were willing, as it was for a holy use; and that they sent abundantly, because they feared him. And when I said that that treasure was still remaining, he said, "For what use is it now?"

[**2**] While speaking with him, I related that since his time the treasure in Loretto had been immensely increased and enriched, and in like manner the treasures in certain monasteries, especially in Spain; but not to so great a degree at this day as in former ages. And I added that they keep them without any end of use, other than to enjoy themselves from their possession. And when I related this, I said also that they are thus like the infernal gods, which the ancients called Plutos. When I mentioned Plutos, he replied, "Be silent, I know." He said again, that no others are admitted into the society over which he presided, but those who excel in judgment, and can receive the belief that the Lord alone is the God of heaven and earth, and that the Word is the holy Divine; and that under the Lord's auspices he is every day perfecting that society. And he said that he has spoken with the saints so called; but that they become foolish, when they hear and believe that they are saints. He also called the pontiffs and cardinals stupid, those who wish to be adored like Christ, though not in person, and who do not

acknowledge the Word as the holy Divine itself, according to which alone one should live.

[3] He wishes me to say to those who are now living, that Christ is the God of heaven and earth, and that the Word is the holy Divine; and that the Holy Spirit does not speak through the mouth of anyone, but Satan, who wishes to be adored as God; and that they who do not attend to these things, as stupid, go away to their own, and after a time are cast down into hell, to those who labor in the fantasy that they are gods; who have no other life than the life of a wild beast. To this I said, "Perhaps these things are too hard for me to write." But he answered, "Write, and I will endorse it, because they are true." And then he went away from me into his society, and endorsed one copy, and transmitted it as a bull to the other societies devoted to the same religion.

Revelation 18

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

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

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

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

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

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

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

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

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

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

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

12. Merchandise of gold and silver, and precious stone and pearls, and fine linen and purple, and silk and scarlet, and all thyine wood,

and every vessel of ivory, and every vessel of precious wood, and of brass, and iron, and marble,

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

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

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

16. And saying, Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold, and precious stone, and pearls;[1] *for in one hour so great riches were devastated.*

17. And every pilot and everyone employed upon ships, and sailors, and as many as work at sea stood afar off,

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

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

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

21. And one strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be cast down, and shall not be found anymore.

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

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

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

THE SPIRITUAL SENSE

The contents of the whole chapter

Continuation concerning the Roman Catholic religious persuasion. That on account of adulterations and profanations of the truths of the Word, and thence of the church, it will perish (verses 1–8). Concerning the highest in the ecclesiastical order there, what their quality is, and concerning their mourning (verses 9–10). Concerning the lower ones in that order (verses 11–16). Concerning the laity and the common people, who are under obedience to them (verses 17–19). The joy of the angels on account of its removal (verse 20). Concerning its destruction in the spiritual world on account of its having no acknowledgment of, inquiry after, enlightenment in, and reception of truth, and hence no conjunction of truth and good, which makes the church (verses 21–24).

The contents of each verse

Verse 1. "After these things I saw" signifies a continuation respecting the Roman Catholic religious persuasion (n. 753). "I saw an angel coming down out of heaven, having great authority, and the earth was lightened by his glory" signifies a strong influx of the Lord out of heaven by the Divine truth, from which his church was in celestial light (n. 754). Verse 2. "And he cried out mightily with a great voice, saying, Babylon the great is fallen, is fallen" signifies that he made it known, that by the Lord's Divine power all who have been in that religion and at the same time in the love of domineering from it, were destroyed in the spiritual world, and cast into many hells (n. 755). "And is become a habitation of demons" signifies that their hells are the hells of the lusts of domineering from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love (n. 756). "And a hold of every unclean spirit, and a hold of every unclean and

hateful bird" signifies that the evils of will and thence of the deed, and the falsities of thought and thence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves (n. 757). Verse 3. "For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her" signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination (n. 758). "And the merchants of the earth have become rich from the abundance of her luxuries" signifies the greater and less in rank in that hierarchy, who through dominion over holy things strive for Divine majesty and super-regal glory, and continually aim to establish it by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural delights from the celestial and spiritual dominion attributed to them (n. 759). Verse 4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye become not partakers of her sins, and that ye receive not of her plagues" signifies exhortation from the Lord to all, as well those who are in that religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its abominations, and should perish (n. 760). Verse 5. "For her sins have reached even unto heaven, and God hath remembered her injustices" signifies that its evils and falsities infest the heavens, and that the Lord will protect these from violence thence (n. 761). Verse 6. "Render unto her even as she hath rendered unto you; double unto her double according to her works; in the cup which she hath mingled, mingle to her double" signifies just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others will return upon them, according to their quantity and quality (n. 762). Verse 7. As much "as she hath glorified herself and lived luxuriously, so much torment and mourning give her" signifies that in the degree of their elation of heart from dominion and according to their exultation of mind and body from riches, they have after death internal pain from being cast down and derided, and from

want and misery (n. 763). "For she saith in her heart, I sit a queen, and am not a widow, and shall not see mourning" signifies that they have these things, because from elation of heart over their dominion and from exultation of mind over their riches, they are in trust and confidence that they will have dominion forever, and shall protect themselves, and that they can never be deprived of them (n. 764). Verse 8. "For this in one hour[2] shall her plague come, death and mourning and famine" signifies that on this account, at the time of the last judgment, the punishments of the evils which they have done will return upon them, which are death, which is infernal life, and internal grief from being cast down from dominion; mourning which is internal grief from want and wretchedness in place of opulence; and hunger, which is the deprivation of the understanding of all truth (n. 765). "And she shall be burned up in fire, for strong is the Lord God who judgeth her" signifies that they will be hatreds against the Lord and against his heaven and church, because they then see that the Lord alone had dominion and reigns over all things in the heavens and on earth, and not at all any man from himself (n. 766). Verse 9. "And the kings of the earth shall weep for her and wail over her, who have committed whoredom and lived luxuriously with her, when they shall see the smoke of her burning" signifies the more interior pains of those who have been in higher dominion and its delights, by means of the falsified and adulterated truths of the Word which they made the holy things of the church, when they see them turned into profane things (n. 767). Verse 10. "And standing afar off for the fear of her torment, saying, Woe, woe, that great city Babylon, that mighty city; for in one hour is thy judgment come" signifies their fear of punishments, and their grievous lamentation that that religious persuasion, so fortified, could be so suddenly and completely overturned, and that they could perish (n. 769). Verse 11. "And the merchants of the earth shall weep and mourn over her, because no one buyeth their merchandise anymore" signifies the lesser in the order, who minister and make gain by holy things, here their griefs that after the destruction of Babylon they cannot make profits by them as before (n. 771). Verse 12. "Merchandise of gold and silver and precious stone and pearls" signifies that they no longer have these things, because they have no spiritual goods and truths, to which such things correspond (n. 772). "And fine linen

and purple and silk and scarlet" signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond (n. 773). "And all thyine wood and every vessel of ivory" signifies that they no longer have these, because they have not the natural goods and truths to which such things correspond (n. 774). "And every vessel of precious wood and of brass and iron and marble" signifies that they no longer have these, because they have not the scientific goods and truths in things of the church to which such things correspond (n. 775). Verse 13. "And cinnamon and incense and ointment and frankincense" signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship, which corresponds to the things here named (n. 777). "And wine and oil and fine flour and wheat" signifies that they no longer have worship from celestial truths and goods, because they have not within their worship the things which correspond to those here named (n. 778). "And beasts of burden and sheep" signifies that they no longer have worship from the external or natural goods and truths of the church, because they have not anything within their worship which corresponds to the above mentioned things (n. 780). "And horses and carriages and bodies and souls of men" signifies all those things according to the understanding of the Word and doctrine thence, and according to the goods and truths of the sense of its letter, which they have not, because they have falsified and adulterated them (n. 781). Verse 14. "And the fruits of the desire of thy soul have departed from thee, and all fat and splendid things have departed from thee, and thou shalt find them no more" signifies that all the blessedness and happiness of heaven, even the external, such as are desired by them, will altogether flee away, and will no longer appear, because they have no celestial and spiritual affections of good and truth (n. 782). Verse 15. "And the merchants of these things, who became rich by her, shall stand afar off, for fear of her torment, weeping and mourning" signifies the state before damnation, and then their fear and lamentation who have made gain by various dispensations and promises of heavenly joys (n. 783). Verse 16. "And saying, Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold and precious stone and pearls, for in one hour so great riches were devastated" signifies grievous lamentation

that their magnificence and their gains are so suddenly and so fully destroyed (n. 785). Verse 17. "And every pilot, and everyone employed upon ships, and sailors, and as many as work at sea" signifies those who are called the laity, as well they who are placed in greater dignity as those that are in less, even to the common people, who are attached to that religious persuasion, and love and kiss it, or acknowledge and venerate it in heart (n. 786). "Stood afar off (Verse 18) and cried when they saw the smoke of her burning, saying, What city is like unto this city?" signifies their mourning in a remote state over the condemnation of that religious persuasion, which they believed to be supereminent above every religion in the world (n. 787). Verse 19. "And they cast dust upon their heads, and cried weeping and mourning, saying, Woe, woe, that great city" signifies their interior and exterior grief and mourning which is lamentation that so eminent a religious persuasion should be altogether destroyed and condemned (n. 788). "In which all that had ships in the sea were made rich by her costliness, for in one hour they were devastated" signifies on this account, that by the holy things of that religious persuasion all, as many as were willing to buy, were absolved, and for worldly and temporal riches received heavenly and eternal riches (n. 789). Verse 20. "Exult over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her" signifies that the angels of heaven and the men of the church who are in the goods and truths from the Word should now rejoice in heart that those who are in the evils and falsities of that religious persuasion are removed and rejected (n. 790). Verse 21. "And one strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be cast down, and shall not be found anymore" signifies that by a strong influx of the Lord out of heaven, that religious persuasion with all its adulterated truths of the Word, will be cast headlong into hell, and will not appear to the angels anymore (n. 791). Verse 22. "And the voice of harpers and musicians and pipers and trumpeters shall not be heard in thee anymore" signifies that there will not be with them any affection of spiritual truth and good nor any affection of celestial good and truth (n. 792). "And no craftsman of any craft shall be found anymore in thee" signifies that they who are in that religious persuasion from doctrine and from a life according to it

have no understanding of spiritual truth, and thence no thought of spiritual truth, so far as it is from themselves (n. 793). "And the voice of a millstone shall not be heard in thee anymore" signifies that with those who are in that religious persuasion from its doctrine and from a life according to it, there is no searching for, investigation of and confirmation of spiritual truth, because the falsity received and confirmed, and thus implanted, stands in the way (n. 794). Verse 23. "And the light of a lamp shall not shine in thee anymore" signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth (n. 796). "And the voice of the bridegroom and of the bride shall not be heard in thee anymore" signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no conjunction of good and truth, which makes the church (n. 797). "For thy great ones were the merchants[3] of the earth" signifies that the higher ones in their ecclesiastical hierarchy are such; because by the various and arbitrary rights left to them in the statutes of the order they make gain and profit (n. 799). "For by thy sorcery all the nations were seduced" signifies their wicked arts and devices, by which they have led away the minds *[animus]* of all from the holy worship of the Lord to the profane worship of living and dead men and idols (n. 800). Verse 24. "And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth" signifies that from the religious persuasion which is meant by "the city Babylon" is the adulteration and profanation of every truth of the Word and thence of the church, and that falsity has emanated therefrom into the whole Christian world.

THE EXPLANATION

753. Verse 1. *And after these things I saw* signifies the manifestation concerning the destruction and condemnation of those who were in the Roman Catholic religious persuasion, and

exercised authority over the holy things of the church and heaven, with the purpose of having dominion over all, and of possessing all the goods of others. These things are here signified by "after these things I saw," because they are treated of in this chapter. The dogmas of that religious persuasion are prefixed to this work, that they who are in enlightenment from the Lord may see that they regard nothing else than dominion over the souls of men, to the end that they may be worshiped as gods, and may alone possess the goods of the whole world.

And because that was their end, and not at all the salvation of souls, they could not take their dogmas from any other source than from hell; for they could not from heaven, that is, from the Lord, but from themselves, because they transferred all things of the Lord to themselves. What is more detestable than to divide the body and blood of the Lord, or the bread and wine in the holy supper, manifestly against its institution, and this by fictions, and solely for the sake of the daily and nightly sacrifices of the mass, by which they make worldly gains? What is more detestable than to worship dead men with Divine invocation, and to fall down on the knees to their images, and to kiss them in a holy manner, yea, the bones and remains of their dead bodies, and thus to lead away the people from Divine worship and to lead them into profane worship; and this also for the sake of gains? What is more detestable than to make Divine worship on the Lord's day and on festivals to consist in masses not understood, and thus in externals which are of the body and its affections without internals which are of the soul and its affections, and to ascribe to the former all sanctity, and thus to hold all in ignorance and blind faith, that they may have dominion and make gain? What is more detestable than to transfer all things of the Lord's Divine authority to themselves, which is nothing else than to draw down the Lord from his throne, and to put themselves upon it? What is more detestable than to take away the Word, which is the Divine truth itself, from the laity and the common people, and to issue edicts and dogmas in its place, in which there is scarcely one genuine truth of the Word? These are the things which are treated of in this chapter of Revelation.

754. *I saw an angel coming down from heaven, having great authority, and the earth was lightened by his glory* signifies a strong influx of the Lord out of heaven by the Divine truth, from which his church was in heavenly light. By "an angel" the Lord is signified; by "an angel coming down out of heaven" is signified the Lord's influx out of heaven; by "having great authority," is signified strong influx; by "the earth was lightened by his glory" is signified the church in heavenly light from the Lord by Divine truth. That by "an angel" and by "angels" in the Word the Lord is meant, may be seen (n. 258, 344, 465, 649, 657, 718). By "coming down" is signified to flow in, because it is said of the Lord. That the church is signified by "the earth" (n. 285, 721). That glory is said of the Divine truth, and signifies it (n. 249, 629). It is said, Divine truth in heavenly light, because the Divine truth proceeding from the Lord is the light of heaven, which enlightens the angels, and makes their wisdom. The influx of the Lord by Divine truth is now spoken of, and the enlightenment of the church by it, because by that influx those that are in falsities are separated from those who are in truths; and likewise, falsities from the light of truth appear as they really are.

755. Verse 2. *And he cried out mightily with a great voice, saying, Babylon the great is fallen, is fallen* signifies that he made it known that by the Lord's Divine power all who have been in that religious persuasion, and at the same time in the love of dominion from it, are destroyed in the spiritual world, and are cast into many hells. That this is signified by these words may be evident from the small work *Last Judgment and the Destruction of Babylon,* published at London in the year 1758; where its destruction is described (n. 53–64); from which it may be seen that those of that religious persuasion who from the heat of the love of self have exercised dominion over the holy Divine things of the Lord, which are those of heaven and the church, and who have been mere idolaters, were destroyed and cast into hell. But that those of the same religious persuasion, who had lived according to the precepts of the Decalogue, shunning evils as sins, and at the same time looked to the Lord, were saved, may be seen in the *Continuation Concerning the Last Judgment and Concerning the Spiritual World* (n. 58); to

which there is no need to add more. The like is said of Babel in Isaiah:

> A lion cried upon the watchtowers, and said, Babel is fallen, is fallen, and all the graven images of her gods hath he broken on the earth (Isa. 21:8–9).

Similar ones are collected from that religious persuasion since the last judgment, and from time to time are sent to their like.

756. *And is become the habitation of demons* signifies that their hells are the hells of the lusts of dominion from the heat of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. By "demons" the lusts of evils are signified (n. 458), and also the lusts of falsifying truths. But demons, like lusts, are of many kinds; but the worst are those who are lusts of having dominion over the holy things of the church and over heaven from the heat of the love of self. And because this domineering disposition is seated in their hearts, they are also lusts of profaning the truths of heaven from the spurious zeal of that love. And as these, when they become demons, which takes place after death, know that the Lord alone rules over heaven and earth, they become hatreds against him, till at length, as after the lapse of an age, they cannot endure to hear him named.

It is manifest from this that by "Babylon has become a habitation of demons" is signified that their hells are the hells of the lusts of having dominion from the heat of the love of self, and the lusts of profaning the truths of heaven from the spurious zeal of that love.

[**2**] It is not known in the world that all after death become affections of the ruling love in themselves. Those become good affections, who have looked to the Lord and to heaven, and at the same time have shunned evils as sins; but those become evil affections, which are lusts, who have looked only to themselves and the world, and have shunned evils not as sins, but only as hurtful to one's reputation and honor. Those affections appear to the life and are perceived in the spiritual world, but in the natural world, only the thoughts from the affections. Hence it is that man does not

know that hell is in the affections of the love of evil, and heaven in the affections of the love of good. That man does not know and that he does not perceive it, is because the lusts of the love of evil derive from heredity that they are delightful in the will, and thence are pleasant in the understanding; and a man does not reflect upon that which is delightful and pleasant, because it leads his mind *[animus]* along, as the current of a swift river carries a vessel. Wherefore they who have immersed themselves in those delights and pleasures cannot come to the delights and pleasures of the affections of the love of good and truth any otherwise than as those who urge the oars against the current of the swift river with the strong power of the arms. But it is otherwise with those who have not immersed themselves deeply.

757. *And the hold of every unclean spirit, and the hold of every unclean and hateful bird* signifies that the evils of the will and thence of the deed, and the falsities of thought and thence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. By "a hold" is signified hell, because there they are imprisoned; by "spirit" is signified everything that is of the affection or the will and thence of the deed; and by "bird" is signified everything that is of the thought or the understanding and thence of the design. Therefore by "unclean spirit" and "unclean bird" are signified all the evils which are of the will and thence of the deed, and all the falsities which are of the thought and thence of the design. And because these are with them in the hells, it is therefore signified that they are diabolical; and because they are turned away from the Lord to themselves, it is also called, "a hateful bird." Babel is described by similar things in the prophets; thus in Isaiah:

> Babel shall be as God's overthrow of Sodom and Gomorrah; it shall not be inhabited to eternity, so that the Arab shall not tarry there; the ziim shall lie down there, and their houses shall be filled with ochim, and the daughters of the owl shall dwell there, and satyrs shall dance there; the ziim also shall answer in her palaces, and the dragons in her palaces of luxuries (Isa. 13:19–22).

> I will cut off from Babel the name and remnant; I will make her an inheritance for the bittern (Isa. 14:22–23).

And in Jeremiah:

> In Babel shall dwell the ziim and ijim and daughters of the owl, according to God's overthrow of Sodom and Gomorrah and its villages; no son of man shall dwell there (Jer. 50:39–40).

It is manifest from these passages, that by "the hold of every unclean spirit, and of every unclean and hateful bird," is signified that the evils of the will and thence of the deed, and the falsities of the thought and thence of the design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves.

[**2**] It is manifest from the Word, that "birds" signify such things as are of the understanding and thought and thence of design, in each sense, both evil and good. In the evil sense they are mentioned in these passages:

> In the midst of the week I will make the sacrifice to cease, at length upon the bird of abominations shall be desolation, unto the consummation it shall drop upon the devastation (Dan. 9:27).

> The cormorant and the bittern shall possess the land, the screech owl and the raven shall dwell in it (Isa. 34:11).

Nothing else but infernal falsities are signified by "the ochim," "the ziim," "the daughters of the owl," and "the dragons," in the passages adduced above; also by:

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

> By the birds to which their carcasses should be given for food (Jer. 7:33; 15:3; 16:4; 19:7; 34:20; Ezek. 29:5; Ps. 79:1–2);

> Also by the birds which devour that which was sowed (Matt. 13:3, 4).

[**3**] In the good sense, in these passages:

Let the creeping thing and the bird praise the name of Jehovah (Ps. 148:10).

I will make a covenant for them in that day with the bird of the heavens and the creeping thing of the earth (Hos. 2:18).

Ask the beasts and they shall teach thee, and the birds of heaven and they shall declare unto thee; who from all these hath not known that the hand of Jehovah doeth it? (Job 12:7–9)

I saw, when, behold, there was no man, every bird of the heavens flew away (Jer. 4:25).

From the bird of the heavens even to the beast they are fled, because I will make Jerusalem heaps, the habitation of dragons (Jer. 9:10–11; 12:9).

There is no truth, no mercy, no knowledge of God; therefore the land shall mourn as to the beast of the field and as to the bird of the heavens (Hos. 4:1, 3).

I am God, that calls the bird from the east, the man of my counsel out of a land afar off (Isa. 46:9, 11).

Assyria was a cedar in Lebanon; all the birds of the heavens nested in its branches, and in its shadow dwelt all great nations (Ezek. 31:3, 6).

[**4**] Things similar to this are said of Ashur as a cedar elsewhere, as Ezek. 17:23; Dan. 4:10–14, 20, 21; Matt. 13:31–32; Mark 4:32; Luke 13:19:

Say to the bird of every wing, and to every beast of the field, come to the great sacrifice upon the mountains of Israel; so will I give my glory among the nations (Ezek. 39:17, 21; Rev. 19:17; besides other places, as Isa. 18:1, 6; Ezek. 38:20; Hos. 9:11; 11:9, 11; Zeph. 1:3; Ps. 8:6–8; 50:11; 104:10, 12).

That "birds" signify the things which are of the understanding and thence of thought and design is clearly manifest from the birds in the spiritual world, where there appear also birds of every genus and every species; in heaven most beautiful ones, birds of paradise, turtledoves, and doves, in hell dragons, screech owls, horned owls,

and other similar ones; all of which are representations to the life, of thoughts from good affections in heaven, and of thoughts from evil affections in hell.

758. Verse 3. *For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth committed whoredom with her* signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and educated in the kingdoms under their domination. That this is signified by these words may be evident from the explanations above (n. 631, 632, and 720, 721); where are like things, to which there is no need of adding more; only that similar things are said of Babel in Jeremiah:

> A cup of gold is Babel in the hand of Jehovah making the whole earth drunken, the nations have drunk of her wine, therefore they are insane (Jer. 51:7).
>
> Let Babel be a hissing, when they have grown warm, I will make their banquets, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake (Jer. 51:37, 39).

By "the wine" which they drink, and by which they are made drunk, their dogmas are signified; and how wicked these are, may be seen above (n. 754). Among them also is this wicked one, that the works which they do according to their doctrinals make merits, by transcribing into them, and thus into themselves, the Lord's merit and justice; when yet all of charity and all of faith, or all good and truth, are from the Lord; and what is from the Lord remains the Lord's with the recipients. For what is from the Lord is Divine, which can never become man's own. The Divine can be with a man, but not in his proprium, for man's proprium is nothing but evil; wherefore he who attributes to himself what is Divine as his own not only defiles it but also profanes it. The Divine from the Lord is exquisitely separated from man's proprium and is elevated above it, and is never immersed in it. But because they have transferred to themselves all the Divine of the Lord and thus have appropriated it to themselves, it flows like bituminous water, when

it rains, from a spring which is bitumen. It is similar with that dogma, that justification is real sanctification; and that their saints are holy in themselves, when yet the Lord alone is holy (Rev. 15:4). More may be seen concerning merit in the work *New Jerusalem and Its Heavenly Doctrine,* published at London in the year 1758 (n. 150–158).

759. *And the merchants of the earth have become rich from the abundance of her luxuries* signifies the greater and the less in rank in that hierarchy, who through dominion over holy things strive for Divine majesty and super-regal glory, and continually aim to establish them firmly by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and accumulate from the world, and thus procure for themselves corporeal and natural delights and pleasures from the celestial and spiritual dominion attributed to themselves. No others can be meant by "the merchants of Babylon" than the greater and the lesser in rank in their ecclesiastical hierarchy, because in verse 23 of this chapter it is said that they are "the great ones of the earth"; and by "the abundance of her luxuries by which they have become rich," nothing else can be meant than the dogmas, by which, as means, they procure for themselves dominion over the souls of men, and thus also over their possessions and wealth.

That they gather these together without end, and distend their treasures with them, is known. Then also that they make traffic of the holy things of the church, as that by offerings and gifts made to the monasteries and their saints and images, and by various masses, indulgences, and dispensations, they sell salvation, that is, heaven.

[**2**] Who cannot see that if the papal dominion had not been broken at the time of the Reformation, they would have scraped together the possessions and wealth of all the kingdoms in the whole of Europe, and then that they would have become the sole lords, and all the rest slaves? Have they not extraordinary opulence from former ages, when they had authority over emperors and kings, whom, if they were not obedient, they could excommunicate

and dethrone? And have they not still annual incomes which are immense, and great treasuries full of gold, silver, and precious stones? A like barbarous dominion is seated still in the minds *[animus]* of very many of them; and it is restrained solely through the fear of its loss, if it is extended beyond bounds. But of what use are such great revenues, treasures, and possessions, except that they may delight and take pride in them, and confirm their domination to eternity? From this it is evident, what is here signified by "the merchants of the earth," who have become rich from the abundance of the luxuries of Babylon. They are called "merchants" also in Isaiah:

> The inhabitants of Babel have become as stubble, the fire hath burned them up; they shall not deliver their soul from the hand of the flame; such are thy merchants from thy youth (Isa. 47:14–15).

[**3**] By trafficking and trading is signified in the Word to procure for themselves spiritual riches, which are the knowledges of truth and good, and in the opposite sense the knowledges of falsity and evil; and to gain the world by the latter, and to gain heaven by the former. Wherefore the Lord compared:

> The kingdom of the heavens to a merchantman seeking beautiful pearls (Matt. 13:45–46);

> And the men of the church to servants, to whom the talents were given, with which they should trade and make gain (Matt. 25:14–20);

> And to whom ten pounds were given, with which they should in like manner trade and make gain (Luke 19:12–26).

And because the church as to the knowledges of truth and good is signified by "Tyre," therefore it treats of her traffic and gain in the whole of chapter 27 of Ezekiel; and it is said of her:

> In thy wisdom and in thy intelligence thou hast made for thyself gold and silver in thy treasures, and by the multitude of wisdom in thy traffic hast thou multiplied for thyself wealth (Ezek. 28:4–5).

And elsewhere:

> Tyre is devastated, whose merchants were princes, and her traders the honorable of the earth (Isa. 23:1–8).

And the church perverted with the Jews in the land of Canaan is called:

> The land of trading (Ezek. 16:3, 29; 21:30; 29:14; also 17:4; 28:18).

760. Verse 4. *And I heard another voice from heaven, saying, Come out of her, my people, that ye may become not partakers of her sins, and that ye receive not of her plagues* signifies exhortation from the Lord to all, as well those who are in that religious persuasion as those who are not in it, to guard themselves from conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined with its abominations, and should perish. By "another voice from heaven saying," is signified exhortation from the Lord to all, as well those who are in that religious persuasion as those who are not in it; because it follows, "Come out of her, my people," that is, all who approach the Lord. This exhortation is from the Lord, because the voice was "from heaven." By "that ye become not partakers of her sins," is signified that they should beware lest as to their souls they should be conjoined with its abominations; and as conjunction is effected by acknowledgment and affection, this also is signified. Their sins are abominations, because they are so called in the preceding chapter (Rev. 17:4). By "that ye receive not of her plagues," is signified lest they perish; for by "plagues" evils and falsities are signified, and at the same time destruction by them. These are signified by "the plagues" above (n. 657, 673, 676, and elsewhere). Similar things are said of Babel in the Word in these passages:

> Go ye out of the midst of Babel, O my people, deliver everyone his soul from the wrath of the anger of Jehovah, lest your heart become soft, and ye fear for the report (Jer. 51:45–46).

> Flee from the midst of Babel, and deliver everyone his soul, lest ye be cut off for her iniquity (Jer. 51:6).

> Forsake Babel, and let us go everyone into his own land, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds (Jer. 51:9).

> Go ye out of Babel, flee from the Chaldeans with the voice of singing; declare this and make it to be heard; utter it even to the extremity of the earth; say ye, Jehovah redeems (Isa. 48:20–21; Jer. 50:8).

761. Verse 5. *For her sins have reached even unto heaven, and God hath remembered her injustices* signifies that their evils and falsities infest the heavens, and that the Lord will protect these from violence thence. By "her sins have reached to the heavens" is signified that their evils and falsities infest the angels of heaven. By "God hath remembered her injustices," is signified that the Lord will protect the heavens from violence thence. This is signified by these words, because all things in the heavens are goods and truths, and all things in the hells are evils and falsities; and thence the heavens and the hells are altogether separated, and in an inverted position like the antipodes; wherefore evils and falsities cannot reach to the heavens. But yet, when evils and falsities are multiplied beyond the degrees of opposition, and thus beyond a just measure, the heavens are infested; and unless the Lord then protects the heavens, which is effected by a more powerful influx from himself, violence is offered to the heavens; and when this has come to its height, he then executes the last judgment, and thus they are liberated. Hence it is that it follows in this chapter:

> Exult over her, O heaven, because God hath judged your judgment upon her (Rev. 18:20).

And in the following chapter (Rev. 19:1–9); and in Jeremiah:

> Then shall the heavens and the earth and all that is in them sing over Babel, when the wasters shall come upon her (Jer. 51:48).

762. Verse 6. *Render unto her even as she hath rendered unto you, double unto her double according to her works, in the cup which she hath mingled, mingle to her double* signifies the just retribution and punishment of them after death, that then the evils and falsities by

which they have seduced and destroyed others will return upon them according to their quantity and quality, which is called the law of retaliation. "Render unto her even as she hath rendered unto you" signifies the just retribution and punishment of them after death. "Double unto her double according to her works" signifies that the evils by which they have seduced and destroyed others will return upon them according to their quantity and quality. "In the cup which she hath mingled, mingle to her double" signifies that the falsities will return in like manner; for by "a cup" or wine falsities are signified (n. 316, 635, 649, 672). Nearly the same things are said of Babel in the prophets:

> Recompense unto Babel according to her work, according to all that she hath done, do unto her, for she hath acted insolently against Jehovah, against the holy one of Israel (Jer. 50:29).

> This is the vengeance of Jehovah; take ye vengeance on Babel; as she hath done, do unto her (Jer. 50:15).

> The daughter of Babel is devastated; happy is he that rendereth to thee thy retribution which thou hast rendered unto us (Ps. 137:8).

[**2**] It is according to the sense of the letter, that those whom they have seduced and destroyed will bring retribution on them; but it is according to the spiritual sense, that they will not do this to them, but these do it to themselves; because every evil brings its own punishment with itself. This is similar to what is said frequently in the Word, that God will bring retribution and vengeance for injustices and injuries done to himself, and from anger and wrath will destroy them; when yet the evils themselves which they have committed against God do this; thus they do it to themselves; for this is the law of retaliation, which draws its very origin from this Divine law:

> All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (Matt. 7:12; Luke 6:31).

This law in heaven is the law of mutual love or charity, from which it becomes the opposite in hell, which is, that to everyone it is done as he had done to another; not that they who are in heaven do this,

but that they do it to themselves; for the retribution of retaliation is from opposition to that law of life in heaven, as if inscribed on their evils.

[3] By "double" is signified much according to quantity and quality in this passage also:

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

Also much according to the quantity and quality of their turning away from evils, in these:

> Comfort ye my people, because her warfare[4] is fulfilled, and her iniquity is expiated; for she hath received from the hand of Jehovah double (Isa. 40:1–2).

> Return to the stronghold, ye prisoners of hope; this day I announce, I will recompense unto thee double (Zech. 9:12).

> For your shame ye shall have double, and in their land they shall possess the double, everlasting joy shall be unto them (Isa. 61:7).

763. Verse 7. *As much as she hath glorified herself, and lived luxuriously, so much torment and mourning give her* signifies that in the degree of their elation of heart from dominion, and according to their exultation of mind and body from riches, they have after death internal grief from being cast down and derided, and from want and misery. By "as much as she hath glorified herself" is signified in the degree according to their elation of heart from dominion; for they glorify themselves from this. By "as much as she hath lived luxuriously," is signified in the degree of their exultation of mind and body on account of riches, and the delights and pleasures therefrom, as above (n. 759). By "giving her torment," is signified internal grief at being cast down from dominion, and then derision; their torment after death is from no other source; and by "giving her mourning" is signified internal grief from want and misery; their mourning after death is from these.

[2] The delight of the love of having dominion from the love of self over all that belongs to the Lord, which are all the things of heaven and the church, is turned after death into such torment; and the pleasantness of the love of filling the mind and body with delights derived from opulence, with those who are in the aforesaid love of having dominion, is turned into such mourning. For the delights and pleasantnesses proceeding from the loves make the life of everyone; wherefore when these are turned into the opposites, there arise torment and mourning. These are the retributions and punishments which are meant in the Word by the torments in hell; and thence hatred against the Lord and against all things of heaven and the church, is meant by "the fire" there. Similar things are said of Babel in the prophets, as:

> I will render unto Babel all the evil which they have done in Zion before your eyes (Jer. 51:24).
>
> The waster shall come upon Babel, for the God of retributions, Jehovah, recompensing will recompense (Jer. 51:55–56).
>
> Thy magnificence is brought down into hell; the worm is spread under thee (torment which is internal grief); thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God, I will become like the most high; nevertheless thou shalt be brought down to hell; they that see thee shall say, Is this the man that shook the earth, that made the kingdoms tremble? etc. (Isa. 14:11, 13–16).

This is said of Lucifer, who there is Babel, as is manifest from Isa. 14:4, 22.

764. *For she saith in her heart, I sit a queen, and am not a widow, and shall not see mourning* signifies that they have these things, because from elation of heart on account of dominion and exultation of mind on account of riches, they are in the trust and confidence that they will have dominion perpetually and will protect themselves; and that they can never be deprived of these things. "To say in their heart" signifies to be in assurance from elation of heart over dominion, also to be in confidence from exultation of mind over riches. "I sit a queen" signifies that they

will have dominion, here perpetually, because "I shall not see mourning" follows. "I am not a widow" signifies that they will protect themselves. By "a widow" is signified one who is without protection, because without a man. It is said, "a queen" and "a widow," and not "king" and "man," because Babylon as a church is meant. "And I shall not see mourning" signifies that they can never be deprived of those two things. That they have mourning therefrom after death, may be seen just above (n. 763).

[**2**] Very similar things are said of Babel in Isaiah:

> Thou shalt no more call thyself the mistress of kingdoms; thou hast said in thy heart, I shall be mistress forever, saying in thy heart, I am, and there is none else like me; I shall not sit a widow, nor shall I know bereavement; but these two things shall come unto thee in one day, bereavement and widowhood. They shall come upon thee for the multitude of thy sorceries, and the greatness of thy many enchantments. Thou hast trusted in wickedness; thou hast said, None seeth me; thy wisdom hath seduced thee, when thou hast said in thine heart, I am, and there is none else like me; therefore devastation shall come upon thee suddenly (Isa. 47:5, 7, 8–11).

By "a widow" in the Word is meant one who is without protection, for by "a widow" in the spiritual sense is signified one who is in good and not in truth. For by "a man" is signified truth, and by "his wife," good; hence by "a widow," good without truth is signified, and good without truth is without protection; for truth protects good. This is signified by widow when mentioned in the Word (as Isa. 9:14–15, 17; 10:1–2; Jer. 22:3; 49:10–11; Lam. 5:2–3; Ezek. 22:6–7; Mal. 3:5; Ps. 68:5; 146:7–9; Exod. 22:21–24; Deut. 10:18; 27:19; Matt. 23:14; Luke 4:24; 20:47).

765. Verse 8. *For this in one day shall her plagues come, death and mourning and famine* signifies that on this account at the time of the last judgment the punishments of the evils which they have done will return upon them, which are death, which is infernal life and inward grief from being cast down from dominion; mourning, which is internal grief from want and misery in place of opulence; and famine, which is the deprivation of the understanding of all truth. By "for this" is meant because she said in her heart, "I sit a

queen, and am not a widow, and shall not see mourning," concerning which just above (n. 764). By "in one day" the time of the last judgment is signified, which is also called the day of judgment. By "plagues" are signified the punishments of the evils which they did in the world, which will then return upon them. By "death" is signified infernal life and inward grief from being cast down from dominion, which is called torment above (n. 763); concerning which death something will be said presently. By "mourning" is signified internal grief from want and misery in place of opulence, as also above (n. 764). By "famine" the deprivation of the understanding of all truth is signified.

Into these three plagues or punishments those of that religious persuasion come, who have had dominion from the love of self, and with no love of uses except for the sake of self. These are also atheists in heart, since they attribute all things to their own prudence and to nature. The rest from that nation, who are such, but do not think interiorly in themselves, are idolaters. It may be seen above (n. 323), that the deprivation of the understanding of all truth is meant by the plague or punishment which is called "famine." Every man indeed, as long as he lives in the world, has rationality, that is, the faculty of understanding truth. This faculty remains with every man after death. Still they who have imbued falsities of religion in the world from the love of self and the pride of their own intelligence, after death are not willing to understand truth; and not to be willing is as it were not to be able. This inability from unwillingness is with all such, and is increased from this, that from the delight of the lust of falsity for the sake of dominion they continually imbue new confirming falsities, and thus become as to the understanding mere falsities, and remain so to eternity. Similar things are meant by these words concerning Babel in Jeremiah:

> Your mother is greatly ashamed, she that bare you is suffused with shame; behold, the end shall be a wilderness, dryness, and a desert; from the anger of Jehovah it shall not be inhabited, but shall be a total devastation; everyone that passeth by Babylon shall be astonished, and shall hiss over all her plagues (Jer. 50:12, 13).

766. *And she shall be burnt up in fire, for strong is the Lord God who judgeth her* signifies that they will be hatreds against the Lord and against his heaven and church, because they then see that the Lord alone has dominion and reigns over all things in the heavens and on earth, and not at all any man from himself. By "fire" with which she will be burnt up is signified hatred against the Lord and against his heaven and church, of which see below. By "for strong is the Lord that judgeth her" is signified that they see then, that is, in the spiritual world into which they come after death, that the Lord alone has dominion and reigns over all things in the heavens and on earth, and not at all any man from himself. This is signified by "strong is the Lord God that judgeth her," because the Lord does not judge anyone to hell, but they themselves; for when they feel the angelic sphere concerning the Lord flowing down out of heaven, they flee away and cast themselves into hell, as may be evident from the things that were shown above (n. 233, 325, 339–340, 387, 502).

[**2**] That by "fire" is signified love in both senses, celestial love which is love to the Lord, and infernal love which is the love of self, may be seen above (n. 468, 494). That infernal fire is hatred, is because the love of self hates; for all who are in that love burn with anger according to the degree of it, and are inflamed with hatred and revenge against those who oppose; and they who are of Babylon, against those that deny that they are to be worshiped and adored as sanctities. When, therefore, they hear that the Lord alone is worshiped and adored in heaven, and that to worship any man in place of the Lord is profane, adoration of the Lord becomes in them hatred against him, and the adulteration of the Word to the end that they may be worshiped becomes profane. This, therefore, is what is signified by "Babylon shall be burned up with fire." It may be seen above (n. 748), that "being burned up with fire" is the punishment of the profanation of what is holy. The like is meant by these words in Jeremiah:

> I am against thee, O Babel, the destroying mountain, that destroyest the whole earth; I will roll thee down from the rocks, and will give thee for a mountain of burning. The walls of Babel are utterly overturned, and her high gates are burned up with fire (Jer. 51:25, 58).

767. Verse 9. *And the kings of the earth shall weep for her and wail over her, who have committed whoredom and lived luxuriously with her, when they see the smoke of her burning* signifies the more interior griefs of those who have been in higher dominion and its delights by means of the falsified and adulterated truths of the Word, which they made the holy things of the church, when they see them turned into profane things. In this and the following verse the mourning "of the kings of the earth" is treated of, by whom the highest in the order are meant, who are called magnates and primates; from verses 11–16, the mourning of "the merchants of the earth" is treated of, by whom are meant the lower ones in the order, who are called monks; and from verses 17–19, the mourning of "the shipmasters and sailors" is treated of, by whom those are meant that contribute, who are called the laity. Here "the kings of the earth" are now treated of, by whom the highest in the order are signified. That by "kings" are not meant kings, but those who are in truths from good, and in the opposite sense, in falsities from evil, may be seen above (n. 483, 704, 720, 737, 740). Here, therefore, by "the kings of the earth" who committed whoredom and lived luxuriously with the harlot, are signified those who are in dominion and its delights through the truths of the Word falsified and adulterated, especially through that truth falsified and adulterated by them, which the Lord said to Peter; respecting which something follows. That "to commit whoredom" signifies to falsify and adulterate the truths of the Word, may be seen (n. 134, 632, 635); and that to live luxuriously signifies to enjoy the delights of dominion and at the same time of opulence (n. 759). By their "weeping and wailing," their interior griefs are signified. It is said "to weep and wail over" because to weep over is from grief at being cast down from dominion, and to wail over is from grief at the deprivation of opulence. And because the griefs of these are more interior than those of the "merchants of the earth," it is therefore said of "the kings of the earth," by whom are meant the higher ones in the order, that "they weep and wail over," and of "the merchants of the earth," by whom the lower ones of the order are meant, it is said that "they wept and mourned." By "seeing the smoke of her burning" is signified when they see the falsities of their religious persuasion, which are the falsified and adulterated truths of the

Word, turned into profane things. By "smoke" those falsities are signified (n. 422, 452); and by "burning" is signified what is profane (n. 766). From these things, and from those which are explained above (n. 766), it is manifest that by "the kings of the earth, who have committed whoredom and lived luxuriously with her, shall weep and wail over her when they see the smoke of her burning" are signified the more interior griefs of those who were in higher dominion and its delights through the truths of the Word falsified and adulterated, when they see them turned into what is profane.

768. Something shall here be said concerning that truth which the Lord said to Peter respecting the keys of the kingdom of the heavens, and respecting the authority to bind and loose (Matt. 16:15–20). They say that that authority was given to Peter, and that it has been transferred to them as his successors; and that the Lord thus left to Peter, and after him to them, all his authority; and that he should act as his vicar on earth. But still it is plainly manifest from the Lord's words themselves, that he did not give the least of authority to Peter; for the Lord says, "Upon this rock I will build my church." By a "rock" the Lord is signified as to his Divine truth; and the Divine truth which is the rock, is there what Peter confessed, before the Lord said those words; which is this:

> Jesus said to the disciples, But who say ye that I am? Simon Peter answering said, Thou art the Christ, the son of the living God (Matt. 16:15–16).

This is the truth upon which the Lord builds his church, and Peter then represented that truth. From which it is manifest, that the confession of the Lord, that he is the son of the living God, who has power over heaven and earth (Matt. 28:18), is that upon which the Lord builds his church; and thus upon himself, and not upon Peter. It is known in the church that the Lord is meant by a rock.

[**2**] I once spoke with the Babylonian nation, in the spiritual world, concerning the keys given to Peter, whether they believe that authority over heaven and hell was transferred by the Lord to him. Which, as it was the head of their religion, they vehemently insisted

upon; saying that there was no doubt of it, because it is manifestly said. But to the inquiry, whether they knew that in everything in the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did not know it; but afterwards they said they would inquire. And when they inquired, they were instructed that there is a spiritual sense in each thing of the Word, which differs from the sense of the letter as spiritual from natural; and they were further instructed that no person named in the Word is named in heaven, but that instead something spiritual is there understood. They were informed at length, that for "Peter" in the Word the truth of the church from good is meant, and the same by the rock, which is mentioned together with Peter; and that it may thereby be known, that not any authority was given to Peter, but to truth from good; for all authority in the heavens belongs to truth from good, or is of good by truth. And as all good and all truth are from the Lord, and nothing from man, that all authority belongs to the Lord. On hearing this, being indignant, they said that they wished to know whether there is that spiritual sense in those words. Whereupon the Word which is in heaven was given to them, in which Word there is not the natural sense, but the spiritual; because it is for the angels, who are spiritual. And when they read it, they saw manifestly that Peter was not mentioned there, but instead of him "Truth from good which is from the Lord." On seeing this, they rejected it from anger, and would almost have torn it in pieces with their teeth, unless at that moment it had been taken away from them. They were thence convinced, although they were not willing to be convinced, that to the Lord alone that authority belongs, and not in the least to any man, because it is a Divine authority.

769. Verse 10. *And standing afar off for the fear of her torment, saying, Woe, woe, that great city Babylon, that mighty city, for in one hour is thy judgment come* signifies their fear of punishments, and then grievous lamentation, that this religious persuasion, so fortified, could be so suddenly and completely overturned, and that they could perish. "To stand afar off for the fear of torment" signifies a state as yet remote from the state of those who are in condemnation, because they are in fear of torment, as will be

explained in what follows. "Woe, woe" signifies grievous lamentation. That "woe" signifies lamentation over calamity, unhappiness, and condemnation, may be seen above (n. 416); hence "woe, woe" signifies grievous lamentation. By "the great city Babylon" that religious persuasion is signified; here as above (n. 751), Babylon as a woman or harlot, because "her torment" is spoken of. By "mighty city" is signified the religious persuasion so fortified. By "in one hour is thy judgment come" is signified that it could be so suddenly overturned, and that they could perish. "In one hour" signifies so suddenly; and by "judgment" is signified its overthrow and the destruction of those who committed whoredom and lived luxuriously with the harlot, who are here treated of. That they perished by the last judgment may be seen in the small work *Last Judgment and Babylon Destroyed,* published at London, 1758. These things are said respecting that destruction.

[**2**] The reason that "they stood afar off for fear of her torment" signifies a state as yet remote from the state of those who are in condemnation, because in fear of the torment, is because by "afar off" is not meant remoteness of space, but remoteness of state, when one is in fear of punishments; for as long as a man is in a state of fear, he sees, weighs, and laments. Remoteness of state, which is remoteness in the spiritual sense, is also signified by "afar off" elsewhere in the Word, as in these passages:

> Hear, ye that are afar off, what I will do; and ye that are near, know my might (Isa. 33:13).
>
> Am I God that is near, and not a God afar off? (Jer. 23:23).
>
> He found grace in the wilderness, Israel said, Jehovah hath appeared unto me from afar (Jer. 31:2–3).
>
> Bring my sons from afar (Isa. 43:6).
>
> Hear, ye people, from afar (Isa. 49:1, 2).
>
> Peoples and nations that come from a land afar off (Isa. 5:26).

Besides elsewhere (as Jer. 4:16; 6:15; Zech. 6:15); where by "nations and peoples from afar" are meant those more remote from the truths and goods of the church. In common speech also relatives are said to be near, and those more remote in relationship are said to be distant.

770. That religious persuasion is called "a mighty city," because it had fortified itself strongly; for it had fortified itself not only by the multitude of the nations and peoples who acknowledge it, but by many other things also; as by a great number of monasteries, and by the armies of monks there (this is said, because they call the ministry their military service); by possessions of wealth without any measure or satiety; also by the tribunal of the inquisition; besides by threats and terrors, especially of purgatory, into which everyone is said to come; by the extinction of the light of the gospel, and thence blindness in spiritual things, which is effected by prohibitions and inhibitions of the reading of the Word; by masses spoken in a language unknown to the common people; by various external sanctities; by impressing the worship of the dead and of images upon the common people, who are kept in ignorance concerning God; and by various splendid things in externals; that by these things they may be in a corporeal faith concerning the sanctity of all the things in that religious persuasion.

[2] Hence it is that it is altogether unknown what lies hidden within that religious persuasion, when yet it is altogether as described above in these words:

> The woman was arrayed in purple and scarlet, and inwrought with gold and precious stone and pearl, having a golden cup in her hand full of abominations and uncleanness of her whoredom (Rev. 17:4).

But howsoever much Babylon had so fortified herself, and in like manner in the spiritual world, see below (n. 772), still she was altogether destroyed at the day of the last judgment. Of her devastation it is thus prophesied in Jeremiah:

If Babel should ascend to heaven, and if she should fortify the height of her strength, from me shall the wasters come (Jer. 51:53).

The mighty men of Babel sit in their fortifications; her power is given to oblivion; they have set her fortifications on fire, her bars are broken; the city is taken from its extremity. The wall also of Babel is fallen (Jer. 51:30–31, 44).

Suddenly hath Babel fallen and is broken down; howl over her, take balm for her grief, peradventure she may be healed (Jer. 51:8).

771. Verse 11. *And the merchants of the earth shall weep and mourn over her, because no one buyeth their merchandise anymore* signifies the lower ones in the order, who minister, and make gain by holy things; here their grief that after the destruction of Babylon their religious things are not acknowledged as holy, but as the goods and truths of the Word and thence of the church adulterated and profaned; and thus that they can no longer make profit by them as before. By "the merchants" are meant the lesser in the order of their ecclesiastical hierarchy, because by "the kings of the earth," spoken of before, are meant the higher ones in that order, see above (n. 767); thus by "the merchants of the earth" are meant those that minister, and make gain by holy things. By "their weeping and mourning" are signified their griefs, as also above (n. 767). By "their merchandise" are signified the holy or religious things by which they make gain or profit. By "not buying them anymore" is signified not to wish to have them, because they are not holy, but are the goods and truths of the Word and thence of the church adulterated and profaned. That "to buy" is to procure for oneself (n. 606). Concerning this it is written in Jeremiah:

O Babel, that dwellest upon many waters, great in treasures, thy end is come, the measure of thy gain (Jer. 51:13).

772. Verse 12. *The merchandise of gold and silver and precious stone and pearls* signifies that they no longer have these, because they have no spiritual goods and truths, to which such things correspond. By "their merchandise" nothing else is signified than the things there named; for it is known that they have gold, silver, and precious stone and pearls in abundance, and that they have

gained them by their religious things, which they made holy and Divine. Those who were of Babylon had such things before the last judgment; for it was then conceded to them to form to themselves as it were heavens, and to procure such things to themselves from heaven by various arts, yea, to fill cellars with them as in the world. But after the last judgment, when their fictitious heavens were destroyed, then all those things were reduced to dust and ashes, and carried away by an east wind, and strewn as a profane dust over their hells. But of these things read the things described from things seen in the little work *Last Judgment and Babylon Destroyed,* published at London, 1758.

[**2**] After that overthrow and their casting down into hell, they are in such a miserable state, that they do not know what gold, silver, a precious stone, and a pearl are. The reason is that "gold," "silver," and "a precious stone" correspond to spiritual goods and truths, and "pearls" to the knowledges of them, and as they have not any truths and goods, nor the knowledges of them, but in their stead evils and falsities and the knowledges of these, they cannot have those precious things, but such as correspond to their state, which are vile materials and of ugly color; except some sea shells on which they set their hearts, as they did before on the precious things named above.

[**3**] It is to be known, that there are in the spiritual world all things which are in the natural world, with the difference only that all the things in the spiritual world are correspondences; for they correspond to their interiors. They have splendid and magnificent things who are in wisdom from Divine truths and goods from the Lord through the Word; and they who are in insanity from falsities and evils have the opposite. There is such correspondence, from creation, when what is spiritual in the mind is brought down into the sensual of the body; on which account everyone there knows the quality of another, as soon as he comes into his own chamber.

[**4**] From these things it may be evident, that by "the merchandise of gold and silver and precious stone and pearls" is signified that they have these no longer; because they have not

spiritual goods and truths, nor the knowledges of good and truth, to which such things correspond. That "gold" from correspondence signifies good, and "silver" truth, may be seen above (n. 211, 726). That "a precious stone" signifies spiritual truth (n. 231, 540, 726). That "pearls" signify the knowledges of truth and good (n. 727).

773. *And fine linen and purple and silk and scarlet* signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond. By the above named, which were "gold," "silver," "precious stone" and "pearls," are signified in general spiritual goods and truths, as was said above (n. 772); but by these, which are "fine linen, purple, silk and scarlet," are signified in general celestial goods and truths; for with those who are in heaven and in the church, there are spiritual goods and truths, and there are celestial goods and truths. Spiritual goods and truths are of wisdom, and celestial goods and truths are of love; and because they have not these goods and truths, but the evils and falsities opposite to them, these are therefore mentioned, for they follow in order. Now as the case with these is the same as with the former, there is no need of further explanation than that in the preceding article. What "fine linen" in particular signifies, will be told in the following chapter, in explaining these words, "the fine linen is the just deeds of the saints" (Rev. 19:8, n. 814–815). That "purple" signifies celestial good, and "scarlet" celestial truth may be seen above (n. 725). By "silk" is signified mediating celestial good and truth; good from its softness, and truth from its brightness. It is mentioned only in Ezek. 16:10, 13.

774. *And all thyine wood, and every vessel of ivory* signifies that they no longer have these, because they have not the natural goods and truths, to which such things correspond. These things are similar to those which were explained above (n. 772, 773); with the difference only that by those named first spiritual goods and truths are meant, which are treated of above (n. 772); and that by those mentioned in the second place celestial goods and truths are meant, as explained just above (n. 773); and that by these now mentioned, which are "thyine wood and vessels of ivory," natural goods and truths are meant.

[**2**] For there are three degrees of wisdom and love, and thence three degrees of truth and good. The first degree is called celestial, the second spiritual, and the third natural. These three degrees are in every man from birth, and also in general they are in heaven and in the church; which is the cause of there being three heavens, the highest, the middle, and the lowest, altogether distinct from each other according to those degrees; in like manner the Lord's church on earth. But what its quality is with those who are in the celestial degree, and what in those who are in the spiritual degree, and what in those who are in the natural degree, does not belong to this place to explain, but see concerning them in *Divine Love and Wisdom,* chapter 3, where degrees are treated of; here only that with those who are of Babylon there are not spiritual goods and truths, nor celestial goods and truths, and not even natural goods and truths. That spiritual things are mentioned in the first place, is because many among them can be spiritual, provided they hold the Word holy in heart, as they say with their mouth; but they cannot become celestial, because they do not approach the Lord, but approach living and dead men, and worship them. This is the reason why the celestial things are named in the second place.

[**3**] By "thyine wood" is signified natural good, because "wood" in the Word signifies good, and "stone" truth; and "thyine wood" takes its name from two, and "two" also signifies good. That it is natural good, is because wood is not a costly material, like gold, silver, precious stone, pearl, fine linen, purple, silk and scarlet, stone likewise. It is the same with ivory, by which natural truth is signified. "Ivory" signifies natural truth, because it is white, and can be polished, and because it protrudes from the mouth of an elephant, and likewise makes his strength. That "ivory" may be the natural truth of that good which is signified by "thyine wood," it is said "a vessel of ivory"; for by "a vessel" that which contains is signified; here truth the container of good.

[**4**] That "wood" signifies good may be in some degree evident from these passages:

> That the bitter waters in Marah were made sweet by wood cast in (Exod. 15:25).
>
> That the tables of stone, on which the Law was written, were laid up in an ark made of shittim wood (Exod. 25:10–16).
>
> That the temple at Jerusalem was covered and sheathed within with wood (1 Kings 6:10, 15).
>
> That the altar in the wilderness was made of wood (Exod. 27:1, 6).
>
> The stone crieth out from the wall, and the beam of wood answereth (Hab. 2:11).
>
> They shall seize thy wealth, and make a prey of thy merchandise, and thy stones and thy woods shall they put into the midst of the sea (Ezek. 26:12).
>
> It was said to the prophet, that he should take one piece of wood, and write upon it the name of Judah and of the sons of Israel; and also the name of Joseph and Ephraim; and should make them into one piece (Ezek. 37:16, 19).
>
> We drink our waters for silver, and our wood cometh for a price (Lam. 5:4).
>
> If anyone goeth into a forest with a companion, and his axe falleth from the wood upon his companion, that he die, he shall flee into a city of refuge (Deut. 19:5).

This was because "wood" signifies good, and thus that he had not put his companion to death from evil, or with evil intention, but from an error, because he was in good; besides other places.

[5] But by "wood" in the opposite sense is signified what is evil and cursed; as that they made graven images of wood, and adored them (Deut. 4:23–28; Isa. 37:19; 40:20; Jer. 10:3, 8; Ezek. 20:32); also that hanging upon wood was a curse (Deut. 21:22–23). That "ivory" signifies natural truth may be evident from the passages where ivory is mentioned; as Ezek. 27:6, 15; Amos 3:15; 6:4; Ps. 45:8.

775. *And every vessel of precious wood, and of brass and iron and marble* signifies that they no longer have these, because they have not the scientific goods and truths in matters of the church, to which such things correspond. These are similar to the things explained above (n. 772–774); with the difference, that by these the scientifics which are the ultimates of man's natural mind are meant, which, as they differ in quality from the essence that is in them, are called vessels of precious wood, of brass, of iron and of marble. For by "vessels" are signified scientifics here in matters of the church; because scientifics are the containers of good and truth, as vessels are the containers of oil and wine. Scientifics are also in great variety, and their receptacle is the memory. That they are of great variety is because man's interiors are in them; they are also introduced into the memory either from intellectual thought, or from hearing, or from reading, and then according to the various perception from the rational. All these are within scientifics; which appears when they are reproduced, which happens when the man speaks or thinks.

[2] But what is signified by "vessels of precious wood, of brass, of iron, and of marble," shall be briefly told.

By "a vessel of precious wood" is signified knowledge from rational good and truth; by "a vessel of brass" knowledge from natural good is signified; by "a vessel of iron," knowledge from natural truth is signified; and by "a vessel of marble" is signified knowledge from the appearance of good and truth. That "wood" signifies good may be seen just above (n. 774). That good and at the same time rational truth are here signified by "precious wood," is because "wood" signifies good, and "precious" is predicated of truth; for one kind of good is signified by the wood of the olive tree, another by that of the cedar, the fig, the fir, the poplar, and the oak. That "a vessel of brass and of iron" signifies what is scientific from natural good and truth, is because all the metals, as gold, silver, brass, iron, tin, lead, in the Word signify goods and truths. They signify because they correspond; and because they correspond, they are also in heaven; for all things there are correspondences.

[**3**] But what each of the metals signifies from correspondence, this is not the place to confirm from the Word; only to show by a few passages that "brass" signifies natural good, and hence "iron" natural truth; as may be seen from these:

> That the feet of the son of man appeared like unto brass, as if glowing in a furnace (Rev. 1:15).
>
> That there appeared to Daniel a man whose feet were as the brightness of polished brass (Dan. 10:5–6).
>
> That the feet of the cherubim also appeared glittering as the brightness of polished brass (Ezek. 1:7).

That the feet signify the natural may be seen (n. 49, 468, 470, 510).

> That an angel was seen like the appearance of brass (Ezek. 40:3).
>
> That the statue seen by Nebuchadnezzar was as to its head gold, as to the breast and arms silver, as to the belly and side brass, as to the legs iron (Dan. 2:32–33).

By which statue the successive states of the church were represented, which were called by the ancients the ages of gold, silver, brass, and iron. Since "brass" signified the natural, and the Israelitish people were merely natural, therefore the Lord's natural was represented by:

> The brazen serpent, which they that were bitten by the serpents should look upon, and be healed (Num. 21:6, 8–9; John 3:14–15).

That "brass" signifies natural good may also be seen in Isa. 60:17; Jer. 15:20–21; Ezek. 27:13; Deut. 8:7, 9; 33:24–25).

776. He who does not know what is signified by "gold," "silver," "precious stone," "pearl," "fine linen," "purple," "silk," "scarlet," "thyine wood," "an ivory vessel," "precious wood," "brass," "iron," "marble," and "a vessel," may wonder that such things are

enumerated, and may think that they are only words multiplied for the exaltation of the subject. But it may be evident from the explanations, that not a single word is unmeaning, and that by them it is fully described, that they who have confirmed themselves in the dogmas of that religious persuasion have not a single truth; and if not a single truth, they have not a single good which is a good of the church.

[**2**] I have spoken with those who have confirmed themselves in that religious persuasion, also with some who were delegates in the Councils of Nice, of the Lateran, and of Trent, who in the beginning believed that what they had decreed were pure and holy truths, but after instruction and enlightenment then given from heaven, confessed that they did not see one truth; but because they had then confirmed themselves in them more than others, after the enlightenment, which they themselves extinguished, they returned to their former faith. They especially believed that what they had sanctioned concerning baptism and justification were truths. But still, when they were in enlightenment, they saw, and from enlightened sight confessed, that no one has original sin from Adam, but from his own parents successively; and that this is not taken away by the imputation and application of the Lord's merit in baptism; then that the imputation and application of the Lord's merit is a human fiction, because impossible; and that faith is never infused into any suckling, because faith is of one who thinks.

[**3**] Still they saw that baptism is holy and a sacrament, because it is a sign and a memorial that man can be regenerated by the Lord through truths from the Word, a sign for heaven, and a memorial for man. Also that by it a man is introduced into the church, as the sons of Israel by the crossing of the Jordan were introduced into the land of Canaan, and as the inhabitants of Jerusalem were prepared for the reception of the Lord by the baptism of John, for without that sign in heaven before the angels, the Jews could not have subsisted and lived at the coming of Jehovah, that is, the Lord, in the flesh. Similar to these were the things which they sanctioned concerning justification. That the imputation of the Lord's merit neither is nor is given, may be seen in *Doctrine of the Lord* (n. 18).

And that hereditary evil, which is called original sin, is not from Adam, but from parents successively, see in *Divine Providence* (n. 277). What "Adam" means in the Word, see n. 241 there.

777. Verse 13. *And cinnamon and incense and ointment and frankincense* signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship which corresponds to the things here named. In the foregoing verse it treats of all the things that are of the doctrine of the church, but in this verse it treats of all the things which are of the worship of the church. The things which are of doctrine are premised, and those that are of worship follow, because the quality of the worship is from the goods and truths of doctrine; for worship is nothing but an external act, in which there should be the internals, which are of doctrine. Without these the worship is without its essence, life and soul. Now because all the things which are of doctrine have relation to the goods which are of love and charity, and to the truths which are of wisdom and faith, and these goods and truths, according to the degrees of their order, are celestial, spiritual, and natural, so also are all the things of worship. And because in the preceding verse the spiritual things of doctrine are mentioned first, so likewise here the spiritual things of worship, which are "cinnamon, incense, ointment, and frankincense"; and the celestial things of worship are named in the second place, which are "wine, oil, fine flour, and wheat"; and the natural things of worship are named in the third place, which are "beasts of burden and sheep." That all these goods and truths of worship should be from the Word is signified by their being "of horses, of chariots, of the bodies and of the souls of men." This is the series of the things in the spiritual sense in this verse. But by all those things which are enumerated in this verse, the like is meant as by those that are enumerated in the preceding verse; that is, that these goods and truths are not with them, because they have not with themselves such things as correspond to them. This is evident from what precedes, where are these words, that "the city of Babylon should be burnt up with fire, and no one should buy her merchandise anymore" (verses 8–11); and from those which follow, where are these words, that "all things fat and splendid had departed from

her, and were not found anymore" (verse 14); and that they were devastated (verses 16, 19).

[2] But something shall now be said of the things that have been mentioned, which are cinnamon, incense, ointment, and frankincense. These are mentioned, because they are such things as incense was made of. That the worship of the Lord from spiritual goods and truths is signified by "incense," may be seen above (n. 277, 392); and that incense was pleasing, because it was from fragrant things which correspond (n. 394). All the fragrant things by which it was prepared are meant by the cinnamon, incense, and ointment and their essential by the frankincense. This is manifest from the enumeration of the spices of which it was compounded, in Moses:

> Jehovah said unto Moses, Take to thee spices—stacte, onycha, and galbanum—and pure frankincense; and thou shalt make of them incense, an ointment, the work of a perfumer, salted, pure, holy (Exod. 30:34–37).

Of these the incense was made, by which, as was said, worship from spiritual goods and truths was signified. Cinnamon is mentioned here in place of all the spices there. But what each of those spices signifies in the spiritual sense, may be seen in *Arcana Coelestia,* upon Exodus, where they are severally explained.

778. *And wine and oil and fine flour and wheat* signifies that they no longer have worship from celestial truths and goods, because they have not within in the worship the things which correspond to the things above mentioned. These things are similar to those which have been said just above and before, with the difference only that celestial goods and truths are here signified. What goods and truths are called celestial, and what spiritual, may be seen above (n. 773); and that as they have not these, neither are they in their worship. For, as was said above, the goods and truths of doctrine are in worship as the soul is in the body; wherefore worship without them is inanimate worship. Such is worship which is holy in externals, in which there is not any holy internal. That "wine" signifies truth from the good of love may be seen above (n. 316).

That "oil" signifies the good of love will be seen in the following paragraph. By "fine flour" is signified celestial truth, and by "wheat" is signified celestial good.

[**2**] That the truths and goods of worship are signified by "wine," "oil," "fine flour" and "wheat" is because the drink offerings and meal offerings consisted of them, which were offered upon the altar together with the sacrifices; and by the sacrifices and by the offerings offered upon the altar worship is signified, for the chief part of worship consisted in them. That the drink offerings, which were wine, were offered upon the altar together with the sacrifices, may be seen (Exod. 29:40; Lev. 23:12, 13, 18–19; Num. 15:2–15; 28:11–15, 18 to end; 29:1–7 seq.; and also in Isa. 57:6; 65:11; Jer. 7:18; 44:17–19; Ezek. 20:28; Joel 1:9; Ps. 16:4; Deut. 32:38). That oil was also offered upon the altar together with the sacrifices (Exod. 29:40; Num. 15:2–15; 28:1 to the end). That the meal offerings, which were of fine flour of wheat, were offered upon the altar together with the sacrifices (Exod. 29:40; Lev. 2:1–13; 5:11–13; 6:14–21; 7:9–13; 23:12–13, 17; Num. 6:14–21; 15:2–15; 18:8–20; 28:1–15; 29:1–7; and besides in Jer. 33:18; Ezek. 16:13–19; Joel 1:9; Mal. 1:10–11; Ps. 141:2). The bread of faces or the showbread upon the table in the tabernacle was also made of fine flour of wheat (Lev. 23:17; 24:5–9). It may be seen from this, that these four things, wine, oil, fine flour and wheat, were holy and celestial things of worship.

779. Since "oil" is here mentioned among the holy things of worship, and signifies celestial good, something shall be said here of "the oil of anointing," which was in use among the ancients, and was afterwards commanded to the sons of Israel. That in ancient times they anointed stones set up as statues, is manifest from Gen. 28:18–19, 22. That they also anointed warlike arms, shields, and bucklers (2 Sam. 1:21; Isa. 21:5). That it was commanded that they should prepare oil of holiness, with which they should anoint all the holy things of the church; that with it they anointed the altar and all its vessels, also the tabernacle and all things of it (Exod. 30:22–33; 40:9–11; Lev. 8:10–12; Num. 7:1). That they anointed with it those who should perform the function of the priesthood

and their garments (Exod. 29:7, 29; 30:30; 40:13–15; Lev. 8:12; Ps. 133:1–3). That with it they anointed the prophets (1 Kings 19:15, 16). That they anointed the kings with it, and therefore the kings were called "the anointed of Jehovah" (1 Sam. 10:1; 15:1; 16:3, 6, 12–13; 24:6, 10; 26:9, 11, 16, 23; 2 Sam. 1:16; 2:4, 7; 5:17; 19:21; 1 Kings 1:34–35; 19:15, 16; 2 Kings 9:3; 11:12; 23:30; Lam. 4:20; Hab. 3:13; Ps. 2:2, 6; 20:6; 28:8; 45:7; 84:9; 89:20, 38, 51; 132:17).

[**2**] Anointing with the oil of holiness was commanded because "oil" signified the good of love, and represented the Lord, who as to his human is the very and the only anointed of Jehovah, anointed not with oil, but with the Divine good itself of the Divine love; wherefore also he was called "the messiah" in the Old Testament and "the Christ" in the New (John 1:41; 4:25); and "messiah" and "Christ" signify anointed. Hence it is that the priests, the kings, and all the things of the church were anointed, and when anointed were called holy; not that they were holy in themselves, but because they thereby represented the Lord as to the Divine human. Hence it was sacrilege to harm a king, because he was "the anointed of Jehovah" (1 Sam. 24:6, 10; 26:9; 2 Sam. 1:16; 19:21).

[**3**] Moreover, it was a received custom to anoint themselves and others to testify gladness and benevolence of mind; but with common oil or some other noble oil, but not with the oil of holiness (Matt. 6:17; Mark 6:13; Luke 7:46; Isa. 61:3; Amos 6:6; Micah 6:15; Ps. 92:10; 104:15; Dan. 10:3; Deut. 28:40). That it was not permitted to anoint themselves or others with the oil of holiness (Exod. 30:32–33).

780. *And beasts of burden, and sheep* signifies that they no longer have worship from the external or natural goods and truths of the church, because they have not anything within their worship which corresponds to the above mentioned things. This is similar to the things explained above (n. 777, 778); with the difference that there are signified spiritual goods and truths, and celestial goods and truths, but here natural goods and truths; for the distinction

between which, see above (n. 773). By "beasts of burden and sheep" are signified the sacrifices which were made with oxen, bullocks, he-goats, sheep, kids, rams, she-goats, lambs. Oxen and bullocks are meant by "beasts of burden," and kids, rams, she-goats, and lambs, by "sheep," and sacrifices were the externals of worship, which are also called the natural things of worship.

781. *And of horses and carriages and the bodies and souls of men* signifies all those things according to the understanding of the Word and doctrine thence, and according to the goods and truths of the sense of its letter, which they have not, because they falsify and adulterate the Word, by applying the things which are therein to dominion over heaven and the world, contrary to its genuine sense. These things are named in the possessive case, because they qualify those which precede. That the understanding of the Word is signified by "horses," may be seen (n. 298). That by "chariots" doctrine from the Word is signified (n. 437); hence the like by "carriages." That the goods and truths of the sense of the letter of the Word are signified by "the bodies and souls of men," is because similar things are signified by them as by the body and blood in the holy supper. By "the body" in the holy supper is signified the Lord's Divine good, and by "the blood" the Lord's Divine truth; and because they signify these, they also signify the Divine good and the Divine truth of the Word, because the Lord is the Word. But here it is said "the soul" instead of "blood." The reason is that truth is likewise signified by the soul, see above (n. 681); and because the blood is called "the soul" in the Word (Gen. 9:4, 5; Lev. 17:12–14; Deut. 12:23–25). The like is signified by the "soul of man" (Ezek. 27:13); also by the "seed of man" (Dan. 2:43).

[**2**] Similar things are signified by "horses" and "carriages" in Isaiah:

> Then shall they bring all your brethren upon horses and upon chariots and upon carriages, and upon mules and upon coursers, unto the mountain of my holiness, Jerusalem (Isa. 66:20).

This is said of the Lord's new church, which is Jerusalem, concerning those therein who are in the understanding of the Word and in doctrine thence, which are "horses," "chariots," and "carriages." Now because they who are of the Roman Catholic religious persuasion falsify and adulterate the Word, by the application to dominion over heaven and the world, it is signified that they have no goods and truths from the Word, and therefore neither in their doctrine. Concerning this Jeremiah says:

> The king of Babel hath devoured me, he hath disturbed me, he hath made me an empty vessel, he hath swallowed me up as a whale, he hath filled his belly with my delicacies (Jer. 51:34).

> A sword is against the horses of Babel, and against his chariots, and against his treasures, that they may be pillaged; drought is upon her waters, that they may be dried up; because it is a land of graven images, and they glory in their terrible things (Jer. 50:37–38).

782. Verse 14. *And the fruits of the desire of thy soul have departed from thee, and all fat and splendid things have departed from thee, and thou shalt not find them anymore* signifies that all the beatitudes and felicities of heaven, even the external such as are desired by them, will altogether flee away, and will no longer appear, because they have no celestial and spiritual affections of good and truth. By "the fruits of the desire of the soul" nothing else is signified but the beatitudes and felicities of heaven, because these are the fruits of all the things of doctrine and worship, which are treated of, and because they are the desires of men when they die, and also their desires when they first come into the spiritual world. By things "fat and splendid" are signified celestial and spiritual affections of good and truth; by "fat things" the affections of good, as will be seen presently; and by "splendid things" the affections of truth, which are called "splendid," because they exist from the light of heaven and its splendor in minds; whence are the intelligence of good and truth and wisdom. By "departing and not finding them anymore" is signified that they will flee away and will not appear anymore, because they are not in any celestial and spiritual good and truth.

This is said even of the external things, such as are desired by them; because no other beatitudes and felicities and affections are desired by them, but corporeal and worldly; and hence they cannot know what and of what quality those are which are called celestial and spiritual.

[**2**] But these things will be illustrated by a manifestation of their lot after death. All of that religious persuasion who have been in the love of dominion from the love of self, and thence in the love of the world, when they come into the spiritual world, which takes place immediately after death, aspire after nothing but dominion and the pleasures of the mind from it, and the pleasures of the body from opulence; for the ruling love, with its affections or lusts and desires, remains with everyone after death. But because the love of dominating from the love of self over the holy things of the church and of heaven, all of which are Divine things of the Lord, is diabolical, therefore, after a certain time, they are separated from their companions, and cast down into the hells. But still, because they have from their religious persuasion been in external Divine worship, they are first instructed as to what and of what quality heaven is and what and of what quality the felicity of eternal life is that they are mere beatitudes flowing in from the Lord with everyone in heaven according to the quality of the heavenly affection of good and truth with them. But because they have not approached the Lord, and hence are not conjoined with him, and likewise have not been in any such affection of good and truth, they are averse to them, and turn themselves away, and then desire the pleasures of the love of self and the world, which are merely natural and corporeal. But because it is inherent in those pleasures to do evil, especially to those who worship the Lord, and thus to the angels of heaven, they are therefore deprived of these pleasures also, and are then rejected among companions who are in contempt and misery in infernal workhouses. But these things are done to them according to the degree of their love of dominion over the Divine things of the Lord, according to which degree is their rejection of the Lord.

[**3**] It may now be evident from these things, that by "the fruits of the desire of thy soul have departed, and all fat and splendid things have departed from thee, and thou shalt not find them anymore," is signified that all the beatitudes and felicities of heaven, even the external, such as are desired by them, will altogether flee away, and not appear anymore, because there are no affections of good and truth with them. That "fat things" signify celestial goods and their affections and the enjoyments of their affections, may be evident from the following passages:

> Attend unto me, eat ye that which is good, that your soul may be delighted with fatness (Isa. 55:2).
>
> I will fill the soul of the priests with fatness, and my people shall be satisfied with good (Jer. 31:14).
>
> My soul shall be satisfied with fatness and fat, and my mouth shall praise thee with lips of singing (Ps. 63:5).
>
> They shall be filled with the fatness of thy house, and thou shalt make them drink of the river of thy delights (Ps. 36:8).
>
> And in this mountain will Jehovah make to all peoples a feast of fat things, of fat things of marrow (Isa. 25:6).
>
> They shall still have produce in old age, they shall be fat and green to show that Jehovah is upright (Ps. 92:14–15).
>
> In the feast which Jehovah will make, they shall eat fatness to satiety, and shall drink blood to drunkenness (Ezek. 39:19).
>
> Jehovah will make fat thy burnt offering (Ps. 20:3).

As fatness signifies celestial good, it was therefore a statute that:

> All the fat of the sacrifices should be burned upon the altar (Exod. 29:13, 22; Lev. 1:8; 3:3–16; 4:8–35; 7:3–4, 30–31; 17:6; Num. 18:17–18).

By "fatness" in the opposite sense they are signified who are nauseated at good, and because it is very abundant, despise and

reject it (Deut. 32:15; Jer. 5:28; 50:11; Ps. 17:10; 20:3; 78:31; 119:70; and elsewhere).

783. Verse 15. *The merchants of these things, who became rich by her, shall stand afar off for fear of her torment, weeping and mourning* signifies the state before damnation, and then their fear and lamentation, who have made gain by various dispensations and promises of heavenly joys. By "the merchants of these things," namely, of the fruits of the soul's desire, and of fat and splendid things, treated of in the verse next preceding, those are signified who by various dispensations, and promises of heavenly joys, became rich, that is, who made gain. By these "merchants" all are meant, as well the higher and the lower in their ecclesiastical order, who made gain by such things. That the higher are included, is manifest from verse 23 of this chapter, where it is said, "For thy merchants were the great ones of the earth"; that the lower ones also are included, from verse 11; see above (n. 771). By "standing afar off for fear of her torment, weeping and mourning" is signified while they are still in a state remote from damnation, and still at that time in fear of punishments, and in lamentation as above (n. 769), where similar things are said.

784. As regards the dispensations by which they make gain, they are various. There are dispensations in regard to contracting matrimony within the degrees prohibited by the laws; relating to divorces; relating to evils, even enormous ones, and then liberation from temporal punishments; then also by indulgences; dispensations relating to administrations without any power or authority of the secular rulers; among which also are confirmations of dukedoms and principalities; likewise by promises of heavenly joys made to those who enrich monasteries, and augment their treasuries, calling their gifts good works, in themselves holy, as also merits; to which they are led by the belief impressed concerning the power and help of their saints, and in the miracles performed by them. Especially do they plot against the rich when they are sick, and likewise infuse at that time a terror of hell, and so extort from them; promising the sacrifice of the mass for their souls according to the value of their legacy, and a gradual delivery thereby from the

place of torment, which they call purgatory, and thus admission into heaven.

[2] As regards purgatory, I can aver that it is purely a Babylonish fiction for the sake of gains, and that it neither does nor can exist.

Every man after death first comes into the world of spirits, which is midway between heaven and hell, and is there prepared either for heaven or for hell, everyone according to his life in the world; and in that world no one has torment; but the evil first come into torment, when after preparation they come into hell. There are innumerable societies in that world, and joys in them similar to those on earth, for the reason that they who are there are conjoined with men on the earth, who are also in the midst between heaven and hell.

Their externals are there successively put off, and thus their internals are opened; and this until the ruling love, which is indeed the life's love, and the inmost, and the one that governs their externals, is revealed; and when this is revealed, the man's real quality appears; and according to the quality of that love, he is sent forth from the world of spirits to his place, if good into heaven, and if evil, into hell. That it is so has been given to me to know of a certainty, because it has been granted to me by the Lord to be together with those who are in that world, and to see all things, and thus to relate it from experience itself; and this now for twenty years. Therefore I can assert that purgatory is a fiction, which may be called diabolical; because it is for the sake of gains, and for the sake of power over souls, even of the deceased, after death.

785. Verse 16. *And saying, Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold, precious stone and pearls, because in one hour so great riches are devastated* signifies grievous lamentation that their magnificence and gains are so suddenly and totally destroyed. By "woe, woe," grievous lamentation is signified, as above (n. 769). By "that great city," is signified the Roman Catholic religious persuasion, as it is said to be "arrayed in fine linen and purple, and inwrought with gold"; which

cannot be said of a city, but of a religious persuasion. By "arrayed in fine linen, purple and scarlet, and inwrought with gold, precious stone, and pearls" are signified similar things as above (n. 725–727), where are the same words, in general, magnificent things in external form. "Because in one hour so great riches are devastated" signifies that their gains are so suddenly and totally destroyed. By "one hour" is signified suddenly and totally, as above (n. 769); because by time and all the things of time states are signified (n. 476). It is manifest from this, that the things which were adduced above are signified by these words. Very similar things are said of the devastation of Babel in Jeremiah:

> The land of Babel is full of guilt against the holy one of Israel; the thoughts of Jehovah stand against her, to make her a desolation; they shall not take of thee a stone for a corner nor a stone for foundations, for thou shalt be a waste for an age. Babel shall become heaps, a habitation for dragons, an astonishment and a hissing. Babel is reduced to desolation, the sea goeth up over her, she is covered with the multitude of the waves, her cities are reduced to desolation, a land of drought and of solitude (Jer. 51:5, 26, 29, 37, 41–43).

786. Verse 17. *And every pilot, and everyone employed upon ships, and sailors, and as many as work at sea* signifies those who are called the laity, as well they who are appointed in greater dignity as those that are in less, down to the common people, who are attached to that religious persuasion, and love and kiss it, or acknowledge and venerate it in heart. From the ninth to the sixteenth verse the clergy are treated of, who have been in dominion from that religious persuasion, and have exercised the Lord's Divine authority, and by it have made gain of the world. Those are now treated of, who are not in any order of the ministry, but still love and kiss that religious persuasion, and acknowledge and venerate it in heart, who are called the laity.

By "every pilot" are meant the highest of them, who are emperors, kings, dukes, and princes. By "everyone employed upon ships" those are meant who are in various functions in a higher or a lower degree. By "sailors" are meant the lowest, who are called the common people. By "as many as work at sea," are meant all in

general who are attached to that religious persuasion, and love and kiss it, or acknowledge and venerate it in heart.

[**2**] That all these are here meant, is manifest from the series of things in the spiritual sense; and from the signification of "being upon ships," and of "being employed upon ships," and of "sailors"; and from the signification of "them that work at sea." By the "pilots of ships," and "those employed upon them," and "sailors," no others can be meant but those who contribute the things which are above called merchandise, which are those things which they collect into their treasuries, as also possessions, and who receive benedictions and beatification in return, as merits, and other similar things which they desire for their souls. And when these are meant, it is manifest that by "every pilot" the highest of them are meant; by "everyone employed upon ships," all in offices subordinate to them; and by "sailors," the lowest. That by "ships" spiritual merchandise is meant, which are the knowledges of truth and good, may be seen above (n. 406); here natural merchandise; and they take back spiritual, as they think.

The reason that by "as many as work at sea" are meant all, whoever they be, who love and kiss that religious persuasion, or acknowledge and venerate it in heart, is because that religious persuasion is signified by "the sea"; for by "the sea" the external of the church is signified, see above (n. 238, 290, 403–405, 470, 565*b*, 659, 661); and this religious persuasion is merely external. Similar things are signified by this in Isaiah:

> Thus said Jehovah your redeemer, the holy one of Israel, for your sake have I sent to Babel, and will cast down all her bars, whose cry is in the ships; thus said Jehovah, I who have given a way in the sea and a highway in the mighty waters (Isa. 43:14, 16).

"A cry in the ships" is spoken of, as here also, that "they stood afar off, and cried from the ships." And likewise in Ezekiel:

> At the voice of the cry of thy captains shall the suburbs tremble, and all that hold the oar shall come down out of thy[5] ships, all the sailors and captains of the sea, and shall cry bitterly over thee (Ezek. 27:28–30).

But this is concerning the devastation of Tyre, by which the church as to the knowledges of truth and good is signified.

[3] But it is to be known, that no others are here meant but those who love and kiss that religious persuasion, and in heart acknowledge and venerate it. But they who are of the same religious persuasion, and acknowledge it indeed because they were born and brought up in it, and do not know anything of their devices and snares for arrogating to themselves Divine worship, and for possessing all the property of all in the world, and still do goods from a sincere heart, and likewise turn their eyes to the Lord, these come among the happy after death; for, being instructed there they receive truths, and reject the adoration of the pope, and the invocation of the saints, and acknowledge the Lord as the God of heaven and earth, and are taken up into heaven, and become angels. On which account also there are many heavenly societies of them in the spiritual world, over which are set the honorable, who have lived in the same manner. It has been given to see that some also were set over those societies, who were emperors, kings, dukes, and princes; who indeed acknowledged the pontiff as the highest official of the church, but not as the vicar of the Lord; and who acknowledged likewise some things from the papal bulls, but yet held the Word holy, and acted justly in their administration. Concerning these some things may be seen in *Continuation concerning the Last Judgment and concerning the Spiritual World* (n. 58 and 60) related from experience.

787. Verse 18. *Stood afar off, and cried when they saw the smoke of her burning, saying, What is like unto this city* signifies their mourning in a remote state over the condemnation of that religious persuasion, which they believed to be supereminent above every religion in the world. By "their standing afar off" is signified while they are yet in a state remote from damnation, and still in fear of punishments (n. 769, 783). By their "crying," their mourning is signified. By "the smoke of burning" is signified condemnation on account of the adulteration and profanation of the Word (n. 766, 767). By their saying, "What is like unto this city," is signified that they believed that that religious persuasion was supereminent above

every religion in the world. By "that great city" that religious persuasion is signified, as often above. That they believe that religious persuasion to be supereminent above every religion, and that it is the mother, the queen, and the mistress, is known, also that it is continually instilled by the canons and monks, that they should believe so; and it is also known to those who give attention, that they do this from the fire of having dominion and gain. Yet still, on account of the authority of their domination, they cannot recede from all its externals; but still they can recede from its internals, since all liberty has been left and is left to man's will and understanding, and thence to his affection and thought.

788. Verse 19. *And they cast dust upon their heads, and cried weeping and mourning, saying, Woe, woe, that great city* signifies their interior and exterior grief and mourning, which is lamentation, that so eminent a religious persuasion should be altogether destroyed and condemned. By "casting dust upon the heads" interior grief and mourning are signified on account of the destruction and condemnation spoken of in what follows. By "crying out, weeping and mourning," is signified exterior grief and mourning; by "weeping" is signified mourning of soul, and by "mourning" grief of heart. By "Woe, woe, that city," is signified grievous lamentation over her destruction and condemnation. That "woe" signifies lamentation over calamity, infelicity, and condemnation, and hence "woe, woe," a grievous lamentation, may be seen (n. 416, 769, 785); and that "city" signifies that religious persuasion (n. 785; and elsewhere). That interior pain and mourning on account of the destruction and condemnation is signified by "casting dust upon the head," may be evident from the following passages:

> They shall cry bitterly, and shall cast dust upon their heads, and shall roll themselves in ashes (Ezek. 27:30).

> The daughters of Zion sit upon the earth, they have cast dust upon their heads (Lam. 2:10).

> The friends of Job rent their mantles, and sprinkled dust upon their heads (Job 2:12).

> Come down and sit in the dust, O daughter of Babel, sit on the earth, there is no throne for thee (Isa. 47:1; besides other places).

The reason of their casting dust upon their heads, when they grieved inmostly, was because "dust" signifies what is condemned, as is manifest from Gen. 3:14; Matt. 10:14; Mark 6:11; Luke 10:10–12; and "dust upon the head" represented the acknowledgment that of themselves they were condemned, and thus repentance (as in Matt. 11:21; Luke 10:13). That "dust" signifies what is condemned, is because the earth over the hells in the spiritual world consists of mere dust without grass and herbage.

789. *In which all that had ships in the sea were made rich from her costliness, for in one hour they were devastated* signifies on this account, that by the holy things of that religious persuasion, all, as many as were willing to buy, were absolved, and for worldly and temporal riches received spiritual and eternal riches, and that now not any. By "being made rich from her costliness" is signified to appease God by the holy things of that religious persuasion, or to believe that for temporal and temporary merchandise or riches they would receive spiritual and eternal merchandise or riches; that is, that for gold, silver, precious stone, pearls, purple, and the other things which are enumerated (verses 12, 13), they would receive blessings and felicities after death. These things are meant by the costliness, with which they say that they were made rich by that city. That they also speak thus is known. By "they were devastated in one hour" is signified that on account of the destruction of that religious persuasion, no one can hereafter buy their holy things. From these things it is manifest, that by these words are signified the things which were quoted above. That the holy things of the church are signified by things costly is manifest from these passages:

> Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the precious things of the products of the sun, and for the precious things of

the produce of the months, and for the precious things of the hills of eternity, and for the precious things of the earth (Deut. 33:13–16).

Is Ephraim my precious son a child of delights? (Jer. 31:20)

By "Ephraim" the understanding of the Word is meant.

The sons of Zion were esteemed more precious than pure gold (Lam. 4:2).

"The sons of Zion" are the truths of the church. Besides elsewhere, as Isa. 13:12; 43:4; Ps. 36:7; 45:9; 49:8; 72:14. Hence now it is that it is said that from that city all that had ships in the sea were made rich by her costliness.

790. Verse 20. *Exult over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her* signifies that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart that those who are in the evils and falsities of that religious persuasion are removed and rejected. "Exult over her, O heaven" signifies that the angels of heaven should now rejoice in heart, for exultation is joy of the heart. "And ye holy apostles and prophets" signifies, and together with them the men of the church who are in the goods and truths from the Word. By "the apostles" those are signified who are in the goods and thence in the truths of the church from the Word, and abstractly the goods and thence the truths of the church from the Word (n. 79); and by "prophets" are signified truths from good from the Word (n. 8, 133), who are called holy, because "the apostles and prophets," as was said, signify abstractly the goods and truths of the Word, which in themselves are holy, because the Lord's (n. 586, 666). "For God hath judged your judgment upon her" signifies because they who are in the evils and falsities of that religious persuasion are removed and rejected. That no others are rejected, may be seen above (n. 786). The joy of the angels of heaven over the removal and rejection of those who are in the evils and falsities of that religious persuasion is treated of in the following chapter from verses 1–9; here only that they should rejoice. But the angelic joy is not from their condemnation, but from the new heaven and the new church, and the salvation of the

faithful; which things cannot be given before they are removed, which is done and has been done by the last judgment; on which subject something will be seen in the explanation of verses 7–9 of the following chapter.

From this it may be evident that "Exult over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her" signifies that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart, that they who are the evils and falsities of that religious persuasion are removed and rejected. Who cannot see that the apostles and prophets spoken of in the Word are not here meant? They were few, and not more excellent than others; but by them are meant all in the Lord's church who are in goods and truths from the Word; as also by the twelve tribes of Israel, spoken of above (n. 349). By "the apostle Peter" the truth or faith of the church is meant; by "the apostle James," the charity of the church; and by "the apostle John," the works of charity of the men of the church.

791. Verse 21. *And one strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall not be found anymore* signifies that by a strong influx of the Lord out of heaven that religious persuasion with all its adulterated truths of the Word will be cast headlong into hell, and will not at all appear to the angels anymore. By "one strong angel took up," a powerful influx of the Lord out of heaven is signified; for by "an angel" is signified the Lord, and his operation, which is effected through heaven (n. 258, 415, 465, 649); here, because he is called a "strong angel," and "he took up a stone like a great millstone," powerful operation is signified, which is a powerful influx. By "a stone like a great millstone" the adulterated and profaned truths of the Word are signified; for by "a stone" truth is signified, and by "mill" is signified the searching for, investigation, and confirmation of truth from the Word (see n. 794); but here the adulteration and profanation of the truth of the Word, as it is said of Babylon. By "casting into the sea" is signified into hell. By "thus with violence

shall that great city, Babylon, be thrown down" is signified that thus that religious persuasion was to be cast into hell. By "it was not found anymore" is signified that it will no longer appear to the angels.

[**2**] This is signified because all from that religious persuasion who are in its evils and falsities come indeed after death into the world of spirits; for that world is like a forum in which all are at first gathered together; and it is like the stomach into which all foods are first collected. The stomach also corresponds to that world. But at this day, because it is after the last judgment, which was accomplished in the year 1757, it is not allowed them, as before, to tarry in that world, and to form to themselves as it were heavens; but as soon as they arrive there, they are sent to societies which are in conjunction with the hells, into which also they are cast from time to time; and thus care is taken by the Lord, that they shall no longer appear to the angels. It is this, therefore, which is signified by that city, that is, that religious persuasion "being found no more."

[**3**] Since the truth of the Word adulterated is signified by "the millstone," and by "the sea," hell, the Lord therefore says:

> He that shall offend one of the little ones that believe in me, it were better for him that an ass millstone were hanged about his neck, and he were immersed into the depth of the sea (Matt. 18:6).

It is called "a millstone" in Mark 9:42; Luke 17:2. Of Babel nearly the same is said in Jeremiah:

> When thou hast made an end of reading this book, thou shalt bind a stone upon it, and shalt cast it into the midst of the Euphrates, and shalt say, Thus shall Babel be submerged, and shall not rise again (Jer. 51:63–64).

By "the midst of the Euphrates" is meant the same as by "the sea," because the river Euphrates bounded and separated Assyria, where Babel was, from the land of Canaan.

792. Verse 22. *And the voice of harpers and musicians, and pipers and trumpeters, shall not be heard in thee anymore* signifies that there will not be with them any affection of spiritual truth and good, nor any affection of celestial truth and good. By "voice" is meant sound, and every sound corresponds to any affection which is of love, since it arises therefrom. From this it is that the sounds of the harp, of music, and of the pipe, from correspondence signify affections. But the affections are of two kinds, spiritual and celestial; spiritual affections are affections of wisdom, and celestial affections are affections of love. They differ from each other as the heavens, which are distinguished into two kingdoms, the celestial and the spiritual, as has several times been said above. There are therefore musical instruments whose sounds have relation to spiritual affections, and there are those which have relation to celestial affections. The voice or sound of "harpers and musicians" has relation to spiritual affections, and the voice or sound of "pipers and trumpeters" to celestial affections.

For the instruments whose sounds are discrete, as stringed instruments, pertain to the class of spiritual affections; and the instruments whose sounds are continuous, as wind instruments, pertain to the class of celestial affections. Hence it is that the voice or sound of "harpers and musicians" signifies the affection of spiritual good and truth, and the voice or sound of "pipers and trumpeters" signifies affection of celestial good and truth. That the sound of the harp from correspondence signifies confession from the affection of spiritual truth, may be seen (n. 276, 661).

[**2**] It is here meant that they who are in the evils and falsities of the Roman Catholic religious persuasion have no affections of spiritual truth and good, nor any affections of celestial truth and good, because it is said that "the voice of harpers and of musicians and of pipers and trumpeters shall not be heard in thee anymore." The reason that they do not have them is because they cannot be given with them, for they have not any truth from the Word; and because they have no truth, neither have they any good. The latter is given to those only who desire truths; but no others desire truths from spiritual affection, but they who go to the Lord; these,

according to this their desire, are instructed by the angels after death, and receive truths. The external affections in which they are while they are hearing masses, and in other devotions, which are without truths from the Lord through the Word, are merely natural, sensual, and corporeal; and as they are such, and are without internals from the Lord, it is not to be wondered at that in this thick darkness and blindness they are carried away to the worship of living and dead men, and to sacrifices to demons, who are called plutos, to make expiation for their souls.

793. *And no artificer of any art shall be found in thee anymore* signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no understanding of spiritual truth, and hence no thought of spiritual truth, so far as it is from themselves. By "an artificer" in the spiritual sense of the Word is signified one that is intelligent, and thinks from the understanding; in the good sense, one that from the understanding thinks truths, which are heavenly; and in the evil sense, one that from the understanding thinks falsities, which are infernal; and as the latter and the former are of many kinds, and each kind of many species, and each species again of many kinds and species, which, however, are called particulars and singulars, it is therefore said, "no artificer of any art." By artificers also, from their handicrafts and arts, such things are signified from correspondence as are of wisdom, intelligence, and knowledge. It is said, from correspondence, because all human work corresponds, and likewise every operation provided it be of any use, to such things as are of angelic intelligence. But the works of artificers in gold, silver, and precious stones correspond to one kind of matters or subjects of angelic intelligence; those of artificers in brass, iron, wood and stone to other kinds; and to others, those of artificers in other desirable uses, as cloths, linens, garments and clothing of various kinds. All these correspond, as has been said, because they are works. From these things it may appear that by "an artificer of any art" shall not be found in Babylon is not meant that there shall not be any artificers there, but that there will not be any understanding of spiritual truth, and thence no thought of spiritual truth; but this is only with those who are in that religious persuasion from its

doctrine, and from a life according to it, and also as far as it is from themselves.

[2] That "an artificer" signifies those who are in the understanding of truth, and thence in the thought of truth, may appear from these passages:

> Bezaleel and Aholiab the artificers shall make the tabernacle, for they are filled with wisdom, intelligence, and science (Exod. 31:3; 36:1–2).
>
> And everyone wise in heart among them doing the work, they made the habitation, the work of the artificer (Exod. 36:8).
>
> Thou shalt make the habitation of fine twined linen, and blue and purple, and scarlet double dyed, and cherubim, with the work of the artificer shalt thou make them (Exod. 26:1).
>
> Thou shalt make the veil in like manner with the work of the artificer (Exod. 26:31; 35:35).
>
> In like manner the ephod with the work of the artificer; as also the breastplate (Exod. 28:6; 39:8).

Artificer is there expressed by a word which also signifies a designer:

> Thou shalt engrave two stones, which thou shalt put upon the shoulders of the ephod, with the work of an artificer in gems (Exod. 28:11).

[3] In the opposite sense, by "the work of an artificer" is signified that work which is done from one's own intelligence, from which nothing else can be produced but falsity. This is meant by "the work of the artificer" in these passages:

> They shall make a molten image of their silver in their own intelligence, the whole the work of artificers (Hos. 13:2).
>
> The artificer casteth the graven image, and the founder spreadeth it over with gold, and maketh silver chains; he seeketh a wise artificer (Isa. 40:19–20).
>
> He cutteth wood out of the forest, the work of the hands of the workman; silver is brought from Tarshish, and gold from Uphaz, the work of the

> artificer; blue and purple are their garments, the whole the work of the wise (Jer. 10:3, 9; also Deut. 27:15).

That "idols" signify falsities of worship and religion from one's own intelligence, may be seen above (n. 459, 460).

794. *And the voice of a millstone shall not be heard anymore in thee* signifies that they who are in that religious persuasion from doctrine, and from a life according to it, make no inquiry after, examination of, and confirmation of spiritual truth, because falsity received and confirmed, and thus implanted, stands in the way. By "the voice of the mill," nothing else is signified but the inquiry after, examination, and confirmation of spiritual truth, especially from the Word. The reason why this is signified by the voice of the mill or by grinding is because wheat and barley which are ground signify celestial and spiritual good, and therefore meal and fine flour signify truth from that good; for all truth is from good, and all truth which is not from spiritual good is not spiritual. It is said "the voice of the mill" because things spiritual throughout the Word are denoted by things instrumental, which are the ultimates of nature; as for example, spiritual truths and goods are denoted by cups, vials, bottles, platters, and many other vessels, as may be seen above (n. 672). By "wheat" is signified the good of the church from the Word (n. 315); and by "fine flour of wheat" is signified the truth from that good (n. 778).

[**2**] That "a mill" signifies inquiry after, examination, and confirmation of spiritual truth, see the following passage:

> Jesus said, In the consummation of the age, two shall be in the field; the one shall be taken, and the other shall be left; two shall be grinding at the mill; the one shall be taken, and the other shall be left (Matt. 24:40–41).

By "the consummation of the age" is meant the end of the church, when the last judgment is executed; by "the field" the church is signified, because the harvest is there; by "them that grind at the mill" are signified those in the church who search after truths; by "those that are taken" they who find and receive them are signified;

and by "them that are left," those who do not search after nor receive them, because they are in falsities:

> I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and of the bride, the voice of the mills, and the light of a lamp (Jer. 25:10).

By "the voice of the mills" in this passage the like is signified as here in Revelation:

> [3] Thou shalt not take the mill nor the millstone to pledge, for he taketh the soul to pledge (Deut. 24:6).

The mill is here called the soul, because by "the soul" is signified the truth of wisdom and faith (n. 681). In the opposite sense, the investigation and confirmation of falsity is signified by a mill, as is evident in these passages:

> They led away the young men to grind at the mill, and the boys fell down under the wood (Lam. 5:13).

> Sit in the dust, O daughter of Babel; take the mill and grind meal; uncover thy locks, uncover thy thighs, pass over the streams, let thy nakedness be uncovered, and let thy shame be seen (Isa. 47:1–3).

"Take the mill and grind meal" signifies to search after and investigate falsities, for the sake of confirming them.

795. But this shall be illustrated by an example. Who cannot see that they who are in Babylon, have searched after and investigated how they could confirm this enormous falsity, that the bread and wine in the eucharist should be divided, that the bread should be given to the laity and the wine to the clergy. This may be seen from merely reading the confirmation decreed in the council of Trent, and established by a bull, which reads thus:

> That immediately after consecration the true body and the true blood of Jesus Christ, together with his soul and divinity, are truly, really, and substantially

> contained in the bread and wine, his body under the appearance of bread, and his blood under the appearance of wine, from the force of the words; but the body itself under the appearance of wine, and the blood under the appearance of bread, and the soul under both by the force of the natural connection and concomitance, whereby the parts of the Lord Christ are united to each other, and his divinity by reason of that admirable hypostatic union with the body and soul; and that just as much is contained under each kind as under both; and that the whole and entire Christ exists under the appearance of bread, and under every part of that appearance, and the whole also under the appearance of wine, and the parts thereof. Also that water is to be mixed with the wine.

These are their very words, and that these words are contrary to the force of the Lord's words they themselves confess. Who that is of sound judgment does not here see truths themselves inverted, and changed into falsities by reasonings which the upright in heart cannot but abominate? But to what end is all this? Is it not solely for the sake of masses, which they call propitiatory sacrifices, most holy, pure, and in them nothing but what is holy, through which they infuse sanctity into the bodily senses of men, and at the same time night into all things of faith and spiritual life, and this to the end that in the midst of thick darkness they may have dominion and gain? And also to cherish the idea concerning the ministers that they are full of the Lord, and that the Lord is in them. And that lest they should be fatigued the wine is for them, and to prevent inebriation, that water must be in the wine?

796. Verse 23. *And the light of a lamp shall not shine in thee anymore* signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no enlightenment from the Lord, and thence no perception of spiritual truth. By "the light of a lamp" is signified enlightenment from the Lord and thence the perception of spiritual truth; for by "light" is meant the light of heaven, in which the angels are, and men also as to the understanding; which light in its essence is the Divine wisdom; for it proceeds from the Lord as the sun of the spiritual world, which in its substance is the Divine love of the Divine wisdom; from which no other light can proceed than that which is of the Divine wisdom, nor any other heat than that which is of the

Divine love. That it is so, is demonstrated in *Divine Love and Wisdom* (n. 83–172).

Since that light is from the Lord, and the Lord is omnipresent by it and in it, therefore all enlightenment is effected by it, and thence the perception of spiritual truth, which those have who love Divine truths spiritually, that is, who love truths because they are truths, thus because they are Divine. That this is to love the Lord, is manifest; for the Lord is omnipresent in that light, because the Divine love and the Divine wisdom are not in place, but are where they are received, and according to the reception.

[**2**] That they who are in the Roman Catholic religious persuasion have not any enlightenment, and perception of spiritual truth thence, may be evident from this, that they do not love any spiritual light; for the origin of spiritual light is from the Lord, as was said; and no others can accept that light, nor receive it, but they who are conjoined with the Lord; and conjunction with the Lord is effected solely by the acknowledgment and worship of him, and at the same time by a life according to his commandments from the Word. The acknowledgment and worship of the Lord, and the reading of the Word, cause the presence of the Lord; but these two together with a life according to his commandments effect conjunction with him. In Babylon it is the contrary; there the Lord is acknowledged, but without dominion; and the Word is acknowledged, but without the reading of it. Instead of the Lord the pope is there worshiped, and instead of the Word the papal bulls are acknowledged, according to which they live, and not according to the commandments of the Word. And those bulls have for their end the dominion of the pope and his ministers over heaven and the world, and the commandments of the Word have for their end the Lord's dominion over heaven and the world; and these are diametrically opposite to each other, like hell and heaven. These things are said, that it may be known, that they have altogether no light of a lamp, that is, enlightenment, and thence the perception of spiritual truth, who are in the Babylonish religious persuasion from doctrine and from a life according to it.

[**3**] That the Lord is the light from which is all the enlightenment and perception of spiritual truth is manifest from these passages:

> He was the true light, which enlighteneth every man that cometh into the world (John 1:4–12).

This is concerning the Lord:

> This is the judgment, that light is come into the world; he that doeth the truth cometh to the light (John 3:19, 21).

> Jesus said, Yet a little while is the light with you; walk while ye have the light, lest darkness seize upon you; while ye have the light, believe in the light, that ye may be sons of the light (John 12:35, 36).

> Jesus said, I am come a light into the world, that everyone who believeth in me, may not abide in darkness (John 12:46).

> Jesus said, I am the light of the world (John 9:5).

> Simeon said, Mine eyes have seen thy salvation, a light for the revelation of the nations (Luke 2:30–32).

> The people sitting in darkness have seen a great light; and to them that sit in the region and shadow of death, light has arisen (Matt. 4:16; Isa. 9:2).

> I have given thee for a light of the nations, that thou mayest be my salvation even unto the extremity of the earth (Isa. 49:6).

> The city new Jerusalem hath no need of the sun and moon to shine in it, for the glory of God enlighteneth it, and the lamp of it is the lamb (Rev. 21:23; 22:5).

It is manifest from these passages, that the Lord is the light, from which are all enlightenment and thence perception of truth; and because the Lord is the light, the devil is thick darkness; and the devil is the love of ruling over all the holy Divine things of the Lord, and thus over himself; and as far as dominion is given to it, so far it darkens, extinguishes, sets on fire, and burns up, the holy Divine things of the Lord.

797. *And the voice of bridegroom and of bride shall not be heard in thee anymore* signifies that they who are in that religious persuasion from doctrine and from life according to it, have no conjunction of good and truth, which makes the church. By "voice" is here signified joy, because it is that of a bridegroom and bride. By "a bridegroom," in the highest sense, is meant the Lord as to the Divine good; and by "a bride" the church is meant as to the Divine truth from the Lord. For the church is a church from the reception of the Lord's Divine good in the Divine truths which are from him. That the Lord is called the bridegroom, and likewise the husband; and that the church is called the bride and also the wife, is manifest from the Word. It is from this that the heavenly marriage, which is the conjunction of good and truth, is therefrom, will be seen in the small work *Conjugial Love.* Now because this heavenly marriage is effected by the reception of the Divine good from the Lord in the Divine truths from the Word by the men of the church, it is manifest that there is no conjunction of good and truth with those who are in that religious persuasion from doctrine and life thence, because they have no conjunction with the Lord; but they have conjunction with men living and dead. And this conjunction, with those who are in the love of dominating from the love of self over the holy Divine things of the Lord, and over the Lord, is like conjunction with the devil, who, as was said in the preceding article, is that love; and to approach the devil that through him one may come to God, is detestable.

[**2**] That the Lord is called the bridegroom, and the church the bride, is manifest from these passages:

> He that hath the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoiceth with joy because of the bridegroom's voice (John 3:29).

John the Baptist says this of the Lord.

> Jesus said, As long as the bridegroom is with them, the sons of the marriage cannot fast; the days will come when the bridegroom will be taken away from them, then shall they fast (Matt. 9:15; Mark 2:19–20; Luke 5:34–35).

> I saw the holy city new Jerusalem prepared as a bride adorned for her husband (Rev. 21:2).
>
> The angel said, Come, and I will show thee the bride, the lamb's wife (Rev. 21:9–10).
>
> The time of the marriage of the lamb is come, and his wife hath made herself ready. Happy are they that are called to the marriage supper of the lamb (Rev. 19:7, 9).
>
> By the bridegroom, whom the ten virgins went out to meet (Matt. 25:1–2 seq.),

the Lord is also meant.

[**3**] It is manifest from this what is signified by the voice and the joy of the bridegroom and the bride in the following passages:

> As the joy of the bridegroom over the bride, thy God shall rejoice over thee (Isa. 62:5).
>
> My soul shalt exult over God, as a bridegroom putteth on a miter, and as a bride adorneth herself with her jewels (Isa. 61:10).
>
> There shall still be heard in this place the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, saying, Let us confess unto Jehovah of hosts (Jer. 33:10–11).
>
> Let the bridegroom go forth out of his chamber, and the bride out of her bride chamber (Joel 2:16).
>
> I will cause to cease from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34; 16:9).
>
> I will deprive them of the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of the mills, and the light of a lamp, and the whole land shall be for a desolation by the king of Babel (Jer. 25:10–11).

[**4**] From what has now been said the series of the things in these two verses may now be seen, which is that they who are in that religious persuasion have not any affection of spiritual truth and good (n. 792); that they have not any understanding of spiritual

truth, and hence not any thought of it (n. 793); for thought is from affection and according to it; that neither have they any searching after, investigation of, and confirmation of spiritual truth (n. 794); that neither do they have any enlightenment from the Lord, and hence no perception of spiritual truth (n. 796); and finally, that they do not have any conjunction of good and truth, which makes the church (n. 797). These things also thus follow each other in order.

798. Since it is said that they have not any conjunction of good and truth, because with them there is not the marriage of the Lord and the church, something shall here be said of the authority of opening and shutting heaven, which acts as one with the authority of remitting and retaining sins, which they claim for themselves as the successors of Peter and the apostles. The Lord said to Peter:

> Upon this same rock will I build my church, and the gates of hell shall not prevail over it; I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:18–19).

The Divine truth which is meant by "the rock" upon which the Lord will build his church is what Peter then confessed; which was:

> Thou art the Christ, the son of the living God (Matt. 16:16).

By "the keys of the kingdom of the heavens," which are that whatsoever that rock, which is the Lord, "shall bind on earth shall be bound in the heavens, and whatsoever it shall loose on earth shall be loosed in the heavens," is meant that the Lord has power over heaven and earth, as he also says (Matt. 28:18); thus the power of saving the men who from faith of heart are in that confession of Peter.

[**2**] The Lord's Divine operation to save men is from firsts by ultimates; and this is what is meant by "whatsoever he shall bind or loose on earth shall be bound or loosed in heaven." The ultimates by which the Lord operates are on earth, and indeed with men. On

account of this, that the Lord himself might be in the ultimates as he is in the firsts, he came into the world, and put on the human. That all the Lord's Divine operation is from firsts by ultimates, thus from himself in the firsts and from himself in the ultimates, may be seen in *Divine Love and Wisdom* (n. 217–219, 221); and that it is thence that the Lord is called "The first and the last, the alpha and the omega, the beginning and the end, the almighty," may be seen above (n. 29–31, 38, 57).

[**3**] Who cannot see, if he will, that the salvation of man is the continuous operation of the Lord with man from the first of his infancy even to the last of his life, and that this is a work purely Divine, and can never be given to any man? It is so Divine that it is at once the work of omnipresence, omniscience, and omnipotence; and that man's reformation and regeneration, thus his salvation, are all of the Lord's Divine providence, may be seen in *Divine Providence,* from beginning to end.

[**4**] The very coming of the Lord into the world was solely on account of man's salvation. For the sake of this he assumed the human, removed the hells, and glorified himself, and put on omnipotence even in the ultimates, which is meant by "sitting at the right hand of God." What, therefore, is more abominable, than to found a religious persuasion, by which it is sanctioned that the Divine authority and power belong to man and no longer to the Lord; and that heaven will be opened and shut, if only a priest says, "I absolve," or "I excommunicate"; and that sin, even if enormous, is remitted, provided he says, "I remit"? There are many devils in the world, who, in order to escape temporal punishments, seek and obtain absolution from a diabolical crime by arts and gifts. Who can be so insane as to believe that the authority is given of admitting devils into heaven?

[**5**] It was said above (n. 790, at the end), that "Peter" represented the truth of faith of the church, "James" the good of charity of the church, and "John" the good works of the men of the church; and that the twelve apostles together represented the church as to all

things of it. It is clearly manifest that they represented them, from the Lord's words to them in Matthew:

> When the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28; Luke 22:30).

By these words nothing else can be signified than that the Lord will judge all according to the goods and truths of the church. If this was not meant by these words, but the apostles themselves, all in the great city Babylon, who say they are the successors of the apostles, might claim to themselves that they will sit upon thrones as many in number as themselves, from the pontiff even to a monk, and that they will judge all in the whole world.

799. *For thy great men*[6] *were the merchants*[7] *of the earth* signifies that the higher ones in the ecclesiastical hierarchy are such, because by various arbitrary rights, left to them in the statutes of the order, they traffic and make profit. By "the great men" are meant the higher ones in their ecclesiastical hierarchy, who are called cardinals, bishops, and primates; who are called "merchants" because they make gain by the holy things of the church, as by merchandise (n. 771, 783); here, who by various and even arbitrary rights, left to them in the statutes of the order, traffic and make profit. Why this is said is manifest from what precedes, for this is a consequence of them. In what precedes, it is said that "there shall not be heard anymore in Babylon the voice of harpers, of musicians, of pipers and of trumpeters"; that "there shall not be there an artificer of any art"; "the voice of the mill shall not be heard there"; "the light of a lamp shall not be there"; neither "the voice of bridegroom and of bride"; by which is signified that in Babylon there is not any affection of spiritual truth, nor any understanding of it and thought thence; nor any search after and investigation of it, nor enlightenment and perception of it, and thence there is no conjunction of good and truth, which makes the church; see above (n. 792–794, 796, 797). The reason that they have not these, is because the higher ones in the order also traffic and make gain, and thus set an example to the lower ones. This

therefore is why it is said, "For thy great men[8] were the merchants of the earth."

[**2**] But someone perhaps may say, "What are those arbitrary rights, which can be called tradings?" They are not their annual revenues and stipends, but they are dispensations from the authority of the keys; which are, that they remit sins, even enormous ones, and thereby release from temporal punishment; that by intercessions with the pope, they get power for contracting matrimonies within the prohibited degrees, and for separating them within degrees not prohibited; and do it themselves without intercession by toleration; by granting the privileges which are within their jurisdiction; by ordinations of ministers, and confirmations; by general and particular gratuities from the monasteries; by the appropriation of revenues from other sources which belong by right to others; and by many other means. These, and not their annual revenues, if they were content with them, cause that they have no affection of thought, investigation, and perception of spiritual truth, and no conjunction of truth and good, because they are the gains of the unjust mammon; and the unjust perpetually lust for natural wealth, and are averse to spiritual riches which are Divine truths from the Word.

[**3**] From this it may now be evident, that by "because thy great men[9] were the merchants of the earth" is signified that the higher ones in their ecclesiastical hierarchy are such, because by various and even arbitrary rights, left to them in the statutes of the order, they traffic and make profit. Something further shall be said here concerning dispensation by the authority of the keys, over crimes, even enormous ones, by which they not only liberate the guilty from eternal punishments, but even from temporal punishments; and if they do not liberate them, they still protect by asylums. Who does not see that this does not belong to ecclesiastical jurisdiction, but to civil jurisdiction; and that it is to extend their dominion over everything secular, and to destroy the public security; also that by this authority still reserved to them, they are in the power of bringing back their former despotic domination over all tribunals established by kings, and thus over the judges, even the highest;

which also they would do, if they did not fear withdrawal? This is meant in Daniel by:

> The fourth beast coming up out of the sea will think to change times and right (Dan. 7:25).

800. *Because by thy sorcery all the nations have been seduced* signifies their wicked arts and devices, by which they have led away the minds of all from the holy worship of the Lord to the profane worship of living and dead men and idols. By "the sorcery by which all the nations have been seduced," are signified the wicked arts and devices by which they have been deluded and persuaded, so that they might be worshiped and adored instead of the Lord, and thus like the Lord; and because the Lord is the God of heaven and earth, as he himself teaches (Matt. 28:18), thus like gods. It may be seen above (n. 798), that they transferred the Lord's Divine authority to themselves. And because this is signified by those words, they also signify that by wicked arts and devices they have led away the minds of all from the holy worship of the Lord to the profane worship of men living and dead, and of idols. That nevertheless these things will come to an end, and are already at an end in the spiritual world, has been said and shown before. This is thus described in Isaiah:

> Persist in thy enchantments, O Babel, and in the multitude of thy sorceries, in which thou hast labored from thy youth; if so be they could profit, if so be thou mayest become terrible; thou art wearied in the multitude of thy counsels; let now the observers of the heavens, the stargazers,[10] the diviners by the months, stand up, and save thee. Behold, they are become as stubble, the fire hath burned them up; they shall not deliver their soul from the hand of the flame. Such have thy merchants become from thy youth; everyone hath wandered to his own quarter, there is none to save thee (Isa. 47:12–15).

801. Verse 24. *And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth* signifies that from the religious persuasion, which is meant by "the city Babylon," is the adulteration and profanation of every truth of the Word and thence of the church, and that falsity has emanated therefrom into the whole Christian world. By "blood" is signified the falsification, adulteration and profanation of the Word (n. 327,

379, 684). By "prophets" are signified all those who are in Divine truths from the Word, and abstractly truths of doctrine from the Word (n. 8, 133). That by "saints" are signified those who are of the Lord's church and abstractly the holy truths of the church (n. 173, 586, 666). That by "the slain" are signified those who are spiritually slain, and they are called spiritually slain who perish by falsities (n. 325, and in many other places). And because by "earth" is signified the church, by "all that are slain on the earth" are signified all in the Christian church who have perished by falsities; because the falsity with them emanated from that religious persuasion. It is also said of Babel in Jeremiah, that:

> There are the slain of all the earth (Jer. 51:49, 52).

And in Isaiah, that:

> Lucifer (which there is Babel) hath destroyed her land, and hath slain her people (Isa. 14:20).

That many falsities have emanated from the Babylonish religious persuasion into the churches of the Reformed, may be seen above (n. 751); where this passage was explained, that:

> The woman whom thou sawest is the great city which hath a kingdom over the kings of the earth (Rev. 17:18).

802. It is said that from the religious persuasion which is meant by "the city Babylon" is the adulteration and profanation of every truth of the Word and thence of every holy thing of the church; and it has been said many times in what precedes, that that religious persuasion has not only adulterated the goods and truths of the Word, but has also profaned them; and that "Babel" therefore in the Word signifies the profanation of what is holy. It shall now be said how that profanation has been and is effected. It was said above, that the love of having dominion from the love of self over the holy things of the church and over heaven, and thus over all the Divine things of the Lord, is the devil. Now because that dominion as an end resides in the minds of those who founded that religious persuasion, they could not do otherwise than profane

the holy things of the Word and the church. Suppose that that love, which is the devil, should reside in the mind of anyone interiorly, as every ruling love does; then place some Divine truth exteriorly before its eyes; will it not tear it to pieces, cast it to the earth, and trample it down, and in place of it summon a falsity that agrees with itself?

[**2**] The love of possessing all the things of the world is satan, and the devil and satan act as one, as if joined in a covenant, with such as from the one love are in the other. It may be concluded from this, whence it is that profanation is signified in the Word by "Babylon." For example: place before that love which is the devil this Divine truth, that God alone is to be worshiped and adored, and not any man; and thus that the vicarship is an invention and a fiction, which is to be rejected. In like manner this truth, that to invoke dead men, to fall down to their images, to kiss them and their bones, is simply and foully idolatrous, which is also to be rejected. Would not that love which is the devil reject these two truths in the vehemence of its anger, fulminate against them, and tear them in pieces?

[**3**] But if anyone should say to that love which is the devil, that to open and shut heaven, or to loose and to bind, and thus to remit sins, which is the same as to reform and regenerate, and so to redeem and save man, is purely Divine, and that a man cannot ascribe to himself anything Divine without profanation; and that Peter did not ascribe it to himself, and therefore did not exercise any such authority; moreover, that the succession is a thing invented by that love; as also the transferring of the Holy Spirit from man to man; on hearing these things, would not that love which is the devil, belabor the speaker with anathemas, and in the fire of its fury command him to be delivered to the inquisitor, and to be cast among the damned? If anyone were to say further, How can the Lord's Divine authority be transferred to you? How can the Lord's divinity be separated from his soul and body? Is it not according to your faith that it cannot? How can God the Father introduce his Divine power into the son, except into his divinity, which is the receptacle? How can this be transcribed into a man

that it may be his? Besides other similar things. On hearing these, would not that love which is the devil be silent, kindle into wrath within, gnash the teeth, and cry out, "Lead him forth, crucify him, crucify him; go, go all of you, see the great heretic, and delight yourselves with him"?

Revelation 19

1. After these things I heard as it were a voice of a great multitude in heaven, saying Alleluia, salvation and glory and honor and power unto the Lord our God;

2. For true and just are his judgments; for he hath judged the great harlot, who corrupted the earth with her whoredom, and he hath avenged the blood of his servants at her hand.

3. And a second time they said Alleluia; and her smoke shall go up unto the ages of the ages.

4. And the twenty-four elders and the four animals fell down, and adored God who sitteth upon the throne, saying, Amen. Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both the small and the great.

6. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying Alleluia, for the Lord God the almighty reigneth.

7. Let us rejoice and exult, and let us give the glory to him; for the marriage of the lamb is come, and his wife hath made herself ready.

8. And it was given to her that she should be clothed in fine linen clean and bright; for the fine linen is the just deeds of the saints.

9. And he said unto me, Write, Happy are they that have been called unto the marriage supper of the lamb. And he said, These are the true words of God.

10. And I fell down before his feet to adore him; and he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; adore God; for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened; and behold a white horse; and he that sitteth upon him is called faithful and true; and in justice he doth judge and make war.

12. And his eyes were as a flame of fire, and upon his head were many diadems; having a name written, which no one knew but himself;

13. And he was clothed with a garment dipped in blood; and his name is called, The Word of God.

14. And the armies which are in heaven followed him upon white horses, clothed in fine linen white and clean.

15. And out of his mouth went forth a sharp sword, that with it he should smite the nations; and he shall tend them with a rod of iron; and he treadeth the wine press of the wine of the fury and anger of God almighty.

16. And he hath upon his garment and upon his thigh a name written, King of kings and Lord of lords.

17. And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses, and of them to sit upon them, and the flesh of all, free and bond, both small and great.

19. And I saw the beast, and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army.

20. And the beast was taken, and with him the false prophet, that did signs before him, with which he seduced them that received the mark of the beast, and that adored his image; these two were cast alive into the lake of fire burning with brimstone.

21. And the rest were slain by the sword of him that sat upon the horse, that proceeded out of his mouth; and all the birds were satiated with their flesh.

THE SPIRITUAL SENSE

The contents of the whole chapter

The glorification of the Lord by the angels of heaven, because the Roman Catholic religious persuasion is removed in the spiritual world, whereby they have come into the light and into their happiness (verses 1–5). Annunciation concerning the Lord's coming, and concerning the new church from him (verses 6–10). The opening of the Word as to the spiritual sense for that church (verses 11–16). The calling of all to it (verses 17–18). Resistance by

those who are in faith separated from charity (verse 19). Their removal and damnation (verses 20–21).

The contents of each verse

Verse 1. "After these things I heard as it were a voice as of a great multitude in heaven, saying Alleluia" signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians (n. 803). "Salvation and glory and honor and power unto the Lord our God" signifies that now there is salvation from the Lord, because now there is reception of Divine truth and Divine good from his Divine power (n. 804). Verse 2. "For true and just are his judgments; for he hath judged the great harlot, who corrupted the earth with her whoredom" signifies because in justice the profane Babylonish religious persuasion is condemned, which has destroyed the Lord's church by filthy adulterations of the Word (n. 805). "And he hath avenged the blood of his servants at her hand" signifies retribution for the injuries and violence offered to the souls of the worshipers of the Lord (n. 806). Verse 3. "And a second time they said Alleluia; and her smoke goeth up unto the ages of the ages" signifies thanksgiving and celebration of the Lord from joy that that profane religious persuasion is condemned to eternity (n. 807). Verse 4. "And the twenty-four elders and the four animals fell down, and adored God who sitteth upon the throne, saying, Amen. Alleluia" signifies adoration of the Lord as the God of heaven and earth, and as the judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens (n. 808). Verse 5. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him" signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven (n. 809). "Both small and great" signifies those who worship the Lord from the truths of faith and the goods of love in a less or a greater degree (n. 810).

Verse 6. "And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying Alleluia, for the Lord God the almighty reigneth" signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, that the Lord alone reigns in the church which is now to come (n. 811). Verse 7. "Let us rejoice and exult and let us give the glory to him; for the marriage of the lamb is come" signifies joy of soul and heart, and thence the glorification of the Lord, that henceforth there may be the full marriage of him with the church (n. 812). "And his wife hath made herself ready" signifies that they who will be of this church, which is the new Jerusalem, are collected together, inaugurated and instructed (n. 813). Verse 8. "And it was given to her that she should be clothed in fine linen clean and bright" signifies that they are instructed by the Lord in genuine and pure truths through the Word (n. 814). "For the fine linen is the just deeds of the saints" signifies that through truths from the Word those who are of the Lord's church have the goods of life (n. 815). Verse 9. "And he said unto me, Write, Happy are they that have been called to the marriage supper of the lamb" signifies an angel sent from heaven to John, and speaking with him concerning the Lord's new church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church (n. 816). "And he said, These are the true words of God" signifies that this is to be believed because it is from the Lord (n. 817). Verse 10. "And I fell down before his feet to adore him; and he said, See thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus; adore God" signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men, as brethren with brethren, with those who worship the Lord, and thus that in consociation with them the Lord alone is to be adored (n. 818). "For the testimony of Jesus is the spirit of prophecy" signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to his precepts, in the universal sense the all of the Word and of doctrine therefrom (n. 819). Verse 11. "And I saw heaven opened, and behold a white horse" signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of

the Word disclosed thereby, which is the coming of the Lord (n. 820). "And he that sitteth upon him is called faithful and true; and in justice he doth judge and make war" signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which he executes judgment (n. 821). Verse 12. "And his eyes were as a flame of fire" signifies the Divine wisdom of the Lord's Divine love (n. 822). "And upon his head were many diadems" signifies the Divine truths of the Word from him (n. 823). "Having a name written which no one knew but himself" signifies that what the quality of the Word is in its spiritual and celestial senses no one sees but the Lord, and he to whom he reveals it (n. 824). Verse 13. "And he was clothed with a garment dipped in blood; and his name is called The Word of God" signifies the Divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered (n. 825). Verse 14. "And the armies which are in heaven followed him upon white horses, clothed in fine linen white and clean" signifies the angels in the new Christian heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus who are in pure and genuine truths (n. 826). Verse 15. "And out of his mouth went forth a sharp sword" signifies the dispersion of falsities by the Lord by doctrine therefrom (n. 827). "That with it he should smite the nations; and he shall tend them with a rod of iron" signifies that he will convince all who are in dead faith, by the truths of the sense of the letter of the Word, and by rational things (n. 828). "And he treadeth the winepress of the fury and anger of God almighty" signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, and thus to himself (n. 829). Verse 16. "And he hath upon his garment and upon his thigh a name written, King of kings, and Lord of lords" signifies that the Lord teaches in the Word what he is, that he is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that he is the God of the universe (n. 830). Verse 17. "And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God" signifies the Lord from the Divine love, and thence from Divine zeal, calling and assembling all who are in the spiritual affection of truth and think of heaven, to the new church, and to conjunction with

himself, and thus to eternal life (n. 831). Verse 18. "That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great" signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind (n. 832). Verse 19. "And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army" signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in his Word, and will infest those who will be of the Lord's new church (n. 833). Verse 20. "And the beast was taken, and with him the false prophet that did signs before him, with which he seduced them that received the mark of the beast, and adored his image" signifies all those who professed faith alone, and were interiorly evil, both the laity and the common people, as also the clergy and the learned, who by reasonings and attestations that faith alone is the only means of salvation, have led others to receive that faith, and to live according to it (n. 834). "These two were cast alive into the lake of fire burning with brimstone" signifies that all those, as they were, were cast into hell, where are loves of falsity and at the same time lusts of evil (n. 835). Verse 21. "And the rest were slain by the sword of him that sat upon the horse, that proceeded out of his mouth" signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word, which they knew, being judged from the Word, perish (n. 836). "And all the birds were satiated with their flesh" signifies that from their lusts of evil, which are their proprium, the infernal genii are as it were nourished.

THE EXPLANATION

803. Verse 1. *After these things I heard as it were a voice of a great multitude in heaven, saying Alleluia* signifies thanksgiving,

confession, and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians. By "a great multitude in heaven" are signified the angels of the lower heavens; by "their voice saying Alleluia" is signified thanksgiving, confession, and celebration of the Lord by them; by "Alleluia," in the Hebrew language, is signified praise ye God; therefore it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, as appears from these passages:

> Bless Jehovah, O my soul. Alleluia (Ps. 104:35).
>
> Blessed be Jehovah the God of Israel from everlasting to everlasting; and let all the people say, Amen. Alleluia (Ps. 106:48).
>
> We will bless Jah from now even to eternity. Alleluia (Ps. 115:18).
>
> Let every soul praise Jah. Alleluia (Ps. 150:6; besides other places, as Ps. 105:45; 106:1; 111:1; 112:1; 113:1, 9; 116:19; 117:2; 135:3; 148:1, 14; 149:1, 9; 150:1).

That it is on account of the rejection of the Babylonians is evident from the preceding chapter, which treats of the Babylonians, for which reason it is said, "After these things," and also from what follows (verses 2–3) in this chapter. That the angels of the lower heavens are meant by "a great multitude in heaven," is plain from verse 4 of this chapter, where it is said that "the twenty-four elders and the four animals adored him that sat upon the throne, saying Amen. Alleluia," by whom the angels of the higher heavens are meant.

804. *Salvation, and glory, and honor, and power, unto the Lord our God* signifies that now there is salvation from the Lord, because now there is a reception of Divine truth and Divine good from his Divine power. By salvation to the Lord our God is signified the acknowledgment and confession that there is salvation from the Lord; by "glory and honor to the Lord our God" is signified acknowledgment and confession, that there is Divine truth and Divine good from the Lord, thus the reception thereof (n. 249,

629, 693). By "power unto the Lord our God" is signified the acknowledgment and confession, that the Lord has power. To say that salvation, glory, honor, and power belong unto the Lord is according to the sense of the letter; as also in other places, that to the Lord belongeth blessing, but this, when considered in the spiritual sense, means that these things, being in the Lord, are also from the Lord, here, that now they are communicated by him to angels and men in consequence of the Babylonians being removed and rejected, who intercepted, weakened, and prevented the influx of those things from the Lord; in like manner as black clouds in the world, when they come between the sun and men; for as the light of the sun of this world is intercepted, weakened, and obstructed by the interposition of black clouds, so is the light of the sun of heaven, which is the Lord, by the black falsities interposed by the Babylonians. The thing is altogether similar, only that one is natural, and the other spiritual. Falsities also in the spiritual world appear like clouds, dark and black according to their quality. This is likewise the cause, that not until after the last judgment was the spiritual sense of the Word revealed, and that the Lord alone is the God of heaven and earth. For by the last judgment the Babylonians were removed, and also the Reformed who confessed faith alone; whose falsities were like dusky clouds interposed between the Lord and men on earth; and were likewise like cold, that takes away spiritual heat, which is the love of good, and truth.

805. Verse 2. *For true and just are his judgments; for he hath judged the great harlot, who corrupted the earth with her whoredom* signifies because in justice the profane Babylonish religious persuasion is condemned, which has destroyed the Lord's church by foul adulterations of the Word. By "true and just are thy judgments" the Divine truths and goods of the Word are signified, according to which judgment is executed by the Lord (n. 668, 689); which together are called "justice"; for by justice, in speaking of the Lord, nothing else is signified; as below (verse 11; also Isa. 63:1; Jer. 23:5, 6; 33:15, 16). By "for he hath judged the great harlot" is signified because the profane Babylonish religious persuasion is condemned, which was treated of in the foregoing chapter. It is called "the great harlot," from the adulteration and profanation of the Word. By

"who corrupted the earth with her whoredom" is signified which has destroyed the Lord's church by foul adulterations of the Word. By "her whoredom" the adulteration of the Word is signified (n. 134), and by "earth" the church (n. 285, 721).

806. *And he hath avenged the blood of his servants at her hand* signifies retribution on account of the injuries and violence offered to the souls of the worshipers of the Lord. That by "he hath avenged the blood of his servants at her hand" is signified retribution on account of the injuries and violence offered to the souls of the worshipers of the Lord, because by "he avenged" is signified retribution. By "shedding blood" is signified to offer violence to the Lord's divinity and to the Word (n. 327, 684); here to the worshipers of the Lord, who are meant by "his servants." They offered injuries and violence to the souls of these by transferring to themselves the Divine worship of the Lord, and by prohibiting the reading of the Word. It is said of the Lord, that he avenged or revenged the blood of his servants, as if he did this from vengeance or revenge; but still it is not from vengeance or revenge, as it is not from anger and wrath, which however are attributed to the Lord in many places in the Word, see above (n. 525, 635, 658, 673). Anger and vengeance are said of the Lord, when the evil separated from the good are cast into hell, which is done at the day of the last judgment; on which account that day is called "a day of anger," and likewise "anger"; also "a day of vengeance"; not that the Lord is angry and avenges, but that they are angry with the Lord, and breathe vengeance against him. It is as when a malefactor, after sentence is passed, is angry at the law, and breathes vengeance against the judge; for the law is not angry, nor is the judge revengeful.

[**2**] "Vengeance" is meant in this sense in the following passages:

> The day of vengeance is in my heart, and the year of my redeemed is come (Isa. 63:4).

Here it treats of the Lord and the last judgment:

> The day of Jehovah's vengeance, the year of retributions for the controversy of Zion (Isa. 34:8).
>
> Behold, your God will come with vengeance, with the retribution of God will he come, and he will save you (Isa. 35:4).
>
> These are the days of vengeance, that all things that are written may be fulfilled (Luke 21:22).

Here it treats of the consummation of the age, when the last judgment comes:

> The spirit of the Lord Jehovih is upon me, to proclaim the day of the good pleasure of Jehovah, and the day of vengeance of our God, to comfort all that mourn (Isa. 61:1–2).
>
> Shall not my soul take vengeance for this (Jer. 5:9, 29)?
>
> I will take vengeance on Babel, nor will I make a man to intercede (Isa. 47:3).
>
> The thought is against Babel to destroy it, because this is the vengeance of Jehovah, the vengeance of his temple (Jer. 51:11, 36).
>
> Sing, ye nations, his people; for he hath avenged the blood of his servants, and he will render vengeance to his enemies, and will expiate his land, his people (Deut. 32:43).

807. Verse 3. *And a second time they said Alleluia, and her smoke went up for ages of ages* signifies thanksgiving and celebration of the Lord from joy, that that profane religious persuasion is condemned to eternity. "That they said a second time" is from their varying affection of joy, that they were liberated from infestation from those who were in that religious persuasion, also from fear lest they should rise again and infest again. That thanksgiving and celebration of the Lord is signified by "Alleluia" may be seen above (n. 803). By "her smoke" is signified that religious persuasion as to its direful falsities, since falsities from evil appear like the smokes from fire (n. 422); the fire here is the love of self (n. 468, 494, 766). That by "the smoke of a burning," when treating of Babylon, profanation is signified (n. 766, 767). By "its going up for ages of ages" is signified her damnation to eternity.

808. Verse 4. *And the twenty-four elders and the four animals fell down and adored God who sitteth upon the throne, saying, Amen. Alleluia* signifies adoration of the Lord as the God of heaven and earth and as the judge of the universe by the angels of the higher heavens, and the confirmation of the thanksgiving, confession, and celebration of him made by the angels of the lower heavens. By "falling down and adoring" is signified humiliation, and from the humiliation adoration, as above (n. 370). By "the twenty-four elders and the four animals" the higher heavens are signified (n. 369). By "him that sitteth upon the throne" is meant the Lord as the God of heaven, and as the judge of the universe; since by "the throne" is signified heaven and the kingdom there (n. 14, 221, 222), and likewise judgment; here judgment, because it is concerning the judgment upon Babel, which precedes. That "he that sitteth upon the throne" is the Lord, may be seen below.

By "Amen. Alleluia," is signified the confirmation of the thanksgiving, confession, and celebration made by the angels of the lower heavens. By "Amen" is signified confirmation and consent from the truth (n. 23, 28, 61, 371, 375); and by "Alleluia" is signified thanksgiving, confession, and celebration of the Lord (n. 803). That it is those which were made by the angels of the lower heavens is because they first spoke, and celebrated the Lord as the God of heaven, the judge, and the avenger; and said "Alleluia"; as is manifest from verses 1 and 2, and from the explanation above (n. 803, 804). The confirmation of these things by the angels of the higher heavens is signified by "Amen. Alleluia."

[**2**] That "he that sitteth upon the throne" is the Lord is manifest from Revelation (chap. 1:4; 2:8; 3:21; 4:2–6, 9; 5:13; 6:16; 7:9–11; 22:1, 3); in which places it is said, "God" and "lamb" "upon the throne." By "God" there the Divine itself of the Lord is meant, which is called the Father; and by "the lamb" the Divine human, which is called the son (n. 269, 291), thus the Lord alone. This is also manifest from chapter 7 where it is said:

> The lamb who is in the midst of the throne shall feed them (Rev. 7:17),

And in Matthew:

> When the son of man shall sit upon the throne of his glory, he shall judge (Matt. 19:28).

> When the son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory (Matt. 25:31).

809. Verse 5. *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him* signifies influx from the Lord into heaven, and thus the unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven. By "the voice which came out of the throne" is signified influx from the Lord into heaven. That it is from the Lord is because "he that sitteth upon the throne" was the Lord, as was shown just above (n. 808). Therefore by "the voice" that came out therefrom is meant influx; for the Lord, because he is above the heavens, and appears before the angels as a sun, does not speak from it to the angels, but flows in; and that which flows in is received in heaven, and is uttered. Wherefore that voice, although from the throne, yet was heard by John out of heaven, and thus from the angels there; and whatever the angels speak out of heaven is from the Lord. By "Praise our God" is signified that they should worship the Lord as the only God of heaven. That "to praise God" is to worship him will be seen below. By "all his servants" are signified all who are in the truths of faith (n. 3, 380); by "all that fear him" are signified they who are in the goods of love (n. 527, 628).

[**2**] That "to praise God" signifies to worship him, and hence that the praise of him is the worship of him is evident from many passages in the Word, a few only of which are adduced:

> Suddenly there was with the angel a multitude of them that praise God (Luke 2:13, 20).

> The whole multitude of the disciples began to praise God with a great voice (Luke 19:37).

They were in the temple praising and blessing God (Luke 24:53).

Cause to be heard, praise ye, and say, O Jehovah, save thy people (Jer. 31:7).

Praise ye Jehovah in the heavens; praise him in the heights; praise ye him, his angels; praise ye him, his hosts; praise ye him, sun and moon; praise him, all ye stars of light; praise him, ye heavens of heavens; praise ye the name of Jehovah; praise Jehovah from the earth; he hath exalted praise from all peoples (Ps. 148:1–5, 7, 13, 14).

Out of the mouths of infants and sucklings thou hast perfected praise (Matt. 21:16).

All the people gave praise unto God (Luke 18:43; besides other places, as Isa. 42:8; 60:18; Joel 2:26; Ps. 113:1, 3; 117:1).

These things which are said in this verse do not have reference to those which precede concerning Babylon, but to the things that follow concerning the new church to be established by the Lord; which is here treated of in what follows.

810. *Both small and great* signifies those who worship the Lord from the truths of faith and the goods of love in a lesser and in a greater degree. By "the small and the great" in the natural sense they are meant who are in a lesser and in a greater degree of dignity, but in the spiritual sense those who are in a lesser and in a greater degree of worship of the Lord, and thus who worship the Lord less and more holily and fully from the truths of faith and the goods of love. This is signified because it follows after "Praise God, all ye his servants, and ye that fear him"; by which such things are signified (n. 809; see also, n. 527, 604).

811. Verse 6. *And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying Alleluia, for the Lord God the almighty reigneth* signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, that the Lord alone reigns in the church which is now to come. By "the voice" is signified the joy of worship, confession, and

celebration of the Lord; because it follows that they said, "Alleluia," and then "Let us rejoice and exult, and give glory to him." By "the voice of a great multitude" the joy of the angels of the lowest heaven is signified, as above (n. 803). By "the voice of many waters" is signified the joy of the angels of the middle heaven, as above (n. 614). The joy of these was thus heard because "many waters" signify truths in abundance (n. 50, 614, 685); and the angels of the middle heaven are in truths, because in intelligence. By "the voice of mighty thunders" the joy of the angels of the highest heaven is signified. That their voice or discourse is heard as thunder, may be seen above (n. 615). By "saying Alleluia" is signified the joy of worship, confession, and celebration of the Lord, as above (n. 803). By "for the Lord God the almighty reigneth" is signified because the Lord alone reigns; for the Lord is called the almighty (Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22; where the explanations may be seen). That these things are said of the new church to be established by the Lord is evident from the three verses following, in which it is said, "For the marriage of the lamb is come, and his wife hath made herself ready." Also, "Happy are they that are called unto the marriage supper of the lamb." On account of this is the joy of all the heavens, which is described in this and the following verse.

812. Verse 7. *Let us rejoice and exult, and give the glory to him; for the marriage of the lamb is come* signifies joy of soul and heart, and thence the glorification of the Lord, that henceforth there may be a full marriage of him with the church. By "rejoice and exult" is signified joy of soul and heart. Joy of soul is joy of the understanding, or from the truth of faith; and joy of heart is joy of the will, or from the goods of love. The two are mentioned on account of the marriage of truth and good in each thing of the Word, spoken of above (n. 373, 689). By "giving glory to him" is signified to acknowledge and confess that all truth is from the Lord (n. 629); also to acknowledge that the Lord is the God of heaven and earth (n. 693); here therefore is signified to glorify, because this involves both. By "for the marriage of the lamb is come" is signified because henceforth there is the full marriage of the Lord and the church. That this may be signified, it is therefore said "the lamb";

and by "the lamb" is meant the Lord as to the Divine human (n. 269, 291).

[**2**] It may be evident almost without explanation, that when the Lord's human is acknowledged to be Divine, there is effected a full marriage of the Lord and the church; for it is known in the Reformed Christian world, that the church is a church from the marriage of the Lord with her; for the Lord is called the Lord of the vineyard, and the church is the vineyard; and the Lord is also called the bridegroom and husband, and the church is called the bride and wife. That the Lord is called the bridegroom, and the church the bride, may be seen (n. 797). That there is then the full marriage of the Lord and the church, when his human is acknowledged to be Divine is manifest; for then God the Father and he are acknowledged to be one, as the soul and the body. When this is acknowledged, the Father is not approached for the sake of the son; but then the Lord himself is approached, and God the Father through him; because the Father is in him, as the soul is in the body, as was said. Before the Lord's human is acknowledged to be Divine, there is indeed a marriage of the Lord with the church; but only with those who approach the Lord, and think of his Divine, and not at all whether his human is Divine or not. The simple in faith and in heart do this; but rarely the learned and erudite. Moreover also there cannot be given three husbands to one wife, nor three souls to one body; and therefore, unless one God is acknowledged, in whom is the trinity, and that that God is the Lord, there is no marriage.

[**3**] That from this time that marriage may take place, because it could not fully take place until after the Babylonians were separated in the spiritual world by the last judgment; as also the Philistines, who are they that profess faith alone; and because their separation is treated of in what goes before, it is said "from henceforth." That there is a marriage of the church with the Lord may be evident from these passages:

> Jesus said, The children of the marriage cannot mourn, as long as the bridegroom is with them (Matt. 9:15; Mark 2:19).

> The kingdom of the heavens is like unto a man a king, who made a marriage for his son, and sent out his servants, and invited to the marriage (Matt. 22:1–14).

> The kingdom of the heavens is like unto ten virgins, who went forth to meet the bridegroom; of whom five, being ready, went in with the bridegroom to the marriage (Matt. 25:1–12).

That here the Lord meant himself is manifest from verse 13 following, where he said:

> Watch, for ye know neither the day nor the hour in which the son of man will come (Matt. 25:13).

And in another place:

> Let your loins be girded and your candles shining, and ye like to them that wait for their Lord, when he is about to return from the marriage (Luke 12:35–36).

813. *And his wife hath made herself ready* signifies that they who will be of this church, which is the new Jerusalem, are collected together, inaugurated, and instructed. By "the wife" the Lord's new church is signified, which is the new Jerusalem; which is clearly manifest from chap. 21, following, where are these words:

> I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2).

> An angel came unto me, saying, Come, I will show thee the bride, the lamb's wife; and he showed me the great city, the holy Jerusalem coming down out of heaven from God (Rev. 21:9–10).

By "his wife hath made herself ready" is signified that they who will be of that new church of the Lord are collected together, inaugurated, and instructed; and because these things are signified by "she hath made herself ready," it therefore follows that the wife "was arrayed in fine linen clean and bright"; by which is signified inauguration by instruction; and therefore there also follows the

account of "the white horse," by which is signified the understanding of the Word from the Lord for them.

814. Verse 8. *And it was given to her that she should be clothed in fine linen clean and bright* signifies that they who will be of the Lord's new church are instructed by the Lord in genuine and pure truths through the Word. By "it was given to her" is meant to the wife, by whom is signified the Lord's new church, which is the new Jerusalem, as just above (n. 812). By "being clothed" is signified to be instructed in truths, because truths are signified by "garments" (n. 166); and by "white garments" genuine truths (n. 212). By "fine linen clean and bright" is signified shining from good and pure truths; and because pure truth is not given from any other source than from the Lord through the Word, therefore this also is signified. It is called "clean and bright," because "clean" signifies that which is free from evil, thus that which shines from good; and "bright" signifies what is free from falsity, thus what is pure from truth. By "fine linen" or "linen cloth" genuine truth is signified in the following places also:

> O Jerusalem, I have clothed thee with needlework, I have girded thee with fine linen, and I have covered thee with silk; thus wast thou adorned with gold and silver, and thy raiment was fine linen and silk (Ezek. 16:10, 13).

> Fine linen in needlework from Egypt was thy spreading forth (Ezek. 27:7).

This is concerning Tyre, by which the church as to the knowledges of truth and good is signified.

> The armies in heaven followed him upon white horses, clothed in fine linen white and clean (Rev. 14).

> Joseph was clothed in garments of fine linen by Pharaoh (Gen. 41:42).

This signifies the same. Truth from the Word with them, though not in them is signified by:

> The fine linen of Babylon (Rev. 18:12, 16).

And upon the rich man (Luke 16:19).

Fine linen is also called cotton *[xylinum],* wherefore genuine truth is also signified by the latter in these passages in Moses:

Thou shalt make a checkerwork a tunic of cotton for Aaron; and thou shalt make a miter of cotton (Exod. 28:39).

They made tunics of cotton for Aaron and for his sons (Exod. 39:27).

Thou shalt make the habitation of cotton interwoven, and hyacinth, and purple, and scarlet double dyed (Exod. 26:1; 36:8).

Thou shalt make hangings for the court of cotton interwoven (Exod. 27:9, 18; 38:9).

Also the veil of the court with cotton interwoven (Exod. 38:18).

815. *For the fine linen is the just deeds of the saints* signifies that through truths from the Word those who are of the Lord's church have the goods of life. By "fine linen" are signified genuine truths, which are truths from the Lord through the Word, as just above (n. 814). By "just deeds" are signified the goods of life with those who are in truths (n. 668). By "the saints" are signified those who are of the Lord's church (n. 173, 586). That "just deeds" are the goods of life with those who are in truths is because no one can be called just, unless he lives according to truths; for in the natural sense everyone is called just who lives well according to the civil and moral laws; but in the spiritual sense he is called "just" who lives well according to the Divine laws, and the Divine laws are truths from the Word. He who believes himself to be just, consequently in the good of life, without the truths according to which he should live is much deceived; for a man cannot be reformed and regenerated, consequently become good, except by truths, and by life according to them. Hence it is manifest that by "the fine linen is the just deeds of the saints" is signified that those who are of the Lord's church have the goods of life through truths from the Word. This is plainly manifest from the angels of heaven; the more they

are in truths and in life according to them they appear clothed in the brighter garments; the reason is that they are in brighter light.

816. Verse 9. *And he said unto me, Write, Happy are they that are called to the marriage supper of the lamb* signifies an angel sent from heaven to John, and speaking with him concerning the Lord's new church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church. That it was an angel sent from heaven to John that spoke these things to him may be evident from the following verse, that John fell down at his feet to adore him; and that the angel answered that he was his fellow servant; therefore that not he, but God, was to be adored. That the former things which John heard were from heaven itself, and by many angels speaking together from the Lord is plainly manifest from the preceding verses 5–7; where it is said that "a voice came out of the throne," and that thus was heard "as it were a voice of a great multitude, and as of many waters, and as of mighty thunders," and of them that said, "Let us rejoice and exult." These were in the plural; but now it is in the singular, and thus by a single angel sent to him.

[**2**] But I will relate how it is when angels speak with man. They never speak with him from heaven; but the voice which is heard thence is from the Lord through heaven. But when it is given to the angels to speak with a man, they send one from their society, who is near the man; and they speak with the man through him. He who is sent is the subject of many, and it was such a subject who now spoke with John. This was done, that it might be announced on earth, that the whole heaven acknowledges the Lord alone as the God of heaven, and that he alone is to be adored; also that the new church is to be established by the Lord on the earth, as it has been established in the heavens; for a church is first established in the heavens by the Lord, and then through the heavens on the earth. This is the arcanum in these words.

[**3**] Now to the explanation. "Write" signifies that he should commit this to posterity for remembrance (n. 39, 63, 639); here, that he should make these things known; this is meant by "write."

"Happy are they that are called to the marriage supper of the lamb" signifies that those have eternal life who receive those things which are of the new church.

They are called "happy," who have eternal life (n. 639). By "the marriage of the lamb" the new church is signified, which is in conjunction with the Lord, as above (n. 812). By "the called" are meant all who receive (n. 744). All are called, indeed; but they who do not receive, reject the call.

[4] It is called "the marriage supper of the lamb," because this is done in the last state of the church, which is called evening; and in the evening suppers take place; but the first state of the new church is called morning. In the evening man is called to the church; and when the called are present, the morning comes. That the last state of the church is called evening and night, and its first state the dawn and morning, may be seen above (n. 151). And because it was the last state of the Jewish church, and thus evening, when the Lord went from Jerusalem to suffer, the Lord therefore then supped with the disciples, and instituted the eucharist; whence it is called the holy supper; by which also is effected the conjunction of the Lord with the man of the church, or a marriage, if the man after repentance goes directly to him; but if otherwise, presence is effected, and not conjunction. From this it may be evident what is signified by "supper" and "to sup" elsewhere in the Word.

817. *And he said, These are the true words of God* signifies that this is to be believed, because from the Lord; namely, that "they are happy who are called to the marriage supper of the lamb," that is, that they on earth who receive the things which are of the Lord's new church, have eternal life.

818. Verse 10. *And I fell down before his feet to adore him; and he said to me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; adore God* signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men as brethren with brethren, with those who worship the Lord, and thus

that, in consociation with them, the Lord alone is to be adored. "I fell down before his feet to adore him, and he said unto me, See thou do it not, adore God" signifies that no angel of heaven is to be adored and invoked, but the Lord alone. "I am thy fellow servant, and of thy brethren" signifies that the Divine does not belong to an angel, but that he is associated with man as brother with brother. By "having the testimony of Jesus" is signified that he is in like manner in conjunction with the Lord, through the acknowledgment of the Divine in his human, and through a life according to his commandments. That this is signified by "having the testimony of Jesus" will be seen in the following paragraph. That the angels of heaven are not superior to men, but that they are their equals, and that they are therefore equally the Lord's servants, as men are, is because all the angels have been men, born in the world, and not any of them were created immediately; as may be evident from the things which are written and shown in *Heaven and Hell,* published at London, 1758. They indeed excel men in wisdom; but this is for the reason that they are in a spiritual state, and thence in the light of heaven, and not in a natural state, and so in the light of the world, as men are upon earth. But as far as any angel excels in wisdom, so far he acknowledges that he is not above men, but like them; on which account there is not any conjunction of men with the angels, but there is consociation with them. Conjunction is given with the Lord alone. But how conjunction with the Lord, and consociation with the angels, by the Word, are effected, see *Doctrine of the Sacred Scripture* (n. 62–69).

819. *For the testimony of Jesus is the spirit of prophecy* signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to his commandments is in the universal sense the all of the Word and of doctrine therefrom. By "the testimony of Jesus" is signified the Lord's attestation in heaven, that man is his, and thus that he is in heaven one among the angels there; and because that attestation cannot be given to any others but to those who are in conjunction with the Lord, who acknowledge him as the God of heaven and earth, as he teaches in Matt. 28:18, and at the same time live according to his commandments, especially according to the commandments of the

Decalogue, these two things are therefore signified by "the testimony of Jesus," see above (n. 6, 490). By that testimony is "the spirit of prophecy," is signified that it is the all of the Word and of doctrine therefrom; for the Word in the universal sense treats only of the Lord, and of life according to his commandments. Hence it is that the Lord is the Word; for he is the Word, because the Word is from him, and treats of him alone, and teaches solely how he is to be acknowledged and worshiped; and these are the commandments of the Word, which are called Divine truths, according to which one must live, that he may be able to come into conjunction with the Lord. That the Word treats of the Lord alone, and that it is thence that the Lord is called the Word, may be seen in *Doctrine of the Lord* (n. 1–7, 8–11, 19–28, 37–44); and in *Doctrine of the Sacred Scripture* (n. 80–90, 98–100). This is also what the Lord says, that:

> The spirit of truth, which is the Holy Spirit, will testify concerning the Lord; and that he will not speak from himself, but that he will receive of the things which are of the Lord's, and announce them (John 15:26; 16:13, 15).

820. Verse 11. *And I saw heaven opened, and behold a white horse* signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby; which is the coming of the Lord. By "heaven was seen open" is signified a revelation from the Lord, and the manifestation, concerning which below. By "a horse" is signified the understanding of the Word, and by "a white horse" the interior understanding of the Word (n. 298); and as this is signified by "a white horse," and as the spiritual sense is the interior understanding of the Word, therefore that sense is signified here by "the white horse." The reason that this is the coming of the Lord is because it manifestly appears by that sense that the Lord is the Word, and that the Word treats of him alone, and that he is the God of heaven and earth, and that from him alone the new church exists. The Lord said that:

> They should see the son of man coming in the clouds of heaven with glory and power (Matt. 17:5; 24:30; 26:64; Mark 14:61, 62; Luke 9:34–35; 21:27; Rev. 1:7; Acts 1:9, 11).

And the Lord said this also where he spoke with the disciples concerning the consummation of the age, which is the last time of the church, when the judgment takes place. Everyone who does not think beyond the sense of the letter, believes that when the last judgment shall come, the Lord will appear in the clouds of heaven with the angels and sounds of trumpets. But that this is not meant, but that he will appear in the Word, may be evident from the explanation above (n. 24, 642). And the Lord appears manifestly in the spiritual sense of the Word. It appears not only that he is the Word, that is, the Divine truth itself, and that he is the inmost of the Word, and thence the all of it; but also that he himself is the one God, in whom is the trinity, and thus the only God of heaven and earth; and moreover that he came into the world, that he might glorify his human, that is, make it Divine.

[**2**] The human which he glorified, that is, made Divine, was the natural human, which he could not glorify or make Divine but by taking on the human in a virgin in the natural world; to which he then united his Divine, which he had from eternity. That unition was effected by temptations admitted into the human that he had taken, the last of which was the passion of the cross, and at the same time by the fulfilling of all things of the Word; not only by the fulfilling of all things of the Word in its natural sense, but also by the fulfilling of all things of the Word in its spiritual sense and in its celestial sense; in which, as was said above, he alone is treated of. But on these things, see what are manifested in *Doctrine of the Lord,* and in *Doctrine of the Sacred Scripture.* Now, because the Lord is the Word, and the Word became flesh (John 1:1–2, 14), and the Word became flesh that he might fulfill it, it is manifest that the Lord's coming in the Word is meant by his appearing "in the clouds of heaven." That "the clouds of heaven" signify the Word in the sense of the letter, may be seen above (n. 24, 642). It is manifest that the Lord's appearing in the Word is meant, because the interior understanding of the Word is signified by "the white horse," and it is said that the name of him that sat upon the horse is "The Word of God," and that his name is "King of kings and Lord of lords" (verses 13, 16).

[3] It is now manifest from this, that by "I saw heaven opened, and behold, a white horse" is signified the spiritual sense of the Word revealed by the Lord, and thereby the interior understanding of it disclosed; which also is the coming of the Lord. That the spiritual sense of the Word is at this day revealed, concerning which no one in the Christian world has before known anything, may be seen in *Arcana Coelestia,* where the two books of Moses, Genesis and Exodus are explained according to that sense; also in *Doctrine of the Sacred Scripture* (n. 5–26); in a little work *White Horse* from beginning to end, and in the things collected there from *Arcana Coelestia* concerning the sacred Scripture; and besides in these explanations upon Revelation, where not a single verse can be understood without the spiritual sense.

821. *And he that sitteth upon him is called faithful and true, and in justice he doth judge and make war* signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which he executes judgment, and separates the good from the evil. By "he that sitteth upon him," that is, upon the white horse, the Lord is meant as to the Word. That it is the Lord as to the Word is manifest from verse 13 seq., where it is said that "he was clothed with a vesture dipped in blood, and his name is called the Word of God." By "faithful and true" are signified the Divine good and the Divine truth; by "faithful," the Divine good, because this is faithful. That "faithful," when speaking of men, means one who is in the inmost or third heaven, and thus who is in celestial good, may be seen above (n. 744). That by "true," when speaking of the Lord, the Divine truth is signified is manifest. That by "justice" both are signified, as well good as truth, and, where it is speaking of the Lord, the Divine good and Divine truth, may be seen above (n. 805). Hence it follows, that by "judging from justice" is signified to execute judgment from the Divine good and the Divine truth. That all judgment is executed by the Lord through the Word, and thus that the Word itself judges everyone, may be seen above (n. 233). That "to make war from justice" signifies to separate the good from the evil is because the Lord does not make war against anyone, but separates the good from the evil;

and when the good are separated from the evil, the evil then cast themselves into hell.

822. Verse 12. *And his eyes were as a flame of fire* signifies the Divine wisdom of the Lord's Divine love, may be seen above (n. 48), where are similar things; and they are said of the son of man, by whom the Lord as to the Word is meant (n. 44).

823. *And upon his head were many diadems* signifies the Divine truths of the Word from him. "Upon the head" signifies from the Lord; for by the head wisdom from love is signified; and man is ruled from the head by wisdom from love. "Diadems upon the head" were seen because the Divine truths of the Word, which are signified by "diadems," are from him. That "diadems" signify the Divine truths of the Word, may be seen (n. 231, 540). That "the head" when speaking of the Lord signifies the Divine wisdom of the Divine love (n. 47); what more is signified by the head (n. 538, 565). In the spiritual world the Divine truths of the Word correspond to diadems, and they appear there from correspondence, and in heaven upon the head of those who hold the Word as holy. Hence it is that "diadems" signify the Divine truths of the Word in the sense of its letter. The reason is because the sense of the letter is translucent from its spiritual and celestial sense, as a diadem is from light.

824. *Having a name written which no one knew but himself* signifies that no one sees of what quality the Word is in its spiritual and celestial senses but the Lord, and he to whom he reveals it. By "a name" is signified the quality of anyone (n. 165, and elsewhere); here the quality of the Word, or what the Word is within, that is, in its spiritual and celestial senses. It is said, "a name written," because the Word is both with men on earth and with the angels in the heavens; see *Doctrine of the Sacred Scripture* (n. 70–75). By "no one knew but himself," is signified that no one sees but the Lord himself, and he to whom he reveals it, that is, what the quality of the Word is in the spiritual sense. That no one sees the spiritual sense of the Word but the Lord alone, and hence that no one sees that sense except from the Lord, and no one from the Lord unless

he is in Divine truths from him, may be seen in *Doctrine of the Sacred Scripture* (n. 26).

825. Verse 13. *And he was clothed with a garment dipped in blood, and his name is called the Word of God* signifies the Divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered. By a garment is signified truth clothing good (n. 166, 212, 328); and when concerning the Word, it signifies the Word in the sense of the letter; for this is like a garment, in which its spiritual and celestial senses are clothed. By "the blood" is signified violence offered to the Lord's Divine and to the Word (n. 327, 684). The reason that this is signified is that the Lord's Divine truth in the Word is signified by blood (n. 379, 653); wherefore by "shedding blood" is signified to offer violence to the Lord's Divine and to the Word. By "the Word of God" is signified here the Word in the sense of the letter; for violence has been offered to this, but not to the Word in the spiritual sense, because this sense has not been known; and if it had been known, violence would have been offered to it also. Wherefore that sense was not revealed until after the last judgment was accomplished, and the new church was to be instituted by the Lord. Nor is it revealed to anyone at this day, except to him who is in Divine truths from the Lord; see *Doctrine of the Sacred Scripture* (n. 26).

[**2**] That violence has been offered to the Lord's Divine and to the Word is plainly manifest from the Roman Catholic religious persuasion, and from the religious persuasion of the Reformed concerning faith alone. The Roman Catholic religious persuasion gives forth that the Lord's human is not Divine, wherefore they have transferred all things of the Lord to themselves; also that the Word is to be interpreted only by them; yet the interpretation by them is everywhere contrary to the Divine truth of the Word, as was shown in the explanation of the preceding chapter 18. It is manifest from this, that violence is offered to the Word by that religious persuasion. In like manner by the religious persuasion of the Reformed concerning faith alone. Neither does this make the Lord's human Divine, and it founds theology upon a single saying of Paul falsely understood; and it therefore makes nothing of all the

things which the Lord taught concerning love and charity and concerning good works; which are yet so prominent that everyone, if he only has eyes, can see. The like was done with the Word by the Jews.

[**3**] Their religious persuasion was that the Word was written for no others but themselves, and thus that no others are meant therein; and that the messiah who was to come would exalt them above all in the whole world; by which and many other things they falsified and adulterated all things of the Word. This is meant by these words in Isaiah:

> Who is this that cometh from Edom, having sprinkled garments from Bozrah? Wherefore art thou red as to thy garment, and thy garments as of him that treadeth in the wine press, whence victory is sprinkled upon my garments, and I have polluted all my vesture (Isa. 63:1–3).

By "garments" here also the Divine truths of the Word are signified; by "Edom" is signified red, here red from blood. Hence it is manifest that by "clothed with a garment dipped in blood, and his name is called the Word of God," is signified the Divine truth in the ultimate sense, or the Word in the letter, to which violence has been offered.

826. Verse 14. *And the armies in heaven followed him upon white horses, clothed in fine linen white and clean* signifies the angels in the new Christian heaven, who were conjoined with the Lord in the interior understanding of the Word, and thus in pure and genuine truths. By "the armies in heaven" are meant the angels who are in Divine truths and goods (n. 447). By "heaven" is here meant the new Christian heaven, spoken of above (n. 612, 613, 626, 659, 661). The reason that this heaven is meant is because this is the new heaven which is treated of in Revelation. By "following the Lord" is signified to be conjoined to him (n. 621). By "the white horses" upon which they appeared is signified the interior understanding of the Word, as above (n. 820). By "the fine linen white and clean," is signified pure and genuine truth from the Lord through the Word (n. 814). It is also said of the new church, that it should be clothed in "fine linen clean and bright" (verse 8 of this

chapter); and so here of the new Christian heaven, through which, from the Lord, that church will exist.

827. Verse 15. *And out of his mouth went forth a sharp sword.* That it signifies the dispersion of falsities by doctrine from the Lord is manifest from the things explained above (n. 52), where similar things are said of the Lord, who is there called the son of man; and by the son of man is meant the Lord as to the Word (n. 44); here in like manner by "him that sitteth upon the white horse"; for the dispersion of falsities is effected by the Lord through the Word.

828. *That with it he should smite the nations; and he shall tend them with a rod of iron* signifies that he will convince all who are in dead faith, by the truths of the sense of the letter of the Word, and by rational things. It is evident that these things are signified, from similar things above (n. 544). It may there be seen, that by "the rod of iron" with which the nations should be smitten, are signified truths from the sense of the letter of the Word confirmed by rational things from the natural man; and likewise in n. 148, 485. That faith alone without works is dead is clearly manifest in James 2:17, 20; who also says:

> Be ye doers of the Word, not hearers only; how ye deceive yourselves (James 1:22 seq.).

Paul says in like manner:

> Not the hearers of the law will be justified by God, but the doers of the law will be justified (Rom. 2:13).

829. *And he treadeth the wine press of the wine of the fury and anger of God almighty* signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, thus to himself. By "the wine of the fury and anger of God" are signified the goods and truths of the church, which are from the Word, profaned and adulterated, thus the evils and falsities of the church (n. 316, 632, 635, 758). By "treading the wine press" of that wine is signified to endure them, to fight against them, and to condemn

them, and thus to liberate the angels in the heavens and the men on earth from infestation by them. For the Lord came into the world to subjugate the hells, which had then increased so that they began to infest the angels; and he subjugated them by combats against them, and thus by temptations; for spiritual temptations are nothing else than combats against the hells. And because every man is in consort with spirits as to his affections and thence thoughts, an evil man with spirits from hell and a good man with angels from heaven, therefore when the Lord subjugated the hells, he not only liberated the angels of heaven from infestation, but also the men of the earth.

[2] This therefore is what is signified by these words in Isaiah:

> He hath borne our diseases, and he hath carried our pains; also he was wounded for our transgressions, he was bruised for our iniquities; and by his wound healing is given to us; Jehovah hath laid upon him the iniquity of us all; he sustained exaction; he was cut off out of the land of the living, for the transgression of my people was he stricken; and he hath laid guilt upon his soul (Isa. 53:4–10).

These things are concerning the Lord, and concerning his temptations by the hells, and at length by the Jews, by whom he was crucified. The Lord's combats are also described in Isa. 63:1–10; where are these words also:

> Thy garments are as of him that treadeth in the wine press; I have trodden the wine press alone (Isa. 63:2–3).

By this is signified that he alone endured the evils and falsities of the church, and all the violence offered to the Word, thus to himself. It is said, the violence offered to the Word, and thus to himself, because the Lord is the Word; and violence is offered to the Word and to the Lord himself by the Roman Catholic religious persuasion, also by the religious persuasion with the Reformed concerning faith alone. The Lord endured the evils and falsities of both, when he executed the last judgment, by which he again subjugated the hells; and unless they had been subjugated again, no flesh could have been saved; as he says in Matt. 24:21, 22.

830. Verse 16. *And he hath upon his garment and upon his thigh a name written, King of kings and Lord of lords* signifies that the Lord teaches in the Word what he is, that he is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that he is the God of the universe. By the Lord's "garment" the Word as to the Divine truth is signified, as above (n. 825). By the Lord's "thigh" is signified the Word as to Divine good. The "thighs" and "loins" signify conjugial love; and as that love is the fundamental of all loves, therefore "the thighs" and "the loins" signify the good of love. That this is from correspondence may be seen above (n. 213). Therefore when "the thigh" is spoken of in relation to the Lord, it signifies himself as to the good of love; here also the Word as to the same. By "the name written" the Lord's quality is signified as above (n. 824). By "King of kings" is meant the Lord as to the Divine truth of the Divine wisdom, and by "Lord of lords" is meant the Lord as to the Divine good of the Divine love. The like is signified by the Lord's kingdom and dominion, where both are mentioned, see above (n. 664).

[**2**] As it is said, "King of kings and Lord of lords," and by them the Lord as to the Divine truth and the Divine good is meant, it is therefore said also, "a name written upon his garment and upon his thigh"; and by "the name written upon his garment" is signified the Word as to the Divine truth, and by "the name written upon his thigh," the Word as to the Divine good. Both are in the Word. The Divine truth of the Word is in its spiritual sense, which is for the angels of the middle or second heaven, who are in intelligence from Divine truths; and the Divine good of the Word in its celestial sense, which is for the angels of the highest or third heaven, who are in wisdom from Divine goods. But the latter sense is deeply hidden, perceptible to those only who are in love to the Lord from the Lord. That it is the Lord is openly said above in Revelation:

> They shall fight with the lamb; the lamb shall overcome them, for he is Lord of lords and King of kings (Rev. 17:14).

[3] That "the thigh" signifies the good of love, and when speaking of the Lord, the Divine good of the Divine love, is evident from these passages in the Word:

> Justice shall be the girdle of his loins, and truth the girdle of his thighs (Isa. 11:5).

> Over the head of the cherubim was the appearance of a man upon a throne; from the appearance of his loins and upward, and from the appearance of his loins downward was the appearance of fire and brightness round about (Ezek. 1:26–28).

By the "man upon the throne" is meant the Lord; by "the appearance of fire from the loins upward and downward" his Divine love is signified; and by "the brightness round about" is signified the Divine wisdom therefrom.

> The man seen by Daniel, whose loins were girded with gold of Uphaz (Dan. 10:6)

was an angel in whom was the Lord; by "the gold of Uphaz" the good of love is signified. The like is signified by "the thigh" (Isa. 5:27; Ps. 45:3; and elsewhere). Concerning the correspondence of the thighs or loins with conjugial love, which is the fundamental of all loves, see *Arcana Coelestia* (n. 5050–5062).

831. Verse 17. *And I saw an angel standing in the sun, and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together to the supper of the great God* signifies the Lord from the Divine love and thence from Divine zeal calling and calling together all who are in the spiritual affection of truth, and who think of heaven, to the new church, and to conjunction with himself, and thus to eternal life. By "the angel standing in the sun" is meant the Lord in the Divine love; by "the angel" the Lord is meant, and by "the sun" his Divine love. By "crying with a great voice" is signified from Divine zeal; for a voice or influx from the Lord from the Divine love is from Divine zeal; for zeal is of love. By "the birds that fly in the midst of heaven" are signified all who are in the spiritual affection of truth, and thence

think of heaven. By "coming and being gathered together to the supper of the great God," is signified a calling and a calling together to the new church and to conjunction with the Lord; and because eternal life is from conjunction with the Lord, therefore that is also signified. By crying "come" the calling is signified, and by "gather yourselves together" is signified the calling together.

[**2**] That the Lord is meant in the Word by "an angel," may be seen above (n. 5, 170, 258, 344, 465, 649, 657, 718); the more so here, as he was seen to stand in the sun; and no angel appears in the sun, for the Lord is the sun of the spiritual world; wherefore the Lord alone is there. That by "the sun," when speaking of the Lord, the Divine love is signified, may be seen (n. 53, 414). That by "crying with a great voice," when said of the Lord in the Divine love, is signified to speak or flow in from Divine zeal is manifest; because the Divine zeal is of the Divine love, here for the salvation of men. That such things as are of the understanding and thence of the thought are signified by "birds," see above (n. 757); here they who are in the spiritual affection of truth, and think concerning heaven, since it is said, "the birds that fly in the midst of heaven"; and by "flying in the midst of heaven" is signified to observe, attend, and think (n. 245, 415). That the new church, and thus conjunction with the Lord, are signified by "the supper of the great God," see (n. 816); where their supper is called "the marriage supper of the lamb."

832. Verse 18. *That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great* signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. Just above (n. 831), conjunction with the Lord by the Word is treated of; here it is concerning appropriation of goods from him through the truths of the Word. By "eating" is signified appropriation (n. 89); by "the flesh" which they should eat are signified the goods of the Word and thence of the church; and by "kings, commanders of thousands, the mighty, horses, them that sit upon them, free and bond, small and great,"

are signified truths in every sense, degree, and kind. By "kings" are signified those who are in the truths of the church from the Word, and abstractly the truths of the church from the Word (n. 20, 483). By "commanders of thousands" are signified those who are in the knowledges of good and truth, and abstractly those knowledges (n. 337). By "the mighty" are signified they who are in erudition from doctrine from the Word, and abstractly erudition thence (n. 337). By "horses" the understanding of the Word is signified; and by "them that sit upon horses" are signified they who are in wisdom from the understanding of the Word, and abstractly wisdom thence (n. 298, 820). By "the free and bond" are signified they who know from themselves and they who know from others (n. 337, 604). By "small and great" those are signified who are in a lesser and in a greater degree (n. 527, 810). It is manifest from these things, that by "they may eat their flesh" is signified the appropriation of goods from the Lord through the truths of the Word and of doctrine thence in every sense, degree, and kind.

[**2**] It is to be known that no man has any spiritual good from the Lord, except through truths from the Word; for the truths of the Word are in the light of heaven, and its goods are in the heat of that light; wherefore, unless the understanding is in the light of heaven through the Word, the will cannot come into the heat of heaven. Love and charity cannot be formed except through truths from the Word; a man cannot be reformed except through truths therefrom. The church itself with man is formed by them; but not by those truths in the understanding alone, but by a life according to them; the truths thus enter into the will, and become goods. Thus the face of truth is turned into the face of good; for that which is of the will and thus of the love is called good, and everything which is of the will or love is also of man's life. From this it may be seen that the appropriation of good through truths in every sense, degree, and kind from the Lord through the Word is here meant by "eating the flesh" of those that are named. Who cannot see that flesh is not here meant by "flesh"? Who can be so insane as to believe that the Lord calls and calls together all to a great supper, that he may give them to eat of the flesh of kings, commanders of thousands, the mighty, horses, them that sit on

them, the free and bond, the small and great? Who cannot see that there is a spiritual sense in those things, and that without that sense no one knows what they signify? Who persists in denying that the Word is spiritual in its bosom? Would it not be more than material, if those things should be understood according to the sense of the letter, and not according to the spiritual sense?

[**3**] Similar to these things are the following from Ezekiel:

> Thus said the Lord Jehovah, Say to the bird of every wing, and to every beast of the field, gather yourselves together and come; gather yourselves together from round about unto my great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, ye shall eat fat to satiety, and drink blood even to drunkenness, of my sacrifice which I sacrifice for you; ye shall be satiated at my table with horse and chariot and every man of war; thus will I give my glory among the nations (Ezek. 39:17–21).

Here in like manner by "flesh" is signified the good of the church from the Lord through the Word, and the truth of the church by "blood." Who does not see that blood would not be given to drink even to drunkenness, and that they would not be satiated at the table of the Lord Jehovah with horse, chariot, the mighty, and with every man of war? Since therefore by "flesh" is signified the good of the church, and by "blood" the truth of the church, it is plainly manifest that by the "flesh and blood" of the Lord in the holy supper the Divine good and the Divine truth from the Lord are signified, the same as by "the bread and wine" spoken of (John 6:51–58). "Flesh" also signifies good in many other passages in the Word, as in these:

> I will remove the heart of stone from their flesh, and will give them a heart of flesh (Ezek. 11:19; 36:26).

> My flesh desireth thee in a land of drought (Ps. 63:1).

> My heart and my flesh shout aloud for the living God (Ps. 84:2).

> My flesh shall dwell confidently (Ps. 16:9).

When thou seest the naked and thou shalt cover him, and thou shalt not hide thyself from thy flesh (Isa. 58:7).

833. Verse 19. *And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army* signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in his Word, and will infest those who will be of the Lord's new church. That by "the beast" are signified those who are in the religious persuasion of faith alone, may be seen above (n. 567, 576, 577, 594, 598, 601). That it is only they who are interiorly evil, and have professed that religious persuasion, will be seen below. By "the kings of the earth" are signified those who are in the falsities of that religious persuasion more than the rest, thus the leaders; for by "the kings of the earth" are signified those who are in the truths of the church from the Word, and in the opposite sense those who are in falsities (n. 20, 483, 704, 720, 737, 740); here those who are in falsities. By "their armies" all those among them are signified who in like manner are in falsities (n. 447). By "making war" is signified to contend against, since by "war" in the Word spiritual war is signified, which is that of falsity against truth, and of truth against falsity (n. 500, 586, 707). By "him that sat upon the horse" is meant the Lord as to the Word (n. 820, 821); and because they cannot fight against the Lord himself, but against his Divine truths which are in the Word, and thus they fight also against the Lord, because the Lord is the Word, this therefore is meant by "making war with him that sat upon the horse." That by "an army" those are signified who are in Divine truths, thus abstractly Divine truths, consequently those who are of the Lord's new heaven and new church, because Divine truths are with them, may be seen above (n. 826).

834. Verse 20. *And the beast was taken, and with him the false prophet, that did signs before him, with which he seduced them that receive the mark of the beast and that adore his image* signifies all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and attestations that faith alone is the only means of

salvation have induced others to receive that faith, and to live according to it. By "the beast" here is meant "the beast out of the sea," spoken of (Rev. 13:1–10); and by "the false prophet" is meant "the beast out of the earth," spoken of in the same chapter (verses 11–18). That by "the beast out of the sea" are meant the laity and the common people who are in the religious persuasion concerning faith alone, and that by "the beast out of the earth" are meant the clergy and the learned who are in that religious persuasion, may be seen from the explanations of that chapter. That "the false prophet" here is "the beast out of the earth," which is treated of in that chapter (verses 11–18) is plainly manifest; because it is here said of "the false prophet" that it is "he that did signs before the other beast, with which he seduced them that receive the mark of the beast, and that adore his image"; for similar things are said of the beast out of the earth (chap. 13); namely, that:

> He did great signs before the beast out of the sea, and seduced them that dwell upon the earth, that they should adore his image, and receive his mark upon the right hand and upon the forehead (Rev. 13:12–17):

from which it is manifest that the clergy and the learned are here signified by "the false prophet," who have confirmed themselves in the religious persuasion concerning faith alone, and have seduced the laity and the common people. They are called the false prophet, because by "a prophet" those are signified who teach and preach falsities by perverting the truths of the Word (n. 8, 701). That by "the signs" of that beast are signified reasonings and attestations that faith alone is the only means of salvation may be seen above (n. 598–599, 704). By "receiving the mark of the beast and adoring his image" is signified to acknowledge and receive that faith (n. 634, 637, 679).

835. *These two were cast alive into the lake of fire burning with brimstone* signifies that all those, as they were, were cast into the hell where are the loves of falsity, and at the same time the lusts of evil. By "alive" is signified as they were. By "these two," namely, "the beast and the false prophet," are signified all those who professed faith alone, and were interiorly evil, both the laity and the

clergy; as just above (n. 834). By "the lake of fire burning with brimstone" is signified the hell where they are who are in the loves of that falsity, and at the same time in the lusts of evil. By "a lake" is signified falsities in abundance, treated of in what follows. By "fire" is signified love, here their love of falsity. That "fire" signifies love both in the good and the evil sense may be seen (n. 468, 494, 599); here the love of falsity, because it is said "a lake of fire." By "brimstone" is signified the lust of evil and thence of falsity (n. 452). The like is said of "the dragon" and of these two in the following chapter, in these words:

> The devil (that is, the dragon), who seduced them, was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ages of ages (Rev. 20:10).

[**2**] It is to be known that the hell where such are, appears at a distance like a fiery lake with a green flame as of brimstone. But they who are in it do not see this; they are shut up there in their workhouses, where they wrangle among themselves vehemently; and sometimes there appear knives in their hands, with which some threaten if others do not yield. It is their love of falsity, together with the lusts of evil, that makes the appearance of such a lake. That appearance is from correspondence.

[**3**] That by "a lake" is signified where there is truth in abundance, and thence in the opposite sense where there is falsity in abundance, may be evident from the Word; where there is truth in abundance, from these passages:

> From the wilderness shall waters break forth and rivers in the plain of the wilderness, and the dry place shall become a lake (Isa. 35:6–7).

> I will make the wilderness a lake of waters, and the dry land springs of waters (Isa. 41:18; Ps. 107:33, 35).

> I will make the rivers islands, and I will dry up the lakes (Isa. 42:15).

> The God of Jacob who turneth the rock into a lake of waters, and the flint into a fountain of waters (Ps. 114:7–8).

All that make hire from the lakes of the soul (Isa. 19:10).

In the opposite sense from these:

I will cut off from Babel the name and the residue, and I will make her an inheritance of the bittern, and lakes of waters (Isa. 14:22–23).

Death and hell were cast into the lake of fire (Rev. 20:14).

Whoever was not found written in the book of life was cast into the lake of fire (Rev. 20:15).

Their part in the lake of fire burning with brimstone, which is the second death (Rev. 21:8).

836. Verse 21. *And the rest were slain by the sword of him that sat upon the horse, that proceeded out of his mouth* signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word which they knew, being judged from the Word, perish. By "the rest" are meant all from the various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word which they knew, which are the commandments of the Decalogue, who thus do not shun evils as sins; for they who do not thus shun them are in evils of every kind; for the evils remain fixed in them from birth, and thence from infancy even to the end of life; and they increase daily, if they are not removed by actual repentance. Of these it is said that "they were slain with the sword of him that sat upon the horse." By "being slain" is signified here, as often before, to be slain spiritually, which is to perish as to the soul. By "the sword of him that sat upon the horse, that proceeded out of his mouth," the truths of the Word fighting against the falsities of evil are signified. For by "sword," "long sword," and "saber" is signified truth fighting against falsity and falsity fighting against truth (n. 52). But the "sword" *[gladius]* is upon the thigh, hence it is combat from love; "saber" *[machoera]* is in the hand, hence it is combat with power; and the "long sword" *[romphoea]* is of the mouth, hence it is combat from doctrine; for which reason "the long sword

proceeding out of the mouth of the Lord," is combat from the Word against falsities (n. 108, 117, 827); for the Word proceeded out of the mouth of the Lord. The reason that the combat with the Reformed, and not with the Babylonians is here treated of is because the Reformed read the Word, and acknowledge the truths therein as Divine truths. It is otherwise with the Babylonians; these indeed acknowledge the Word, but still they do not read it; and everyone regards the decrees of the pope as in the first place, and far above it; wherefore with them there cannot be combat from the Word. They also put themselves above it, and not under it. But still these are judged from the Word, and from the decrees of the pope so far as these agree with the Word.

837. *And all the birds were satiated with their flesh* signifies that from their lusts of evil, which are their proprium, the infernal genii are as it were nourished. By "the birds" are signified the falsities which are from hell; and because the infernal genii are in those falsities, who are together with men in the falsities which are of their love, therefore they are here signified by "the birds." A man also who is in those falsities, becomes one of such genii after death. That by useless and injurious "birds," especially the unclean and rapacious, which feed on carrion, are signified falsities which are of love, may be seen above (n. 757). By "flesh" are here signified the evils of the lusts which are of man's proprium (n. 748). By "being satiated with them" is signified to be as it were nourished by them, and to draw them in with delight; for the infernal genii, who are in similar lusts of evil, eagerly draw in and fill their nostrils, and thence their life, from the lusts exhaled from the thoughts and respiration of such; wherefore they also live and dwell together.

838. Let everyone therefore beware of that heresy, that man is justified by faith without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal genii; for they are the goats of whom the Lord says:

> Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels (Matt. 25:41–42).

For the Lord does not say of "the goats" that they had done evils, but that they had not done goods. The reason that they did not do goods is because they say in themselves, "I cannot do good of myself; the law does not condemn me; the blood of Christ cleanses me, and liberates me; the passion of the cross has taken away the guilt of sin; the merit of Christ is imputed to me by faith; I am reconciled to the Father, I am in grace, I am regarded as a son; and he considers our sins as infirmities, which he immediately remits for his son's sake; thus he justifies through faith alone; and unless this was the only means of salvation, no mortal could be saved. For what other end should the son of God suffer the cross, and fulfill the law, but that he might take away the condemnation of our transgressions?" These and many similar things they say within themselves, and thus do not do goods which are goods; for from their faith alone, which is nothing but a faith of knowledge, in itself a historical faith, thus only science, there do not proceed any goods; for it is a dead faith, into which no life or soul comes, unless the man approaches the Lord immediately, and shuns evils as sins of himself; then the goods which he does as of himself are from the Lord, and thus goods in themselves; concerning which it thus speaks in Isaiah:

> Woe the sinful nation, laden with iniquity, a seed of the evil, sons that are corrupt; when ye spread forth your hands, I hide mine eyes from you; yea, though ye multiply prayers, I do not hear; wash you, make you clean, put away the wickedness of your works from before mine eyes, cease to do evil, learn to do good; then though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they shall be as wool (Isa. 1:4, 15–18).

And in Jeremiah:

> Stand in the gate of the house of Jehovah, and proclaim there this word: Trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these (the church of God, the church of God, the church of God is where our faith is); will ye, stealing, killing, committing adultery, and swearing by a lie, then come and stand before me in this house, upon which my name is called, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers? Behold, even I have seen, saith Jehovah (Jer. 7:2–4, 9–11).

839. I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned towards the loins and tails of the horses, and with the backs of their heads and their backs towards the necks and heads of the horses; and the reins hung around the necks of the riders. And they cried out, "Let us fight against them that ride upon the white horses." And they pulled the reins with both hands, and thus pulled back the horses from the fight; and this continually. Then two angels descended from heaven, and drew near to me, and said, "What do you see?" And I related that I saw this ludicrous company of horsemen, and asked what it was, and who they were.

[2] And the angels answered, "They are from the place which is called Armageddon (Rev. 16:16), where they have been gathered together to the number of some thousands, to fight against those who are of the Lord's new church, which is called the new Jerusalem. They spoke in that place concerning the church and religion; and yet there was not anything of the church with them, because there was not any spiritual truth; nor anything of religion, because there was not any spiritual good. They spoke there on both subjects with the mouth and with the lips, but for the reason that by means of them they might have dominion. They learned in their youth to confirm faith alone, the trinity of God, and the duality of Christ; and when they were promoted to more eminent offices in the church, they retained those things for some time; but as they then began to think no more about God and heaven, but about themselves and the world, and thus not about eternal happiness and felicity, but about temporal eminence and opulence, they rejected the doctrinals acquired in their youth from the interiors of the rational mind, which communicate with heaven, and hence are in the light of heaven, into the exteriors of the rational mind, which communicate with the world, and hence are only in the light of the world; and at length they thrust them down into the sensual natural; whence the doctrinals of the church have become with them things of the mouth only, and are no longer of the thought from reason, and still less of the affection from love; and because they have made themselves such, they do not admit any genuine

truth which is of the church, nor any genuine good which is of religion.

"The interiors of their minds have become comparatively like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured, there first arises a heat, and afterwards a flame, by which the bottles are burst. In like manner, when they hear anything about living water, which is the genuine truth of the Word, and this enters through the ears, they are violently heated and inflamed, and reject it as a thing that would burst their heads.

[**3**] "These are they who appeared to you like apes riding, with the body turned round, upon red and black horses, with the reins around their necks; since they who do not love the truth and the good of the church from the Word, will not look at the forward parts of any horse, but at his hinder parts; for 'a horse' signifies the understanding of the Word; 'a red horse' the understanding of the Word destroyed as to good, and 'a black horse' the understanding of the Word destroyed as to truth. The reason why they cried out to fight against those riding upon the white horses is that 'a white horse' signifies the understanding of the Word as to truth and good. They were seen to pull back the horses by their necks, because they feared the combat, lest the truth of the Word should come to many, and so into the light. This is the interpretation."

[**4**] The angels said further, "We are from the society in heaven which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence the company of horsemen was seen by you to burst forth. By 'Armageddon,' with us in heaven is signified the state and purpose of fighting from falsified truths, arising from the love of command and supereminence; and because we perceive with you the desire of knowing about the combat there, we will tell about it. After our descent from heaven, we approached the place called Armageddon, and saw there some thousands gathered together. Nevertheless we did not enter into that assembly; but there were two houses on the southern side of that place, where there were boys with their masters. We went in thither, and they received us kindly. We were

delighted with their company. Their faces were all handsome, from the life in their eyes, and from the zeal in their discourse. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection of truth; on which account also caps had been given them from heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls; and garments were also given, variegated with white and blue colors. We asked them whether they looked into the neighboring place, which is called Armageddon. They said that they did so through a window under the roof of the house, and that they saw there a congregation, but under various figures, now as tall men, and now not as men, but as statues and carved idols, and an assembly around them bending the knees. They also appeared to us under various forms; now as men, now as leopards, now as goats; the latter with horns bent downwards, with which they dug up the ground. We interpreted those metamorphoses, whom they represented and what they signified.

[5] "But to the point: They that were gathered together, when they heard that we had entered into those houses, said among themselves, 'What are they doing with those boys? Let us send some from our assembly to cast them out.' And they sent, and when they came, they said to us, 'Why have you entered into those houses? Whence are you? We command you by authority to depart.'

"But we answered, 'You cannot command that by authority. You are, indeed, in your own eyes, like Anakim, and they who are here like dwarfs. But still you have no power and right here, unless perchance by cunning from your three places of diversion here, which, however, will not avail. Wherefore take back word to your companions, that we were sent hither from heaven, to ascertain whether there is any religion with you, or not; and if not, that you should be cast out of this place. Wherefore propose to them this, in which is the very essential of the church, and thence of religion, how they understand these words in the Lord's prayer: "Our Father who art in the heavens, hallowed be thy name; thy kingdom come; thy will be done as in heaven so also upon the earth."' On hearing

this, they said at first, 'What is this?' and then that they would propose it. And they went away, and told these things to their companions, who answered, 'What is this proposition and its nature?' Yet they understood the arcanum, that they wished to know, whether those things confirm the way to God the Father according to our faith; wherefore they said, 'The words are clear, that one must pray to God the Father; and because Christ is our savior, that we must pray to God the Father for the son's sake.' And they soon concluded in indignation, that they would go to us, and declare it orally; saying also, that they would pull our ears. They also went out of that place, and entered a grove near the two houses in which these boys were with their masters; where was a level place elevated like a gymnasium. And they took hold of each other's hands, and entered into the gymnasium, where we were, and were waiting for them.

"There were there sods cut from the ground like hillocks; upon them then they reclined; for they said among themselves, 'Let us not stand before them, but sit.' And then one of them, who could make himself appear like an angel of light, on whom it had been enjoined by the rest to speak with us, said, 'You have proposed to us to open our mind concerning the first words in the Lord's Prayer, how we understand them. I say to you, therefore, that we understand them thus; that we must pray to God the Father; and because Christ is our savior, and we are saved by his merit, that we must pray to God the Father from faith in his merit.'

[**6**] "But we then said to them, 'We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by questioning concerning God; for the idea of God enters into the whole of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, like men on earth; and we do not then think of God the Father, because he is invisible; but we think of him in his Divine human, because in this he is visible; and in this he is called by you Christ, but by us the Lord; and thus to us the Lord is the Father in heaven.

The Lord also taught that he and the Father are one; that the Father is in him and he in the Father; and that he who seeth him seeth the Father; also that no one cometh to the Father but by him; and likewise that it is the will of the Father, that they should believe in the son; and that he that believeth not in the son, cannot see life; yea, that the anger of God abideth upon him. From which it is manifest, that the Father is approached through him and in him. And because it is so, he also taught that all authority is given unto him in heaven and in earth. It is said in that prayer, "hallowed be thy name, and thy kingdom come"; and we have demonstrated from the Word that his Divine human is the Father's name; and that the Father's kingdom is then come, when the Lord is immediately approached; and not at all when God the Father is approached immediately; wherefore also the Lord said to the disciples, that they should preach the kingdom of God; and this is the kingdom of God.'

[7] "Moreover we instructed them from the Word, that the Lord came into the world, that he might glorify his human, for the end that the angels of heaven and the men of the church might be united to God the Father through him and in him; for he taught that they who believe in him are in him, and he in them; which is as the church teaches, that they are in the body of Christ. Finally we informed them, that at this day a new church is being established by the Lord, which is meant by 'the new Jerusalem' in Revelation; in which will be the worship of the Lord alone, as it is in heaven; and that thus everything which is contained in the Lord's prayer from beginning to end will be fulfilled. All the things which we have said above we confirmed from the Word in the evangelists, and from the Word in the prophets, in such abundance that they were tired of hearing.

[8] "First. We confirmed that 'our Father in the heavens' is the Lord Jesus Christ, from these passages:

> Unto us a boy is born, unto us a son is given; and his name shall be called wonderful, counselor, God, father of eternity, prince of peace (Isa. 9:6).

Thou, O Jehovah, art our Father, the redeemer from everlasting is thy name (Isa. 63:16).

Jesus said, He that seeth me, seeth him that sent me (John 12:45).

If ye have known me, ye have known the Father also; and henceforth ye have known him, and have seen him (John 14:7).

Philip said, Lord, show us the Father; Jesus said unto him, He that seeth me, seeth the Father; how sayest thou then, show us the Father (John 14:8, 9)?

Jesus said, the Father and I are one (John 10:30).

All things whatsoever the Father hath are mine (John 16:15; 17:10).

The Father is in me, and I in the Father (John 10:38; 14:10, 11, 20).

That no one hath seen the Father, except the only son who is in the bosom of the Father (John 1:18; 5:37; 6:46).

Wherefore he also says that:

No one cometh to the Father, but by him (John 14:6).

And that to come to the Father is by him, from him, and in him (John 6:56; 14:20; 15:4–6; 17:19, 23).

But concerning the unity of God, Father, Son, and Holy Spirit, more may be seen in the relation (n. 962).

[**9**] "Second. That 'hallowed be thy name,' is to approach the Lord and worship him, we confirmed by these passages:

Who shall not glorify thy name, for thou alone art holy (Rev. 15:4).

This is concerning the Lord:

Jesus said, Father, glorify thy Name; and there came forth a voice from heaven, I have both glorified it and will glorify it (John 12:28).

The name of the Father which was glorified is the Divine human.

Jesus said, I am come in my Father's name (John 5:43).

Jesus said, He that receiveth this boy in my name, receiveth me; and he that receiveth me, receiveth him that sent me (Luke 9:48).

These things were written, that ye may believe that Jesus is the Christ, the son of God, and that believing ye may have life in his name (John 20:31).

As many as received him, to them gave he power to become the sons of God, to them that believe in his name (John 1:12).

Whatsoever ye shall ask in my name, this I will do, that the Father may be glorified in the son (John 14:13–14).

He that believeth not is judged already, because he hath not believed in the name of the only-begotten son of God (John 3:15–16, 18).

Where two or three are gathered together in my name, there am I in the midst of them (Matt. 18:19–20).

Jesus said to the disciples that they should preach in his name (Luke 24:47).

Besides other places, where 'the name of the Lord' is mentioned, by which is meant himself as to his human (as Matt. 7:22; 10:22; 18:5; 19:29; 24:9, 10; Mark 11:10; 13:13; 16:17; Luke 10:17; 19:38; 21:12, 17; John 2:23); from which it is manifest that the Father is hallowed in the son, and by angels and men through the son; and that this is meant by 'hallowed be thy name'; as is further evident in John 17:19, 21–23, 26.

[**10**] "Third. That 'thy kingdom come' means that the Lord reigns, we confirmed by these passages:

The law and the prophets were until John; since that time the kingdom of God is evangelized (Luke 16:16).

John preaching the gospel of the kingdom, said, The time is fulfilled, the kingdom of God has approached (Mark 1:14–15; Matt. 3:2).

> Jesus himself preached the gospel of the kingdom, and that the kingdom of God has approached (Matt. 4:17, 23; 9:35).
>
> Jesus commanded the disciples to preach and evangelize the kingdom of God (Mark 16:15; Luke 8:1; 9:60).

In like manner to the seventy whom he sent forth (Luke 10:9, 11; besides other places, as Matt 11:5; 16:27–28; Mark 8:35; 9:1, 47; 10:29–30; 11:10; Luke 1:19; 2:10, 11; 4:43; 7:22; 17:20–21; 21:30–31; 22:18). 'The kingdom of God which was evangelized,' was the kingdom of the Lord, and thus the kingdom of the Father. That it is so is manifest from these passages:

> The Father hath given all things into the hand of the son (John 3:35).
>
> The Father hath given to the son power over all flesh (John 17:2).
>
> All things are delivered unto me by the Father (Matt. 11:27).
>
> All power is given unto me in heaven and on earth (Matt 28:18).

Further also from these:

> Jehovah of hosts is his name, and thy redeemer the holy one of Israel, the God of the whole earth shall he be called (Isa. 54:5).
>
> I saw, and behold, one like the son of man, to whom was given dominion, and glory, and the kingdom; and all peoples and nations shall worship him; his dominion is the dominion of an age which shall not pass away, and his kingdom that which shall not perish (Dan. 7:13–14).
>
> When the seventh angel sounded, there were voices in heaven, saying, The kingdoms of the world are become our Lord's and his Christ's, and he shall reign for ages of ages (Rev. 11:15; 12:10).

Which kingdom of the Lord is treated of in Revelation from beginning to end; into which all will come who will be of the new church, which is the new Jerusalem.

[**11**] "Fourth. 'Thy will be done as in heaven so also upon the earth,' we confirmed by these passages:

> Jesus said, This is the will of the Father, that everyone that seeth the son, and believeth on him, may have everlasting life (John 6:40).
>
> God so loved the world, that he gave his only begotten son, that everyone who believeth in him may not perish, but have eternal life (John 3:15–16).
>
> He that believeth on the son hath eternal life; but he that believeth not the son shall not see life; but the anger of God abideth upon him (John 3:36; besides other places).

To believe in him is to go to him, and to have confidence that he saves, because he is the savior of the world. Besides, it is known in the church, that the Lord Jesus Christ reigns in heaven. He says also that his kingdom is there. When, therefore, the Lord reigns in like manner in the church, 'then the Father's will is done as in heaven so also upon the earth.'

[**12**] "To these things we finally added the following: It is said in the whole Christian world, that they who are of the church make the body of Christ, and are in his body. How then can the man of the church approach God the Father, except through him in whose body he is? If otherwise, he must go entirely out of the body, and approach.

"On hearing these and still more things from the Word, the Armageddons wished now and then to interrupt our discourse, and to adduce such things as the Lord spoke with the Father in his state of exinanition. But their tongues then adhered to their palates, as it was not permitted them to contradict the Word. But the bridles of their tongues being at length loosened, they cried out, 'You have spoken against the doctrine of our church, which is that God the Father is to be approached immediately, and that we must believe in him. You have thus made yourselves guilty of a violation of our faith; therefore go out from here; and if not, you shall be cast out.' And their minds being inflamed from threats, they endeavored to do it. But, by power then given us, we smote them with blindness; owing to which, not seeing us, they rushed forth into the plain, which was a wilderness; and those who appeared to you like apes upon horses were the same as were seen by the boys out of the window like statues and idols, before whom the rest knelt."

Revelation 20

1. And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent, which is the devil and satan, and bound him a thousand years;

3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should not seduce the nations anymore, until the thousand years were finished; and after this he must be loosed a little time.

4. And I saw thrones, and they sat upon them, and judgment was given unto them, and the souls of them that were beheaded for the testimony of Jesus, and for the Word of God, and who had not adored the beast, nor his image, nor had received his mark upon their forehead, and upon their hand; and they lived and reigned with Christ a thousand years.

5. And the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.

6. Happy and holy is he that hath part in the first resurrection; upon these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are finished, satan shall be loosed out of his prison,

8. And shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war; the number of whom is as the sand of the sea.

9. And they went up upon the breadth of the earth, and encompassed the camp of the saints and the beloved city; and fire came down from God out of heaven and consumed them.

10. And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night for ages of ages.

11. And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and no place was found for them.

12. And I saw the dead, small and great, standing before God; and the books were opened, and another book was opened, which is the

book of life, and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged everyone according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And if anyone was not found written in the book of life, he was cast into the lake of fire.

THE SPIRITUAL SENSE

The contents of the whole chapter

Concerning the removal of those who are meant by "the dragon," (verses 1–3), and then concerning the ascent of those from the lower earth, who worshiped the Lord and shunned evils as sins (verses 4–6). The judgment upon those in whose worship there was nothing of religion (verses 7–9). The damnation of the dragon (verse 10). The universal judgment upon the rest (verses 11–15).

The contents of each verse

Verse 1. "And I saw an angel coming down from heaven having the key of the abyss, and a great chain in his hand" signifies the Lord's Divine operation into lower things, from his Divine power of shutting and opening, and of binding and loosing (n. 840). Verse 2. "And he laid hold on the dragon, the old serpent, which is the devil and satan" signifies that they were withheld who are meant by the dragon, who because they think sensually and not spiritually of matters of faith are called "the old serpent," and because they are in evils as to life are called the devil, and because they are in falsities as to doctrine are called satan (n. 841). "And bound him a thousand years" signifies that they who are here meant by the dragon were withdrawn and torn away from the rest

in the world of spirits, that for a short time there might be no communication with them (n. 842). Verse 3. "And cast him into the abyss, and shut him up, and set a seal upon him, that he should not seduce the nations anymore" signifies that the Lord entirely removed those who were in faith alone, and took away all communication between them and the rest, lest they should inspire into those who were to be taken up into heaven anything of their heresy (n. 843). "Until the thousand years were finished; and after this he must be loosed a little time" signifies, this only a little while, or for a short time, until they are taken up by the Lord into heaven who were in truths from good; after which they who are meant by "the dragon," were to be loosed for a short time, and a communication opened between them and the rest (n. 844). Verse 4. "And I saw thrones, and they sat upon them, and judgment was given unto them" signifies that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the lower earth, who had been concealed by the Lord, that they might not be seduced by the dragon and his beasts (n. 845). "And the souls of them that were beheaded for the testimony of Jesus, and for the Word of God" signifies that they were rejected by those who were in falsities from their own intelligence, because they worshiped the Lord, and lived according to the truths of his Word (n. 846, 847). "And who had not adored the beast, nor his image, nor had received his mark upon their forehead, and upon their hand" signifies who did not acknowledge and receive the doctrine of faith alone (n. 848). "And they lived and reigned with Christ a thousand years" signifies who have been already for some time in conjunction with the Lord and in his kingdom (n. 849). Verse 5. "And the rest of the dead lived not again, until the thousand years were finished" signifies that besides these, now spoken of, none were taken up into heaven, till after the dragon was loosed, and that they were then proved and explored as to their quality (n. 850). "This is the first resurrection" signifies that salvation and life eternal primarily consist in worshiping the Lord and living according to his commandments in the Word, because by them conjunction is effected with the Lord and consociation with the angels of heaven (n. 851). Verse 6. "Happy and holy is he that hath part in the first resurrection" signifies that they who come into heaven have the felicity of life eternal, and

enlightenment, by conjunction with the Lord (n. 852). "Upon these the second death hath no power" signifies that they have not damnation (n. 853); "But they shall be priests of God and of Christ" signifies, because they are kept by the Lord in the good of love and thence in the truths of wisdom (n. 854). "And shall reign with him a thousand years" signifies that they were already in heaven, when the rest who had not revived, that is, as yet received heavenly life, were in the world of spirits (n. 855). Verse 7. "And when the thousand years are finished, satan shall be loosed out of his prison" signifies that after they who had before been concealed and guarded in the lower earth, were taken up by the Lord into heaven, and the new heaven increased by them, all those who had confirmed themselves in falsities of faith, were to be let loose (n. 856). Verse 8. "And shall go forth to seduce the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to war" signifies that they who are here meant by the dragon, would draw to their party all those who were from the earths in the whole world of spirits, and lived there only in external natural worship and in no internal spiritual worship, and would stir them up against those who worshiped the Lord, and lived according to his commandments in the Word (n. 858–859). "The number of whom is as the sand of the sea" signifies the multitude of such (n. 860). Verse 9. "And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city" signifies that being stirred up by the dragonists, they spurned every truth of the church, and endeavored to destroy all things of the new church, and even its doctrine concerning the Lord and concerning life (n. 861–862). "And fire came down from God out of heaven and consumed them" signifies that they were destroyed by the lusts of infernal love (n. 863). Verse 10. "And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ages of ages" signifies that they who were in evils as to life, and in falsities as to doctrine, were cast into hell (n. 864). Verse 11. "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away,"[1] signifies the universal judgment executed by the Lord upon all the former heavens that were occupied by such as were in civil and moral good, but in no spiritual good, thus who simulated Christians in

externals, but in internals were devils, which heavens, with their earth, were totally dissipated, so that nothing of them appeared anymore (n. 865). Verse 12. "And I saw the dead, small and great, standing before God, signifies all who had died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord for judgment (n. 866). "And the books were opened; and another book was opened, which is the book of life" signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven, their quality was seen and perceived as to the affections which are of the love or the will, and thence as to the thoughts which are of faith or the understanding, as well the evil as the good (n. 867). "And the dead were judged out of those things which were written in the books, according to their works" signifies that all were judged according to their internal life in externals (n. 868). Verse 13. "And the sea gave up the dead which were in it" signifies the external and natural men of the church called to judgment (n. 869). "And death and hell gave up the dead which were in them" signifies the men of the church who were wicked in heart, who in themselves were devils and satans, called to judgment (n. 870). "And they were judged everyone according to their works" signifies here as before (n. 871). Verse 14. "And death and hell were cast into the lake of fire" signifies that the wicked in heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast into hell among those who were in the love of evil and thence in the love of falsity agreeing with evil (n. 872). "This is the second death" signifies that with these there is damnation itself (n. 873). Verse 15. "And if anyone was not found written in the book of life, he was cast into the lake of fire" signifies that they who had not lived according to the Lord's commandments in the Word, and had not believed in the Lord, were condemned (n. 874).

THE EXPLANATION

840. Verse 1. *And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand* signifies the Lord's operation into lower things, from his Divine power of shutting and opening, and of binding and loosing. By "an angel coming down from heaven," is meant the Lord (see n. 5, 170, 344, 465, 657, 718); also the Lord's operation (n. 415, 631, 633, 649); here into lower things, because it is said "coming down"; by having "the key of the abyss" is signified the Divine power of opening and shutting hell (see n. 62, 174); and "by having a great chain in his hand," is signified the endeavor and thence the act of binding and loosing. Hence it follows that there was not any key nor a chain in the Lord's hand; but it was so seen by John that it might be a representative of the Lord's Divine power; the opening and shutting of hell is also treated of two or three times in this chapter.

841. Verse 2. *And he laid hold on the dragon, the old serpent, which is the devil, and satan* signifies that they were withheld who were meant by "the dragon," who, because they think sensually and not spiritually on things of faith, are called "the old serpent," and because they are in evils as to life, are called "the devil," and because they are in falsities as to doctrine, are called "satan." Who they are who are meant by "the dragon," may be seen above (n. 537). The reason why both here and there he is called "the old serpent, the devil, and satan," is because "a serpent" signifies those who think sensually and not spiritually (n. 455, 550); "the devil" signifies those who are in evils as to life; and "satan" those who are in falsities as to doctrine (n. 97, 550). For all those who do not approach the Lord immediately think sensually of things relating to the church, and cannot think spiritually, for the Lord is the light itself (n. 796, 799). Wherefore they who do not immediately approach the Lord cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually; hence it is that they are called "the old serpent." They who do not immediately approach the Lord, nor shun evils as sins, remain in sins, thence it is that the

dragon is called "the devil"; and since the same are in falsities as to doctrine, therefore the dragon is called "satan."

842. *And bound him a thousand years* signifies that they who are here meant by "the dragon," were withdrawn and torn away from the rest in the world of spirits, that for some time there might be no communication with them. That by "binding" is here signified to withdraw and tear them away from the rest in the world of spirits, in order to prevent communication with them, will be seen in the next article. The reason why by "a thousand years" are not meant a thousand years, but for a while or for some time, is because "a thousand," without other numbers added to it, in the spiritual world has that signification; he who believes that "a thousand years" signify a thousand years does not know that all numbers in the Word signify things, and thus may be misled, especially in Revelation, with respect to the sense of the things, where numbers are read, as where the numbers, 5, 7, 10, 12, 144, 666, 1200, 1600, 12,000, 144,000, and many others occur; in which latter numbers "a thousand" only signifies a certain adjunct, and when a thousand is used to designate times, it signifies somewhat more; but when it is used by itself, as here, it signifies for a while or for some time; that this is so has been told me from heaven, where in the Word which is there no number is read, but instead of a number the thing, and instead of a "thousand" for a while; they are surprised there that when the men of the church have seen in Revelation so many numbers, which cannot but signify things, they should still adhere to the conjectures of the chiliasts and millennialists, by which their minds are impressed with vain things concerning the last state of the church.

843. Verse 3. *And cast him into the abyss, and shut him up, and set a seal upon him, that he should not seduce the nations anymore* signifies that the Lord entirely removed those who were in faith alone, and took away all communication between them and the rest, lest they should inspire into those who were to be taken up into heaven, anything of their heresy. By "the dragon" are here meant those who are in falsities of faith, as above (n. 842). It is said of the dragon that "he was taken," "bound," "cast into the abyss,"

"shut up," and "a seal set upon him," whereby is signified that he was entirely removed, and that all communication was taken away between him and the rest; by "his being taken," is signified that they who are meant by him were collected and retained; by "his being bound" is signified that they were withdrawn and torn away from the rest; by "his being cast into the abyss" is signified that they were let down towards hell; by "his being shut up" is signified that they were entirely removed; by "a seal being set upon him" is signified that communication with the rest was entirely taken away.

[2] The reason why the dragon was entirely removed for a time was that they might be taken up from the lower earth who had been concealed by the Lord, and who are treated of (verses 4–6), lest when they were taken up, they should be seduced by the dragonists; therefore it is also said, "that he should not seduce the nations anymore," by which is signified that he might not inspire into them anything of his heresy.

The reason why this was done in the world of spirits, which is midway between heaven and hell, is because there the evil have communication with the good, and the good are prepared in that world for heaven, and the evil for hell, and there the good are proved by having some consociation with the evil, and they are explored and tried as to their quality and constancy. By "the nations" which he should not seduce, are meant the good; that by "nations" are meant they who are good as to life, and, in the opposite sense, the evil, may be seen above (n. 483). From these things it may appear, that by "he cast them into the abyss, and shut him up, and set a seal upon him" is signified that the Lord entirely removed those who were in the falsities of faith, and took away all communication between them and the rest, lest they should inspire anything of their heresy into those who were to be elevated into heaven.

844. *Until a thousand years were finished, and after that he must be loosed a little time* signifies that this is for a while or for some time, until they are taken up by the Lord into heaven who were in truths from good; after which they who are meant by "the dragon" were

to be loosed for a short time, and a communication opened between them and the rest. By "until a thousand years were finished" signifies for a while or for some time. (This is because by "a thousand years" is not signified a thousand years but a little while or some time, as above, n. 842.) "He must be loosed a little, "signifies that after that they who are here meant by "the dragon," as above, are to be released from their confinement, and that then a communication is to be opened between them and the rest; that this is what is signified is evident from what has been said above, thus from the series of things, and from their connection with what follows, in the spiritual sense. What now follows (verses 4–6) treats of those who were taken up by the Lord into heaven, on whose account the dragon was removed and shut up.

845. Verse 4. *And I saw thrones, and they sat upon them, and judgment was given unto them* signifies that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the lower earth, who had been concealed by the Lord, lest they should be seduced by the dragon and his beasts. The reason why this is the signification of these words is because by "the thrones" upon which they sat are not signified thrones, but judgment according to the truths of the Word; that by "the thrones" seen in heaven is represented judgment may be seen above (n. 229). That nothing else is signified by "the thrones," upon which the twenty-four elders sat, and upon which the twelve apostles are to sit, and that all are judged according to the truths of the Word, may also be seen above (n. 233); from which it is plain, that by "judgment was given unto them" is signified that judgment was given to the truths of the Word.

[**2**] The reason why they are meant who were taken up by the Lord from the lower earth into heaven, and who in the meanwhile had been concealed there lest they should be seduced by the dragon and his beasts is because this is said of "the souls which had been beheaded," and of "the dead," afterwards mentioned, not that they were dead to themselves, but to others. The place where they were concealed is called the lower earth, which is next above hell, under the world of spirits, and there by communication with heaven and

by conjunction with the Lord they are in safety. There are many such places, and there they live cheerfully with one another, and worship the Lord, nor do they know anything about hell. They who are there are at times elevated by the Lord into heaven after the last judgment, and when they are elevated those who are meant by the dragon are removed. It has been frequently granted me to see them taken up and consociated with the angels in heaven. This is what is meant in the Word by "the graves were opened," and "the dead were raised up."

846. *And the souls of them that were beheaded for the testimony of Jesus and for the Word of God* signifies that they were rejected by those who are in falsities from their own intelligence, because they worshiped the Lord, and lived according to the truths of his Word. By "the souls of them that were beheaded (smitten with the axe), for the testimony of Jesus and for the Word of God" are meant men after death, who are then called spirits, or men clothed with a spiritual body, who were concealed by the Lord in the lower earth, until the evil were removed by the last judgment. They are said "to be beheaded," because they were rejected by those who were in falsities from their own intelligence, all of whom are in evils and thence in falsities, or in falsities and by them in evils, and yet in externals are in Divine worship. That this kind of falsity is signified by an axe will be seen in the next article. By "the testimony of Jesus and the Word of God" is signified the acknowledgment of the Lord's Divine in his human, like as by these passages above:

> John testified of the Word of God and of the testimony of Jesus Christ (Rev. 1:2).
>
> Michael and his angels overcame the dragon by the blood of the lamb and by the Word of their testimony (Rev. 12:11).
>
> The dragon went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ (Rev. 12:17).
>
> I am thy fellow servant, and of thy brethren that have the testimony of Jesus Christ; for the testimony of Jesus is the spirit of prophecy (Rev. 19:10).

That by these passages is signified the acknowledgment of the Divine of the Lord in his human, and a life according to the truths of his Word, and in particular according to the commandments of the Decalogue, may be seen in the explanations given above. These souls are the same as are spoken of above in these words:

> I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a great voice, saying, How long, O Lord, who art holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little time, until their fellow servants and their brethren, who should be killed as they were, should be fulfilled (Rev. 6:9–11);

which may be seen explained (n. 325–329).

847. In many parts in the Word it is said that some "were slain," "thrust through," and "dead," and yet it is not meant that they were slain, thrust through, and dead, but that they were rejected by those who were in evils and falsities (see n. 59, 325, 589). The like is signified by "the dead" in the following verse, where it is said that "the rest of the dead lived not again, until the thousand years were finished," from which it is plain, that by those who are said "to have been beheaded" are signified that they were rejected by those who were in falsities from their own intelligence. That by "an axe" is signified falsity from their own intelligence, appears from the following passages:

> The statutes of the nations are vanity, if one cutteth wood out of the forest, the work of the hands of the workman, with the axe (Jer. 10:3).

> The voice of Egypt shall go like a serpent; they shall come with axes like hewers of wood (Jer. 46:22).

> He is known as one lifting up axes in the thicket of trees. And now they break down the carved work thereof with axe and hammers; they have profaned the habitation of thy name to the earth (Ps. 74:5–7).

> When thou shalt besiege a city, thou shalt not destroy the tree thereof by forcing an axe against it (Deut. 20:19).

By "an axe" in these passages is signified falsity from their own intelligence; the reason is because "iron" signifies truth in ultimates, which is called sensual truth, which when separated from rational and spiritual truth, is turned into falsity; the reason why it means falsity from their own intelligence is because the sensual is in the proprium (see n. 424). On account of this signification of "iron" and of "an axe," it was commanded that:

> If an altar was built of stone, it should be built of whole stones, and that iron should not be moved upon the stones, lest it be profaned (Exod. 20:25; Deut. 27:5).

Therefore of the temple of Jerusalem it is said:

> The house itself was built of whole stone; neither hammers nor axe, nor any instrument of iron, were heard in the house while it was building (1 Kings 6:7);

and, on the contrary, when graven images are treated of, by which is signified falsity from their own intelligence, these things are said:

> That he maketh it with iron, with tongs, or with the axe and hammers (Isa. 44:12).

That falsity from their own intelligence is signified by "a graven image" and "an idol," may be seen above (n. 459).

848. *And who had not adored the beast, nor his image, nor had received his mark upon their forehead, and upon their hand* signifies who did not acknowledge and receive the doctrine of faith alone, as is evident from the explanation above (n. 634), where are similar words.

849. *And they lived and reigned with Christ a thousand years* signifies who have been already for some time in conjunction with the Lord and in his kingdom. "Who lived with Christ" signifies who were in conjunction with the Lord, because these live. "Who reigned with Christ" signifies who were in his kingdom, of which presently; that by "a thousand years" is signified some time, may be

seen above (n. 842). This is said of those who during their life in the world worshiped the Lord, and lived according to his commandments in the Word, and after death were guarded lest they should be seduced by the dragonists, thus who had been already for some time conjoined with the Lord and consociated as to their interiors with the angels of heaven. That "to reign with the Lord" does not mean to reign with him, but to be in his kingdom by conjunction with him may be seen above (n. 284). For the Lord alone reigns, and everyone in heaven, who is in any function, performs his office in his society, as in the world, but under the auspices of the Lord; they act indeed as of themselves, but because they regard uses in the first place, they act from the Lord, from whom is all use.

850. Verse 5. *And the rest of the dead lived not again until the thousand years were finished* signifies that besides these now spoken of, none were taken up into heaven, till after the dragon was loosed, when their quality was proved and explored. By "the rest of the dead" are signified they who are also rejected by those who are in faith alone, because they worshiped the Lord, and lived according to his commandments, but whose quality was not yet proved and explored. That here by "the dead" these are signified, may be seen above (n. 847). For all after their departure out of the world come first into the world of spirits, which is midway between heaven and hell, and are there proved and explored, and thus prepared, the evil for hell, and the good for heaven. It is said of these that they lived not again, that is, they were not yet so conjoined with the Lord, and consociated with the angels of heaven, as the former. That afterwards also many were saved, appears from verses 12 and 15 of this chapter, where it is said that "the book of life also was opened, and if anyone was not found written in the book of life, he was cast into the lake of fire."

851. *This is the first resurrection* signifies that salvation and life eternal is primarily to worship the Lord and live according to his commandments in the Word, because thereby conjunction is effected with the Lord and consociation with the angels in heaven. The reason why all these things are signified by "This is the first

resurrection" is because it follows as a conclusion from what goes before, and therefore involves them; the preceding things which these words involve, are contained in verse 4, and partly also in verse 5. In verse 4 are these things: "I saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and who had not adored the beast nor his image, nor had received his mark upon their forehead and upon their hand; and they lived and reigned with Christ." That by "the souls of them that were beheaded for the testimony of Jesus and for the Word of God" are signified such as were rejected by those who are in falsities from their own intelligence because they worshiped the Lord, and lived according to his commandments in the Word, may be seen above (n. 846–847). That by "they adored not the beast nor his image, neither received his mark upon their forehead and upon their hand," is signified that they rejected the heresy of faith alone, may be seen above (n. 848); and that by "they lived and reigned with Christ a thousand years," is signified that they have conjunction with the Lord and consociation with the angels of heaven, may be seen above (n. 849). These things therefore are what are involved in these words, "This is the first resurrection." By "resurrection" is signified salvation and life eternal, and by "the first" is not meant the first resurrection, but the very and primary of resurrection, thus salvation and life eternal; for there is only one resurrection to life, a second is not given; therefore a second resurrection is nowhere mentioned; for they who are once conjoined with the Lord, are conjoined with him forever; and this in heaven, for the Lord says:

> I am the resurrection and the life; he that believeth in me, though he were dead, shall live; whosoever liveth and believeth in me shall not die to eternity (John 11:25, 26).

That this is what is meant by "the first resurrection" appears also from the following verse.

852. Verse 6. *Happy and holy is he that hath part in the first resurrection* signifies that they who come into heaven, have the felicity of life eternal, and enlightenment by conjunction with the Lord. He is called "happy" who has the felicity of life eternal (n. 639); and he is called "holy" who has enlightenment in Divine

truths by conjunction with the Lord, for the Lord alone is holy; and the Divine proceeding from him, from which there is enlightenment, is what is called the Holy Spirit (n. 173, 586, 666). By "the first resurrection" is signified elevation into heaven by the Lord, and thus salvation, as above (n. 851). Hence it is evident, that by "Happy and holy is he that hath part in the first resurrection" is signified that they who come into heaven have the felicity of life eternal, and enlightenment by conjunction with the Lord.

853. *Upon these the second death hath no power* signifies that they are not condemned. By "the second death" nothing else is signified but spiritual death, which is damnation; for the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul, and that this is damnation is known. And since the second death is damnation, and the first death is the decease, and this latter death is not spiritual, therefore the first death is nowhere mentioned in Revelation, but the second death spoken of again in this chapter, verse 14; also in the following (21:8), and likewise before (2:11). He who does not observe this, may readily believe that there are two spiritual deaths, because it is said "the second death," when nevertheless there is only one spiritual death, which is here meant by "the second death"; and in like manner that there are two resurrections, because it is said "the first resurrection," when yet there is only one resurrection, wherefore neither is there any second resurrection mentioned, see above (n. 851). Hence it is evident that by "On these the second death hath no power," is signified that they are not condemned.

854. *But they shall be priests of God and of Christ* signifies because they are kept by the Lord in the good of love and thence in the truths of wisdom. By "priests" in the Word are meant they who are in the good of love, and by "kings" they who are in the truths of wisdom; wherefore it is said above:

Jesus Christ hath made us kings and priests (Rev. 1:6);

and likewise:

> The lamb hath made us kings and priests, that we may reign over the earth (Rev. 5:10).

And it may be clearly seen that the Lord will not make men kings and priests, but that he will make them angels who are in the truths of wisdom, and in the good of love from him. That by "kings" are meant they who are in the truths of wisdom from the Lord, and that the Lord is called "king" from the Divine truth, may be seen above (n. 20, 483, 664, 830). The reason why by "priests" are meant those who are in the good of love from the Lord is because the Lord is the Divine love and the Divine wisdom, or what is the same, the Divine good and the Divine truth; and the Lord from the Divine love or the Divine good is called "priest," and from the Divine wisdom or the Divine truth is called "king." Hence it is that there are two kingdoms, into which the heavens are distinguished, the celestial and the spiritual; and the celestial kingdom is called the Lord's priestly kingdom, for the angels there are recipients of the Divine love or the Divine good from the Lord, and the spiritual kingdom is called the Lord's royal kingdom, for the angels there are the recipients of the Divine wisdom or the Divine truth from the Lord; but more may be seen concerning these two kingdoms above (n. 647, 725).

[**2**] It is said that they are recipients of the Divine good and the Divine truth from the Lord; but it is to be known that they are perpetually receiving them, for the Divine good and the Divine truth cannot be appropriated by any angel or man, so as to be his own, but only that they may appear to be his, because they are Divine; wherefore no angel or man can produce from himself anything good or true, which in itself is good and true; from which it is evident that they are kept in good and truth by the Lord, and this continually; for which reason, if anyone comes into heaven, and thinks that good and truth are appropriated to him as his own, he is immediately let down from heaven and instructed. From these things it may now appear, that by "they shall be priests of God and

of Christ" is signified because they were kept by the Lord in the good of love, and thereby in the truths of wisdom.

[3] That by priests in the Word are meant such as are in the good of love from the Lord may appear from many passages therein, but as they are adduced in *Arcana Coelestia,* published at London, I will only cite therefrom the following summary: that priests represented the Lord as to the Divine good (n. 2015, 6148); that the priesthood was a representative of the Lord as to the work of salvation, because this was from the Divine good of his Divine love (n. 9809); that the priesthood of Aaron, of his sons, and of the Levites was a representative of the Lord's work of salvation in successive order (n. 10,017); that therefore by "priests" and by "the priesthood" is signified the good of love from the Lord (n. 9806, 9809); that by the two names "Jesus" and "Christ," is signified as well the priesthood as the royalty of the Lord (n. 3004–3005, 3009); that priests administer ecclesiastical affairs, and kings civil affairs (n. 10,793); that priests are to teach truths, and by these lead to good, and thus to the Lord (n. 10,794); that they are not to claim power to themselves over the souls of men (n. 10,795); that priests ought to have dignity on account of holy things, but that they ought not to attribute the dignity to themselves, but to the Lord, from whom alone are holy things, because the priesthood is not in the person, but is adjoined to the person (n. 10,796–10,797); that priests who do not acknowledge the Lord have in the Word a contrary signification (n. 3670).

855. *And shall reign with him a thousand years* signifies that they were already in heaven, when the rest, who did not yet live again, that is, receive heavenly life, were in the world of spirits. "To reign with Christ" does not signify to reign with him, but to be in his kingdom, or in heaven, see above (n. 284, 289). By "a thousand years" is not meant a thousand years, but it signifies some time, as above (n. 842); that "a thousand years" signifies nothing else but that space of time which intervened between the shutting up of the dragon in the abyss and his release is evident because it is said that he was cast into the abyss, shut up, and a seal set upon him for a thousand years, and then that he was loosed (verses 3, 7); this same

space of time is also here signified; therefore, "they shall reign with Christ a thousand years" signifies that they were already in heaven, while the rest of the dead who did not yet live again were in the world of spirits (of whom verse 5). But these things cannot be comprehended by those who do not know that by numbers, in Revelation, are not meant numbers, but things. I can assert that the angels do not understand any number naturally, as men do, but spiritually; yea, that they do not know what a thousand years are, except that it is some interval of time, small or great, which cannot be otherwise expressed than by some time.

856. Verse 7. *And when the thousand years are finished, satan shall be loosed out of his prison* signifies that after they who had before been concealed and guarded in the lower earth, were taken up by the Lord into heaven, and the new Christian heaven increased by them, all who had confirmed themselves in the falsities of faith were let loose. "When the thousand years are finished" signifies after they were taken up by the Lord into heaven who had hitherto been concealed and guarded in the lower earth. The reason why "when the thousand years are finished" has this signification is because the salvation of those who worshiped the Lord and who lived according to his commandments is alone treated of in verses 4–6, which precede, and this interval of time is meant by "a thousand years." It is not said, indeed, that they were taken up from the lower earth, but yet it is evident from chapter 6:9–11, where they were seen "under the altar," and "under the altar" means in the lower earth; wherefore also they are here called "priests of God and of Christ" (verse 6, see above n. 854). Neither is it here said that the new Christian heaven was increased by them, though this appears evidently from chapter 14, which treats of the new Christian heaven, as may be seen from the explanations there given (especially in n. 612–613, 626, 631, 647, 659, 661). The reason why by "satan was loosed out of his prison" is signified that they who had confirmed themselves in faith alone as to doctrine were to be let loose is because "the dragon" is here called "satan" and not at the same time "devil," as above (verse 2); and by "the dragon" as "the devil" are meant those who were in evils of life, and by "the dragon" as "satan" are meant those who were in the falsities

of faith (see above n. 841); but the quality of the one and of the other will be seen in the next article.

858.[2] Verse 8. *And shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war* signifies that they who are here meant by the dragon, would draw to their party all those who were from the earths, in the whole world of spirits, and lived there in external natural worship alone, and in no internal spiritual worship, and would arouse them against those who worshiped the Lord, and lived according to his commandments in the Word. By "going out to seduce the nations which are in the four corners of the earth" is signified that they who are meant by "the dragon," of whom above (n. 856, 857), would draw to their party all who were in the whole world of spirits; by "seducing" is here signified to draw to their party; by "nations" are signified both the good and the evil (n. 483); by "the four corners of the earth" is signified the whole spiritual world (n. 342), here those who were in the whole world of spirits, which is midway between heaven and hell, and where all after their departure from the earth first assemble (concerning which n. 784, 791); for those who were in hell could not come into the sight of the dragon, nor they who were in the heavens. By "Gog and Magog" are signified they who are in external natural worship separate from internal spiritual worship, as will be shown in the next article; by "gathering them together to war" is signified to arouse those who are meant by "the nations" against those who worship the Lord and live according to his commandments in the Word, because all who do not worship the Lord and do not live according to his commandments are evil, and the evil act together with the dragon or the dragonists; that by "war" is meant spiritual war, which is that of falsity against truth and of truth against falsity, may be seen above (n. 500, 586).

859. That by "Gog and Magog" are signified they who are in external worship and not in any internal worship, may appear in Ezekiel from chapter 38, where it treats of Gog from beginning to end; and from chapter 39 there (verses 1–16); but that these are signified by "Gog and Magog" does not clearly appear there, except

from the spiritual sense; which because it has been disclosed to me, shall be opened; first what those signify which are contained in those two chapters. In the thirty-eighth chapter of Ezekiel are these things: it treats of those who are in the sense of the letter of the Word alone, and thence in external worship without internal, which is "Gog" (verses 1–2); that each and all things of that worship will perish (verses 3–7); that that worship will take possession of the church, vastate it, and thus it will be in externals without internals (verses 8–16); that the state of the church will thereby be changed (verses 17–19); that thence the truths and goods of religion will perish, and falsities succeed (verses 20–23).

[**2**] In the thirty-ninth chapter of the same prophet are these things: of those who are in the sense of the letter of the Word alone and in external worship, that they will come into the church, which is "Gog," but that they will perish (verses 1–6); that this will come to pass when the Lord comes and establishes the church (verses 7–8); that this church will then disperse all their evils and falsities (verses 9, 10); that it will altogether destroy them (verses 11–16); that the new church to be established by the Lord will be informed in truths and goods of every kind, and be imbued with goods of every kind (verses 17–21); and that the former church will be destroyed on account of evils and falsities (verses 23, 24); that then the church will be collected by the Lord from all nations (verses 25–29).

[**3**] But something shall be said of those who are in external worship without internal spiritual worship. These are they who frequent temples on sabbaths and festivals, and then sing psalms and pray, hearken to preachings, and then attend to the eloquence, and little or nothing to the substance, and are somewhat moved by prayers uttered with affection, as that they are sinners, but never reflect upon themselves and their life; who also go to the sacrament of the supper yearly; pour out prayers morning and evening, and also pray at dinners and suppers and sometimes discourse about God, heaven, and eternal life, and then also they know how to repeat some passages from the Word, and simulate Christians, although they are not; for after they have done these things, they

make nothing of adulteries, and obscenities, revenges and hatreds, clandestine thefts and depredations, lies and blasphemies, and lusts and intentions of evils of every kind. They who are such do not believe in any God, much less in the Lord; if they are asked what the good and truth of religion is they know nothing, and think it of no importance to know; in a word, they live to themselves and the world, thus to their inclinations and bodies, and not to God and the neighbor, thus not to the spirit and soul; from which it is plain that their worship is external without internal worship; these also readily receive the heresy of faith alone, especially when they hear that man cannot do good of himself, and that they are not under the yoke of the law; this is the reason why it is said "the dragon will go forth to seduce the nations, Gog and Magog." By "Gog and Magog" in the Hebrew language is signified a roof and a floor, thus what is external.

860. *The number of whom is as the sand of the sea* signifies the multitude of such. The multitude of them is compared to "the sand of the sea," because by "the sea" is signified the external of the church (n. 402–404, 470), and by "sand" that which is of no use in the sea but to make the bottom. Because the number of them is so great, therefore it is called:

> The valley of their burial, the multitude of Gog, and the name of the city where they are, multitude (Ezek. 39:15–16).

861. Verse 9. *And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city* signifies that being aroused by the dragonists, they spurned every truth of the church, and endeavored to destroy all things of the new church, and its very doctrine concerning the Lord and concerning life. "To go up upon the breadth of the earth" signifies to spurn every truth of the church, for by "going up" is signified to climb over and pass by, thus to spurn; and by "the breadth of the earth" is signified the truth of the church, as will be seen presently; "to encompass the camp of the saints" signifies to besiege and to wish to destroy all things of the new church, as will be shown in the next article; and by "the beloved city" is signified the doctrine of the new church;

that by "a city" is signified the doctrine of the church, may be seen above (n. 194, 501–502, 712), which is called "beloved," because it treats of the Lord and of life, for it is the doctrine of the new Jerusalem which is here meant. That this is the signification of these words, no one can perceive except by the spiritual sense of the Word, for it could never enter into anyone's thought, that by "the breadth of the earth" is signified the truth of the church, and that by "the camp of the saints" are signified all things of the new church, both its truths and goods, and that by "the city" is signified its doctrine. Wherefore, lest the mind should remain in doubt, it is necessary to demonstrate what "the breadth" and what "the camp of the saints" signify in the spiritual sense, from which it may afterwards be seen that such is the sense of these words.

[**2**] The reason why the "breadth of the earth" signifies the truth of the church is because in the spiritual world there are four quarters, east, west, south, and north, and the east and west constitute its length, and the south and north its breadth; and because they dwell in the east and west who are in the good of love, and thence by "east" and "west" is signified good, therefore the same is meant by "length"; and because they dwell in the south and north who are in the truths of wisdom, and thence by "south" and "north" is signified truth, therefore the same is meant by "breadth"; but on this more may be seen in *Heaven and Hell,* published at London in 1758 (n. 141–153). That by "breadth" is signified truth, may appear from these passages in the Word:

> O Jehovah, thou hast not shut me up into the hand of the enemy; thou hast made my feet to stand in a broad place (Ps. 31:8).
>
> I called upon Jah in straitness, he answered me in a broad place (Ps. 118:5)
>
> Jehovah led me forth also into a broad place, he delivered me (Ps. 18:19).
>
> I raise up the Chaldeans, a nation bitter and swift, that walketh in the breadths of the earth (Hab. 1:6).
>
> Ashur shall pass through Judah, he shall overflow and go over, and the stretching out of his wings is the fullness of the breadth (Isa. 8:8).

Jehovah shall feed them as a sheep in a broad place (Hos. 4:16). Besides other passages, as Ps. 4:1; 66:12; Deut. 33:20.

[**3**] Nor is anything else meant by:

The breadth of the city new Jerusalem (Rev. 21:16).

For when by "the new Jerusalem" is meant the new church, by "the breadth and length of it" breadth and length cannot be signified, but its truth and good; for these are the things of the church, as also in Zechariah:

I said to the angel, Whither goest thou? He said, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof (Zech. 2:2).

The same by:

The breadth and length of the new temple, and of the new earth (Ezek. 40–47).

Also by "the length and breadth of the altar of burnt offering, of the tabernacle, of the table upon which was bread, of the altar of incense, and of the ark therein"; and also by "the length and breadth" of the temple at Jerusalem, and of many other things, which are described by measures.

862. It was said that by "they encompassed the camp of the saints and the beloved city" is signified that they would endeavor to destroy all things of the new church, both its truths and its goods, and the doctrine itself concerning the Lord and concerning life, as is said in the preceding article. The reason why these are signified is because by "the camp of the saints" are signified all the truths and goods of the church which is the new Jerusalem. That "a camp" in the spiritual sense signifies all things of the church which have relation to its truths and goods may appear from the following passages:

> The sun and moon were blackened, and the stars withdrew their shining; Jehovah uttered his voice before his army; for his camp is very great, for numberless are they that do his Word (Joel 2:10–11).

> I will encamp about my house because of the army (Zech. 9:8).

> God hath scattered the bones of him that encampeth against thee, because God hath rejected them (Ps. 53:5).

> The angel of Jehovah encampeth about them that fear him, and delivereth them (Ps. 34:7).

> The angels of God met Jacob, and Jacob said, This is God's camp, therefore he called the name of that place Mahanaim (the two camps) (Gen. 32:2).

Besides other places, as Isa. 29:3; Ezek. 1:24; Ps. 27:3. That by "an army" in the Word are signified the truths and goods of the church, also its falsities and evils, may be seen (n. 447, 826, 833); the same is also signified by "camps."

[2] Since by the sons of Israel and their twelve tribes is signified the church as to all its truths and goods (n. 349–350), they were therefore called "the army of Jehovah" (Exod. 7:4; 12:41, 51); and when they halted and were assembled, they were called "the camp" (as in Lev. 4:12; 8:17; 13:46; 14:8; 16:26, 28; 24:14, 23; Num. 1–3, 4:5 seq.; 5:2–4; 9:17 to the end; 10:2–8; 11:31–32; 12:14, 15; 21:10–25; 33:1–49; Deut. 23:9–14; Amos 4:10). From these things it is plain, that by "they encompassed the camp of the saints and the beloved city" is signified that they would endeavor to destroy all the truths and goods of the new church which is the new Jerusalem, and also its doctrine concerning the Lord and concerning life. The like is signified by this passage in Luke:

> When ye shall see Jerusalem encompassed by armies, then know that the devastation is near; at length Jerusalem shall be trodden down by the nations until the times of the nations shall be fulfilled (Luke 21:20, 24).

This is concerning the consummation of the age, which is the last time of the church; by "Jerusalem" is here also signified the church. That "Gog and Magog," that is, they who are in external worship

separated from internal worship, will then invade the church, and endeavor to destroy it, is also said in Ezekiel 38:8, 9, 11–12, 15–16; 39:2; and that then there will be a new church from the Lord (Ezek. 39:17 to the end).

863. *And fire came down from God out of heaven, and consumed them* signifies that they perished by the lusts of infernal love. By "fire coming down out of heaven which consumed them" is signified the lusts of evils, or of infernal love (as above, n. 494, 748), because they who are in external worship separated from internal worship, are in all kinds of evils and lusts, because with them evils are not removed by any actual repentance (n. 859). It is said that "fire came down from God out of heaven"; this was done in ancient times, when all things of the church were represented before their eyes, consequently when churches were representative; but at this day, when representatives have ceased, the like is said, and the signification is the same as formerly when the thing was represented. That fire came down out of heaven upon those who profaned things holy, may be seen above (n. 494, 748). The same is said of "Gog and Magog" in Ezekiel:

> I will cause it to rain upon Gog, and upon his wings, and upon many people that are with him, fire and brimstone (Ezek. 38:22).

> I will send fire upon Magog (Ezek. 39:6).

864. Verse 10. *And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ages of ages* signifies that they who were in evils as to life and in falsities as to doctrine, were cast into hell, where they will be interiorly infested by the love of their falsity, and by the lusts of their evil continually forever. By "the devil that seduced them" is meant the dragon, as is evident from what goes before, and by "the dragon" are meant in general those who are in evils as to life, and in falsities as to doctrine (n. 841). He is called "the devil that seduced them," that it might be known that it was the dragon, because he seduced (as appears from verses 2–3, 7–8, of this chapter). By "the lake of fire" into which he

was cast is signified hell, where are the loves of falsities and the lusts of evil (n. 835). By "the beast and the false prophet" are signified they who are in faith alone, both as to life and doctrine, both the unlearned and the learned; by "the beast" the unlearned, and by "the false prophet" the learned (n. 834). By "being tormented day and night" is signified to be interiorly infested continually, and by "for ages and ages" is signified to eternity. And because it is said that "they were cast into the lake of fire and brimstone," by which is signified where the loves of falsity and the lusts of evil are (n. 835), these are what they will be infested by interiorly; for everyone in hell is tormented by his own love and its lusts, for these make the life of everyone there, and it is the life which is tormented; wherefore there are degrees of torment there according to the degrees of the love of evil and thence of falsity.

865. Verse 11. *And I saw a great white throne, and him that sat upon it, from whose face the earth and heaven fled away, and no place was found for them* signifies the universal judgment executed by the Lord upon all the former heavens in which were those who were in civil and moral good, but in no spiritual good, thus who simulated Christians in externals, but in internals were devils; which heavens, with their earth, were totally dissipated, so that nothing of them appeared anymore. Before these things are explained in their order according to the letter, something must be premised concerning the universal judgment here treated of.

From the time when the Lord was in the world, when he executed the last judgment in person, it was permitted that they who were in civil and moral good, although in no spiritual good, whence in externals they appeared like Christians, but in internals were devils, should continue longer than the rest in the world of spirits, which is midway between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and also by the abuse of correspondences, and by fantasies, to form to themselves as it were heavens, which also they did form in great abundance. But when these were multiplied to such a degree as to intercept the spiritual light and spiritual heat in their descent from the higher heavens to men on earth, then the Lord executed the last

judgment, and dissipated those imaginary heavens; which was effected in such a manner, that the externals, by which they simulated Christians, were taken away, and the internals, in which they were devils, were opened; and then they were seen such as they were in themselves, and they who were seen to be devils, were cast into hell, everyone according to the evils of his life; this was done in the year 1757. But more concerning this universal judgment may be seen in the little work *Last Judgment,* published at London in the year 1758, and in *Continuation of the Last Judgment,* published at Amsterdam in the year 1763.

[**2**] Now to the explanation: By "the great white throne, and him who sat upon it" is signified the universal judgment executed by the Lord; by "the throne" is signified heaven, and likewise judgment (n. 229); by "him who sat upon the throne" is meant the Lord (n. 808 at the end). The reason why the throne appeared "white" is because judgment was executed from Divine truths, for "white" is predicated of truths (n. 167, 379). The reason why the throne appeared "great" is because judgment was likewise executed from Divine good, for "great" is predicated of good (n. 656, 663). "From whose face the earth and the heaven fled away" signifies that those heavens, which they had made for themselves, as described above, together with their earths, were dissipated; for there are earths in the spiritual world as well as in the natural world, as may be seen (n. 260, 331); but the earths, like all other things there, are from a spiritual origin. And "there was not found a place for them" signifies that those heavens with their earths were so totally dissipated, that nothing of them appeared anymore. Hence it is evident that by "I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away; and there was not found a place for them" is signified the universal judgment executed by the Lord upon all the former[3] heavens that were inhabited by such as were in civil and moral good, but in no spiritual good, thus who simulated Christians in externals, but in internals were devils; which heavens, together with their earth, were totally dissipated, so that nothing of them appeared anymore.

866. Verse 12. *And I saw the dead small and great standing before God* signifies all who had died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord for judgment. By "the dead" are signified all who had departed from the earth, or who were dead as to the body, concerning whom more will be said below; by "small and great" are signified of every condition and quality (as at n. 604); by "standing before God," that is, before him who sat upon the throne, is signified to be present and gathered together to judgment. By "the dead" in the Word the same thing is signified as by deaths, and "deaths" signify various things; for "death" not only signifies the extinction of natural life or decease, but also the extinction of spiritual life, which is damnation; by "death" is also signified the extinction of the loves of the body or the lusts of the flesh, after which there is a renewal of life; in like manner by "death" is signified resurrection, because man rises again immediately after death; by "death" is also signified neglect, nonacknowledgment, and rejection by the world, but in the most general sense by "death" the same is signified as by "the devil," wherefore also the devil is called "death," and by "the devil" is meant hell where they are who are called devils, hence also by "death" the evil of the will is meant which causes man to be a devil.

"Death" is used in this last sense in the next verse, where it is said that "death and hell gave up their dead," and that "they were cast into the lake of fire." From these things it may appear who are meant by "the dead" in the variety of senses; here are signified all those who had departed out of the world, or who had died from the earth, and were then in the world of spirits.

[**2**] It is said in the world of spirits, because all come into that world immediately after their decease, and are there prepared, the good for heaven, and the evil for hell; and some stay there only a month or a year, and others from ten to thirty years; and they to whom it was granted to make as it were heavens to themselves, several centuries; but at this day not longer than twenty years. There is there a vast multitude, and societies there as in the heavens and in the hells, concerning this world see above (n. 784, 791).

Upon those who were in that world, the last judgment was executed, and not upon those who were in heaven, nor upon those who were in hell; for they who were in heaven were saved before, and they who were in hell were condemned before. From these considerations it may be seen, how much they are deceived who believe that the last judgment is to take place upon earth, and that then men are to rise again as to their bodies, for all who have lived from the first creation of the world are together in the spiritual world; and all are clothed with a spiritual body, which before the eyes of those who are spiritual appear as men in a similar form, just as they who are in the natural world appear before the eyes of those who are natural.

867. *And the books were opened; and another book was opened, which is the book of life* signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven their quality was seen and perceived, as to the affections which are of the love or will, and thence as to the thoughts which are of faith or of the understanding, as well the evil as the good. By "books" are not meant books, but the interiors of the minds of those who are judged, by "the books," the interiors of the minds of those who are evil, and are judged to death, and by "the book of life" such as are good, and are judged to life. They are called "books," because in the interiors of the mind of everyone are inscribed all the things that he thought, intended, spoke, and did in the world from the will or the love, and thence from the understanding or faith; all these things are inscribed on the life of everyone, with so much exactness that not one of them is wanting. The quality of all these things appears to the life, when spiritual light, which is wisdom from the Lord, and spiritual heat, which is love from the Lord, flow in through heaven. Spiritual light discloses the thoughts which are of the understanding and faith, and spiritual heat discloses the affections which are of the will and love; and spiritual light together with spiritual heat disclose the intentions and endeavors. That this is the case, I do not say that the rational man can see from the light of his own understanding; but he can if he will, provided he be willing to understand that there is

given spiritual light which enlightens the understanding, and spiritual heat which enkindles the will.

868. *And the dead were judged out of those things which were written in the books, according to their works* signifies that all were judged according to their internal life in externals. By "the dead" are signified all who died from the earth, and were then in the world of spirits, as above (n. 866). "Out of those things which were written in the books" signifies out of the interiors of everyone's mind then laid open, as above (n. 867); "according to their works" signifies, according to the internal life of everyone in externals. That this is signified by "works" in the Word, may be seen above (n. 72, 76, 94, 141, 641); to which I will further add, that there are works of the mind and works of the body, both of them at once internal and external. The works of the mind are intentions and endeavors, and the works of the body are words and actions; each of these proceed from the internal life of man, which is of his will or love. Whatsoever does not close in works, either internal which relate to the mind, or external which relate to the body, are not in the life of man, for they inflow from the world of spirits but are not received, therefore they are like images that strike the eyes, or as odors that affect the nostrils, from which a man turns away his face. But more may be seen on this subject in the places cited above, where also some passages are adduced from the Word to prove that man is judged according to his works; to which may be added the following from Paul:

> In the day of anger and revelation of the just judgment of God; who will render to everyone according to his deeds (Rom. 2:5–6).

> For we must all be manifested before the judgment seat of Christ, that everyone may receive the things done in the body, according to that he hath done, whether it be good or evil (2 Cor. 5:10).

869. Verse 13. *And the sea gave up the dead which were in it* signifies the external and natural men of the church called together to judgment. By "the sea" is signified the external of the church, which is natural, therefore by those whom "the sea gave up" are signified the external and natural men of the church. That "the sea"

signifies the external of the church, which is natural, may be seen above (n. 238, 239 at the end, 402–405, 470, 565*b,* 567, 659, 661). By "the dead" are meant they who had died out of the earth, as above (n. 866, 868). The reason why by "the dead whom the sea gave up" are meant the external men of the church is because no others were judged but those who were in some worship, for all who have spurned the holy things of the church, and have denied God, the Word, and the life after death, were judged immediately after death, and conjoined with those who were in hell, whither they were afterwards cast down. But they who had been external and natural men, and professed with the mouths that there is a God, that there are a heaven and a hell, and in a certain way had acknowledged the Word, these are they who were called together to judgment. Out of these who were from "the sea," many were saved, for we do not read that all these "were cast into the lake of fire," as "death and hell" were, but that "if any one of them was not found written in the book of life, he was cast therein" (verse 15). Such of these as were saved are also meant by "the rest of the dead which lived not again until the thousand years were finished" (verse 5). From what has been said it may now appear that by "the sea gave up the dead that were in it" are signified the external and natural men of the church called together to judgment.

870. *And death and hell gave up the dead which were in them* signifies the men of the church who were wicked at heart, and who in themselves were devils and satans, called together to judgment. By "death and hell" no others are meant than they who interiorly in themselves were devils and satans, by "death" they who were inwardly in themselves devils, and by "hell" they who inwardly in themselves were satans, consequently all the wicked at heart, who nevertheless in externals appeared like men of the church; for no others were called together to this universal judgment; for they who in externals are like men of the church, whether they be of the laity or clergy, and in internals are devils and satans, are judged, because in them externals are to be separated from internals, and such likewise can be judged, because they have known and professed the things which are of the church. That by "death" are meant the wicked at heart who in themselves were devils, and by "hell" they who in themselves were satans may appear from its being said that

"death and hell were cast into the lake of fire" (verse 14); for neither death nor hell can be cast into hell, but they can who as to their interiors are death and hell, that is, who are in themselves devils and satans. Who are meant by the devil and satan, may be seen above (n. 97, 841, 857); and that they are death who in themselves are devils, above (n. 866). In other places also mention is made of "death and hell," as in the following:

> The son of man said, I have the keys of death and hell (Rev. 1:18).
>
> The name of him who sat on the pale horse was Death, and hell followed him (Rev. 6:8).

In like manner Hos. 13:14; Ps. 18:4–5; 49:14–15; 116:3.

871. *And they were judged everyone according to their works* signifies that they were all judged according to their internal life in externals, as appears from the explanation above (n. 868), where are similar words. To which I will add this, that everyone is judged according to the quality of his soul; and the soul of man is his life, for it is the love of his will, and the love of everyone's will is entirely according to his reception of the Divine truth proceeding from the Lord; and this reception is taught by the doctrine of the church which is from the Word.

872. Verse 14. *And death and hell were cast into the lake of fire* signifies that the wicked at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast into hell among those who were in the love of evil, and thence in the love of falsity agreeing with evil. By "death and hell" are signified the wicked at heart, who interiorly in themselves were devils and satans, and yet in externals like men of the church, as above (n. 870). By "the lake of fire" is signified hell, where they are who are in the love of evil, and thus in the love of the falsity agreeing with evil, thus who love evil, and confirm it by reasonings from the natural man, and still more they who confirm it by the sense of the letter of the Word. These cannot interiorly in themselves do otherwise than deny God, for such denial lies concealed in evil of life confirmed by falsities. "A lake" signifies where falsity abounds,

and "fire" signifies the love of evil, as above (n. 835, 864). Its being said that "death and hell were cast into the lake of fire" is according to angelic speech, in which the person is not named, but that which is in the person, and makes him; here that in the person which makes his death and hell; that this is the case may be seen from this that hell cannot be cast into hell.

873. *This is the second death* signifies that with these there is damnation itself. That by "the second death" is signified spiritual death, which is damnation, may be seen above (n. 853). This is said, because they who are wicked at heart, and in themselves devils and satans, and yet appear like men of the church, are condemned beyond all others.

874. Verse 15. *And if anyone was not found written in the book of life, he was cast into the lake of fire* signifies that they who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned. That by "the book of life" is signified the Word, and by "being judged out of that book," is signified to be judged according to the truths of the Word, may be seen above (n. 256, 259, 295, 303, 309, 317, 324, 330); and no other is found written in the book of life but he who has lived according to the Lord's commandments in the Word, and has believed in the Lord; this therefore is meant. That he who does not live according to the Lord's commandments in the Word is condemned, the Lord teaches in John:

> And if anyone hear my words and believe not, I judge him not; he hath one that judgeth him, the Word that I have spoken, that shall judge him in the last day (John 12:47–48).

And that he who does not believe in the Lord is condemned, also in John:

> He that believeth on the son hath eternal life, and he that believeth not the son, shall not see life, but the anger of God abideth on him (John 3:36).

875. To the above I will add these relations. Awaking one morning from sleep, I saw two angels descending out of heaven, one from the southern quarter of heaven and the other from the eastern quarter of heaven, both in chariots to which white horses were harnessed. The chariot in which the angel from the southern quarter of heaven was conveyed, shone like silver, and the chariot in which the angel from the eastern quarter of heaven was conveyed, shone like gold; and the reins which they held in their hands were refulgent as from the flamy light of the dawn. Thus these two angels were seen by me at a distance; but when they came nearer, they did not appear in a chariot, but in their angelic form, which is human. He who came from the eastern quarter of heaven was clad in a bright purple garment, and he who came from the southern quarter of heaven in a garment of hyacinthine blue. When they were below under the heavens, they ran to meet each other, as if they strove which should be first, and mutually embraced and kissed each other. I heard that these two angels, when they lived on earth, had been conjoined in interior friendship; but now one was in the eastern heaven and the other in the southern heaven. In the eastern heaven are they who are in love from the Lord; but in the southern heaven are they who are in wisdom from the Lord.

[2] When they had spoken some time about the magnificence of their heavens, this came up in their discourse, whether heaven in its essence is love, or whether it is wisdom. They immediately agreed that one is of the other, but discussed which was the original. The angel who was from the heaven of wisdom asked the other, what love is; to which he replied that "love, originating from the Lord as a sun, is the vital heat of angels and men, thus their life; that the derivations of love are called affections; and that by these are produced perceptions and thus thoughts, whence it follows that wisdom in its origin is love; consequently that thought in its origin is the affection of that love; and it is evident from the derivations viewed in their order, that thought is nothing else but the form of affection; and that this is not known, because the thoughts are in the light, but the affections in heat, and that therefore one reflects upon the thoughts, but not on the affections, in the same manner as takes place with sound and with speech. That thought is nothing

else but the form of affection, may also be illustrated by speech, which is nothing else but the form of sound; it is also similar, because sound corresponds to affection, and speech to thought, wherefore affection sounds, and thought speaks. This may also be made clear by this, that if you take away sound from speech, nothing of speech remains, and, in like manner, if you take away affection from thought, nothing of thought remains. Hence then it is plain that love is the all of wisdom, consequently the essence of the heavens is love, and their existence is wisdom, or what is the same thing, the heavens are from the Divine love, and they exist from the Divine love by the Divine wisdom, wherefore, as was said above, the one is of the other."

[**3**] There was with me at that time a novitiate spirit, who on hearing this asked whether it is the same with charity and faith, since charity is of affection, and faith is of thought. The angel replied, "It is altogether the same; for faith is nothing else but the form of charity, just as speech is the form of sound;[4] faith is also formed by charity as speech is formed by sound; the mode of its formation we also know in heaven, but there is no leisure to explain it here." "By faith, however," he added, "I mean spiritual faith, the spirit and life of which is derived solely from charity, for charity is spiritual, and by charity, faith; wherefore faith without charity is a merely natural faith, which is dead, which also conjoins itself with merely natural affection, which is nothing else but lust." The angels spoke of these things spiritually, and spiritual speech embraces thousands of things which natural speech cannot express, and what is wonderful, which cannot even fall within the ideas of natural thought. Remember this, I pray, and when you come out of natural light into spiritual light, which is done after death, inquire what faith is and what charity is and you will clearly see that faith is charity in form, and therefore that charity is the all of faith, consequently that it is the soul, life, and essence of faith, just as the affection is of thought, and as the sound is of speech; and if you desire it, you will see the formation of faith from charity like the formation of speech from sound, because they correspond. After discoursing together for some time on these and suchlike subjects, the angels departed, and as they retired each to his own heaven,

their heads appeared encompassed with stars; and when they were some distance from me, they again seemed to be borne in chariots as before.

[4] After these two angels were gone out of my sight, I saw a certain garden on my right hand, in which were olive trees, vines, fig trees, laurels, and palm trees, planted in order, according to correspondence. I looked into the garden, and saw angels and spirits walking and conversing together among the trees; and then a certain angelic spirit observed me. They are called angelic spirits who in the world of spirits are prepared for heaven and afterwards become angels. That spirit came out of the garden towards me, and said, "Will you come with me into our paradise? You shall hear and see wonderful things." And I went with him, and then he said to me, "Those whom you see (for there were many) are all in the affection of truth, and thence in the light of wisdom. Here also is a building which we call the temple of wisdom; but no one sees it who believes himself very wise, much less he who believes himself wise enough, and still less he who believes himself wise from himself; the reason is because such persons are not in the reception of the light of heaven from the affection of genuine wisdom. Genuine wisdom consists in a man's seeing from the light of heaven, that the things which he knows, understands, and is wise in, are so little respectively to what he does not know, understand, and is wise in, as a drop to the ocean, consequently scarcely anything. Everyone who is in this paradisal garden, and acknowledges in himself from perception and sight that his own wisdom is so little comparatively, sees that temple of wisdom, for interior light enables him to see it, but not exterior light without it."

[5] And because I had often thought this, both from science, and then from perception, and lastly from seeing it from interior light, and had acknowledged that man had so little wisdom, behold, it was given me to see that temple. As to form it was wonderful. It was elevated above the ground, quadrangular, with walls of crystal, its roof of translucent jasper elegantly arched; the foundation consisted of precious stones of various kinds. The steps leading up

to it were of polished alabaster. At the sides of the steps appeared figures of lions with their whelps. And I then asked whether it was allowed to enter; and it was said that it was allowed; therefore I ascended, and when I entered, I saw, as it were, cherubs flying beneath the roof, and presently vanishing out of sight; the floor upon which we walked was of cedar, and the whole temple, from the translucence of its roof and walls, seemed in the form of light.

[**6**] The angelic spirit entered with me, to whom I related what I heard from the two angels concerning love and wisdom, as also concerning charity and faith. And he then said, "Did they not speak of a third also?" I said, "What third?" he replied, "It is use; love and wisdom without use are not anything; they are only ideal entities; nor do they become real before they are in use; for love, wisdom, and use, are three things which cannot be separated. If they are separated, neither is anything. Love is not anything without wisdom, but in wisdom it is formed for something. This something for which it is formed is use. Therefore, when love through wisdom is in use, it is then something; yea, it then first exists. They are altogether as the end, the cause, and the effect. The end is not anything, unless through the cause it is in the effect. If one of the three is loosed, the whole is loosed, and becomes as nothing. It is similar with charity, faith, and works.

[7] "Charity without faith is not anything; nor faith without charity; nor charity and faith without works; but in works they become something, of a quality according to the use of the works. It is similar with affection, thought, and operation; and it is similar with will, understanding, and action. That it is so may be seen clearly in this temple, because the light in which we are here is light that enlightens the interiors of the mind. That there is not given a complete and perfect thing unless it is a trine, geometry also teaches; for a line is not anything, unless it becomes an area; and an area is not anything, unless it becomes a solid; therefore the one must be produced into the other, that they may exist; and they coexist in the third. As it is in this, so it is in each and every created thing; they are terminated in their third. Hence now it is that three in the Word, spiritually understood signifies complete and

altogether. Since it is so, I could not but wonder, that some profess faith alone, some charity alone, some works alone; when yet the first without the second, and the first and second without the third, are not anything."

[**8**] But I then asked, "Cannot a man have charity and faith, and still not works? Cannot a man be in affection and thought about anything, and yet not in the performance of it?" The angelic spirit said to me, "He cannot, except only ideally, but not really. He must still be in the endeavor or the will to operate; and the will or the endeavor is in itself the act, because it is in the continual effort to act; which becomes an outward act when determination is present. On which account the endeavor and will, as an interior act, is accepted by every wise man, because it is by God, altogether as an exterior act, provided it does not fail when opportunity is given."

[**9**] After this I descended by the steps from the temple of wisdom, and walked in the garden, and saw some sitting under a certain laurel eating figs. I turned aside to them, and asked them for some figs; which they gave me; and, behold, the figs became grapes in my hand. When I wondered at this, the angelic spirit, who was still with me, said to me, "The figs have become grapes in your hand, because figs, from correspondence signify the goods of charity and thence of faith in the natural or external man, but grapes the goods of charity and faith in the spiritual or internal man; and because you love spiritual things, therefore it so happened to you; for in our world all things come to pass and exist, and also are changed, according to correspondences." And then there came over me the desire of knowing how man can do good from God, and yet as of himself; therefore I asked them that were eating the figs how they comprehended it. They said that they "could not comprehend it otherwise than that God operates it within in man and through man, when he does not know it; since if man were conscious of it, and thus should do it as of himself, which is also to do it of himself, he would not do good, but evil. For all that proceeds from man, as from himself, proceeds from his proprium; and the proprium of man is evil from birth. How then

can good from God and evil from man be conjoined, and so proceed conjointly into act? The proprium of man also, in the things of salvation, continually breathes forth merit; and as far as it does this, it takes away from the Lord his merit; which is the highest injustice and impiety. In a word, if the good which God operates in a man by the Holy Spirit should flow in into man's willing and thence his doing, that good would be altogether defiled and also profaned; which, however, God never permits. A man can indeed think that the good which he does is from God, and call it God's good through himself, and as if from himself; but still we do not comprehend this."

[**10**] But I then opened my mind, and said, "You do not comprehend, because you think from the appearance, and the thought from confirmed appearance is a fallacy. You are in the appearance and the fallacy from it, because you believe that all the things which a man wills and thinks, and thence does and speaks, are in him, and consequently from him; when yet nothing of them is in him except the state of receiving what flows in. Man is not life in himself, but is an organ receiving life. The Lord alone is life in himself, as he also says in John:

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

[**11**] "Besides other places (as John 11:25; 14:6, 19). There are two things which make life, love and wisdom; or what is the same, the good of love and the truth of wisdom. These flow in from God, and are received by man, and are felt in the man as in him; and because they are felt by him as in him, they also proceed as from him. It is given by the Lord, that they should be thus felt by the man, in order that what flows in may affect him, and so be received and remain. But because all evil also flows in, not from God, but from hell, and this is received with enjoyment, because man was born such an organ, therefore no more of good is received from God, than there is of evil removed by the man as of himself; which is done by repentance, and at the same time by faith in the Lord.

[**12**] "That love and wisdom, charity and faith, or speaking more generally, the good of love and charity and the truth of wisdom and faith, flow in; and that the things which flow in appear in the man as in himself, and thence as from him, may be manifestly seen from the sight, the hearing, the smell, the taste, and the touch. All the things which are felt in the organs of those senses flow in from without, and are felt in them; in like manner in the organs of the internal senses, with the difference only that into the latter spiritual things flow in, which do not appear; but into the former natural things, which do appear. In a word, man is an organ recipient of life from God; consequently he is a recipient of good so far as he desists from evil. The Lord gives to every man to be able to desist from evil, because he gives him to will and understand as of himself; and whatever the man does from the will, as his own according to the understanding, as his own, or, what is the same, whatever he does from freedom which is of the will according to reason which is of the understanding, this remains. By this the Lord brings man into a state of conjunction with himself, and in this reforms, regenerates, and saves him.

[**13**] "The life which flows in is the life proceeding from the Lord, which is also called the spirit of God, and in the Word the Holy Spirit; of which it is also said, that it enlightens and vivifies; yea, that it operates in man; but this life is varied and modified according to the organization induced upon the man by his love and attitude to it. You may also know that all the good of love and charity and all the truth of wisdom and faith flow in, and are not in the man, from the fact that he who thinks such a thing is in man from creation, cannot think otherwise than that God infused himself into a man, and thus that men would in part be Gods; and yet they who think this from faith become devils, and stink like carcasses.

[**14**] "Besides, what is human action but the action of the mind? For that which the mind wills and thinks, it acts through its organ the body; and therefore when the mind is led by the Lord, the action is also led; and the mind and the action from it are led by the Lord, when it believes in him. Unless it were so, say, if you can,

why the Lord has commanded in the Word, in a thousand and a thousand places, that a man must love his neighbor, must work out the good of charity, and bear fruit like a tree, and do his precepts, and all this that he may be saved; also why he has said that man will be judged according to his deeds or works, he who has done goods to heaven and life, and he who has done evils to hell and death. How could the Lord speak such things, if all that proceeds from man were meritorious, and thence evil? You may know, therefore, that if the mind is charity, the action is also charity; but if the mind is faith alone, which is also faith separated from spiritual charity, the action is also that faith; and this faith is meritorious, because its charity is natural, and not spiritual. It is otherwise with the faith of charity, because charity does not wish to merit, and thence neither does its faith."

[**15**] On hearing this, they that sat under the laurel said, "We comprehend that you have spoken justly; but still we do not comprehend." To which I replied, "That I have spoken justly, you comprehend from the common perception which man has from the influx of light from heaven when he hears any truth; but you do not comprehend from your own perception, which man has from the influx of light from the world. These two perceptions, namely, the internal and the external, or the spiritual and the natural, make one with the wise. You also can make them one, if you look to the Lord and remove evils." Because they understood these things also, I took some shoots from the laurel under which we sat, and held them out, and said, "Do you believe that this is from me, or from the Lord?" And they said, that they believed it to be through me as from me; and, behold, the shoots blossomed in their hands. But when I departed, I saw a cedar table, upon which was a book, under a green olive tree, the trunk of which was entwined with a vine. I looked, and behold, it was a book written by me, called *Divine Love and Wisdom,* and also *Divine Providence;* and I said that it was fully shown in that book that man is an organ recipient of life, and not life.

[**16**] After this I went home exhilarated from that garden, and the angelic spirit with me; who said to me on the way, "If you wish to

see clearly what faith and charity are, and thus what faith separate from charity is and faith conjoined to charity, I will also show it to the eye." I answered, "Show it." And he said, "Think of light and heat instead of faith and charity, and you will see clearly; for faith in its essence is truth, which is of wisdom, and charity in its essence is affection, which is of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat; the light and heat in which the angels are is nothing else. From this you can see clearly, what faith separate from charity is and what faith conjoined to charity. Faith separated from charity is like the light in winter, and faith conjoined to charity is like the light in the spring.

"Wintry light, which is light separated from heat, because it is conjoined to cold, strips the trees entirely of their leaves, hardens the earth and kills the grass, and likewise congeals the waters; but the light of spring, which is light conjoined to heat, quickens the trees, first into leaves, then into blossoms, and at length into fruits; it opens and softens the earth, that it may produce grass, herbs, flowers, and shrubs, and likewise dissolves the ice, that the waters may flow from the springs.

[**17**] "It is altogether similar with faith and charity. Faith separate from charity deadens all things; and faith conjoined to charity vivifies all things. This vivifying and that deadening can be seen to the life in our spiritual world; because here faith is light, and charity is heat. For where there is faith conjoined to charity, there are paradisal gardens, flower beds, and grass plots in their pleasantness, according to the conjunction; but where there is faith separate from charity, there is not even grass there; and where it is green, it is from briars, thorns, and nettles. This the heat and light proceeding from the Lord as the sun effect in the angels and spirits, and thence outside of them." There were then not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and likewise arcanists. We said these same things to them, and demonstrated them so that they saw that it was so; and when we asked, "Is it not so?" They turned themselves away, and said, "We did not hear." But we cried out to them,

saying, “Hear now, therefore.” They then put both hands over their ears, and shouted, “We will not hear.”

Revelation 21

1. And I saw a new heaven and a new earth, for the former heaven and the former earth were passed away; and the sea was no more.

2. And I John saw the holy city new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he himself shall be with them their God.

4. And God shall wipe away every tear from their eyes; and death shall be no more, neither mourning nor crying, neither shall there be labor [trouble] anymore, for the former things have passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6. And he said unto me, It is done. I am the alpha and the omega, the beginning and the end. I will give unto him that thirsteth of the fountain of the water of life freely.

7. He that overcometh shall possess as an inheritance all things; and I will be his God, and he shall be my son.

8. But the fearful, and the unfaithful, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake burning with fire and brimstone; which is the second death.

9. And there came unto me one of the seven angels having the seven vials full of the seven last plagues, and he spoke with me, saying, Come, I will show thee the bride, the lamb's wife.

10. And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God,

11. Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone, shining like crystal.

12. Having a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel.

13. On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14. And the wall of the city having twelve foundations, and in them the names of the twelve apostles of the lamb.

15. And he that was speaking with me had a golden reed, to measure the city and the gates thereof and the wall thereof.

16. And the city lieth foursquare, and the length thereof is as large as the breadth; and he measured the city with the reed, twelve thousand stadia; the length and the breadth and the height of it were equal.

17. And he measured the wall thereof, a hundred forty-four cubits, the measure of a man which is of an angel.

18. And the structure of the wall thereof was jasper, and the city was pure gold like pure glass.

19. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

20. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst.

21. And the twelve gates were twelve pearls; each one of the gates was of one pearl; and the street of the city was pure gold as it were transparent glass.

22. And I saw no temple therein; for the Lord God almighty is the temple of it and the lamb.

23. And the city hath no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the lamb.

24. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it.

25. And the gates of it shall not be shut by day; for there shall be no night there; and they shall bring the glory and honor of the nations into it.

26. And there shall not enter into it any unclean thing and that doeth abomination and a lie, but they that are written in the lamb's book of life.

THE SPIRITUAL SENSE

The contents of the whole chapter

In this chapter it treats of the state of heaven and the church after the last judgment; that after this, through the new heaven, the new church will exist on the earth, which will worship the Lord alone (verses 1–8). Its conjunction with the Lord (verses 9, 10). The description of it as to intelligence from the Word (verse 11); as to doctrine thence (verses 12–21); and as to all its quality (verses 22–26).

The contents of each verse

Verse 1. "And I saw a new heaven and a new earth" signifies that a new heaven was formed from Christians by the Lord, which at this day is called the Christian heaven, where they are who had worshiped the Lord, and had lived according to his commandments in the Word, who thence have charity and faith; in which are also all the infants of Christians (n. 876). "For the former heaven and the former earth were passed away" signifies the heavens which were formed not by the Lord, but by those who came out of the Christian world into the spiritual world, who were all dispersed at the day of the last judgment (n. 877). "And the sea was no more" signifies that the external of the heavens collected from Christians since the first establishment of the church was in like manner dispersed, after they who were written in the Lord's book of life were taken thence and saved (n. 878). Verse 2. "And I John saw the holy city new Jerusalem coming down from God out of heaven" signifies the new church to be established by the Lord at the end of the former church, which will be consociated with the new heaven in Divine truths as to doctrine and as to life (n. 879–880). "Prepared as a bride adorned[1] for her husband" signifies that church conjoined with the Lord through the Word (n. 881). Verse 3. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men" signifies the Lord from love speaking and declaring the glad tidings, that he himself will now be present with men in his Divine human (n. 882). "And he will dwell with them, and they shall be his people, and he himself shall be with them their God" signifies the conjunction of the Lord, which

is of such a nature, that they are in him, and he in them (n. 883). Verse 4. "And God shall wipe away every tear from their eyes, and death shall be no more, neither mourning nor crying, neither shall there be labor anymore, for the former things have passed away" signifies that the Lord will take from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not remember them because the dragon, which had caused them, is cast out (n. 844–845). Verse 5. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful" signifies the Lord confirming all concerning the new heaven and the new church after the last judgment has been executed (n. 886). Verse 6. "And he said unto me, It is done" signifies that it is the Divine truth (n. 887). "I am the alpha and the omega, the beginning and the end" signifies that the Lord is the God of heaven and earth, and that all things in the heavens and on earth were made by him, and are ruled by his Divine providence, and are done according to it (n. 888). "I will give unto him that thirsteth of the fountain of the water of life freely" signifies that to those who desire truths from any spiritual use, the Lord will give from himself through the Word all things that conduce to that use (n. 889). Verse 7. "He that overcometh shall possess as an inheritance all things; and I will be his God, and he shall be my son" signifies that they who overcome evils in themselves, that is, the devil, and do not succumb when they are tempted by the Babylonians and the dragonists, will come into heaven, and there live in the Lord and the Lord in them (n. 890). Verse 8. "But the fearful, and the unfaithful, and the abominable" signifies those who are in no faith, and in no charity, and thence in all kinds of evils (n. 891). "And murderers, and whoremongers, and sorcerers, and idolaters, and liars" signifies all those who make no account of the commandments of the Decalogue, and do not shun any evils there named as sins, and therefore live in them (n. 892). "Shall have their part in the lake burning with fire and brimstone" signifies they have hell where are the loves of falsity and the lusts of evil (n. 893). "Which is the second death" signifies damnation (n. 894). Verse 9. "And there came unto me one of the seven angels having the seven vials full of the seven last plagues, and he spoke with me, saying, Come, I will show thee the bride, the lamb's wife" signifies influx

and manifestation from the Lord out of the inmost of heaven, concerning the new church, which will be conjoined to the Lord through the Word (n. 895). Verse 10. "And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God" signifies that John was taken up into the third heaven, and his sight there opened, before whom was made manifest the Lord's new church as to doctrine, in the form of a city (n. 896). Verse 11. "Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone, shining like crystal" signifies that in that church the Word will be understood, because translucent from its spiritual sense (n. 897). Verse 12. "Having a wall great and high" signifies the Word in the sense of the letter from which is the doctrine of the new church (n. 898). "Having twelve gates" signifies all the knowledges of truth and good therein by which man is introduced into the church (n. 899). "And over the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel" signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church in those knowledges, and guards lest anyone enter unless he is in them from the Lord (n. 900). Verse 13. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates" signifies that the knowledges of truth and good, in which is spiritual life from heaven from the Lord, and by which introduction into the new church is effected, are for those who are more or less in the love or the affection of good, and for those who are more or less in wisdom or the affection of truth (n. 901). Verse 14. "And the wall of the city having twelve foundations" signifies that the Word in the sense of the letter contains all things of the doctrine of the new church (n. 902). "And in them the names of the twelve apostles of the lamb" signifies all things of doctrine from the Word concerning the Lord, and concerning life according to his commandments (n. 903). Verse 15. "And he that spoke with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof" signifies that there is given by the Lord, to those who are in the good of love, the faculty of understanding and knowing what the quality of the Lord's new church is as to doctrine and its introductory truths, and as to the Word from which they are (n. 904). Verse 16. "And the city lieth foursquare" signifies

justice in it (n. 905). "The length thereof is as large as the breadth" signifies that good and truth in that church make one, like essence and form (n. 906). "And he measured the city with the reed twelve thousand stadia, the length and the breadth and the height of it were equal" signifies the quality of that church from doctrine shown, that all things of it were from the good of love (n. 907, 908). Verse 17. "And he measured the wall thereof a hundred forty-four cubits" signifies that it was shown what the quality of the Word is in that church, that from it are all its truths and goods (n. 909). "The measure of a man, that is, of an angel" signifies the quality of that church that it makes one with heaven (n. 910). Verse 18. "And the structure of the wall thereof was jasper" signifies that all the Divine truth in the sense of the letter of the Word, with the men of that church, is translucent from the Divine truth in the spiritual sense (n. 911). "And the city was pure gold, like unto pure glass" signifies that thence the all of that church is the good of love flowing in together with light out of heaven from the Lord (n. 912). Verse 19. "And the foundations of the wall of the city were adorned with every precious stone" signifies that all things of the doctrine of the new Jerusalem taken from the sense of the letter of the Word, with those who are in it, will appear in the light according to reception (n. 914). "The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald (verse 20), the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst" signifies all things of that doctrine in their order from the sense of the letter of the Word, with those who immediately approach the Lord, and live according to the commandments of the Decalogue by shunning evils as sins, for these and no others are in the doctrine of love to God and love toward the neighbor, which two are the fundamentals of religion (n. 915). Verse 21. "And the twelve gates were twelve pearls, every one of the gates was of one pearl" signifies that the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good, which are from the Word, and introduces into the church (n. 916). "And the street of the city was pure gold as it were transparent glass" signifies that every truth of that church and of its doctrine is in form the good of love flowing in together with light out of heaven from the Lord (n.

917). Verse 22. "And I saw no temple therein; for the Lord God almighty is the temple of it and the lamb" signifies that in this church there will not be any external separated from the internal, because the Lord himself in his Divine human, from whom is the all of the church, is alone approached, worshiped, and adored (n. 918). Verse 23. "And the city hath no need of the sun and the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the lamb" signifies that the men of that church will not be in self-love and in their own intelligence, and thence in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone (n. 919). Verse 24. "And the nations which are saved shall walk in the light of it" signifies that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them inwardly in themselves, as the eye sees objects (n. 920). "And the kings of the earth shall bring their glory and honor into it" signifies that all who are in the truths of wisdom from spiritual good, will there confess the Lord, and ascribe to him every truth and every good that is with them (n. 921). Verse 25. "And the gates of it shall not be shut by day; for there shall be no night there" signifies that they will be continually received into the new Jerusalem, who are in truths from the good of love from the Lord, because there is not any falsity of faith there (n. 922). "And they shall bring the glory and honor of the nations into it" signifies that they who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from him (n. 923). Verse 26. "And there shall not enter into it any unclean thing and that doeth abomination and a lie" signifies that no one is received into the Lord's new church who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falsities (n. 924). "But they that are written in the lamb's book of life" signifies that no others will be received into the new church, which is the new Jerusalem, but they who believe in the Lord, and live according to his commandments in the Word (n. 925).

THE EXPLANATION

876. Verse 1. *And I saw a new heaven and a new earth* signifies that a new heaven was formed from Christians by the Lord, which at this day is called the Christian heaven, where they are who had worshiped the Lord and had lived according to his commandments in the Word, in whom therefore there is charity and faith; in which heaven also are all the infants of Christians. By "a new heaven and a new earth" is not meant the natural heaven visible to the eyes, nor the natural earth inhabited by men, but the spiritual heaven is meant, and the earth belonging to that heaven, where the angels are. That this heaven and the earth of this heaven is meant, everyone may see and acknowledge, if he can in some measure be withdrawn from a purely natural and material idea, when he reads the Word. That the angelic heaven is meant is evident, because it is said in the next verse, that "he saw the holy city Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband," by which is not meant any Jerusalem coming down, but the church, and the church on earth comes down from the Lord out of the angelic heaven, because the angels of heaven and the men on earth in all things of the church make one (n. 626). From these things it may be seen, how naturally and materially they have thought and do think, who, from these words and those which follow in the same verse, have fabricated for themselves the dogma about the destruction of the world, and of the new creation of all things.

[2] This new heaven is occasionally treated of above in Revelation (especially in chapters 14 and 15). It is called the Christian heaven, because it is distinct from the ancient heavens, which existed from the men of the church before the Lord's coming. These ancient heavens are above the Christian heaven; for the heavens are like expanses, one above another; it is the same with each particular heaven; for each heaven by itself is distinguished into three heavens, an inmost or third, a middle or second, and a lowest or first, and so it is with this new heaven; I have seen them and have spoken with them. In this new Christian heaven are all those who, from the first

establishment of the Christian church, worshiped the Lord, and lived according to his commandments in the Word, and who, therefore, were in charity, and at the same time in faith from the Lord through the Word, thus who were not in a dead but in a living faith. Various things respecting this heaven may be seen above (n. 612, 613, 626, 631, 659, 661, 845, 846, 856). In that heaven likewise are all the infants of Christians, because they are educated by the angels in those two essentials of the church, which are the acknowledgment of the Lord as the God of heaven and earth, and a life according to the commandments of the Decalogue.

877. *For the former heaven and the former earth were passed away* signifies the heavens which were formed, not by the Lord, but by those who came out of the Christian world into the spiritual world, who were all dispersed at the day of the last judgment. That these heavens and no others are meant by "the former heaven and the former earth which passed away" may be seen above (n. 865), where these words are explained:

> I saw a great white throne, and one sitting upon it, from whose face the heaven and the earth fled away (Rev. 20:11),

where it is shown that by those words is signified the universal judgment executed by the Lord upon all the former heavens, in which were such as were in civil and moral good, but in no spiritual good, thus who in externals simulated Christians, but in internals were devils; which heavens with their earth were entirely dispersed. For other particulars relating to this subject see *Last Judgment,* published at London, 1758, and *Continuation of the Last Judgment,* published in Amsterdam; to which it is unnecessary here to add anything further.

878. *And the sea was no more* signifies that the external of the heaven collected from among Christians, since the first establishment of the church, was in like manner dispersed, after they who were written in the Lord's book of life were taken thence and saved. By "the sea" is signified the external of heaven and of the church, in which are the simple, who have thought naturally

and but little spiritually of things relating to the church; the heaven in which these are is called external (see n. 238, 239, 403, 404, 420, 466, 470, 659, 661); by "the sea" here is meant the external of heaven collected from among Christians from the first establishment of the church. But the internal heaven of Christians was not fully formed by the Lord, till a little before the last judgment, and also after it, as may appear from chapters 14 and 15, where it is treated of, and from chapter 20:4–5; see the explanations of which. The reason why this was not done before was because the dragon and his two beasts had dominion in the world of spirits and burned with the lust of seducing everyone they could, wherefore it was hazardous to collect them sooner into a heaven.

[**2**] The separation of the good from the dragonists, and the condemnation of the latter, and finally the casting of them into hell, are treated of in many places, and lastly in chapter 19:20, and in chapter 20:10; and after this it is said, that "the sea gave up the dead which were in it" (verse 13), by which are meant the external and natural men of the church called to judgment (see above, n. 869), and then the separating and saving of those who were written in the Lord's book of life, concerning which see the same article; this is "the sea" which is here meant. It is also said in another place, where the new heaven of Christians is treated of, that it extended itself to "the sea of glass mingled with fire" (chapter 15:2); by which "sea" is also signified the external of the heaven of Christians (see the explanation, n. 659, 661). From these things it may appear that by "the sea was no more" is signified that the external of heaven collected from among Christians from the first establishment of the church, after they were taken thence and saved who were written in the Lord's book of life, was in like manner dispersed. Concerning the external of heaven collected from among Christians from the first establishment of the church, it has been granted me to know many particulars which it would be tedious to adduce in this place; save only that the former heavens, which passed away at the day of the last judgment, were permitted for the sake of those who were in that external heaven or sea, because they were conjoined by externals but not by internals, on which subject

something may be seen above (n. 398). The reason why the heaven, where the men of the external church are, is called "the sea" is because their habitation in the spiritual world appears at a distance as if it were in the sea; for the celestial angels, who are angels of the highest heaven, dwell as it were in an ethereal atmosphere; the spiritual angels, who are angels of the middle heaven, dwell as it were in an aerial atmosphere; and the spiritual natural angels, who are angels of the lowest heaven, dwell as it were in a watery atmosphere, which, as was said, appears at a distance like the sea. Hence it is that the external of heaven is meant by "the sea" in many other places also in the Word.

879. Verse 2. *And I John saw the holy city new Jerusalem coming down from God out of heaven* signifies the new church to be established by the Lord at the end of the former church, which will be consociated with the new heaven in Divine truths as to doctrine and as to life. The reason why John here names himself, saying, "I John" is because by him as an apostle is signified the good of love to the Lord, and thence the good of life, therefore he was loved more than the other apostles, and at supper lay on the Lord's breast (John 13:23; 21:20); and in like manner this church which is now treated of. That by "Jerusalem" is signified the church will be seen in the next article; which is called "a city" and described as a city from doctrine and from a life according to it, for "a city" in the spiritual sense signifies doctrine (n. 194, 712). It is called "holy" from the Lord, who alone is holy, and from the Divine truths which are in it derived from the Word from the Lord, which are called holy (n. 173, 586, 666, 852); and it is called "new" because he who sat upon the throne said, "Behold, I make all things new" (verse 5); and it is said, "to come down from God out of heaven," because it descends from the Lord through the new Christian heaven, treated of in verse 1 of this chapter (n. 876), for the church on earth is formed through heaven by the Lord, that they may act as one and be consociated.

880. The reason why by "Jerusalem" in the Word is meant the church is because there, in the land of Canaan, and in no other place, was the temple and the altar, and sacrifices were offered, thus

Divine worship itself, wherefore also three feasts were celebrated there yearly, and every male throughout the whole land was commanded to come to them. Hence it is that "Jerusalem" signifies the church as to worship, and therefore also the church as to doctrine, for worship is prescribed in doctrine, and performed according to it; likewise because the Lord was in Jerusalem, and taught in his temple, and afterwards glorified his human there. That by "Jerusalem" is meant the church as to doctrine and thence worship, appears from many passages in the Word; as from the following in Isaiah:

> For Zion's sake will I not be silent, and for Jerusalem's sake I will not rest, until the justice thereof go forth as brightness, and the salvation thereof as a lamp burneth. Then the Gentiles shall see thy justice, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of thy God; for Jehovah is well pleased in thee, and thy land shall be married. Behold, thy salvation cometh; Behold, his reward is with him. And they shall call them, The people of holiness, the redeemed of Jehovah; and thou shalt be called, Sought out, A city not deserted (Isa. 62:1–4, 11–12).

[**2**] The whole of this chapter treats of the Lord's advent, and of the new church to be established by him. This new church is meant by "Jerusalem" which shall be called by a new name which the mouth of Jehovah shall utter, and which shall be a crown of glory in the hands of Jehovah, and a royal tiara in the hand of God, in which Jehovah shall be well pleased, and which shall be called a city sought out and not deserted. These words cannot apply to that Jerusalem which, when the Lord came into the world, was inhabited by the Jews, for it was directly opposite in every respect, and was rather to be called Sodom, as it is also called (in the Rev. 11:8; Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48).

[**3**] So in another part of Isaiah:

> For, behold, I create a new heaven and a new earth; the former shall not be remembered; be glad and exult to eternity in that which I create; behold I create Jerusalem an exultation, and her people a joy. And I will exult over Jerusalem, and rejoice over my people. Then the wolf and the lamb shall feed together; they shall not do evil in all the mountain of my holiness (Isa. 65:17–19, 25).

This chapter also treats of the Lord's advent, and of the church to be established by him, which was not established with those who were in Jerusalem, but with those who were out of it; wherefore this church is meant by "Jerusalem" which shall be unto the Lord "an exultation" and whose people shall be unto him "a joy"; also where "the wolf and the lamb shall feed together" and where "they shall not do evil." It is likewise said in this place, as in Revelation, that the Lord "will create a new heaven and a new earth" and also that "he will create Jerusalem" which things have a like signification.

[4] So in another part of Isaiah:

> Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem. My people shall know my name in that day, for I am he that doth speak; behold it is I, Jehovah hath comforted his people; he hath redeemed Jerusalem (Isa. 52:1–2, 6, 9).

This chapter also treats of the Lord's advent, and of the church to be established by him, therefore by "Jerusalem" into which "the uncircumcised and the unclean shall no more come" and which "the Lord will redeem" is meant the church, and by "Jerusalem the city of holiness"; the church as to doctrine from the Lord and concerning the Lord.

[5] In Zephaniah:

> Shout, O daughter of Zion, be glad with all the heart, O daughter of Jerusalem; the king of Israel is in the midst of thee; fear not evil anymore; he will rejoice over thee with joy, he will rest in thy love, he will exult over thee with shouting; I will give you for a name and a praise to all the people of the earth (Zeph. 3:14–15, 17, 20).

Here in like manner the Lord and the church from him are treated of, over which "the king of Israel" who is the Lord, "will rejoice with joy, will exult with shouting" and in whose love "he will rest" and who will give them "for a name and a praise to all the people of the earth."

[**6**] In Isaiah:

> Thus saith Jehovah, thy redeemer and thy former, saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built (Isa. 44:24, 26).

And in Daniel:

> Know and perceive that from the going forth of the Word even to restore and to build Jerusalem, even unto messiah the prince shall be seven weeks (Dan. 9:25).

That the church is here also meant by "Jerusalem" is manifest, since this was restored and built by the Lord, but not Jerusalem the seat of the Jews.

[7] By "Jerusalem" is also meant the church from the Lord in the following passage in Zechariah:

> Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called, the city of truth, and the mountain of Jehovah of hosts, the mountain of holiness (Zech. 8:3, 20–23).

In Joel:

> Then shall ye know that I am Jehovah your God, that dwelleth in Zion, the mountain of holiness; and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop must, and the hills shall flow with milk, and Jerusalem shall sit to generation and generation (Joel 3:17–18, 20).

In Isaiah:

> In that day the offshoot of Jehovah shall be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; every one written for life in Jerusalem (Isa. 4:2–3).

In Micah:

> In the last days shall the mountain of the house of Jehovah be established on the head of the mountains; for out of Zion shall go forth doctrine, and the Word of Jehovah from Jerusalem; to thee shall the former kingdom come, the kingdom of the daughter of Jerusalem (Micah 4:1–2, 8).

In Jeremiah:

> In that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah; neither shall they walk anymore after the confirmation of their evil heart (Jer. 3:17).

In Isaiah:

> Look upon Zion, the city of our set feasts; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be dissipated; the stakes thereof shall not be removed forever, neither shall any of the cords thereof be torn away (Isa. 33:20). Besides other places also, as Isa. 24:23; 37:32; 66:10–14; Zech. 12:3, 6, 8–10; 14:8, 11–12, 21; Mal. 3:2, 4; Ps. 122:1–7; 137:5–7.

[**8**] That the church is meant by "Jerusalem" in these places, which was to be established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may also be evident from the places in the Word where it is said of the latter, that it is altogether destroyed, and that it is to be destroyed; as Jer. 5:1; 6:6, 7; 7:17, 18 seq.; 8:6–8 seq.; 9:10, 11, 13 seq.; 13:9, 10, 14; 14:16; Lam. 1:8, 9, 17; Ezek. 4:1 to the end; 5:9 to the end; 12:18, 19; 15:6–8; 16:1–63; 23:1–49; Matt. 23:37, 38; Luke 19:41–44; 21:20–22; 23:28–30; and in many other places.

881. *Prepared as a bride adorned*[2] *for her husband* signifies that church conjoined with the Lord through the Word. It is said that John "saw the holy city new Jerusalem coming down from God out of heaven"; here that he saw that city "prepared as a bride adorned for her husband" from which it is also evident that by "Jerusalem" is meant the church, and that he saw it first as a city, and afterwards as a virgin bride; as a city representatively, and as a virgin bride spiritually, thus in a twofold idea, one within or above the other; just as the angels do, who, when they see or hear or read in the Word of "a city" in the idea of the lower thought perceive a city, but in the idea of the higher thought perceive the church as to doctrine; and the latter, if they desire it and pray to the Lord, they see as a virgin in beauty and clothing according to the quality of the church. Thus also it has been granted me to see the church.

[2] By "prepared" is signified clothed for her betrothal, and the church is no otherwise attired for her betrothal, and afterwards for conjunction or marriage, than by the Word; for this is the only means of conjunction or marriage, because the Word is from the Lord and concerning the Lord, and thus the Lord; for which reason it is also called "a covenant," and "a covenant" signifies spiritual conjunction; the Word also was given for this end. That by "husband" is meant the Lord is plain from verses 9 and 10 of this chapter, where Jerusalem is called "the bride the lamb's wife." That the Lord is called "the bridegroom" and "husband," the church "the bride" and "wife," and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen above (n. 797). From these things it may appear, that by "Jerusalem prepared as a bride for her husband" is signified that church conjoined with the Lord through the Word.

882. Verse 3. *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men* signifies the Lord from love speaking and declaring the glad tidings, that he himself will now be present with men in his Divine human. This is the celestial sense of these words. The celestial angels, who are the angels of the third heaven, understand them no otherwise, for by "hearing a great voice from heaven saying" they understand the Lord from love speaking and declaring glad tidings, because no one else speaks from heaven but the Lord; for heaven is not heaven from anything proper to the angels, but from the Divine of the Lord, of which they are recipients; by "a great voice" is meant speech from love, for "great" is predicated of love (n. 656, 663). "Behold, the tabernacle of God is with men" means that now the Lord is present in his Divine human. By "the tabernacle of God" is meant the celestial church, and, in the universal sense, the Lord's celestial kingdom, and, in the highest sense, his Divine human, see above (n. 585). The reason why the tabernacle, in the highest sense, means the Lord's Divine human is because this is signified by "the temple," as may appear from John 2:19, 21; Mal. 3:1; Rev. 21:22; and elsewhere; the same is meant by "the tabernacle" with this difference, that by "the temple" is meant the Lord's Divine human as to the Divine truth or the Divine wisdom, and by "the

tabernacle" is meant the Lord's Divine human as to the Divine good or the Divine love. Hence it follows, that by "behold the tabernacle of God is with men" is meant that the Lord will now be present with men in his Divine human.

883. *And he will dwell with them, and they shall be his people, and he himself shall be with them their God* signifies the conjunction of the Lord, which is such that they are in him, and he in them. "He will dwell with them" signifies the conjunction of the Lord with them, as will be seen presently; "they shall be his people, and he himself shall be with them their God" signifies that they are the Lord's, and the Lord theirs; and because by "dwelling with them" is signified conjunction, it signifies that they will be in the Lord and the Lord in them, otherwise no conjunction is effected; that this is the nature of conjunction appears clearly from the Lord's words in John:

> Abide in me, and I in you. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing (John 15:4–5).

> In that day ye shall know that I am in my Father, and ye in me, and I in you (John 14:20).

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

[**2**] That the assumption of the human, and the uniting it with the Divine which was in him by birth, and is called the Father, had for its end conjunction with men, appears also in John:

> For I sanctify myself, that they also may be sanctified in the truth; that they may be one; as we are one, I in them and thou in me (John 17:19, 21–22, 26).

From which it is plain, that there is a conjunction with the Lord's Divine human, and that it is reciprocal, and that thus and not otherwise there is a conjunction with the Divine which is called the Father.

[**3**] The Lord also teaches that conjunction is effected by the truths of the Word, and a life according to them (John 14:20–24; 15:7). This therefore is what is meant by "he will dwell with them, and they shall be his people, and he himself will be with them their God." In like manner in other places where the same words occur, as Jer. 7:23; 11:4; Ezek. 14:11; Jer. 24:7; 30:22; Ezek. 11:20; 36:28; 37:23, 27; Zech. 8:8; Exod. 29:45.

[**4**] The reason why "to dwell with them" signifies conjunction with them is because "to dwell" signifies conjunction from love, as may appear from many passages in the Word; also from the habitations of the angels in heaven. Heaven is distinguished into innumerable societies, one from another according to the differences of the affections which are of love in general and in particular, each society constituting one species of affection, and they dwell there distinctly according to the degrees of relationship and affinities of that species of affection, and they who are in the closest relationship dwell in the same house; hence "cohabitation" when spoken of married partners signifies, in the spiritual sense, conjunction by love. It is known that conjunction with the Lord is one thing, and his presence another; conjunction with the Lord is not given except to those who approach him immediately, and his presence to the rest.

884. Verse 4. *And God shall wipe away every tear from their eyes, and death shall be no more, neither mourning nor crying, neither shall labor be anymore, for the former things have passed away* signifies that the Lord will take from them all grief of mind, fear of damnation on account of evils and falsities from hell, and of temptations from them, and they shall not remem ber them, because the dragon, which had occasioned them, is cast out. "God shall wipe away every tear from their eyes" signifies that the Lord will take away from them all grief of mind, for shedding tears is from grief of mind; by "death" which shall not be anymore is signified damnation (as n. 325, 765, 853, 873), here the fear of it; by "mourning" which shall not be anymore is signified the fear of evils from hell, for "mourning" has various significations, having relation in all cases to the subject treated of, here the fear of evils from hell; because the fear of damnation is mentioned just before, and the fear of falsities

from hell, and of temptations from them follows; by "crying" is signified the fear of falsities from hell, as will be seen in the next article; by the "labor" which shall be no more, are signified temptations (n. 640); by "it shall not be anymore because the former things are passed away" is signified that they shall not remember them because the dragon, who had occasioned them, is cast out, for these constitute the former things which had passed away.

[**2**] But these things shall be illustrated. Every man after death first comes into the world of spirits, which is midway between heaven and hell, and is there prepared, the good for heaven and the evil for hell, concerning which world see above (n. 784, 791, 843, 850, 866, 869). And because there are consociations there as in the natural world, it could not be otherwise before the last judgment, than that they who in externals were civil and moral, but in internals were evil, should be together, and should hold converse with those who likewise in externals were civil and moral, but in internals were good.

And since there is inherent in the evil the continual lust of seducing, therefore the good, who were in consort with them, were infested in various ways. But they who were in grief by their infestations, and came into the fear of damnation, and of evils and falsities from hell, and of grievous temptation, were removed by the Lord from consort with them, and sent to a certain earth below that, where also there were societies, and were guarded there, and this until such time as all the evil were separated from the good, which was effected by the last judgment; and then they who had been guarded in the lower earth, were taken up by the Lord into heaven.

[**3**] These infestations were induced for the most part by those who are meant by "the dragon" and his "beasts." Therefore when the dragon and his two beasts were cast into the lake of fire and brimstone, then, because all infestation and thence grief and fear on account of damnation and of hell ceased, it is said to those who had been infested, that "God will wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor

labor, shall be anymore, for the former things are passed away" by which is signified that the Lord will take from them all grief of mind, fear of damnation, and of evils and falsities from hell, and of grievous temptation from them, nor would they remember them, because the dragon who had induced them was cast out. That the dragon and his two beasts were ejected, and cast into the lake of fire and brimstone, may be seen above (Rev. 19:20; 20:10); and that the dragon infested, appears from many places; for he fought with Michael, and wished to devour the offspring which the woman brought forth, and persecuted the woman, and went to make war with the remnant of her seed (Rev. 12:4–5, 7–9, 13–17; 13:1, also 16:13, 16), and in other places. That many who were interiorly good, were thus guarded by the Lord lest they should be infested by the dragon and his beasts, appears from Rev. 6:9–11; and that they were infested, Rev. 7:13–17, and that they were afterwards taken up into heaven, Rev. 20:4, 5, and elsewhere. The same are also meant by "the captives" and by "them that are bound in the pit" and delivered by the Lord (Isa. 24:22; 61:1; Luke 4:18, 19; Zech. 9:11; Ps. 79:11). This is also signified in the Word, where it is said that the graves were opened; also where the souls are spoken of that expect the last judgment, and then the resurrection.

885. That "crying" in the Word is said of grief and fear of falsities from hell, and thence of devastation by them, appears from the following passages:

> The former troubles are forgotten, and they shall be hidden from mine eyes; then the voice of weeping shall not be heard in her, nor the voice of crying (Isa. 65:16, 19);

speaking of Jerusalem in like manner as here in Revelation:

> They are blackened in the land, and the cry of Jerusalem is gone up (Jer. 14:2 seq.).

Lamentation over the falsities which devastate the church is treated of:

> Jehovah looked for judgment, but behold a scab; for justice, but behold a cry (Isa. 5:7).

> The voice of the cry of the shepherds, for Jehovah layeth waste their pasture (Jer. 25:36).
>
> The voice of a cry from the fish gate, because their wealth is become a booty, and their houses a desolation (Zeph. 1:10, 13).

Besides other places (as Isa. 14:31; 15:4–6, 8; 24:11; 30:19; Jer. 46:12, 14). But it is to be known that "a cry" in the Word is said in reference to every affection that breaks forth from the heart, wherefore it is a voice of lamentation, of imploring, of supplication from grief, of entreaty, of indignation, of confession, yea of exultation.

886. Verse 5. *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful* signifies the Lord speaking concerning the last judgment to those who are about to come into the world of spirits, or who would die, from the time of his being in the world until now, and saying these things, that the former heaven with the former earth, and the former church, with all and everything in them, would perish, and that he would create a new heaven with a new earth, and a new church, which is to be called the new Jerusalem, and that they may know this of a certainty, and bear it in remembrance, because the Lord himself has testified and said it. The contents of this verse and of those which follow, as far as the eighth inclusive, were said to those who would come out of the Christian world into the world of spirits, which happens immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists; for, as was said above, all after death are gathered together in the world of spirits, and cherish social interaction with one another there as in the natural world, where they are together with the Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed, by imaginary and delusive arts, to form to themselves heavens, as it were, by which also they could seduce; to prevent this, these things were said by the Lord, that they might know of a certainty that those heavens with their earths would perish, and that the Lord would create a new heaven and a new earth, when they would be saved who did not suffer themselves to

be seduced. But it is to be known, that this was said to those who lived from the Lord's time even to the last judgment, which was executed in the year 1757, because these could have been seduced; but after this event, this was no longer possible, because the Babylonians and dragonists were separated and cast out.

[2] We will now proceed to the explanation. By "him who sat on the throne" is meant the Lord (n. 808, at the end). The reason why the Lord here spoke "upon a throne" is because he said, "Behold, I make all things new" by which is signified that he was about to execute the last judgment, and then to create a new heaven and a new earth, and a new church, with all and everything in them; that "a throne" means judgment in a representative form, may be seen (n. 229, 845, 865); and that the former heaven and former church perished on the day of the last judgment (n. 865, 877). "He said unto me, Write, for these words are true and faithful" signifies that they might know this for certain, and remember it, because the Lord himself testified and said it; the Lord's making use of the word "said" a second time signifies that they might know it for certain; by "write" is signified for remembrance or that they might remember (n. 639); and by "these words are true and faithful" is signified that they ought to be believed, because the Lord himself testified and said it.

887. Verse 6. *And he said unto me, It is done* signifies that it is the Divine truth. The reason why by "he said unto me" is signified that it is the Divine truth is because the Lord said a third time, "he said unto me"; also because he said "it is done" in the present tense; and what the Lord says a third time is what ought to be believed, because it is the Divine truth, as also what he said in the present tense; for "three signifies what is complete to the end" (n. 505); in like manner when being about to do a thing, he said, "It is done."

888. *I am the alpha and the omega, the beginning and the end* signifies that they may know that the Lord is the God of heaven and earth, and that all things in the heavens and earths were made by him, and are governed by his Divine providence, and are done according to it. That the Lord is "the alpha and omega, the

beginning and the end" and that thereby is meant that by him all things were made, and are governed and done, and more may be seen above (n. 13, 29–31, 38, 57, 92). That the Lord is the God of heaven and earth is evident from his words in John:

> Power is given to me over all flesh (John 17:2).

And in Matthew:

> All power is given unto me in heaven and in earth (Matt. 28:18);

> And that all things were made by him, that were made (John 1:3, 14).

That all things which were made or created by him, are governed by his Divine providence is evident.

889. *I will give unto him that thirsteth of the fountain of the water of life freely* signifies that to those who desire truths from any spiritual use, the Lord will give from himself through the Word all things that are conducive to that use. By "him that thirsteth" is signified he who desires truth from any spiritual use will be seen presently; by "the fountain of the water of life" is signified the Lord and the Word (n. 384); by "giving freely" is signified from the Lord, and not from man's own intelligence. The reason why by "thirsting" is signified to desire for the sake of some spiritual use is because there is given a thirst or desire for the knowledges of truth from the Word, from natural use, and also from spiritual use, from natural use with those who have learning for their end, and by learning, fame, honor, and gain, thus self and the world; but from spiritual use with those whose end is to serve the neighbor from love to him, to consult the good of their souls, and that of their own, thus on account of the Lord, the neighbor, and salvation; truth is given to these so far as it conduces to that use, "from the fountain of the water of life," that is, from the Lord through the Word; to the rest truth is not given from thence; they read the Word, and every doctrinal truth therein they either do not see, or if they do see it they turn it into falsity, not so much in speech when it is uttered from the Word, but in the idea of their thought

concerning it. That "to hunger" signifies to desire good, and "to thirst" to desire truth, may be seen (n. 323, 381).

890. Verse 7. *He that overcometh shall possess as an inheritance all things, and I will be his God, and he shall be my son* signifies that they who overcome evils in themselves, that is, the devil, and do not succumb when they are tempted by the Babylonians and dragonists, will come into heaven, and there live in the Lord and the Lord in them. By "overcoming" is here meant to overcome evils in themselves, thus the devil, and not to succumb when they are tempted by the Babylonians and dragonists. The reason why to overcome evils in oneself is also to overcome the devil is because by the "devil" is meant all evil; by "to possess as an inheritance all things" is signified to come into heaven, and then to enjoy the possession of the goods which are there from the Lord, consequently to enter into the goods which are from the Lord and of the Lord, as a son and heir, whence heaven is called an inheritance (Matt 19:29; 25:34). "I will be his God and he shall be my son" signifies that in heaven they will be in the Lord and the Lord in them, as above (n. 882, 883), where the like words occur, only that it is there said that "they shall be his people, and he will be their God." The reason why they who immediately approach the Lord are called his sons is because they are born anew from him, that is, regenerated, wherefore he called his disciples "sons" (John 12:36; 13:33; 21:5).

891. Verse 8. *But the fearful, and the unfaithful, and the abominable* signifies those who are in no faith, and in no charity, and thence in evils of every kind. By "the fearful" are signified they who are in no faith, as will be seen presently; by "the unfaithful" are signified they who are in no charity toward the neighbor, for these are insincere and fraudulent, consequently unfaithful; by "the abominable" are signified they who are in all kinds of evils, for "abominations" in the Word signify in general the evils which are named in the six last commandments of the Decalogue, as may be seen in Jeremiah:

> Trust ye not upon the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these; will ye steal, kill, and commit adultery, and swear by a lie, and come and stand before me in this house, when ye do these abominations? (Jer. 7:2–4, 9–11);

and so in all other places. That by "the fearful" are signified they who are in no faith is evident from the following passages:

> Jesus said to the disciples, Why are ye fearful, O men of little faith? (Matt. 8:26; Mark 4:39, 40; Luke 8:25)

> Jesus said unto the ruler of the synagogue, Fear not; believe only, then thy daughter shall be saved (Luke 8:49, 50; Mark 5:36).

> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom (Luke 12:32).

The same is meant by "fear not" (Matt. 17:6, 7; 28:3–5, 10; Luke 1:12–13, 30; 2:9–10; 5:8–10, and elsewhere). From all these things it may appear, that by "the fearful, and the unfaithful, and the abominable" are signified they who are in no faith, and in no charity, and thence are in all kinds of evils.

892. *And murderers, and whoremongers, and sorcerers, and idolaters, and all liars* signifies all those who make no account of the commandments of the Decalogue, and do not shun any evils therein mentioned as sins, and therefore live in them. What is signified by these four commandments of the Decalogue, "thou shalt not kill," "thou shalt not commit adultery," "thou shalt not steal," and "thou shalt not testify falsely" in their threefold sense, natural, spiritual, and celestial, may be seen in *Doctrine of Life* (n. 62–91); therefore it is unnecessary to explain them here; but instead of the seventh[3] commandment, which is "thou shalt not steal," are here mentioned "sorcerers and idolaters"; and by "sorcerers" are signified they who inquire after truths, which they falsify in order to confirm falsities and evils, as they do who take up this truth, that no one can do good from himself, and by it confirm faith alone, for this is a species of spiritual theft.

What "sorcery" further signifies may be seen above (n. 462). By "idolaters" are signified they who establish worship, or are in worship, not from the Word, thus not from the Lord, but from their own intelligence (n. 459); as also they have done who, from a single saying of Paul, falsely understood, and not from any word of the Lord, have fabricated the universal doctrine of the church, which likewise is a species of spiritual theft; by "liars" are signified they who are in falsities from evil (n. 924).

893. *Shall have their part in the lake burning with fire and brimstone* signifies their portion in hell, where are the loves of falsity and the lusts of evil, as appears from the explanation above (n. 835, 872), where like words occur.

894. *Which is the second death* signifies damnation, as also appears from what is explained above (n. 853, 873).

895. Verse 9. *And there came unto me one of the seven angels, having the seven vials full of the seven last plagues, and spoke with me, saying, Come, I will show thee the bride, the lamb's wife* signifies influx and manifestation from the Lord from the inmost of heaven, concerning the new church, which will be conjoined with the Lord through the Word. By "one of the seven angels having the seven vials full of the seven last plagues, and he spoke with me" is meant the Lord inflowing from the inmost of heaven and speaking through the inmost heaven, here manifesting the things which follow; that by this angel is meant the Lord, appears from the explanation of chapter 15, where it is written:

> And after that I saw, and behold the temple of the tabernacle in heaven was opened; and the seven angels came out having the seven plagues (Rev. 15:5–6);

by which is signified that the inmost of heaven was seen, where the Lord is in his holiness, and in the law which is the Decalogue, see above (n. 669–670); also from the explanation of chapter 17, where it is said:

And there came one of the seven angels having the seven vials, and he spoke with me, saying, Come, I will show thee the judgment of the great harlot (Rev. 17:1).

That by these words is signified influx and revelation from the Lord from the inmost of heaven concerning the Roman Catholic religious persuasion, may be seen above (n. 718–719); hence it is evident that by "there came to me one of the seven angels who had the seven vials full of the seven last plagues, and spoke with me, saying" is meant the Lord inflowing from the inmost of heaven, and that by "Come, I will show thee" is signified manifestation, and that by "the bride the lamb's wife" is signified the new church, which will be conjoined with the Lord through the Word (as in n. 881). That church is called "the bride" when it is being established, and "wife" when it is established; here "the bride, the wife" because it is certain to be established.

896. Verse 10. *And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem coming down out of heaven from God* signifies that John was carried away into the third heaven, and his sight there opened, before whom was made manifest the Lord's new church as to doctrine in the form of a city. "He carried me away in the spirit upon a great and high mountain" signifies that John was carried away into the third heaven, where they are who are in love to the Lord, and in the genuine doctrine of truth from him; great also is predicated of the good of love, and high of truths. The reason why being taken up "into a mountain" signifies to be taken up into the third heaven is because it is said "in the spirit" and he who is in the spirit as to his mind and its sight is in the spiritual world, and there the angels of the third heaven dwell upon mountains, the angels of the second heaven upon hills, and the angels of the lowest heaven in valleys between the hills and mountains. Therefore when anyone in the spirit is taken up into a mountain, it signifies that he is taken up into the third heaven; this elevation is effected in a moment, because it is done by a change in the state of the mind; by "he showed me" is signified his sight then opened, and manifestation. By "the great city, the holy Jerusalem, coming down out of heaven from God is signified the Lord's new church as above (n. 878,

880); where also it is explained, for this reason it is called "holy" and is said "to descend out of heaven from God"; its being seen in the form of a city is because "a city" signifies doctrine (n. 194, 712), and the church is a church from doctrine, and from a life according to it. It was also seen as a city, that it might be described as to all its quality, and this is described by its wall, gates, foundations, and various measures. The church is described in a similar manner in Ezekiel, where it is also said that the prophet:

> In the visions of God was brought upon a very high mountain, and he saw a city on the south, which the angel also measured as to its wall and gates, and as to its breadth and height (Ezek. 40:2 seq.).

The like is meant by this passage in Zechariah:

> I said to the angel, Whither goest thou? he said, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof (Zech. 2:2).

897. Verse 11. *Having the glory of God; and her light was like unto a stone most precious, as it were a jasper stone, shining like crystal* signifies that in that church the Word will be understood, because translucent from its spiritual sense. By "the glory of God" is signified the Word in its Divine light, as will be seen presently; by "its light" is signified the Divine truth therein, for this is meant by light in the Word (n. 796, 799); like a stone most precious, like a jasper stone, "shining like crystal" signifies the same shining and translucent from its spiritual sense, of which also in what follows. By these words is described the understanding of the Word with those who are in the doctrine of the new Jerusalem, and in a life according to it. With these the Word shines as it were when it is read; it shines from the Lord by means of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven which proceeds from the Lord as a sun, and the light which proceeds from the Lord as a sun is in its essence the Divine truth of his Divine wisdom. That in every particular of the Word there is a spiritual sense, in which the angels are, and from which their wisdom is derived, and that the Word is translucent from the light of that sense to those who are in genuine truths from the Lord is shown in *Doctrine of Sacred Scripture.*

[**2**] That by "the glory of God" is meant the Word in its Divine light, may appear from the following passages:

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

That by "glory" is meant the glory of the Word or the Divine truth in him is evident, because it is said "the Word was made flesh"; the same is meant by "glory" in what follows, where it is said:

> The glory of God did lighten it, and its lamp is the lamb (John 1:23).

The same is meant by:

> The glory in which they will see the son of man when he shall come in the clouds of heaven (Matt. 24:30; Mark 13:26).

See above (n. 22, 642, 820); nor is anything else meant by:

> The throne of glory upon which the Lord will sit when he shall come to the last judgment (Matt. 25:31);

because he will judge everyone according to the truths of the Word; wherefore it is also said that "he will come in his glory." It is also said that when the Lord was transfigured:

> Moses and Elias appeared in glory (Luke 9:30–31).

By "Moses and Elias" is there signified the Word; the Lord also then caused himself to be seen by the disciples as the Word in its glory. That "glory" signifies the Divine truth may be seen from many passages of the Word above (n. 629).

[**3**] The reason why the Word is compared to "a stone most precious, like a jasper stone, shining like crystal" is because "a precious stone" signifies the Divine truth of the Word (n. 231, 540, 726, 823), and "a jasper stone" signifies the Divine truth of the Word in the sense of the letter, translucent from the Divine truth in the spiritual sense; this is the signification of "a jasper

stone" (in Exod. 28:20; Ezek. 28:13), and afterwards in this chapter, where it is said that "the structure of the wall" of the holy Jerusalem was "jasper" (verse 18); and since the Word in the sense of the letter is translucent from its spiritual sense, it is said, "a jasper shining like crystal"; all enlightenment, which they have who are in Divine truths from the Lord, is thence.

898. Verse 12. *Having a wall great and high* signifies the Word in the sense of the letter from which is the doctrine of the new church. When the Lord's new church as to doctrine is meant by "the holy city Jerusalem," nothing else is meant by its "wall" but the Word in the sense of the letter, from which the doctrine is; for that sense protects the spiritual sense, which lies hidden within, as the wall does a city and its inhabitants. That the sense of the letter is the basis, the container, and the support of its spiritual sense, may be seen in *Doctrine of Sacred Scripture* (n. 27–36) And that this sense is the guard, lest the interior Divine truths, which are those of the spiritual sense, should be injured (n. 97). Also that the doctrine of the church is to be drawn from the sense of the letter of the Word, and to be confirmed by it (n. 50–61). It is called "a wall great and high" because the Word is meant as to the Divine good and the Divine truth; for "great" is predicated of good, and "high" of truth, as above (n. 896).

[**2**] By "a wall" is signified that which protects; and in speaking of the church, the Word in the sense of the letter is signified in the following passages:

> I have set watchmen upon thy walls, O Jerusalem; they shall not be silent day and night, that make mention of Jehovah (Isa. 62:6).
>
> They shall call thee the city of Jehovah, the Zion of the holy one of Israel; and thou shalt call thy walls salvation, and thy gates praise (Isa. 60:14, 18).
>
> Jehovah will be a wall of fire round about, and a glory in the midst of her (Zech. 2:5).
>
> The sons of Arvad were upon thy walls, and the Gammadians hung their shields upon thy walls round about; they have made thy beauty perfect (Ezek. 27:11).

This is concerning Tyre, by which is signified the church as to knowledges of truth from the Word.

Run to and fro through the streets of Jerusalem, and see if there is any that seeketh truth; go up on her walls, and cast down (Jer. 5:1, 10).

Jehovah hath thought to destroy the wall of the daughter of Zion, he made the rampart and the wall to mourn, they languish together, the law and the prophets are no more (Lam. 2:8, 9).

They shall run to and fro in the city, they shall run on the wall, they shall go up into the houses, they shall enter in through the windows (Joel 2:9).

These are concerning the falsifications of truth:

Day and night the wicked go about in the city, upon its walls, destructions are in the midst of them (Ps. 55:10).

Besides other places, as Isa. 22:5; 56:5; Jer. 1:15; Ezek. 27:11; Lam. 2:7. That the Word in the sense of the letter is signified by "a wall" is clearly manifest from what follows in this chapter, where the wall, its gates, foundations, and measures are much treated of. The reason is because the doctrine of the new church, which is signified by "the city," is solely from the sense of the letter of the Word.

899. *Having twelve gates* signifies all the knowledges of truth and good there, by which a man is introduced into the church. By "the gates" are signified the knowledges of truth and good from the Word, because by them a man is introduced into the church; for "the wall" in which the gates were signifies the Word; as explained just above (n. 898); and it is said in what follows, that "the twelve gates were twelve pearls, each one of the gates was one pearl" (verse 21); and by "pearls" the knowledges of truth and good are signified (n. 727). That a man is introduced into the church by them, as through the gates into a city, is manifest. That "twelve" signifies all, may be seen above (n. 348). Knowledges of truth and good are also signified by "gates" in these passages:

I will lay thy foundations with sapphires, and I will make thy suns of ruby, and thy gates in stones of carbuncle (Isa. 54:11–12).

Jehovah loveth the gates of Zion more than all the habitations of Jacob, glorious things are to be declared in thee, O city of God (Ps. 87:2–3).

Enter through his gates with confession, confess unto him, bless his name (Ps. 100:4).

Our feet shall stand within thy gates, O Jerusalem; Jerusalem is built as a city that coheres together (Ps. 122:2–3).

Praise Jehovah, O Jerusalem, for he makes firm the bars of thy gates, he blesseth thy sons in the midst of thee (Ps. 147:12–13).

That I may enumerate all thy praises in the gates of the daughter of Zion (Ps. 9:14).

Open ye the gates, that the just nation that keepeth faithfulness may enter in (Isa. 26:2).

Lift up the voice, that they may come into the gates of the princes (Isa. 13:2).

Happy are they that do his commandments, and enter in through the gates into the city (Rev. 22:14).

Lift up your heads, O ye gates, that the king of glory may come in (Ps. 24:7, 9).

The ways of Zion do mourn, all her gates are devastated, her priests groan (Lam. 1:4).

Judah mourneth, and the gates thereof languish (Jer. 14:2).

Jehovah hath thought to destroy the wall of the daughter of Zion, her gates have subsided into the earth (Lam. 2:8–9).

Who make a man to sin in a word, and lay a snare for him that reproveth in the gate (Isa. 29:21).

He chose new gods, then he began to assault the gates (Judges 5:8).

Besides other places (as Isa. 3:25–26; 14:31; 22:7; 24:12; 28:6; 62:10; Jer. 1:15; 15:7; 31:38, 40; Micah 2:13; Nahum 3:13; Judges

5:11). Since "gates" signify introductory truths, which are knowledges from the Word, therefore the elders of a city sat in the gates, and judged; as is manifest from Deut. 21:18–21; 22:15; Lam. 5:14; Amos 5:12, 15; Zech. 8:16.

900. *And over the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel* signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church in those knowledges, and also guards to prevent anyone from entering except he be in them from the Lord. By "twelve angels" are signified here all the truths and goods of heaven, because by "angels" in the highest sense is signified the Lord, in a general sense the heaven of angels, and in a particular sense the truths and goods of heaven from the Lord (see n. 5, 170, 258, 344, 415, 465, 647, 648, 657, 718); here the truths and goods of heaven, because it follows, "and names written thereon, which are the names of the twelve tribes of the sons of Israel" by which are signified all the truths and goods of the church (n. 349). By "over the gates" is signified in those knowledges, because "over" in the Word signifies within; the reason is because that which is highest in successive order becomes the inmost in simultaneous order; therefore the third heaven is called both the highest and the inmost heaven; hence it is that "over the gates" signifies in the knowledges of truth; by "names written thereon" is signified every quality of them, thus also in them, for all quality is from internals in externals. The reason why by the same words are signified guards lest anyone enter into the church, unless he be in those knowledges from the Lord, is that the angels were seen standing over the gates, and also the names of the tribes of Israel were written over them. It is said that the truths and goods of heaven and the church are in the knowledges which are from the Word, by which introduction into the church is effected, because the knowledges of truth and good from the Word, when there is in them the spiritual from heaven from the Lord, are not called knowledges, but truths; but if there is not in them the spiritual from heaven from the Lord, they are nothing but knowledges.

901. Verse 13. *On the east three gates, on the north three gates, on the south three gates, and on the west three gates* signifies that the knowledges of truth and good in which there is spiritual life from heaven from the Lord, and by which introduction into the new church is effected, are for those who are more or less in the love or in the affection of good, and for those who are more or less in wisdom or in the affection of truth. By "gates" are now signified the knowledges of truth and good, in which there is spiritual life from heaven from the Lord, because over the gates there were twelve angels, and the names written of the twelve tribes of the sons of Israel, by which that life in those knowledges is signified, as is evident from what was explained above (n. 900); that "gates" signify the knowledges of truth and good, by which introduction into the new church is effected, may be seen above (n. 899).

The reason why there were three gates on the east, three on the north, three on the south, and three on the west, is because by "the east" is signified love and the affection of good in a higher degree, thus more; and by "the west" is signified love and the affection of good in a lower degree, thus less; by "the south" is signified wisdom and the affection of truth in a higher degree, thus more; and by "the north" is signified wisdom and the affection of truth in a lower degree, thus less. The reason of this signification of "east," "west," "north," and "south" is because the Lord is the sun of the spiritual world, and from his face are the east and west, and at the sides are the south and north, on the right side the south, and on the left side the north, wherefore they who are in love to the Lord, and thence more in affection, dwell in the east; they who are less so, in the west; and they who are more in wisdom from the affection of truth, dwell in the south; and they who are less so in the north. That the habitations of the angels of heaven are arranged in this order may be seen in *Heaven and Hell,* published at London, 1758 (n. 141–153). The reason why there were three gates toward each quarter is because "three" signify all (n. 400, 505).

902. Verse 14. *And the wall of the city had twelve foundations* signifies that the Word, in the sense of the letter contains all things of the doctrine of the new church. By "the wall of the city" is

signified the Word in the sense of the letter (n. 898); and by "twelve foundations" are signified all things of the doctrine of the church; by "foundations" are signified doctrinals, and by "twelve" all. The church also is founded upon doctrine, for doctrine teaches how we are to believe, and how we are to live, and doctrine is to be drawn from no other source than the Word; that it is from the sense of the letter of the Word, may be seen in *Doctrine of Sacred Scripture* (n. 50–61). Since all things of doctrine are signified by "the twelve foundations of the wall of the city new Jerusalem" and as the church is a church from doctrine, therefore its foundations are particularly treated of below (verses 19–20). In the Word "foundations of the earth" are sometimes named, and by them are not meant the foundations of the earth, but the foundations of the church, for "the earth" signifies the church (n. 285), and the foundations of the church are no other than what are from the Word, and are called doctrinals; for it is the Word itself which founds the church.

[**2**] Doctrinals from the Word are also signified by "foundations" in the following passages:

> Do ye not understand the foundations of the earth? (Isa. 40:21)
>
> I will put my words into thy mouth, to plant the heavens and to found the earth (Isa. 51:16).
>
> They do not acknowledge, they do not understand, they walk in darkness, all the foundations of the earth totter (Ps. 82:5).
>
> The Word of Jehovah stretcheth forth the heavens and foundeth the earth, and formeth the spirit of man in the midst of him (Zech. 12:1).
>
> Jehovah hath kindled a fire in Zion, which hath devoured the foundations thereof (Lam. 4:11).
>
> The wicked shoot in darkness at the upright in heart, because the foundations are undermined (Ps. 11:2, 3).
>
> Hear ye, O mountains, the controversy of Jehovah, the strength, the foundations of the earth, for Jehovah hath a controversy with his people (Micah 6:2).

> The cataracts from on high were opened, and the foundations of the earth were shaken, the earth is broken in pieces, the earth is rent, the earth is moved (Isa. 24:18–20).

Besides other places (as Isa. 14:32; 48:13; 51:13; Ps. 24:2; 102:25; 104:5, 6; 2 Sam. 22:8, 16). He who does not think that "the earth" signifies the church, can think no otherwise here than merely naturally, yea materially, when he reads of "the foundations of the earth"; the same as it would be, if he did not think that the city Jerusalem here signifies the church, while he reads of its wall, gates, foundations, streets, measures, and other particulars, which are described in this chapter as relating to a city; when yet they relate to the church, and thus are not to be understood materially, but spiritually.

903. *And in them the names of the twelve apostles of the lamb* signifies all things of doctrine from the Word concerning the Lord and concerning a life according to his commandments. The reason why in the foundations were written "the names of the twelve apostles of the lamb" is because by "the twelve apostles" is signified the Lord's church as to all things of it (n. 79, 233, 790), here as to all things of its doctrine, because their names were written over "the twelve foundations" by which are signified all things of the doctrine of the new Jerusalem (n. 902); by "twelve names" are signified all its quality, and all its quality has relation to two things in doctrine, and thence in that church, concerning the Lord and concerning life according to his commandments, therefore these are signified. The reason why all things of the doctrine of the new Jerusalem have relation to these two things is because they are its universals, on which all the particulars depend, and they are the essentials from which all its formal things proceed; they are therefore as the soul and life of all things of its doctrine. They are indeed two, but one cannot be separated from the other, for to separate them would be like separating the Lord from man, and man from the Lord, in which case there is no church. These two things are conjoined like the two tables of the law, one of which contains what relates to the Lord and the other what relates to man, wherefore they are called a covenant, and a covenant signifies conjunction. Think what would become of those tables of the law,

if the first only was to remain, and the second to be torn away, or if the second was to remain, and the first to be torn away. Would it not be as if God did not see man, or as if man did not see God, and as if the one receded from the other? These things are said, that it may be known that all things of the doctrine of the new Jerusalem relate to love to the Lord and to love toward the neighbor. Love to the Lord is to have faith in the Lord and to do his commandments, and to do his commandments is love toward the neighbor, because to do his commandments is to do uses to the neighbor. That they love the Lord who do his commandments, the Lord himself teaches in John (14:21–24); and that love to God and love toward the neighbor are the two commandments upon which hang all the law and the prophets (Matt. 22:35–38); by "the law and the prophets" is meant the Word in its whole complex.

904. Verse 15. *And he that spoke with me had a golden reed to measure the city and the gates thereof and the wall thereof* signifies that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the quality of the Lord's new church is as to doctrine and its introductory truths, and as to the Word from which they are. And "he that spoke with me" signifies the Lord speaking out of heaven, because he was one of the seven angels which had the seven vials, mentioned above (verse 9), by whom is meant the Lord speaking out of heaven (n. 895); by "a reed" is signified power or faculty from the good of love, by "a reed" power or faculty (n. 485), and by "gold" the good of love (n. 211, 726); by "measuring" is signified to know the quality of a thing, consequently to understand and know (n. 486). By "the city" which was the holy Jerusalem is signified the church as to doctrine (n. 879–880); by "gates" are signified the knowledges of truth and good from the sense of the letter of the Word, which from the spiritual life in them are truths and goods (n. 899); and by "a wall" is signified the Word, in the sense of the letter, from which they are (n. 898). Hence it is evident that by "he that spoke with me had a golden reed to measure the city, and the gates thereof, and the wall thereof" is signified that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what is the quality of the Lord's new church, as to

doctrine and its introductory truths, and as to the Word from which they are.

[2] That these things are signified cannot be seen at all in the sense of the letter, for in this it only appears that an angel who was speaking with John had a golden reed to measure the city, its gates, and wall; but nevertheless, that another sense, which is spiritual, is contained in these words is plain from this, that by "the city Jerusalem" is not meant any city, but the church, wherefore all things which are said of Jerusalem as a city signify such things as relate to the church, and all things relating to the church are in themselves spiritual. Such a spiritual sense is also contained in what is said above, where these words occur:

> And there was given unto me a reed, like unto a staff, and the angel stood, saying, Arise, and measure the temple of God, and the altar, and them that adore therein (Rev. 11:1).

There is also a like spiritual sense in all the things which the angel "measured with a reed" (in Ezekiel, chapter 40–48). And likewise in these words in Zechariah:

> I lifted up mine eyes and saw, and behold, a man with a measuring line in his hand. And I said, Where art thou going? And he said to me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof (Zech. 2:1–2).

Yea such a spiritual sense is in all things of the tabernacle, and in all things of the temple in Jerusalem, the measures of which we read, and also in the measures themselves; and yet nothing of them can be seen in the sense of the letter.

905. Verse 16. *And the city lieth foursquare* signifies justice in it. The reason why the city was seen "foursquare" is because "a quadrangle" or "a square" signifies what is just, for "a triangle" signifies what is right, all these in the ultimate degree, or the natural. "A quadrangle" or "a square" signifies what is just because it has four sides, and the four sides look toward the four quarters, and to look equally toward the four quarters is to respect all things

from justice; for which reason three gates opened into the city from each quarter, and it is said in Isaiah:

> Open ye the gates, that a just nation which keepeth faithfulness may enter in (Isa. 26:2).

"The city lieth foursquare" that the length and breadth thereof might be equal, and by "length" is signified the good of that church, and by "breadth" its truth, and when good and truth are equal, then there is what is just. It is owing to this signification of "a square" that in common discourse a man is said to be "square" who is a man that does not from injustice incline either to this or that party. Because "foursquare" signifies what is just, therefore, the altar of burnt offering, by which was signified worship from good and thence from celestial truth, was "foursquare" (Exod. 27:1); also the altar of incense, by which was signified worship from good and thence from spiritual truth, was likewise "foursquare" (Exod. 30:1, 2). And also, the breastplate of judgment, in which was the Urim and Thummim, was "foursquare" doubled (Exod. 28:15, 16; 39:9); besides other passages.

906. *The length thereof is as large as the breadth* signifies that good and truth in that church make one, like essence and form. By "the length" of the city Jerusalem is signified the good of the church, and by its "breadth" is signified the truth of the church; that by "breadth" is signified truth is shown from the Word, above (n. 861). The signification of "length" as being good, here the good of the church, is from the same cause that "breadth" signifies truth; the cause is this: the extension of heaven from east to west is meant by "length" and the extension of heaven from south to north is meant by "breadth," and the angels who dwell in the east and west of heaven are in the good of love, and the angels who dwell in the south and north of heaven are in the truths of wisdom; see above (n. 901).

[**2**] It is the same with the church on earth, for every man who is in the goods and truths of the church from the Word is consociated with the angels of heaven, and as to the interiors of his mind, dwells together with them; they who are in the good of love in the

east and west of heaven, and they who are in the truths of wisdom in the south and north of heaven. Man does not know this indeed, but yet everyone after death comes into his place. Hence then it is that by "length" when speaking of the church, is signified its good, and by "breadth" its truth; that long and broad cannot be predicated of the church, but that they can of a city, by which the church is signified, is evident. The reason why it signifies that good and truth in that church make one like essence and form is because it is said that "its length is as large as the breadth" and by "length" is signified the good of the church, and by "breadth" its truth, as was said; the reason why they make one like essence and form is because truth is the form of good, and good is the essence of truth, and essence and form make one.

907. *And he measured the city with a reed, twelve thousand stadia. The length, and the breadth, and the height of it were equal* signifies the quality of that church from doctrine shown, that all things of it were from the good of love. "To measure with a reed" signifies to know the quality of a thing (n. 904); and because the angel measured it before John, it signifies to show him in order that he might know it; by "city," here Jerusalem, is signified the Lord's new church as to doctrine (n. 879, 880); by "twelve thousand stadia" are signified all the goods and truths of that church; that "twelve thousand" signify the same as twelve, and that "twelve" signify all goods and truths, and that it is spoken of the church, may be seen above (n. 348). By "stadia" are signified the same as by measures, and by "measures" are signified quality (n. 313, 486).

The reason why it is said that "the length, breadth, and height of it are equal" is that all things of that church were from the good of love, for by "length" is signified the good of love, and by "breadth" the truth from that good (n. 906); and by "height" is signified good and truth together in every degree, for height is from the highest to the lowest, and the highest descends to the lowest by degrees, which are called degrees of altitude, in which the heavens are, from the highest or third heaven to the lowest or first; concerning these degrees see the treatise on *Divine Love and Wisdom,* chapter 3. The reason why "the length, and breadth, and height of it are equal" signifies that all things are from the good of love is because

"length," which signifies the good of love, precedes, and "the breadth" is equal to it; thus as is "the length" so also is "the height"; otherwise to what purpose could it be said that the height of the city was twelve thousand stadia, thus it would rise immensely above the clouds, yea, above the atmosphere of air, the height of which does not exceed thirty stadia? It would even reach up an immense way into the ether toward the zenith. That by these three being equal is signified that all things of that church are from the good of love appears also from what follows, for it is said that "the city was pure gold like unto pure glass" (verse 18); and also that "the street of the city was pure gold like pellucid glass" (verse 21), and by "gold" is signified the good of love. That all things of heaven and the church are from the good of love, and the good of love is from the Lord, will be seen in the next article.

908. That all things of heaven and of the church are from the good of love, and the good of love is from the Lord, cannot be seen, and therefore it cannot be known, unless it be demonstrated. The reason why it is not known in consequence of its not being seen is because good does not enter into the thought of man like truth, for truth is seen in the thought, because as it is from the light of heaven, but good is only felt, because it is from the heat of heaven, and it rarely happens that anyone, while reflecting upon what he thinks, attends to what he feels, but only to what he sees. This is the reason why the learned have attributed all things to thought and not to the affection; and why the church has attributed all things to faith, and not to love, when, nevertheless, the truth, which at this day in the church is said to be of faith, or is called faith, is only the form of good which is of love, see above (n. 875).

Now because man does not see good in his thought, for good, as was said, is only felt, and is felt under various species of delight, and because man does not attend to the things which he feels in thought, but to those which he sees there, therefore he calls all that good which he feels delightful, and he feels evil as delightful, because this is ingenerate from birth, and proceeds from the love of self and the world. This is the reason why it is not known that the

good of love is the all of heaven and of the church, and that this in man is only from the Lord, and that it does not flow from the Lord into any but such as shun evils with their delights as sins.

[**2**] That is what is meant by the Lord's words that the law and the prophets hang upon these two commandments:

> Thou shalt love God above all things, and the neighbor as thyself (Matt. 22:35–40).

And I can assert, that there does not exist a grain of truth, which in itself is truth in man, except so far as it is from the good of love from the Lord; and therefore neither is there a grain of faith, which in itself is faith, that is a living, saving, and spiritual faith, except so far as it is from charity which is from the Lord. Since the good of love is the all of heaven and the church, therefore the whole heaven and the whole church are arranged by the Lord according to the affections of love, and not according to anything of thought separated from them; for thought is affection in form; as speech is sound in form.

909. Verse 17. *And he measured the wall thereof a hundred forty-four cubits* signifies that it was shown what the quality of the Word is in that church, and that from it they have all their truths and goods. By "he measured" is signified that its quality was shown, as above (n. 907); by "the wall" is signified the Word in its literal sense (n. 898); by "a hundred and forty-four" are signified all the truths and goods of the church from the Word (n. 348); by "cubits" is signified quality, the same as by "measure"; for by "one hundred and forty-four" is signified the same as by "twelve," because from twelve multiplied by twelve arises the number one hundred and forty-four, and multiplying it does not take away its signification.

910. *The measure of a man, which is of an angel* signifies the quality of that church that it makes one with heaven. By "measure" is signified the quality of a thing (n. 313, 486); by "man" here is signified the church from men, and by "angel" is signified heaven

from angels; therefore by "the measure of a man, that is, of an angel" is signified the quality of the church that it makes one with heaven. By "man" in the Word is signified intelligence and wisdom from the Word (n. 243), and intelligence and wisdom from the Word in man, are the church with him; hence by "man" in the concrete or in general, that is, when a society or assembly is called a man, in the spiritual sense is meant the church. Hence it is that the prophets were called "sons of man" and that the Lord himself called himself "the son of man" and "the son of man" is the truth of the church from the Word, and when said of the Lord is the Word itself from which the church exists. By "an angel" three things are signified, in the highest sense the Lord, in a general sense heaven or a heavenly society, and in a particular sense the Divine truth; that these three things are signified by "an angel" may be seen (n. 5, 65, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718); here it signifies heaven, with which the Lord's new church will make one. That the church which is from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above (n. 818); but it is otherwise with a church which is not from the Word of the Lord.

911. Verse 18. *And the structure of the wall thereof was of jasper* signifies that every Divine truth in the sense of the letter of the Word with the men of that church is translucent from the Divine truth in the spiritual sense. By "a wall" is signified the Word in the sense of the letter (n. 898); by its "structure" is signified the all of it, because the all of it is in the structure. By "jasper" the same is signified as by "precious stone" in general, and by "precious stone" in reference to the Word is signified Divine truth in the sense of the letter of the Word translucent from the Divine truth in the spiritual sense (n. 231, 540, 726, 823); that the same is signified by "jasper" may be seen above (n. 897). The reason why it is translucent is because Divine truth in the sense of the letter is in natural light, and Divine truth in the spiritual sense is in spiritual light, wherefore when spiritual light flows into natural light with a man who is reading the Word, he is enlightened, and sees truths there, for the objects of spiritual light are truths.

The Word also in the sense of the letter is of such a nature that the more a man is enlightened by the influx of the light of heaven, so much the more does he see truths in their connection and thence in their form; and the more he so sees them, so much the more interiorly is his rational mind opened, for the rational is the very receptacle of the light of heaven.

912. *And the city was pure gold like unto pure glass* signifies that thence everything of that church is the good of love flowing in together with light out of heaven from the Lord. By "the city," or Jerusalem, is meant the Lord's new church as to everything of it interiorly regarded, or within the wall. By "gold" is signified the good of love from the Lord, as will be seen presently; and "like unto pure glass" signifies pellucid from the Divine wisdom, and since the latter appears in heaven as light, and flows in from the Lord as a sun, by "like unto pure glass" is signified flowing in together with light from heaven and the Lord. It is shown above (n. 908), that all things of heaven and the church are from the good of love, and that the good of love is from the Lord; here it is now said that the city was seen as "pure gold," by which is signified that the all of the new church, which is the new Jerusalem, is the good of love from the Lord; but since the good of love is not given solitary or abstracted from the truths of wisdom, but that it may be the good of love, it must be formed, and it is formed by the truths of wisdom, therefore it is here said "pure gold like unto pure glass"; for the good of love without the truths of wisdom has not any quality, because it has not any form, and its form is according to its truths flowing in in their order and connection together with the good of love from the Lord, thus it is in man according to reception. It is said in man, but it is to be under stood not as being of the man, but as of the Lord in him. From these things, then, it is plain, that by "the city was pure gold like unto pure glass" is signified that thence the all of that church is the good of love flowing in with light from heaven from the Lord.

913. The reason why "gold" signifies the good of love is because metals, as well as each and every thing which appears in the natural world, corresponds; gold to the good of love, silver to the truths of

wisdom, copper or brass to the good of charity, and iron to the truths of faith. Thence it is that these metals exist also in the spiritual world, by reason that all things that appear there are correspondences, for they correspond to the affections and thence to the thoughts of the angels, which in themselves are spiritual. That "gold" from correspondence signifies the good of love, may appear from the following passages:

> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich (Rev. 3:18).

> How is the gold become dim, and the best refined gold changed; the stones of holiness are poured out at the head of all the streets; the sons of Zion were esteemed equal to pure gold (Lam. 4:1–2).

> He shall save the souls of the poor, and shall give them of the gold of Sheba (Ps. 72:13, 15).

> For brass I will bring gold, and for iron silver, and for wood brass, and for stones iron; and I will make thine officers peace, and thine exacters justice (Isa. 60:17).

> Behold, thou art wise, no secret lies hid from thee; in thy wisdom and in thy intelligence thou hast gotten thee gold and silver in thy treasuries; thou hast been in Eden, every precious stone was thy covering, and gold (Ezek. 28:3–4, 13).

> The multitude of camels shall cover thee, all they from Sheba shall come, they shall bring gold and frankincense, and shall announce the praises of Jehovah (Isa. 60:6, 9; Matt. 2:11).

> I will fill this house with glory. The silver is mine, and the gold is mine; the glory of this latter house shall be greater than of the former (Hag. 2:8–9).

> Kings' daughters were among thy precious ones; upon thy right hand did stand the queen in the best gold of Ophir, her clothing was of woven gold (Ps. 45:9, 13; Ezek. 16:13).

> Thou hast taken the vessels of thy ornament of my gold and of my silver, which I had given thee, and madest to thyself images of a male (Ezek. 16:17).

> Ye have taken my silver and my gold, and have carried into your temples my desirable goods (Joel 3:5).

[**2**] Because "gold" signifies the good of love, therefore when:

> Belshazzaar with his magnates drank wine out of the vessels of gold brought from the temple of Jerusalem, and at the same time praised the gods of gold, silver, brass, and iron, there was a writing on the wall, and that night he was slain (Dan. 5:2 seq.).

Besides many other places. Since "gold" signifies the good of love, therefore:

> The ark in which was the law, was overlaid with gold within and without (Exod. 25:11).

> And therefore the mercy seat and the cherubim over the ark were of pure gold (Exod. 25:17–18).

> The altar of incense was of pure gold (Exod. 30:3).

> So also the lampstand with the lamps (Exod. 25:31, 38).

> And the table upon which was the showbread was overlaid with gold (Exod. 25:23–24).

[**3**] Because "gold" signifies the good of love, "silver" the truth of wisdom, "brass" the good of natural love which love, is called charity, and "iron" the truth of faith, therefore the ancients called the successive periods, from the most ancient down to the last, the golden, silver, brazen, and iron ages. Similar things are signified by the statue seen by Nebuchadnezzar in a dream:

> Whose head was good gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part of iron and part of clay (Dan. 2:32–33).

By these things the successive states of the church in this world are signified, from the most ancient times even to this day. The state of the church of this day is described thus:

> Thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cohere the one with the other, as iron is not mixed with clay (Dan. 2:43).

By "iron" is signified the truth of faith, as was said; but when there is no truth of faith, but faith without truth, then "the iron is mixed with miry clay" which do not cohere. By "the seed of man" with which they would mingle themselves, the truth of the Word is signified. This is the state of the church at this day. What it is to be hereafter is described there in a few words (Dan. 2:45, but more fully, Dan. 7:13–18, 27).

914. Verse 19. *And the foundations of the wall of the city were adorned with every precious stone* signifies that all things of the doctrine of the new Jerusalem taken from the sense of the letter of the Word, with those who are therein, will appear in light according to reception. By "the twelve foundations" are signified all things of doctrine (n. 902). By "the wall" is signified the Word in the sense of the letter (n. 898). By "the holy city Jerusalem" is signified the Lord's new church (n. 879, 880). By "precious stone" is signified the Word in the sense of the letter, pellucid from its spiritual sense (n. 231, 540, 726, 911). And because this is according to reception, therefore it signifies that all things of doctrine from the Word with them, will appear in light according to reception. All who do not think sanely, cannot believe that all things of the new church can appear in light, but let them know that they can, for every man has exterior and interior thought. Interior thought is in the light of heaven, and is called perception, and exterior thought is in the light of the world; and the understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any delight he wishes to see truth. That this is so, has been given me to know by much experience, concerning which, wonderful things may be seen in *Divine Providence;* and still more in *Divine Love and Wisdom.* For the delight of love and wisdom elevates the thought, enabling one to see as in the light that a thing is so, although he had never heard it before. This light, which enlightens the mind, flows in from no other source than out of heaven from the Lord; and as they who will be of the new Jerusalem, will directly approach the Lord, that light will flow in, by the way of order, which is through the love of the will into the perception of the understanding.

[**2**] But they who have confirmed themselves in that dogma, that the understanding in theological things is to see nothing, but that what the church teaches must be believed blindly, cannot see any truth in the light, for they have obstructed the way of the light into themselves. This dogma the Reformed church has retained from the Roman Catholic religious persuasion, which declares that no one but the church itself, by which they mean the pope and papal consistory, ought to interpret the Word, and that he who does not in faith embrace all the doctrine delivered by the church is to be considered as a heretic, and is accursed. That this is the case is evident from a clause of the Council of Trent, in which all the dogmas of that religion are established, and where these words are at the end: "Then the president, Moronus, said, 'Go in peace.' There followed acclamations, and among others this declaration of the cardinal of Lorraine and the fathers: 'We also believe, we are all of this very opinion, we all consenting and embracing subscribe to it; this is the faith of the blessed Peter and of the apostles, this is the faith of the fathers, this is the faith of the orthodox. So be it, amen, amen, anathema to all heretics, anathema, anathema.'" The decrees of that council are quoted in a summary at the beginning of this work, in which, indeed, there is scarcely a single truth.

[**3**] These particulars are quoted to show that the Reformed have retained from that religious persuasion a blind faith, that is, a faith separated from the understanding; and they who do retain it henceforth cannot be enlightened in Divine truths from the Lord. So long as the understanding is held captive under obedience to faith, or so long as the understanding is removed from seeing the truths of the church, theology is only a thing of the memory, and a thing of the memory only is dissipated, like everything disunited from the judgment, and perishes from its obscurity. Hence it is that they are:

> Blind leaders of the blind. And when the blind lead the blind, both fall into the ditch (Matt. 15:14).

And they are blind, because they do not enter in through the door, but some other way; for Jesus said:

> I am the door; by me if anyone enter in, he shall be saved, and shall go in and out, and find pasture (John 10:9).

"To find pasture" is to be taught, enlightened, and nourished in Divine truths; for all who do not enter in through the door, that is, through the Lord, are called "thieves and robbers"; but they who enter in through the door, that is, through the Lord, are called "shepherds of the sheep" in the same chapter (10:1–2). Do thou, therefore, my friend, go to the Lord, and shun evils as sins, and reject faith alone, and then your understanding will be opened, and you will see wonderful things, and be affected by them.

915. *The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald* (verse 20)*, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst* signifies all things of that doctrine in their order, from the sense of the letter of the Word, with those who immediately approach the Lord, and live according to the commandments of the Decalogue by shunning evils as sins; for these and no others are in the doctrine of love to God, and of love toward the neighbor, which two loves are the fundamentals of religion. That by "the twelve foundations of the wall" are signified all things of the doctrine of the new Jerusalem from the sense of the letter of the Word may be seen above (n. 902, 914). That by "precious stones" in general are signified all the truths of doctrine from the Word translucent through the spiritual sense (above n. 231, 540, 726, 911, 914); here by each stone is signified some truth in particular thus translucent. That the Word in the sense of the letter as to its doctrinal corresponds to precious stones of every kind, may be seen in *Doctrine of Sacred Scripture* (n. 43–45).

[2] There are two colors in general, which shine forth in precious stones, the color red and the color bright white; the other colors, as green, yellow, blue, and many others, are composed of them, by means of black; and by the color red is signified the good of love, and by the color bright white is signified the truth of wisdom. The reason why red signifies the good of love is because it derives its

origin from the fire of the sun, and the fire of the sun of the spiritual world is in its essence the Divine love of the Lord, this the good of love; and the reason why the color bright white signifies the truth of wisdom is because it derives its origin from the light which proceeds from the fire of that sun, and that proceeding light is in its essence the Divine wisdom, thus the truth of wisdom.

[**3**] And black derives its origin from their shade, which is ignorance. But to explain what particular of good or of truth is signified by each stone, would be too prolix; but yet that it may be known what particular good and truth each stone in this order signifies, see what is explained above (chapter 7 verses 5–8, n. 349–361), where the twelve tribes of Israel are treated of; for the like is here signified by each stone, as by each tribe there named, because by the twelve tribes there described are signified in like manner all the goods and truths of the church and of its doctrine in their order; therefore it is also said in this chapter (verse 14), that in these twelve foundations were written the "names of the twelve apostles of the lamb," and by "the twelve apostles" are signified all things of doctrine concerning the Lord, and concerning a life according to his commandments (n. 903).

The same is also signified by these twelve stones, as by the twelve precious stones in the breastplate of Aaron, which was called Urim and Thummim (see Exod. 28:15–21, the explanation of which is given in *Arcana Coelestia,* n. 9856–9882), with this difference, that upon the latter were the names of the twelve tribes of Israel, but upon the former the names of the twelve apostles of the lamb.

[**4**] That the foundations are of precious stones is also said in Isaiah:

> Oh, thou afflicted, behold, I will lay thy stones with stibium, and lay thy foundations with sapphires, and thy gates of stones of carbuncles; all thy sons shall be taught of Jehovah (Isa. 54:11–13).

By "the afflicted" is meant the church to be established by the Lord with the Gentiles. In the same:

> Thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation; judgment also I will make a rule, and justice a plummet (Isa. 28:16–17).

[5] Since all the truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, therefore the Lord is called:

> The stone of Israel (Gen. 49:24).

> Also the cornerstone which the builders rejected (Matt. 21:42; Mark 12:10–11; Luke 20:17–18).

That the cornerstone is the foundation stone, appears from Jeremiah 51:26. The Lord also in the Word in many places is called a "rock" wherefore by the "rock" he meant himself, when he said:

> Upon this rock I will build my church (Matt. 16:18–19);

And also when he said:

> Whosoever heareth my words and doeth them is compared to a prudent man who buildeth a house and layeth the foundation upon a rock (Luke 6:47–48; Matt. 7:24–25).

By "a rock" is signified the Lord as to the Divine truth of the Word. That all things of the church and of its doctrine relate to these two: that the Lord is to be approached immediately and that man must live a life according to the commandments of the Decalogue by shunning evils as sins; and that thus all things of doctrine relate to love to God, and to love toward the neighbor, will be seen in *Doctrine of Charity,* where these things will be set forth in their order.

916. Verse 21. *And the twelve gates were twelve pearls; each one of the gates was of one pearl* signifies that the acknowledgment and knowledge of the Lord, conjoins into one all the knowledges of truth and good, which are from the Word, and introduce into the church. By "the twelve gates" are signified the knowledges of truth

and good in a summary, by which man is introduced into the church (n. 899–900). By "twelve pearls" is also signified the knowledges of truth and good in a summary (n. 727), hence it was that "the gates" were "pearls"; the reason why "each of the gates was of one pearl" is because all the knowledges of truth and good, which are signified by "gates" and by "pearls," have relation to one knowledge; which is their container, which one knowledge is the knowledge of the Lord. It is called one knowledge, although there are many which constitute that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and thence of all things of the church; from it all worship derives its life and soul, for the Lord is the all in all of heaven and the church, and thence in all things of worship.

[**2**] The reason why the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good from the Word is because there is a connection of all spiritual truths, and if you will believe it, their connection is like the connection of all the members, viscera, and organs of the body; wherefore as the soul contains all these in their order and connection, so that they are felt no otherwise than as one, so, in like manner, the Lord holds together all spiritual truths with man. That the Lord is the very gate, by which men are to enter into the church and thence into heaven, he himself teaches in John:

> I am the door; by me if anyone enter in, he shall be saved (John 10:9).

And that the acknowledgment and knowledge of him is the pearl itself is meant by these words of the Lord in Matthew:

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

"One precious pearl" is the acknowledgment and knowledge of the Lord.

917. *And the street of the city was pure gold, as it were pellucid glass* signifies that every truth of that church and of its doctrine is in form the good of love flowing in together with light out of heaven from the Lord. This is similar to what was said above (verse 18), of the city itself, that it was pure gold like unto pure glass; and that this signifies that the all of that church is the good of love flowing in together with light of heaven from the Lord, may be seen (n. 912–913), with this difference, that here it is said that the street of the city is such, and by "the street of the city" is signified the truth of the doctrine of the church (n. 501). That all the truth of the doctrine of the church from the Word is in form the good of love may be seen above (n. 906, 908).

918. Verse 22. *And I saw no temple therein; for the Lord God almighty is the temple of it, and the lamb* signifies that in this church there will not be any external separated from the internal, because the Lord himself in his Divine human, from whom is the all of the church is alone approached, worshiped, and adored. By "I saw no temple therein" is not meant that in the new church, which is the new Jerusalem, there will not be temples, but in it there will not be an external separated from the internal; the reason is because by "a temple" is signified the church as to worship, and, in the highest sense, the Lord himself as to the Divine human, who is to be worshiped; see above (n. 191, 529, 585); and since the all of the church is from the Lord, therefore it is said, "for the Lord God almighty is the temple of it, and the lamb" by which is signified the Lord in his Divine human; by "the Lord God almighty" is meant the Lord from eternity who is Jehovah himself, and by "the lamb" is signified his Divine human, as has been frequently stated above.

919. Verse 23. *And the city hath no need of the sun, and the moon to shine in it, for the glory of God did lighten it, and its lamp is the lamb* signifies that the men of that church will not be in self-love and in their own intelligence, and thence in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone. By "the sun" is here signified natural love separated from spiritual love, which is self-love; and by "the moon" is signified intelligence, also natural faith, separated from intelligence and

spiritual faith, which is their own intelligence and faith from self; this love, and this intelligence and faith, are here signified by "the sun and moon," the shining of which will not be needed by those who will be in the Lord's new church. By "the glory of God" which lightens it is signified the Divine truth of the Word (n. 629). And because that enlightenment is from the Lord, it is said "and the lamp thereof is the lamb." Similar to this is the signification of the following passage in Isaiah:

> Thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee for a light of eternity, and thy God thy adornment; thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be to thee for a light of eternity; thy people also shall be all just (Isa. 60:18–21).

By "the sun and moon" which shall no more shine is meant self-love and their own intelligence; and by "the sun and moon" which shall no more set, are meant love from the Lord to the Lord, and intelligence and faith from him; and by "Jehovah shall be for a light of eternity" is signified the same as here, "that the glory of God did lighten it, and the lamb is the lamp thereof." That "the sun" signifies love to the Lord, and in the opposite sense self-love, may be seen above (n. 53, 414); and that "the moon" signifies intelligence from the Lord and faith from him (n. 332, 413–414), therefore "the moon" in the opposite sense signifies their own intelligence and faith from themselves. Since by "the sun" in the opposite sense is signified self-love, and by "the moon" one's own intelligence and faith from himself, therefore it was an abomination to adore the sun, moon, and stars, as may appear (in Jer. 8:1–2; in Ezek. 8:15–16; in Zeph. 1:5); and that such were stoned (Deut. 17:2–3, 5).

920. Verse 24. *And the nations which are saved shall walk in the light of it* signifies that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them inwardly in themselves, as the eye sees objects. By "the nations" are signified they who are in the good of life, and also they who are in evil of life (n. 483); here they who are in the good of life

and believe in the Lord, because it is said, "the nations which are saved"; "to walk in the light" signifies to live according to Divine truths, and to see them inwardly in themselves, as the eye sees objects, for the objects of spiritual sight, which is of the interior understanding, are spiritual truths, which are seen by those who are in that understanding, in like manner as natural objects are seen before the eyes; by "light" is here signified the perception of Divine truth from interior enlightenment from the Lord with them (n. 796), and by "to walk" is signified to live (n. 167). Hence it is evident, that by "to walk in the light of the new Jerusalem" is signified to perceive and see Divine truths from interior enlightenment, and to live according to them.

[**2**] But this must be illustrated, because it is not known who are here meant by "the nations" and who by "the kings" mentioned afterwards in this verse; by "the nations" are signified they who are in the good of love from the Lord, which good is called celestial good, and by "kings" are signified they who are in the truths of wisdom from spiritual good from the Lord, as will be seen in the next article. All they who are in celestial good from the Lord have Divine truths inscribed on their life, wherefore "they walk," that is, live justly according to them and likewise see them inwardly in themselves, as the eye sees objects, on which subject see what is related above (n. 120–123). All the heavens are distinguished into two kingdoms, the celestial and the spiritual; the good of the celestial kingdom is called celestial good, which is the good of love to the Lord, and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth; concerning these two kingdoms see above (n. 647, 725, 854).

[**3**] It is the same with the church; and there the men are celestial, who live justly according to the commandments because they are Divine laws, as in like manner a civil man lives according to the commandments of justice because they are civil laws; but the difference between them is that the former, by a life according to the commandments or laws, is a citizen of heaven as far as in himself he makes the civil laws, which are laws of justice, Divine

laws also. They who are here signified by "nations," on whom, as before said, Divine truths are inscribed, are they who are meant in Jeremiah:

> I will put my law in the midst of them, and write it upon their heart; neither shall they teach anymore everyone his companion, and everyone his brother, saying, Know ye Jehovah; for they shall all know me from the least of them unto the greatest (Jer. 31:33, 34).

921. *And the kings of the earth shall bring their glory and honor into it* signifies that all who are in the truths of wisdom from spiritual good will there confess the Lord, and ascribe to him every truth and every good that is with them. By "the kings of the earth" are signified they who are in truths from good from the Lord (n. 20, 854); here, therefore, they who are in the truths of wisdom from the good of spiritual love, because "the nations" are mentioned before, by which are signified they who are in the good of celestial love, of whom in the foregoing article; by "bringing glory and honor into it" or into the new Jerusalem, is signified to confess the Lord, and ascribe to him all the truth and good which are with them; that this is what is signified by bringing and giving "glory and honor" may be seen (n. 249, 629, 693), for "glory" is predicated of the Divine truth, and "honor" of the Divine good of the Lord (n. 249). By "nations and kings" the same is signified as by "nations and peoples" mentioned above (n. 483), by "nations" they who are in the good of love, and by "peoples" they who are in the truths of wisdom, and also in the opposite sense. Therefore in many parts of the Word "nations and kings" are mentioned, as well as "nations and peoples" as in the following passages:

> All kings shall bow down to him, and all nations shall serve him (Ps. 72:11).

> Thou shalt suck the milk of the nations, and thou shalt suck the breast of kings (Isa. 60:16).

> For many nations and great kings shall make them serve (Jer. 25:14).

> The Lord at thy right hand shall smite kings in the day of his anger, he shall judge among the nations (Ps. 110:5, 6), besides other places.

922. Verse 25. *And the gates of it shall not be shut by day; for there shall be no night there* signifies that they will be continually received into the new Jerusalem who are in truths from the good of love from the Lord, because there is not any falsity of faith there. By "its gates shall not be shut by day" is signified that they are continually admitted who desire to enter in. By "day" is signified continually, because there is always light there (as above, verses 11, 23), and "no night" as is said afterwards. The reason why they are continually received who are in truths from the good of love from the Lord is because the light of the new Jerusalem is truth from the good of love, and the good of love is from the Lord, as has been frequently shown above; and into that light no others can enter but they who are in truths from good from the Lord. If aliens enter, they are not received, because they do not agree, and they either depart of their own accord, because they cannot bear that light, or they are sent out. By "there is no night there" is signified that there is no falsity of faith; for by "night" is signified the opposite to light, and by "light" is signified truth from the good of love from the Lord, as was said; hence by "night" is signified that which is not from the good of love from the Lord, and this is the falsity of faith; the falsity of faith is also meant by "night" in John:

> Jesus said, I must work the works of him that sent me while it is day; the night cometh when no one can work (John 9:4).

And in Luke:

> In that night there shall be two in one bed; the one shall be taken and the other left (Luke 17:34).

It there treats of the last time of the church, when there will be nothing but falsity of faith; by "bed" is signified doctrine (n. 137).

923. *And they shall bring the glory and honor of the nations into it* signifies that they who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from him. That by "bringing glory and honor into it" is signified

to confess the Lord, and to ascribe to him all the good that is with them, may be seen above (n. 921); here the same is signified, with the difference, that they who are there meant by "the kings of the earth" are to bring it with them, but here that they who are meant by "the nations"; for it is said, "they shall bring the glory and honor of the nations into it" and by "nations" are signified they who are in the good of life, and believe in the Lord (n. 920), and also the reception of those who are in truths from the good of love from the Lord is treated of, see above (n. 922). Hence it follows that by "they shall bring the glory and honor of the nations into it" is signified that they who enter in will bring with them the confession, acknowledgment, and faith that the Lord is the God of heaven and earth, and that all the truth of the church, and all the good of religion is with him. Nearly the same is signified by these things in Isaiah:

> I will extend peace over Jerusalem, the glory of the nations like a torrent (Isa. 66:12).

It is said the truth of the church and the good of religion, because the church is one thing and religion is another. The church is called a church from doctrine, and religion is called religion from a life according to doctrine. All doctrine is called truth, and also its good is truth because it only teaches it; but the all of life according to the things which doctrine teaches is called good, likewise to do the truths of doctrine is good. This is the distinction between the church and religion. But yet where there is doctrine and not life, there it cannot be said that there is either the church or religion, because doctrine regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will; wherefore where there is doctrine and not life, there is no church.

924. Verse 26. *And there shall not enter into it any unclean thing and that doeth abomination, and a lie* signifies that no one will be received into the Lord's new church, which is the new Jerusalem, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falsifies. "Not to enter in" signifies not to be received, as above; by "unclean" is signified spiritual whoredom, which is adulteration of the good and

falsification of the truth of the Word (n. 702, 728); for this is uncleanness and impurity itself, because the Word is cleanness and purity itself, and this is defiled by evils and falsities when it is perverted; that adultery and whoredom correspond to the adulteration of the good and the falsification of the truth of the Word may be seen (n. 134, 632). By "doing abomination and a lie" is signified to do evils, and thus also falsities; by "abominations" are signified evils of all kinds, especially those which are named in the Decalogue (n. 891); and by "a lie" are signified falsities of all kinds, here falsities of evil, which in themselves are evils, therefore falsities confirming evil, which are the same with evils confirmed.

[**2**] The reason why "a lie" signifies the falsity of doctrine is because a spiritual lie is nothing else; hence by "doing a lie" is signified to live according to falsities of doctrine. That "a lie" in the Word signifies falsity of doctrine may be evident from the following passages:

> We have made a covenant with death, and with hell have we made a vision; we have made a lie our trust, and in falsity have we hid ourselves (Isa. 28:15).
>
> They mock every man at his companion, and do not speak the truth, and have taught their tongue to speak a lie (Jer. 9:5)
>
> They are a rebellious people, lying sons, they will not hear the law of Jehovah (Isa. 30:9).
>
> Behold, I am against them that prophesy lying dreams; they tell them that they may seduce my people by their lies (Jer. 23:32).
>
> The diviners see a lie, and speak dreams of vanity (Zech. 10:2).
>
> They have seen vanity and the divination of a lie; because ye speak vanity and see a lie, therefore behold I am against you, that my hand may be against the prophets that speak a lie (Ezek. 13:6–9; 21:29).
>
> Woe to the city of bloods, it is all full of lies and robberies (Nahum 3:1).
>
> In the prophets of Jerusalem I have seen a horrible obduracy, committing adultery and walking in a lie (Jer. 23:14).

From the prophet even to the priest, everyone doeth a lie (Jer. 8:10)

In Israel they have committed a lie (Hos. 7:1)

Ye are of your father the devil; he was a murderer from the beginning, because the truth is not in him; when he speaketh a lie, he speaketh of his own; for he speaketh a lie, and is the father of it (John 8:44).

Here also falsity is meant by a lie.

925. *But they that are written in the lamb's book of life* signifies that no others are received into the new church, which is the new Jerusalem, but those who believe in the Lord, and live according to his commandments in the Word. That this is signified by "being written in the book of life" may be seen above (n. 874); to which there is no need to add anything further here.

926. To this I will add this relation. When I was explaining the twentieth chapter, and was meditating about "the dragon" "the beast" and "the false prophet," a certain one appeared to me, and asked, "What are you meditating upon?" I said that it was upon the false prophet. He then said to me, "I will lead you to the place where they are who are meant by the false prophet." He said that they were the same as are meant (chapter 13) by "the beast out of the earth, which had two horns like a lamb, and spoke as a dragon." I followed him, and behold, I saw a multitude, in the midst of which were leaders, who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still they are to be taught from the Word, that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity.

[2] And then one of them, seeing me, said, "Do you wish to see our shrine, in which there is an image representative of our faith?" I drew near, and saw; and behold, it was magnificent, and in the midst of it an image of a woman, clothed in a scarlet garment, and holding a golden coin in the right hand; and in the left a chain of pearls. But both the shrine and the image were induced by fantasies; for infernal spirits can by fantasies represent magnificent

things, by closing up the interiors of the mind, and opening only its exteriors. But when I noticed that they were such sorceries, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent shrine a house full of chinks, from the roof to the bottom, in which nothing cohered; and instead of a woman I saw hanging in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus like the description of the beast out of the sea (Rev. 13); and instead of the ground was a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed.

[**3**] On seeing these things, I said to the sorcerer, "Is this your shrine?" and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did; on seeing which he cried out with a great cry, "What is this, and whence is this?" And I said that it is from the light of heaven, which discloses the quality of every form, and here the quality of your faith separated from spiritual charity. And immediately there came an east wind, and carried away everything that was there, and also dried up the swamp, and thus laid bare the stone, under which lay the Word. And after this there breathed as it were a vernal heat from heaven; and behold, there then appeared in the same place a tabernacle, simple in its external form. And the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him, and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven." And it was given them to open the heaven in which were the spiritual angels, who are in wisdom; and then, from the light flowing in thence, that tabernacle appeared like a temple similar to that at Jerusalem. When I looked into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones; from which as it were lightning flashed upon the walls, upon which were the forms of cherubim, and beautifully variegated them with colors.

[4] These things I wondered at. The angels said, "You shall see something still more wonderful." And it was given them to open the third heaven, in which were the celestial angels, who are in love; and then, from the light flowing in thence, the whole of that temple vanished; and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word, in appearance similar to that in which he was seen by John (Rev. 1). But because a holiness then filled the interiors of the minds of the angels, by which there was an impulse to fall down upon their faces, suddenly the way of the light from the third heaven was closed by the Lord, and the way was opened for the light from the second heaven; in consequence of which the former appearance of the temple returned, and likewise of the tabernacle, but in the temple. By this was illustrated the meaning of these words in this chapter:

> Behold, the tabernacle of God is with men, and he will dwell with them (Rev. 21:3, n. 882);

and by these:

> I saw no temple in the new Jerusalem; for the Lord God almighty is the temple of it, and the lamb (Rev. 21:22, n. 918).

Revelation 22

1. And he showed me a pure river of water of life, bright as crystal, going forth from the throne of God and of the lamb.

2. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

3. And no accursed thing shall be there; and the throne of God and of the lamb shall be in it, and his servants shall minister unto him.

4. And they shall see his face, and his name shall be in their foreheads.

5. And there shall be no night there; and they have no need of a lamp and the light of the sun; for the Lord God giveth them light; and they shall reign for ages of ages.

6. And he said unto me, These words are faithful and true. And the Lord God of the holy prophets hath sent his angel to show unto his servants the things which must shortly be done.

7. And I come quickly; happy is he that keepeth the words of the prophecy of this book.

8. And I John saw these things and heard; and when I heard and saw, I fell down to adore before the feet of the angel who showed me these things.

9. And he saith unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of this book; adore God.

10. And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand.

11. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still.

12. And behold, I come quickly; and my reward is with me, to render to everyone according as his work shall be.

13. I am the alpha and the omega, the beginning and the end, the first and the last.

14. Happy are they that do his commandments, that their power may be in the tree of life, and they may enter in through the gates into the city.

15. But without are dogs and sorcerers, and whoremongers and murderers and idolaters, and whosoever loveth and doeth a lie.

16. I Jesus have sent my angel to testify unto you these things in the churches; I am the root, and the offspring of David, the bright and morning star.

17. And the spirit and the bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely.

18. For I testify unto everyone that heareth the words of the prophecy of this book, if anyone shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if anyone shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book.

20. He who testifieth these things saith, Surely I come quickly. Amen. Yea come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

THE SPIRITUAL SENSE

The contents of the whole chapter

That church is still described as to intelligence from Divine truths from the Lord (verses 1–5). That Revelation was manifested by the Lord, and that it is to be revealed in its own time (verses 6–10). Concerning the coming of the Lord, and his conjunction with those who believe in him, and live according to his commandments (verses 11–17). That the things which are revealed are by all means to be kept (verses 18–19). The betrothal (verses 17, 20–21).

The contents of each verse

Verse 1. "And he showed me a pure river of water of life, bright as crystal, going forth from the throne of God and of the lamb" signifies Revelation now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord, for those who will be in his new church, which is the new Jerusalem (n. 932). Verse 2. "In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits" signifies that in the inmosts of the truths of doctrine and thence of life in the new church is the Lord in his Divine love, from whom all the goods, which man there does apparently as of himself, flow forth (n. 933–934). "Yielding its fruit every month" signifies that the Lord produces goods with man according to every state of truth with him (n. 935). "And the leaves of the tree were for the healing of the nations" signifies rational truths therefrom, by which they who are in evils and thence in falsities are led to think soundly and to live becomingly (n. 936). Verse 3. "And no accursed thing shall be there; and the throne of God and of the lamb shall be in it, and his servants shall minister unto him" signifies that in the church which is the new Jerusalem, there will not be any who are separated from the Lord, because the Lord himself will reign there, and they who are in truths from him through the Word, and do his commandments, will be with him, because conjoined with him (n. 937). Verse 4. "And they shall see his face, and his name shall be in their foreheads" signifies that they will turn themselves to the Lord, and the Lord will turn himself to them, because they are conjoined by love (n. 938, 939). Verse 5. "And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light" signifies that there will not be any falsity of faith in the new Jerusalem, and that men there will not be in knowledges concerning God there from natural light which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone (n. 940). "And they shall reign for ages of ages" signifies that they will be in the Lord's kingdom and in conjunction with him to eternity (n. 941). Verse 6. "And he said unto me, These words are faithful and true"

signifies that they may know this for certain, because the Lord himself has testified and said it (n. 942). "And the Lord God of the holy prophets hath sent his angel to show unto his servants the things which must shortly be done" signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven to those who are in truths from him, the things which are certainly to be (n. 943). Verse 7. "Behold, I come quickly; happy is he that keepeth the words of this prophecy" signifies that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of doctrine of this book now opened by the Lord (n. 944). Verse 8. "And I John saw these things and heard; and when I heard and saw, I fell down to adore before the feet of the angel who showed me these things" signifies that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested (n. 945). Verse 9. "And he said unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of this book, adore God" signifies that the angels of heaven are not to be adored and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the new Jerusalem, and do its commandments; and that the Lord alone is to be adored in consociation with them (n. 946). Verse 10. "And he said unto me, Seal not the words of this prophecy, for the time is at hand" signifies that Revelation must not be closed up, but is to be opened; and that this is necessary in the end of the church, that any may be saved (n. 947). Verse 11. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still" signifies the state of all in particular after death, and before his judgment, and in general before the last judgment, that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths (n. 948). Verse 12. "And behold, I come quickly, and my reward is with me, to render to everyone according as his work shall be" signifies that the Lord will certainly come, and that he is heaven and the happiness of

eternal life to everyone according to his faith in him, and his life according to his commandments (n. 949). Verse 13. "I am the alpha and the omega, the beginning and the end, the first and the last" signifies because the Lord is the God of heaven and earth, and by him all things in the heavens and on earth were made, and are ruled by his Divine providence, and are done according to it (n. 950). Verse 14. "Happy are they that do his commandments, that their power may be in the tree of life, and they may enter through the gates into the city" signifies that they have eternal happiness who live according to the Lord's commandments, for the end that they may be in the Lord and the Lord in them by love, and in his new church by knowledges concerning him (n. 951). Verse 15. "But without are dogs, and sorcerers and whoremongers, and murderers and idolaters, and whosoever loveth and doeth a lie" signifies that no one is received into the new Jerusalem, who makes the precepts of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them (n. 952). Verse 16. "I Jesus have sent my angel to testify unto you these things in the churches" signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are described in this book, as also those which are now opened (n. 953). "I am the root and the offspring of David, the bright and morning star" signifies that he is the Lord himself who was born in the world, and was then the light, and who will come with new light, which will arise before his new church, which is the holy Jerusalem (n. 954). Verse 17. "And the spirit and the bride say, Come" signifies that heaven and the church desire the coming of the Lord (n. 955). "And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely" signifies that he who knows anything of the Lord's coming, and of the new heaven and the new church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light; and that he who loves truths will then receive them from the Lord without labor of his own (n. 956). Verse 18. "For I testify unto everyone that heareth the words of the prophecy of this book, if anyone shall add unto these things, God shall add unto him the plagues that are written in this book" signifies that they who read and know the truths of the doctrine of

this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in him, by adding anything by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book (n. 957). Verse 19. "And if anyone shall take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things which are written in this book" signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in him, by taking away anything by which they may destroy these two, cannot be wise in and appropriate to themselves anything from the Word, nor be received into the new Jerusalem, nor have their lot with those who are in the Lord's kingdom (n. 958, 959). Verse 20. "He who testifieth these things saith, Surely I come quickly; yea, come, Lord Jesus" signifies the Lord, who revealed Revelation, and has now opened it, testifying this gospel, that in his Divine human, which he assumed in the world and glorified, he comes as the bridegroom and husband; and that the church desires him as a bride and wife (n. 960).

THE EXPLANATION

932.[1] Verse 1. *And he showed me a pure river of water of life bright as crystal, going forth from the throne of God and of the lamb* signifies Revelation now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord for those who will be in his new church, which is the new Jerusalem. By "the pure river of water of life bright as crystal" is signified the Divine truth of the Word in abundance translucent from its spiritual sense, which is in the light of heaven. That the Divine truth in abundance is signified by "a river" (n. 409) because truths are signified by "the waters" of which a river consists (n. 50, 685,

719); and by "the waters of life" those truths from the Lord through the Word, as follows. And by "bright as crystal" are signified these truths translucent from the spiritual sense, which is in the light of heaven (n. 897). That the river was seen "to go forth out of the throne of God and the lamb" signifies that it is out of heaven from the Lord; for by "the throne" the Lord is signified as to judgment and as to government and as to heaven; as to judgment (n. 229, 845, 865); as to government (n. 694, 808 at the end); and as to heaven (n. 14, 221–222); here therefore out of heaven from the Lord. By "God and the lamb" here as often above the Lord is signified as to the Divine itself from which all things are, and as to the Divine human.

[**2**] That by "the river of water of life," in particular, are meant Divine truths in abundance, here now revealed by the Lord in Revelation, is manifest from verses 6–7, 9–10, 14, 16–19 of this chapter, where the book of this prophecy is treated of, and it is said the things which are there written are to be kept, which could not be kept before the things which are contained therein were revealed by means of the spiritual sense, because they were not before understood; and Revelation is also the Word, like the prophetic Word of the Old Testament; and the evils and falsities of the church which are to be shunned and held in aversion, and the goods and truths of the church which are to be done, are now disclosed in Revelation, especially those concerning the Lord and concerning eternal life from him; which are indeed taught in the prophets, but not so manifestly as in the evangelists and in Revelation; and the Divine truths concerning the Lord, that he is the God of heaven and earth, which then proceed from him, and are received by those who will be in the new Jerusalem, which are treated of in Revelation, are those which are meant in particular by "the pure river of water of life bright as crystal, going forth from the throne of God and of the lamb," as may also be evident from these passages:

> Jesus said, He that believeth in me, as the Scripture hath said, Out of his belly shall flow streams of living water (John 7:38).

> Jesus said, Whosoever drinketh of the water that I shall give him shall not thirst to eternity, but the water that I shall give him shall become in him a fountain of water springing up into life eternal (John 4:14).

> I will give unto him that is athirst of the water of life freely (Rev. 21:6; 22:17).

> And the lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17).

> In that day shall living waters go out from Jerusalem; Jehovah shall be one king over all the earth; in that day shall Jehovah be one, and his name one (Zech. 14:8–9).

By "living waters," or "waters of life," Divine truths from the Lord are there signified.

933. Verse 2. *In the midst of the street of it and of the river, on this side and on that, was the tree of life bearing twelve fruits* signifies that in the inmosts of the truths of doctrine and thence of life in the church is the Lord in his Divine love, from whom all the goods which man does apparently as of himself flow forth. By "in the midst" is signified in the inmost, and thence in all things around (n. 44, 383). By "street" is signified the truth of doctrine of the church (n. 501, 917). By "the river" is signified Divine truth in abundance (n. 409, 932). "On this side and on that" signifies on the right and on the left; and truth on the right is what is in clearness, and on the left what is in obscurity; for the south in heaven, by which truth in clearness is signified, is to the right; and the north, by which is signified truth in obscurity, is to the left (n. 901). By "the tree of life" is signified the Lord as to the Divine love (n. 89). By "fruits" are signified the goods of love and charity, which are called good works; which are treated of in the following article. By "twelve" are signified all, and it is said of the goods and truths of the church (n. 348). From these things collected into one sense, it follows that by "in the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits" is signified that in the inmosts of the truths of doctrine and of life in

the new church is the Lord in his Divine love, from whom all the goods which a man does apparently as of himself flow forth.

[**2**] This takes place with those who go to the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's new church, which is the new Jerusalem. For they who do not go immediately to the Lord cannot be conjoined to him, and thus neither to the Father, and hence cannot be in the love which is from the Divine; for the looking to him conjoins, not a mere intellectual looking, but an intellectual looking from the affection of the will; and affection of the will is not given, unless man keeps his commandments; wherefore the Lord says:

> He that doeth my commandments, he it is that loveth me; and I will come unto him, and make an abode with him (John 14:21–24).

[**3**] It is said, in the inmosts of the truths of doctrine and thence of life in the new church, because in spiritual things all things are and all things proceed from the inmost, as from fire and light in the center to the circumferences; or as from the sun, which is also in the center, heat and light flow into the universe; it takes place thus in the least things as in the greatest. Because the inmost of all truth is signified, it is therefore said, "in the midst of the street and of the river," and not on both sides of the river, although this is meant. That from the Lord, when he is in the inmost, all the goods of love and charity are and proceed, is manifest from the words of the Lord himself in John:

> Jesus said, As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye cannot do anything (John 15:4–6).

934. That "fruits" signify the goods which man does from love or charity is known indeed without confirmation from the Word; for the reader understands nothing else by "fruits" in the Word. The reason why the goods of love or charity are meant by "fruits" is because man is compared to a tree, and is also called a tree (n. 89, 400). That "fruits" signify the goods of love or charity, which are

called in common speech good works, may be evident from these passages:

> The axe is laid unto the root of the tree; every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire (Matt. 3:10; 7:16–20).
>
> Either make the tree good and the fruit good, or else make the tree corrupt and the fruit corrupt; the tree is known from the fruit (Matt. 12:33; Luke 6:43–44).
>
> Every branch that beareth not fruit shall be taken away, but everyone that beareth fruit shall be pruned, that it may bring forth more fruit; he that abideth in me, and I in him, the same bringeth forth much fruit (John 15:2–8).
>
> Make fruits worthy of repentance (Matt. 3:8).
>
> That which was sowed in the good ground is he that heareth the Word, and attendeth, and beareth fruit (Matt. 13:23).
>
> Jesus said to the disciples, I have chosen you, that ye should bear fruit, and that your fruit should remain (John 15:16).
>
> A certain man had a fig tree planted in his vineyard. He came seeking fruit on it, and found none; he saith to the vinedresser, Cut it down, why maketh it the earth unfruitful? (Luke 13:6–9)
>
> A man, a householder, let out his vineyard to husbandmen, to receive the fruits of it; but they killed the servants sent to them, and at length his son; he therefore will let out the vineyard to others, who will render him the fruits in their seasons. So the kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits of it (Matt. 21:33–35, 38–39, 41, 43), besides many other places.

935. *Yielding its fruit every month* signifies that the Lord produces good with man according to every state of truth with him. By "a month" is signified the state of man's life as to truth, as will be shown presently. By "yielding fruit" is signified to produce goods; that "fruits" are the goods of love and charity was shown just above (n. 934); and because the Lord produces them with man essentially, though the man does them as of himself, and thus

apparently, as was said above (n. 934), it is evident that it is signified that the Lord produces them from the inmost, when he is there. But it shall be told how it is to be understood, that the Lord produces the goods of charity with a man according to the state of truth with him. He who believes that a man does good that is acceptable to the Lord, which is called spiritual good, unless there are truths from the Word in him, is much deceived. Goods without truths are not goods, and truths without goods are not truths with man, although in themselves they may be truths; for good without truth is like the voluntary of man without the understanding, which voluntary is not human, but is like a beast's, or like that of a carved image which an artificer causes to operate. But the voluntary together with the intellectual becomes human according to the state of the understanding by which it exists. For the state of life of every man is such that his will cannot do anything except through the understanding, nor can the understanding think anything except from the will. It is similar with good and truth, since good is of the will, and truth is of the understanding.

[**2**] It is manifest from this, that the good which the Lord produces with man is according to the state of the truth with him from which is his understanding. That this is signified by "the tree of life yielding its fruit every month" is because the state of truth with man is signified by month. That states of life are signified by all times, which are hours, days, weeks, months, years, ages, may be seen (n. 476, 562). That states of life as to truths are signified by "months" is because the times determined by the moon are meant by "months," and truth of the understanding and of faith is signified by "the moon" (n. 332, 413, 414, 919). Similar things are meant by months in these passages:

> Blessed of Jehovah is the land of Joseph for the precious things of the produce of the sun, and for the precious things of the produce of the months (Deut. 33:13–14).

> It shall come to pass that from month to month, and from sabbath to sabbath, all flesh shall come to bow themselves down before Jehovah (Isa. 66:23).

On account of the signification of "month," which is that of the moon:

> They made sacrifices at the beginning of every month or of the new moon (Num. 29:1–6; Isa. 1:14).
>
> And then also they sounded with the trumpets (Num. 10:10; Ps. 81:3).
>
> And it was commanded that they should observe the month Abib, in which they celebrated the Passover (Exod. 12:2; Deut. 16:1).

States of truth are signified by "months," and in the opposite sense states of falsity with man, in Revelation above (also chap. 9:5, 10, 15; 11:2; 13:5). The same is signified by month (Ezek. 47:12).

936. *And the leaves of the tree were for the medicine of the nations* signifies rational truths therefrom, by which they who are in evils and thence in falsities are led to think soundly, and to live becomingly. By "the leaves of the tree" are signified rational truths, of which below. By "the nations" are signified those who are in goods and thence in truths, and in the opposite sense those who are in evils and thence in falsities (n. 483); here they who are in evils and thence in falsities, because it is said, "for their medicine"; and they who are in evils and thence in falsities cannot be healed by the Word, because they do not read it; but if they have sound judgment, they can be healed by rational truths. Things similar to those in this verse are signified by these words in Ezekiel:

> Behold, waters went forth from under the threshold from which was a river, upon whose bank on this side and on that were very many trees for food, whose leaf falleth not, nor is consumed; it is renewed every month, whence its fruit is for food, and its leaf for medicine (Ezek. 47:1, 7, 12).

There also the new church is treated of. That rational truths are signified by "leaves" is because by "a tree" is signified man (n. 83, 400); and then by all the parts of a tree are signified corresponding things in man; as by the branches, leaves, flowers, fruits, and seeds. By "the branches" man's sensual and natural truths are signified; by "the leaves" his rational truths; by "the flowers" the first spiritual

truths in the rational; by "the fruits" the goods of love and charity; and by "the seeds" are signified the last and the first things of man.

[**2**] That rational truths are signified by "the leaves" is clearly manifest from the things seen in the spiritual world; for trees appear there also, with leaves and fruits; there are gardens and paradises from them. With those who are in the goods of love and at the same time in the truths of wisdom there appear fruit-bearing trees, luxuriant with beautiful leaves, but with those who are in the truths of some wisdom, and speak from reason, and are not in the goods of love, there appear trees full of leaves, but without fruits; but with those with whom there are neither goods nor the truths of wisdom, there do not appear trees, unless stripped of their leaves, as in the time of winter in the world. A man not rational is nothing else but such a tree.

[**3**] Rational truths are those which proximately receive spiritual truths, for the rational of man is the first receptacle of spiritual truths; for the perception of truth in some form is in man's rational, which the man himself does not see in thought, as he does the things which are beneath the rational in the lower thought, which conjoins itself with the external sight. Rational truths are also signified by "leaves" (Gen. 3:7; 8:11; Isa. 34:4; Jer. 8:13; 17:8; Ezek. 47:12; Dan. 4:12, 14; Ps. 1:3; Lev. 26:36; Matt. 21:19; 24:32; Mark 13:28). But their signification is according to the species of the trees. The leaves of the olive and the vine signify rational truths from celestial and spiritual light; the leaves of the fig rational truths from natural light; and the leaves of the fir, the poplar, the oak, the pine, rational truths from sensual light. The leaves of these strike terror in the spiritual world, when they are shaken by a strong wind; these are meant in Lev. 26:36; Job 13:55. But it is not so with the leaves of the former.

937. Verse 3. *And no accursed thing shall be there, and the throne of God and of the lamb shall be in it, and his servants shall minister unto him* signifies that in the church which is the new Jerusalem, there will not be any who are separated from the Lord, because the Lord himself will reign there; and they who are in truths from him

through the Word, and do his commandments, will be with him, because conjoined with him. By "no accursed thing shall be there" is signified that not any evil or falsity from evil, which separates from the Lord, will be in the new Jerusalem; and as evil and falsity are not given, except in a recipient, which is man, it is signified that not any who are separated from the Lord will be there. By "accursed thing" in the Word is meant all that evil and falsity which separates man and turns him away from the Lord; for then the man becomes a devil and a satan. By "the throne of God and of the lamb shall be in it" is signified that the Lord himself will reign in that church; for by "a throne" is here signified a kingdom; and the Lord's kingdom is where he alone is worshiped. By "his servants shall minister unto him" is signified that they who are in truths from the Lord through the Word will be with him, and will do his commandments because conjoined with him. That by "the Lord's servants" are signified they who are in truths from him may be seen above (n. 3, 380); and by "ministers" those who are in good from him (n. 128); hence by "the servants who will minister unto him" are signified those who are in truths from good from the Lord through the Word, and do his commandments.

[**2**] Because the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the acknowledgement that he is the God of heaven and earth, and at the same time by a life according to his commandments, therefore something shall be said respecting these things. He who knows nothing about them may say, What is conjunction? How can acknowledgment and life make conjunction? What need is there of these? Cannot everyone be saved from mercy alone? What need is there of any other means of salvation than faith alone? Is not God merciful and omnipotent? But let him know that in the spiritual world knowledge and acknowledgment produce all presence, and that affection which is of love effects all conjunction. For spaces there are nothing else but appearances according to similarity of minds, that is, of affections and thence of thoughts. Wherefore when anyone knows another either by reputation, or from interaction with him, or from conversation, or from relationship, while he thinks of him from the

idea of that knowledge, he becomes present with him, although he might be to appearance a thousand stadia off. And if one also loves another whom he knows, he dwells with him in one society; and if he loves him inmostly, in one house. This is the state of all in the whole spiritual world; and this state of all derives its origin from this, that the Lord is present with everyone according to faith, and is conjoined according to love. Faith and thence the Lord's presence are given through the knowledges of truths from the Word; especially concerning the Lord himself there; but love and thence conjunction are given through a life according to his commandments, for the Lord says:

> He that hath my commandments, and doeth them, he it is that loveth me; and I will love him; and will make an abode with him (John 14:21–24).

[**3**] But how this is done shall also be told. The Lord loves everyone, and wills to be conjoined to him, but he cannot be conjoined as long as the man is in the delight of evil, as in the delight of hating and revenging, in the delight of committing adultery and whoredom, in the delight of robbing or stealing under any form, in the delight of blaspheming and lying, and in the lusts of the love of self and the world; for everyone who is in these is in companionship with the devils who are in hell. The Lord indeed loves them even there; but he cannot be conjoined with them, unless the delights of those evils are removed; and these cannot be removed by the Lord, unless the man examines himself that he may know his evils, acknowledges and confesses them before the Lord, and wills to desist from them, and thus perform repentance. This the man must do as of himself, because he does not feel that he does anything from the Lord; and this is given to man, because conjunction, that it may be conjunction, must be reciprocal, of man with the Lord, and of the Lord with man. As far therefore as evils with their delights are thus removed, so far the Lord's love enters, which, as was said, is universal towards all; and man is then led away from hell, and is led into heaven. This a man must do in the world; for such as man is in the world as to his spirit, such he remains to eternity, with the difference only, that his state becomes

more perfect, if he has lived well; because he is not then clothed with a material body, but the spiritual lives in a spiritual body.

938. Verse 4. *And they shall see his face, and his name shall be in their foreheads* signifies that they will turn themselves to the Lord, and the Lord will turn himself to them, because they are conjoined through love. By "seeing the face of God and of the lamb," or the Lord, is not meant to see his face, because no one can see his face, as he is in his Divine love and in his Divine wisdom, and live; for he is the sun of heaven and of the whole spiritual world. For to see his face, such as he is in himself, would be as if one should enter into the sun, by the fire of which he would be consumed in a moment. But the Lord sometimes presents himself to be seen out of his sun; but he then veils himself and presents himself to their sight, which is done through an angel; as he also did in the world before Abraham, Hagar, Lot, Gideon, Joshua, and others; wherefore those angels were called angels, and also Jehovah; for the presence of Jehovah was in them from afar.

[**2**] But by "they shall see his face" is not here meant to thus see his face, but to see the truths which are in the Word from him, and through them to know and acknowledge him. For the Divine truths of the Word make the light which proceeds from the Lord as a sun, in which the angels are; and as they make the light, they are like mirrors in which the Lord's face is seen. That by "seeing the Lord's face" is signified to turn oneself to him, will be told below. By "the Lord's name in their foreheads" is signified that the Lord loves them, and turns them to himself. By "the Lord's name" the Lord himself is signified, because all his quality by which he is known and according to which he is worshiped is signified (n. 81, 584); and by "the forehead" is signified love (n. 347, 605); and by "written in the forehead" is signified the love of the Lord in them (n. 729); from this it may be evident what is properly signified by those words.

[**3**] But that it signifies that they turn themselves to the Lord, and that the Lord turns himself to them, is because the Lord looks at all who are conjoined to him by love, in the forehead, and thus turns

them to himself. Therefore the angels in heaven turn their faces in no other direction than to the Lord as the sun; and, what is wonderful, this is done in every turning of their body. Hence it is in common speech that "they have God continually before their eyes." A similar thing takes place with the spirit of a man who is living in the world, and is conjoined to the Lord through love. But concerning this turning of the face to the Lord, more things worthy of mention may be seen in *Divine Love and Wisdom* (n. 129–144); and in *Heaven and Hell,* published at London, 1758 (n. 17, 123, 143–144, 151, 153, 255, 272).

939. That by "seeing the face of the Lord" is not meant to see his face, but to know and acknowledge him as he is as to his Divine attributes, which are many; and that they who are conjoined with him by love know him, and thus see his face, may be evident from the following passages:

What to me is the multitude of sacrifices, when ye come to see the face of Jehovah (Isa. 1:11–12).

My heart said, Seek ye my face; thy face, O Jehovah, do I seek (Ps. 27:8).

Let us shout to the rock of our salvation, let us come before his face in confession (Ps. 95:1–2).

My soul thirsteth for the living God, when shall I come to see the face of God? I will yet confess him, his face is salvation (Ps. 42:2, 5).

My face shall not be seen by the empty (Exod. 23:15).

To come to supplicate the face of Jehovah (Zech. 8:21–22; Mal. 1:9).

Make thy face to shine upon thy servant (Ps. 31:16).

Who will show us any good? Lift up upon us the light of thy face, O Jehovah (Ps. 4:6).

They shall walk in the light of thy face, O Jehovah (Ps. 89:15).

Cause thy face to shine upon us, that we may be saved (Ps. 80:3, 7, 19).

God be merciful to us, and bless us, and cause his face to shine upon us (Ps. 67:1).

Jehovah bless thee, and keep thee, Jehovah make his face to shine upon thee and be gracious unto thee, Jehovah lift up his face upon thee, and give thee peace (Num. 6:24–26).

Thou shalt hide them in the secret of thy face (Ps. 31:21).

Thou hast set our hidden things in the light of thy face (Ps. 90:8).

Jehovah spoke to Moses, My face shall go; Moses said, If thy face go not, make us not go down from hence (Exod. 33:14–15).

The bread upon the table in the tabernacle was called the bread of faces (Exod. 25:30; Num. 4:7).

[**2**] It is also frequently said, that "Jehovah hid and turned away his face"; as in these passages:

On account of their wickedness I hid my face from them (Jer. 33:5; Ezek. 7:22).

Your sins have hid God's face from you (Isa. 59:2).

The face of Jehovah shall no more regard them (Lam. 4:16).

Jehovah will hide his face from them, as they have made their works evil (Micah 3:4).

Thou didst hide thy face (Ps. 30:7; 44:24; 104:29).

I will forsake them, and hide my face from them; I will surely hide my face for all the evil which they have done (Deut. 31:17, 18).

Besides other places (as Isa. 8:17; Ezek. 39:23, 28–29; Ps. 13:1; 22:24; 27:8–9; 69:17; 88:14; 102:2; 143:7; Deut. 32:20).

[**3**] In the opposite sense by the face of Jehovah is signified anger and aversion, for the reason that the evil man turns himself away from the Lord; and when he turns himself away, it appears to him

as if the Lord turned himself away and was angry; as is evident from these passages:

> I have set my face against this city for evil (Jer. 21:10; 44:11).
>
> I will set my face against that man and will devastate him (Ezek. 14:7–8).
>
> I will set my face against them, and fire shall devour them, when I shall set my face against them (Ezek. 15:7).
>
> Whosoever eateth any blood, I will set my face against that soul (Lev. 17:10).
>
> They shall perish at the rebuke of thy face (Ps. 80:16).
>
> The face of Jehovah is against them that do evil (Ps. 34:16).
>
> I send mine angel before thee; beware of his face, for he will not bear your transgression (Exod. 23:20–21).
>
> Let thy enemies be scattered, and let them that hate thee flee from before thy face (Num. 10:35).
>
> I saw him that sat upon the throne, from whose face the heaven and the earth fled away (Rev. 20:11).

That no one can see the Lord, as he is in himself, as was said above, is manifest from this:

> Jehovah said to Moses, Thou canst not see my face, for no man shall see me, and live (Exod. 33:18–23).

Yet that he has been seen, and they have lived, because it was through an angel, is manifest (from Gen. 32:30; Judges 13:22, 23; and elsewhere).

940. Verse 5. *And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord*[2] *giveth them light* signifies that there will not be any falsity of faith in the new Jerusalem, and that men there will not be in knowledges concerning God from natural light which is from their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. By "there shall

be no night there," the like is signified as above (chap. 21), where are these words:

> The gates of it shall not be shut by day, for there shall be no night there (Rev. 21:25).

By which is signified that those are continually received into the new Jerusalem, who are in truths from the good of love from the Lord, because there is no falsity of faith there (n. 922). By "they have no need of a lamp and of the light of the sun, because the Lord God giveth them light" the same is signified as above (chap. 21), where are these things:

> The city had no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the lamb (Rev. 21:23);

by which is signified that the men of that church will not be in the love of self and in their own intelligence, and thence in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone (n. 919). But instead of "the moon" it is here said "a lamp"; and instead of "the sun" there, "the light of the sun" is here spoken of; and by "the moon," as by "a lamp," natural light from one's own intelligence is signified; and by "the light of the sun" is signified natural light from the glory arising from pride.

[**2**] But it shall be explained in few words what natural light from the glory arising from pride is. There is given natural light from glory arising from pride, and also not from pride. Those have light from the glory arising from pride, who are in the love of self, and thence in evils of every kind; and if they do not do them from fear of the loss of reputation, and if they likewise condemn them because they are against morality and against the public good, they still do not repute them as sins. These are in natural light from the glory arising from pride, for the love of self in the will becomes pride in the understanding; and this pride from that love can elevate the understanding even into the light of heaven. This is given to man, that he may be a man, and that he may be capable of being reformed. I have seen and heard many who were in the highest degree devils, who understood as the angels themselves do,

the arcana of angelic wisdom, when they heard and read them; but instantly when they returned to their love, and thence to their pride, they not only understood nothing about them, but also saw the opposites, from the light of the confirmation of falsity, in them. But natural light from glory that is not from pride is with those who are in the delight of uses from genuine love towards the neighbor. The natural light of these is also rational light, within which there is spiritual light from the Lord; the glory with them is from the brightness of the inflowing light from heaven where all things are splendid and harmonious, for all uses in heaven are resplendent. From these uses the pleasantness in the ideas of the thought with such is perceived as glory. It enters through the will and its goods, into the understanding and its truths, and in the latter becomes manifest.

941. *And they shall reign for ages of ages* signifies that they will be in the Lord's kingdom, and in conjunction with him to eternity, as appears from n. 284, 849, 855, where the like expressions are explained.

942. Verse 6. *And he said unto me, These words are faithful and true* signifies that this they may know for certain, because the Lord himself testified and said it, as appears also from the explanation in n. 886, where the same words occur.

943. *And the Lord God of the holy prophets hath sent his angel to show unto his servants the things which must be done quickly* signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven unto those who are in truths from him, the things which will certainly come to pass. "The Lord God of the holy prophets" signifies the Lord, from whom is the Word of both covenants, for by "the prophets" are signified they who teach truths from the Word, and, in the abstract sense, the doctrine of the truth of the church (n. 8, 173); and in a wide sense, the Word itself; and because the Word is signified by "the holy prophets," therefore by them is signified the Word of both covenants. "He hath sent his angel to show unto his servants the things which must be done quickly" signifies that the Lord has revealed to those who are in truths from him, the things which will certainly come to pass; by

"an angel" is here signified heaven, as above (n. 5, 65, 644, 647, 648, 910); by "servants" are signified they who are in truths from the Lord (n. 3, 380, 937); by "quickly" is signified certainly (n. 4); therefore, by "the things which must be done quickly" is signified which will certainly come to pass.

[**2**] The reason why by "an angel" is here signified heaven is because the Lord spoke with John through heaven, and through heaven he also spoke with the prophets, and through heaven he speaks with everyone with whom he speaks. The reason is that the angelic heaven in general is as one man, whose soul and life is the Lord; wherefore all that the Lord speaks he speaks through heaven, just as the soul and mind of man speak through his body. That the whole angelic heaven in one complex relates to one man, and that this is from the Lord, may be seen above (n. 5), and in *Heaven and Hell,* published at London, 1758 (n. 59–86), and in *Divine Providence* (n. 64–69, 162–164, 201–204), and in *Divine Love and Wisdom* (n. 11, 19, 133, 288).

[**3**] But I will explain this mystery; the Lord speaks through heaven, but still the angels there do not speak, nor do they indeed know what the Lord speaks, unless some of them are with the man through whom the Lord speaks openly from heaven, as with John and some of the prophets; for there is an influx of the Lord through heaven, just as there is an influx of the soul through the body. The body indeed speaks and acts, and also feels something from influx, but still the body does nothing from itself as from itself, but is acted upon. That such is the speech, yea, all the influx of the Lord through heaven with men, has been given me to know from much experience. The angels of heaven, and also the spirits under the heavens, know nothing concerning man, as man knows nothing concerning them; because the state of spirits and angels is spiritual, and the state of men is natural, which two states are consociated solely by correspondences, and consociation by correspondences does indeed cause them to be together in affections, but not in thoughts; wherefore one does not know anything of the other, that is, man does not know anything of the spirits with whom he is consociated as to affections, nor do spirits know anything of man,

for that which is not in the thought, but only in the affection, is not known, because it does not appear nor is it seen. The Lord alone knows the thoughts of men.

944. Verse 7. *Behold, I come quickly; happy is he that keepeth the words of the prophecy of this book*[3] signifies that the Lord will certainly come, and give eternal life to those who keep and do the truths or precepts of doctrine of this book now opened by the Lord. "Behold, I come quickly" signifies that the Lord will certainly come; by "quickly" is signified certainly (n. 4, 943); and by "coming" is signified that he will come, not in person but in the Word, in which he will appear to all who will be of his new church; that this is his coming in the clouds of heaven, may be seen above (n. 24, 642, 820). "Happy is he that keepeth the words of this book" signifies that he will give life eternal to those who keep and do the truths or precepts of doctrine of this book now opened by the Lord; by "happy" is signified he who receives life eternal (n. 639, 852); to "keep" signifies to observe and do the truths or precepts; "words" are truths and precepts; by "the prophecy of this book" is signified the doctrine of this book now opened by the Lord; prophecy is doctrine (n. 8, 133, 943).

[**2**] He who considers may see that to keep the words of the prophecy of this book is not what is meant, but that what is signified is to keep, that is, to observe and do the truths or precepts of doctrine, which are now opened and explained in this book. For in Revelation, when not explained, there are but few things that can be kept, for they are prophecies heretofore not understood. For example take the following: the things cannot be kept which are recorded in chapter 6 concerning the horses going forth from the book; in chapter 7 concerning the twelve tribes; in chapter 8 and 9 concerning the seven angels that sounded their trumpets; in chapter 10 concerning the little book that was eaten up by John; in chapter 11 concerning the two witnesses which were slain and revived; in chapter 12 concerning the woman and the dragon; in chapter 13 and 14 concerning the two beasts; in chapter 15 and 16 concerning the seven angels that had the seven plagues; in chapter 17 and 18 concerning the woman that sat upon the scarlet beast, and concerning Babylon; in chapter 19 concerning the white horse and

the great supper; in chapter 20 concerning the last judgment; and in chapter 21 concerning the new Jerusalem as a city. From these things it is evident that it is not meant that they are happy who keep those words of the prophecy, for they are closed, but that they are happy who keep, that is, observe and do the truths or precepts of doctrine, which are contained in them, and are now opened, which are from the Lord, may be seen in the preface.

945. Verse 8. *And I John saw these things and heard them. And when I heard and saw, I fell down to adore before the feet of the angel who showed me these things* signifies that John thought that the angel who was sent to him by the Lord to keep him in a state of the spirit, was God who revealed these things, when nevertheless it was not so; for the angel only showed what the Lord made manifest. That John thought that the angel who was sent to him was God himself is evident; for it is said, that he fell down to adore him at his feet; but that this was not the case, appears from the next verse, where the angel says that he was his fellow servant, and to "adore God"; that the angel was sent to him by the Lord, appears from verse 16, where are these words, "I, Jesus, have sent mine angel to testify unto you these things in the churches." But the arcanum that lies hidden in these words is this: an angel was sent by the Lord to John, that he might be kept in a state of the spirit, and in that state he might show him the things which he saw. For what John saw, he did not see with the eyes of his body, but with the eyes of his spirit, as may appear from the passages where he says he was "in the spirit" and "in vision" (chapter 1:10; 9:17; 17:3; 21:10); thus everywhere when he says "he saw"; and no one can come into that state, and be kept in it, but by angels, who are closely adjoined to man, and who induce their spiritual state on the interiors of his mind, for thus man is elevated into the light of heaven, and in that light he sees the things which are in heaven, and not those which are in the world.

[**2**] In a similar state at times were Ezekiel, Zechariah, Daniel, and others of the prophets; but not when they spoke the Word; for then they were not in the spirit but in the body, and heard the words which they wrote from Jehovah himself, that is, from the

Lord. These two states of the prophets ought carefully to be distinguished. The prophets themselves carefully distinguished them; for they say everywhere when they wrote the Word from Jehovah that Jehovah spoke with them and to them, and very often Jehovah said, "the saying of Jehovah"; but when they were in the other state, they say that "they were in the spirit" or "in vision," as may appear from the following passages. It is said in Ezekiel:

> The spirit lifted me up, and brought me in a vision of God, into Chaldea to the captivity; so the vision that I saw went up upon me (Ezek. 11:1, 24).

He says that:

> The spirit lifted him up, and he heard behind him an earthquake, and other things (Ezek. 3:12, 14).

> The spirit lifted him up between heaven and earth, and brought him in the visions of God to Jerusalem, and he saw abominations (Ezek. 8:3 seq.).

Wherefore in like manner in a vision of God or in the spirit:

> He saw four animals which were cherubs (Ezek. 1, 10).

> Also a new temple and a new earth, and an angel measuring them (Ezek. chapter 40–48).

That he was then in "the visions of God," he says in chapter 40:2; and that the spirit lifted him up (chapter 43).

[**3**] It was the same with Zechariah:

> With whom there was an angel, when he saw a man riding among the myrtle trees (Zech. 1:8 seq.).

> When he saw the four horns, and then a man in whose hand was a measuring line (Zech. 1:18; 2:1).

> When he saw Joshua the high priest (Zech. 3:1 seq.).

> When he saw the lampstand and the two olive trees (Zech. 4:1 seq.).
>
> When he saw the flying roll and ephah (Zech. 5:1, 6).
>
> And when he saw the four chariots going out from between two mountains, and horses (Zech. 6:1 seq.)

In a similar state was Daniel:

> When he saw four beasts going up out of the sea (Dan. 7:1 seq.).
>
> And when he saw the battle of the ram and the he-goat (Dan. 8:1 seq.).

That he saw these things "in visions," we read in chapter 7:1–2, 7, 13; 8:2; 10:1, 7–8); and that:

> The angel Gabriel was seen by him in a vision, and spoke with him (Dan. 9:21).

It was the same with John when he saw the things which he has described, as when he saw the son of man in the midst of the seven lampstands; the tabernacle, the temple, ark, and altar in heaven; the dragon and his combat with Michael, the beasts, the woman sitting on the scarlet beast; the new heaven and the new earth, and the holy Jerusalem with its wall, gates, and foundations, and more. These things were revealed by the Lord, but were shown by the angel.

946. Verse 9. *And he saith unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of this book; adore God* signifies that the angels of heaven are not to be adored and invoked, because nothing Divine belongs to them, but that they are associated with men as brethren with brethren, with those who are in the doctrine of the new Jerusalem, and do its precepts, and that the Lord alone is to be adored in consociation with them. By what the angel here speaks with John, nearly the same is signified as by what he spoke to him above (chapter 19), where are these things: "And I fell down before the

angel's feet to adore him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; adore God" (verse 10). That the like is signified by these words may be seen above (n. 818), with this difference, that it is now said, "the fellow servant of thy brethren the prophets, and of them which keep the words of this book"; and by "brethren the prophets" are signified they who are in the doctrine of the new Jerusalem, and by "them which keep the words of this book" are signified they who observe and do the precepts of that doctrine, which are now manifested by the Lord, see above (n. 944).

947. Verse 10. *And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand* signifies that Revelation must not be shut, but opened, and that this is necessary at the end of the church that any may be saved.

By "seal not the words of this prophecy" is signified that Revelation must not be shut, but that it is to be opened, of which presently; "for the time is at hand" signifies that this is necessary that any may be saved; by "time" is signified state (n. 476, 562), here the state of the church, which is such that this is necessary; by "at hand" is signified necessary, because by "at hand" is not meant near or nearness of time, but nearness of state, and nearness of state is necessity; that nearness of time is not meant is evident, because Revelation was written in the beginning of the first century; and the Lord's coming, when the last judgment takes place, and there is the new church, which things are here meant by "the time is at hand," and also by "the things which must be shortly done" (verse 6), and by "I come quickly" (verses 7, 20), has now but recently appeared and come to pass after seventeen centuries. The same is also said in chapter 1, that these things "must shortly come to pass," verse 1, and that "the time is at hand," verse 3; concerning which see above (n. 4, 9), where the like things are meant.

[**2**] That near or nearness of time is not meant, but nearness of state, shall be illustrated. The Word in the purely spiritual sense does not derive anything from the idea of time nor from the idea of space, because times and spaces in heaven do indeed appear like

times and spaces in the world, but still they are not there; wherefore the angels cannot measure times and spaces, which there are appearances, otherwise than by states, according to their progressions and changes; from which it may appear that in the purely spiritual sense by "quickly" and "at hand" is not meant quickly and near as to time, but quickly and near as to state; this may indeed appear as if it were not so, the reason is because with men, in every idea of their lower thought, which is merely natural, there is something from time and space; but it is otherwise in the ideas of the higher thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light, for then spiritual light, which is abstracted from time and space, flows in and enlightens. You may experience this and thus be confirmed, if you will, by only attending to your thoughts; when you will also be convinced that thought is higher and lower, inasmuch as simple thought cannot survey itself, except from some higher thought; and if man did not have a higher and a lower thought, he would not be a man but a brute.

[**3**] The reason why by "seal not the words of this prophecy" is signified that Revelation must not be shut, but opened, is because by "sealing" is signified to shut, and therefore by "not sealing" is signified to open, and by "the time is at hand" is signified that it is necessary; for Revelation is a sealed or closed book, so long as it is not explained; and as is shown above (n. 944), by "the words of this prophecy" are meant the truths and precepts of doctrine of this book opened by the Lord. That this is necessary at the end of the church that any may be saved, may be seen above (n. 9). From these things it may appear, that by "seal not the words of this prophecy, for the time is at hand" is signified that Revelation must not be closed, but that it is to be opened, and that there is a necessity for this at the end of the church, that any may be saved.

948. Verse 11. *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still* signifies the state of all in particular after death, and before his judgment, and in general before the last judgment, that from those who are in evils goods

will be taken away; and from those who are in falsities, truths will be taken away; and, on the other hand, that from those who are in goods, evils will be taken away, and from those who are in truths, falsities will be taken away. By "unjust" is signified he who is in evils, and by "just" he who is in goods (n. 668); by "filthy" or unclean is signified he who is in falsities (n. 702, 708, 924), and by "holy" is signified he who is in truths (n. 173, 586, 666, 852); hence it follows that by "he that is unjust, let him be unjust still" is signified that he who is in evils will be still more in evils, and that by "he that is filthy, let him be filthy still" is signified that he who is in falsities will be still more in falsities; and, on the other hand, that by "he that is just, let him be just still" is signified that he who is in goods will be still more in goods, and by "he that is holy, let him be holy still" is signified that he who is in truths will be still more in truths.

But the reason why it signifies that from those who are in evils goods will be taken away, and from those who are in falsities truths will be taken away, and that, on the contrary, from those who are in goods evils will be taken away, and from those who are in truths falsities will be taken away, is because as far as goods are taken away from anyone who is in evils, so much the more is he in evils, and as far as truths are taken away from anyone who is in falsities, so much the more he is in falsities, and, on the other hand, as far as evils are taken away from anyone who is in goods, so much the more is he in goods, and as far as falsities are taken away from anyone who is in truths, so much the more is he in truths; either the one or the other happens to everyone after death, for thus the evil are prepared for hell and the good for heaven; for the evil cannot carry with them goods and truths into hell, neither can the good carry evils and falsities into heaven, for this would be to confuse both heaven and hell together.

[**2**] But it should be clearly known that they are meant who are interiorly evil and interiorly good; for they who are interiorly evil may be exteriorly good, for they can act and speak like the good, as hypocrites do; and they who are interiorly good may sometimes be exteriorly evil, for they may exteriorly do evils, and speak falsities,

but yet they may repent, and desire to be informed of truths; this is the same as what the Lord said:

> For whosoever hath, to him shall be given, and he shall abound; but whosoever hath not, from him shall be taken away even that he hath (Matt. 13:12; 25:29; Mark 4:25; Luke 8:18; 19:26).

Thus it happens with all after death before the judgment upon them; it also came to pass in general with those, who either perished or were saved at the day of the last judgment, for before this happened, the last judgment could not be executed, by reason that so long as the evil retained goods and truths, they were conjoined with the angels of the lowest heaven as to externals, and nevertheless they were to be separated; and this is what was foretold by the Lord (Matt. 13:24–30, 38–40), which may be seen explained above (n. 324, 329, 343, 346, 398). From these considerations it may be seen what is signified in the spiritual sense by "he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still." The following passage in Daniel has a like signification:

> Go, Daniel; for the words are closed up and sealed to the time of the end. Many shall be purified and cleansed; they shall do wickedly; and none of the wicked shall understand; but the wise shall understand (Dan. 12:9–10).

949. Verse 12. *And, behold, I come quickly; and my reward is with me, to render to everyone according as his work shall be* signifies that the Lord will certainly come, and that he himself is heaven and the felicity of eternal life to everyone according to faith in him, and life according to his commandments. "Behold, I come quickly" signifies that he will certainly come, that is, to execute judgment, and to found a new heaven and a new church. That "quickly" means certainly may be seen (n. 4, 943–944, 947). "My reward is with me" signifies that the Lord himself is heaven and the felicity of eternal life. That "reward" is heaven and eternal felicity may be seen (n. 526). That it is the Lord himself will be seen below. "Rendering unto everyone according to his work" signifies according to his conjunction with the Lord by faith in him and by

life according to his commandments. The reason why this is signified is because by good works are signified charity and faith in internals, and, at the same time, their effects in externals; and because charity and faith are from the Lord, and according to conjunction with him, it is evident that these are signified; thus also this coheres with what went before. That good works are charity and faith in internals, and at the same time their effects in externals, may be seen above (n. 641, 868, 871).

[**2**] That charity and faith are not from man, but from the Lord, is known; and because they are from the Lord they are according to conjunction with him, and conjunction with him is effected by faith in him and by a life according to his commandments.

By faith in him is meant confidence that he will save, and they have this confidence who immediately approach him, and shun evils as sins; with others it is not given. It was said that "my reward is with me" signifies that he himself is heaven and the felicity of eternal life, for "reward" is intrinsic beatitude, which is called peace, and thence external joy. These are solely from the Lord, and the things which are from the Lord, not only are from him, but also are himself, for the Lord cannot send forth anything from himself except it be himself, for he is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception is according to love and wisdom, or if you will, according to charity and faith, and charity and faith are according to life, and life is according to the aversion to evil and falsity, and aversion to evil and falsity is according to the knowledge of what is evil and false, and then according to repentance, and at the same time looking to the Lord.

[**3**] That "reward" not only is from the Lord but also is the Lord himself appears from those passages in the Word where it is said that they who are conjoined with him are in him and he in them, as may be seen in John (14:20–24; 15:4–5 seq.; 17:19, 21–22, 26, and in other places), see above (n. 883) and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is his Divine presence; and also when he prays that God will

dwell in them to teach and lead them, the tongue to preach and the body to do that which is good; besides other things of a like nature. For the Lord is love itself and wisdom itself; these two are not in place but are where they are received and according to the quality of the reception. But this arcanum cannot be understood except by those who are in wisdom from the reception of light from heaven from the Lord; for the use of these are the things which are written in the two works *Divine Providence* and *Divine Love and Wisdom,* in which it is shown that the Lord himself is in men according to reception and not from anything Divine separated from him. The angels are in this idea when they are in the idea of Divine omnipresence, and I do not doubt that that some Christians are in a similar idea also.

950. Verse 13. *I am the alpha and the omega, the beginning and the end, the first and the last* signifies because the Lord is the God of heaven and earth, and by him all things in the heavens and on the earth were made, and are ruled by his Divine providence, and come to pass according to it. That this and more is signified by these words, may be seen above (n. 888).

951. Verse 14. *Happy are they that do his commandments, that their power may be in the tree of life, and they may enter in through the gates into the city* signifies that they have eternal felicity who live according to the Lord's commandments, to the end that they may be in the Lord and the Lord in them by love, and in his new church by knowledges concerning him. By "happy" are signified they who have the felicity of eternal life (n. 639, 852, 944). By "doing his commandments" is signified to live according to the Lord's precepts; "that their power may be in the tree of life" signifies to the end that they may be in the Lord and the Lord in them by love, that is, for the Lord's sake, as will be shown presently; by "entering through the gates into the city" is signified that they may be in the Lord's new church through knowledges concerning him. By "the gates" of the wall of the new Jerusalem are signified the knowledges of good and truth from the Word (n. 899, 900, 922). And because "each gate was one pearl," principally by "gates" are signified knowledges concerning the Lord (n. 916), and

by "the city," or Jerusalem, is signified the new church with its doctrine (n. 879–880).

[**2**] That by "their power is in the tree of life" is signified to the end that they may be in the Lord and the Lord in them, or for the Lord's sake, is because by "the tree of life" is signified the Lord as to the Divine love (n. 89, 933); and by "power in that tree" is signified power from the Lord, because they are in the Lord and the Lord in them; the same is signified here as by "reigning with the Lord" (n. 284, 849). That they who are in the Lord and the Lord in them are in all power, insomuch that whatsoever they will, they can do, the Lord himself says in John:

> He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing; if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:5, 7).

In like manner concerning power (Matt. 7:7; Mark 11:24; Luke 11:9–10); yea, in Matthew:

> Jesus said, If ye have faith, ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask believing, ye shall receive (Matt. 21:21–22).

By these words is described the power of those who are in the Lord; these do not will anything, and so do not ask anything, but from the Lord, and whatsoever they will and ask from the Lord, the same is done, for the Lord says, "Without me ye can do nothing, abide in me and I in you"; such power have the angels in heaven, that if they only will a thing, they obtain it; but yet they do not will anything but what is of use, and this they will as if from themselves, but still from the Lord.

952. Verse 15. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie* signifies that no one is received into the new Jerusalem, who makes no account of the commandments of the Decalogue, and does not shun any evils there enumerated as sins, and therefore lives in them. This is, in general, what is signified by

all the particulars in the above passage, because the commandments of the Decalogue are what are there meant, as may be seen above from the explanation (n. 892), where similar words occur, except that here "dogs" are also named, by which are signified they who are in lusts, which are also treated of in the ninth and tenth commandments of the Decalogue.

[**2**] By "dogs" in general are signified they who are in all kinds of lusts, and indulge them, particularly they who are in pleasures merely corporeal, especially in the pleasure of eating and drinking, in which alone they take delight; for which reason dogs, in the spiritual world, appear from those who have indulged their appetite and palate, and are there called corporeal appetites; such, because they are gross in mind, make no account of the things which are of the church; therefore it is said that they shall stand without, that is, shall not be received into the Lord's new church.

[**3**] "Dogs" have a similar signification in the following passages in the Word:

> His watchmen are blind; they are all dumb dogs; gazing, lying down, loving to slumber, dogs hardened in soul, they know not satiety (Isa. 56:10–11).

> They make a noise like dogs, and go round about the city. They wander for food, and if they be not satisfied, they thus pass the night (Ps. 59:6, 14–15).

By "dogs" are meant the vilest men (Job 30:1; 1 Sam. 24:14; 2 Sam 9:8; 2 Kings 8:13), and also the unclean; therefore it is said in Moses:

> Thou shalt not bring the hire of a harlot and the price of a dog into the house of Jehovah for any vow; because both are an abomination unto Jehovah thy God (Deut. 23:18).

953. Verse 16. *I Jesus have sent my angel to testify unto you these things in the churches* signifies a testification from the Lord before the whole Christian world, that it is true that the Lord alone made manifest the things which are described in this book, as also the things which are now laid open. The reason why the Lord here

names himself "Jesus" is that all in the Christian world may know that the Lord himself, who was in the world, manifested the things which are described in this book, as also the things which are now laid open. By "sending an angel to testify" is signified testification from the Lord that it is true; an angel, indeed, did testify this, yet not from himself, but from the Lord, which appears clearly (in verse 20), from these words, "He who testifieth these things saith, Surely, I come quickly"; the reason why it means a testification that it is true, is because "to testify" is said of the truth, since truth testifies of itself, and the Lord is the truth (n. 6, 16, 490). "To testify" not only signifies testification that it is true, that the Lord manifested to John the things which are described in this book, but also that he has now manifested what each and all the things therein signify; this is especially meant by "testifying," for it is said that "he testifies these things in the churches," that is, that the things are true which are contained in what was seen and described by John, for "to testify" is said of the truth, as before observed. By "unto you these things in the churches" is signified before the whole Christian world, for there the churches are, which are here meant.

954. *I am the root and offspring of David, the bright and morning star* signifies that it is the Lord himself who was born in the world, and was then the light, and who will come with new light, which will arise before his new church, which is the holy Jerusalem. "I am the root and offspring of David" signifies that he is the very Lord himself who was born in the world, thus the Lord in his Divine human; from this he is called "the root and offspring of David," and also "the branch of David" (Jer. 23:5, 33:15), also "the rod out of the stem of Jesse, and the branch from his roots" (Isa. 11:1, 2). "The bright and morning star" signifies that then there was light, and that he will come with new light, which will arise before his new church, which is the holy Jerusalem. He is called "the bright star" from the light with which he came into the world, wherefore he is likewise called "star," and also "light"; "a star" (Num. 24:17), and "light" (John 1:4–12; 3:19, 21; 9:5; 12:35–36, 46; Matt. 4:16; Luke 2:30–32; Isa. 9:2; 49:6). And he is called "the morning star" from the light which will rise before the new church, which is the

new Jerusalem, from him; for by "star" is signified light from him, which in its essence is wisdom and intelligence, and by "morning" is signified his coming, and then the new church, as may be seen above (n. 151).

955. Verse 17. *And the spirit and the bride say, Come* signifies that heaven and the church desire the Lord's coming. By "the spirit" is signified heaven, by "the bride" the church, and by "saying, Come" is signified to desire the Lord's coming. That the new church, which is the holy Jerusalem, is meant by "the bride" is evident (from chapter 21:2, 9–10) (see n. 881, 895); and that by "the spirit" is meant heaven, is, because the angelic spirits are meant, of whom the new heaven is to be formed, concerning whom above (chapter 14:1–7; 19:1–9; 20:4–5). By the church, which is here called "the bride" is not meant the church consisting of those who are in falsities of faith, but the church consisting of those who are in truths of faith, for these desire light, consequently the Lord's coming, as above (n. 954).

956. *And let him that heareth say, Come; and let him that thirsteth come, and let him that willeth take the water of life freely* signifies that he who knows anything of the Lord's coming, and of the new heaven and new church, thus of the Lord's kingdom, should pray that it may come, and that he who desires truths, should pray that the Lord may come with light, and that he who loves truths will then receive them from the Lord without his own work. By "let him that heareth say, Come" is signified he who hears and thence knows anything of the Lord's coming, and of the new heaven and the new church, thus of the Lord's kingdom, let him pray that it may come; by "him that thirsteth, let him say, Come" is signified he who desires the Lord's kingdom, and, at the same time, truths, let him pray that the Lord may come with light; by "him that willeth let him take of the water of life freely" is signified that he who from love is willing to learn truths and appropriate them to himself, will receive them from the Lord without any work of his own; by "willing" is signified to love, because that which a man wills from his heart he loves, and that which he loves the same he wills from the heart; by "the water of life" is signified Divine truths

through the Word from the Lord (n. 932); and by "freely" is signified without his own work. The things in this verse have the same signification as these in the Lord's prayer:

> Thy kingdom come, thy will be done as in heaven so also upon the earth (Matt. 6:10; n. 839).

The Lord's "kingdom" is the church which makes one with heaven; wherefore it is now said, "let him that heareth, say, Come, and let him that thirsteth come."

[**2**] That "to thirst" signifies to desire truths, appears from the following passages:

> I will pour water upon him that thirsteth, I will pour my spirit upon thy seed (Isa. 44:3).

> Everyone that thirsteth, come ye to the waters, buy wine and milk without silver (Isa. 55:1).

> Jesus cried, saying, If anyone thirst, let him come unto me and drink; whosoever believeth in me, out of his belly shall flow streams of living water (John 7:37–38).

> My soul thirsteth for the living God (Ps. 42:2).

> O God, thou art my God; my soul thirsteth for thee, it is weary without water (Ps. 63:1).

> Happy are they who thirst after justice (Matt. 5:6).

> Unto him that thirsteth I will give of the fountain of the water of life freely (Rev. 21:6).

By which is signified that to those who desire truths for any spiritual use, the Lord will give from himself through the Word all which conduce to that use.

[**3**] That by "thirst" and "thirsting" is also signified to perish from lack of truth, is evident from these:

> My people are exiled because they have no acknowledgment, the multitude is dried up with thirst (Isa. 5:13).
>
> The fool speaketh foolishness, and his heart doeth iniquity, and he maketh the drink of the thirsty to fail (Isa. 32:6).
>
> The poor and needy seek water, but there is none; their tongue faileth for thirst; I Jehovah will hear them (Isa. 41:17).
>
> Plead with your mother, lest I strip her naked, and slay her with thirst (Hos. 2:2–3).

"Mother" here is the church.

> Behold, the days come, in which I will send a famine in the land; not a famine for bread, nor a thirst for water, but for hearing the words of Jehovah; in that day shall the beautiful virgins and the young men faint for thirst (Amos 8:11, 13).

But by "not thirsting" is signified not to have a lack of truth, in these passages:

> Jesus said, Whosoever drinketh of the water that I shall give him, shall not thirst to eternity (John 4:13–15).
>
> Jesus said, he that believeth on me shall never thirst (John 6:35).
>
> Jehovah hath redeemed Jacob; then shall they not thirst; he shall make waters to flow out of the rock for them (Isa. 48:20, 21).

957. Verse 18. *For I testify unto everyone that heareth the words of the prophecy of this book, if anyone shall add unto these things, God shall add unto him the plagues that are written in this book* signifies that they who read and know the truths of doctrine of this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than in him, by adding anything whereby they may destroy these two things, cannot do otherwise

than perish from the falsities and evils, which are signified by the plagues described in this book. "To hear the words of the prophecy of this book" signifies to read and know the truths of doctrine of this book, now opened by the Lord, see above (n. 944); by "adding to them" is signified to add anything whereby they may destroy those truths, as will be seen presently; by "the plagues written in this book," are signified the falsities and evils which are signified by "the plagues written in this book" (of which chapters 15–16).

That "plagues" signify the falsities and evils which those have who adore the beast of the dragon, and the false prophet, may be seen (n. 456, 657, 673, 676–677, 683, 690–691, 699, 708, 718); the beast of the dragon, and the false prophet are they who make faith alone without good works saving.

[**2**] There are two things in this prophetic book, to which all its contents refer; the first is, that no other God is to be acknowledged but the Lord, and the other, that no other faith is to be acknowledged but faith in the Lord; he who knows these, and yet adds anything with intent to destroy them, cannot be otherwise than in falsities and evils, and must perish from them, because from no other God but the Lord, and by no other faith but faith in the Lord, is given the good which is of love, and the truth which is of faith, and thence the felicity of eternal life, as the Lord himself teaches in many places in the evangelists, see above (n. 553).

[**3**] That this is signified, and not that God will add the plagues described in chapters 15 and 16 upon him who adds anything to the words of the prophecy of this book, anyone may see from his own judgment. For an innocent person might do this, and many might likewise do it with a good end, and also from ignorance of what is signified; for Revelation has been hitherto like a closed or mystic book, wherefore anyone may see, that the meaning is, that nothing is to be added or taken away, which destroys the truths of doctrine in this book now opened by the Lord, which truths refer to those two; for which reason also, these words follow in a series after "Jesus sent his angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright

and morning star. And the spirit and the bride say, Come, and let him that heareth say, Come. And let him that thirsteth come; and whosoever will let him take the water of life freely" (verses 16–17). By which is signified, that the Lord will come in his Divine human, and give eternal life to those who acknowledge him; wherefore these words follow likewise in a series: "He which testifieth these things, saith, Surely, I come quickly. Amen. Even so come, Lord Jesus" (verse 20); from which it is plain that nothing else is meant. "To add" is also a prophetic word signifying to destroy (as in Ps. 120:2, and in other places). From these things the signification of this and the following verse may be seen.

958. Verse 19. *And if anyone shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book* signifies that they who read and know the truths of doctrine in this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than a faith in him, by taking away anything whereby they may destroy these two things, cannot acquire any wisdom, nor appropriate to themselves anything from the Word, nor be received into the new Jerusalem, nor have their lot with those who are in the Lord's kingdom. These words signify the same as the foregoing, only that here it is said of those who take away, and there of those who add, consequently of those who either by adding or taking away, destroy those two truths. "To take away their part out of the book of life" signifies that they cannot acquire any wisdom from the Word, nor appropriate anything out of it to themselves. "The book of life" is the Word, and also the Lord as to the Word (n. 256, 469, 874, 925). The reason is because the Lord is the Word, for the Word treats of him alone, as is fully shown in the two doctrines of the new Jerusalem, *Doctrine of the Lord,* and *Doctrine of the Sacred Scripture;* wherefore they who do not immediately approach the Lord cannot see any truth from the Word. "To take away their part out of the holy city" signifies out of the new church, which is the holy Jerusalem; for no one is received into it who does not approach the Lord alone. "To take away their part out of the things which are written in this book" signifies not to have their lot with

those who are in the Lord's kingdom, for all the things which are written in this book regard the new heaven and the new church, which make the Lord's kingdom as the end, and the end is that to which all the things which are written in the book have reference.

959. That it may be known that by these words is not meant he who "takes away from the words of this book" as it is written in the literal sense, but he who takes away from the truths of doctrine which are in its spiritual sense, I will explain whence this is: the Word, which was dictated by the Lord, passed through the heavens of his celestial kingdom, and the heavens of his spiritual kingdom, and thus came to the man through whom it was written; wherefore the Word in its first origin is purely Divine. This Word, as it passed through the heavens of the Lord's celestial kingdom, was Divine celestial, and as it passed through the heavens of the Lord's spiritual kingdom, was Divine spiritual, and when it came to man, it became Divine natural. Hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both a sense purely Divine, which does not appear to any man nor indeed to any angel. These things are adduced that it may be seen that by "not adding nor taking away" anything from what is written in Revelation is meant in heaven, that not anything is to be added or taken away from the truths of doctrine concerning the Lord and concerning faith in him. For it is this sense, and truth concerning life according to his commandments, from which is the sense of the letter, as has been said.

960. Verse 20. *He who testifieth these things saith, Surely, I come quickly. Amen. Yea, come, Lord Jesus* signifies the Lord, who revealed Revelation, and has now opened it, testifying this gospel, that he comes in his Divine human, which he took upon him in the world and glorified, as the bridegroom and husband, and that the church desires him, as the bride and wife. The Lord said above, "I, Jesus, have sent my angel to testify unto you these things in the churches" (verse 16 of this chapter); it may be seen above (n. 953) that this signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are written in this book, and which are now laid open.

Thence it is plain that by "He who testifieth these things" is meant the Lord, who revealed Revelation and has now laid it open, testifying. The reason why it means testifying this gospel is because he here declares his coming, his kingdom, and his spiritual marriage with the church; for he says, "Surely, I come quickly. Amen. Yea, come, Lord Jesus"; and by "the gospel" is signified the Lord's coming to his kingdom (n. 478, 553, 626, 664). The reason why he here comes to a spiritual marriage with the church is because this new church is called the bride and wife, and the Lord its bridegroom and husband, above (chapters 19:7–9; 20:2, 9, 10; 21:17); and here at the end of the book, the Lord speaks and the church speaks, as the bridegroom and the bride; the Lord speaks these words, "Surely, I come quickly. Amen"; and the church speaks these, "Yea, come, Lord Jesus," which are words of betrothing to the spiritual marriage. That the Lord will come in his Divine human, which he assumed and glorified in the world, is plain from this, that he names himself "Jesus," and says that he is "the root and the offspring of David" (verse 16), and that the church here says, "Come, Lord Jesus," see above (n. 953, 954).

961. To this I will add two relations. The first is this. Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a very bright light in an oval form; and when I fixed my attention on that light, it receded to the sides, and entered into the circumference. And then behold, heaven was opened to me, and I saw some magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And because I was enkindled with the desire of hearing what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. They were talking with one another of the one God, of conjunction with him, and of salvation thence. They spoke ineffable things, the most of which cannot be expressed by any natural language. But as I had many times been in consociation with angels in heaven itself, and then in similar speech with them, because in a similar state, I could therefore now understand them,

and gather some things from their discourse, which can be expressed rationally in the words of natural language.

[**2**] They said that the Divine *esse* is one, the same, the itself, and indivisible; thus also the Divine essence, because the Divine *esse* is the Divine essence; and thus also God, because the Divine essence, which is also the Divine *esse,* is God. They illustrated this by spiritual ideas, saying that the Divine *esse* cannot fall into many, every one of which has the Divine *esse,* and yet be one, the same, itself, and indivisible; for each would think from his *esse* from himself and by himself; if he should at the same time also think from the others and by the others unanimously, there would be many unanimous gods, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from himself, and by himself, does not agree with the unity of God, but with a plurality, they did not say of gods, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted.

They also said, that when they want to speak of "gods," and each one of them as a person by himself, the effort of utterance spontaneously falls into "one," indeed, into "the only God."

[**3**] To this they added that the Divine *esse* is the Divine *esse* in itself, not from itself; because from itself supposes an *esse* in itself, from which it is, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine; for what is a God from God; and thus what is a God from God born from eternity; and what is a God from God proceeding through a God born from eternity, but words in which there is not the least light from heaven? It is otherwise in the Lord Jesus Christ; in him is the Divine *esse* itself from which all things are, to which the soul in man corresponds, the Divine human, to which the body in man corresponds, and the Divine proceeding, to which activity in man corresponds. This trine is a one, because from the Divine from which all things are is the Divine human, and thence from the Divine from which all things are, through the Divine human is the Divine proceeding. Therefore also, in every angel and in every

man, because they are images, there is a soul, a body, and activity, which make one; since from the soul is the body, and from the soul through the body is the activity.

[4] They said further, that the Divine *esse,* which in itself is God, is the same; not the same simply, but infinite; that is, the same from eternity to eternity; it is the same everywhere, and the same with everyone and in everyone; but that all the variety and variableness is in the recipient; the state of the recipient does this.

That the Divine *esse,* which is God in himself, is the itself they illustrated thus. God is the itself, because he is love itself, wisdom itself, good itself, truth itself, life itself; which unless they were the itself in God, would not be anything in heaven and in the world; because there would not be anything of them having relation to the itself. Every quality derives its quality from this, that there is an itself from which it is, and to which it has relation, that it may be such. This itself, which is the Divine *esse,* is not in place, but is with those and in those who are in place, according to reception; since of love and wisdom, and of good and truth, which are the itself in God, yea, are God himself, place cannot be predicated, or progression from place to place, but without place, whence is omnipresence. Wherefore the Lord says, that "he is in the midst of them"; also "he in them, and they in him."

[5] But because he cannot be received by anyone as he is in himself, he appears as he is in himself as the sun above the angelic heavens, the proceeding from which as light is himself as to wisdom, and as heat is himself as to love. He himself is not the sun; but the Divine love and Divine wisdom going forth from himself proximately, round about himself, appear before the angels as the sun. He himself in the sun is a man, he is our Lord Jesus Christ both as to the Divine from which, and as to the Divine human; since the itself, which is love itself and wisdom itself, was his soul from the Father, and thus the Divine life, which is life in itself. It is otherwise in every man; in him the soul is not life, but a recipient of life. The Lord also teaches this, saying:

> I am the way, the truth, and the life (John 14:6);
>
> As the Father hath life in himself, so hath he given to the son to have life in himself (John 5:26).

life in himself is God. They added to this, that he who is in any spiritual light, can perceive that the Divine *esse,* which is also the Divine essence, because it is one, the same, the itself, and thence indivisible, cannot be given in many; and that if it were said to be given, manifest contradictions would follow.

[**6**] After hearing these things, the angels perceived in my thought the common ideas of the Christian church concerning a trinity of persons in unity and their unity in trinity, respecting God, as also concerning the birth of a son of God from eternity; and they then said, "What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light does not agree? Wherefore, unless you remove the ideas of that thought, we close heaven to you, and go away." But I then said to them, "Enter, I pray, more deeply into my thought and perhaps you will see agreement." And they did so, and saw that by three persons I understand three proceeding Divine attributes, which are creation, salvation, and reformation; and that these attributes are of the one God; and that by the birth of a son of God from eternity I understood his birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a trinity and unity of persons, and concerning the birth of a son of God from eternity, I received from the doctrine of faith of the church, which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a trinity of persons there be there understood a trinity of person, which is given only in the Lord Jesus Christ; and instead of the birth of a son of God there be understood his birth foreseen from eternity and provided in time; because as to the human, which he took to himself in time, he is called openly the son of God.

[7] The angels then said, "Well"; and they requested that I would say from their mouth, that if anyone does not go to the God of

heaven and earth himself, he cannot come into heaven; because heaven is heaven from that only God; and that that God is the Lord Jesus Christ, who is Jehovah the Lord, creator from eternity, savior in time, and reformer to eternity; thus who is at the same time the Father, the Son, and the Holy Spirit. After this the heavenly light before seen above the opening returned, and gradually descended, and filled the interiors of my mind, and enlightened my natural ideas of the unity and trinity of God; and then the ideas received about them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by the motion of a fan, and carried away as by a wind into the north of heaven, and dispersed.

962. The second relation. Since it has been given me by the Lord to see the wonderful things which are in the heavens and below the heavens, I must, from command, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows; the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth, of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a widespread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within there lay splendid garments in beautiful order.

[**2**] It was a council convoked by the Lord; and I heard a voice from heaven, saying, "Deliberate." But they said, "Upon what?" It was said, "Concerning the Lord and concerning the Holy Spirit." But when they thought upon these subjects, they were not in enlightenment; wherefore they supplicated, and then light descended from heaven, which first illumined the back part of their heads, and afterwards their temples, and at length their faces; and then they began; and, as it was commanded, first concerning the

Lord. The first question proposed and discussed was, "Who assumed the human in the virgin Mary?" And an angel standing at the table upon which was the Word, read before them these words in Luke:

> The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the son of the most high. And Mary said to the angel, How shall this be, since I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the most high shall overshadow thee; whence the holy one that is born of thee shall be called the son of God (Luke 1:31–32, 34–35).

As also what is in Matthew 1:20–25; and what is in verse 25 there he read emphatically. Besides these, he read many things from the Evangelists, where the Lord as to his human is called "the son of God," and where he from his human calls Jehovah his "Father," as also from the prophets, where it is foretold that Jehovah himself would come into the world; among which also these two, in Isaiah:

> It shall be said in that day, Lo, This is our God, whom we have waited for, that he may free us; This is Jehovah, whom we have waited for; let us exult and rejoice in his salvation (Isa. 25:9).

> The voice of him that crieth in the wilderness, Prepare ye the way for Jehovah, make straight in the desert a highway for our God; for the glory of Jehovah shall be revealed, and all flesh shall see it together; Behold, the lord Jehovah cometh in strength; he shall feed his flock as a shepherd (Isa. 40:3, 5, 10–11).

[**3**] And the angel said, "Since Jehovah himself came into the world, and assumed the human, and thereby saved and redeemed men, he is therefore called 'the savior' and 'the redeemer' in the prophets." And then he read before them these passages following:

> Surely God is in thee, and there is no God besides; verily thou art a hidden God, O God of Israel, the savior (Isa. 45:14–15).

> Am not I Jehovah? And there is no God else besides me; a just God and a savior, there is none besides me (Isa. 45:21–22).

I am Jehovah, and besides me there is no savior (Isa. 43:11).

I Jehovah am thy God, and thou shalt acknowledge no God besides me, and there is no savior besides me (Hos. 13:4).

That all flesh may know that I Jehovah am thy savior and thy redeemer (Isa. 49:26; 60:16).

As for our redeemer, Jehovah of hosts is his name (Isa. 47:4).

Their redeemer is strong, Jehovah of hosts is his name (Jer. 50:34).

O Jehovah, my rock and my redeemer (Ps. 19:14).

Thus said Jehovah thy redeemer, the holy one of Israel, I Jehovah am thy God (Isa. 43:14; 48:17; 49:7; 54:8).

Thou O Jehovah art our Father, our redeemer, thy name is from an age (Isa. 63:16).

Thus said Jehovah thy redeemer, I am Jehovah that maketh all things, and alone by myself (Isa. 14:24).

Thus said Jehovah king of Israel, and his redeemer Jehovah of hosts, I am the first and the last, and besides me there is no God (Isa. 44:6).

Jehovah of hosts is his name, and thy redeemer, the holy one of Israel, the God of the whole earth shall he be called (Isa. 54:5).

Behold, the days come, that I will raise up unto David a just Branch who shall reign king, and this is his name, Jehovah our Justice (Jer. 23:5–6; 33:15–16).

In that day shall Jehovah be king over all the earth; in that day shall Jehovah be one; and his name one (Zech. 14:9).

[4] Being confirmed from all these passages, those that sat upon the seats said unanimously that Jehovah himself assumed the human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, "How can Jehovah the Father become man? Is he not the creator of the universe?" And one of them that sat upon the seats of the second row turned himself, and said, "Who then?"

And he from the corner answered, "The son from eternity." But he received for answer, "Is not the son from eternity, according to your confession, the creator of the universe also? And what is a son or a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and some of it descend and take on the human, and not the whole?"

[**5**] The second discussion concerning the Lord was, whether God the Father and he thus are one, as the soul and the body are one? They said that this is a consequence, because the soul is from the Father. And then one of those who sat upon the seats in the third row read from the creed which is called Athanasian these words: "Although our Lord Jesus Christ, the son of God, is God and man, still they are not two, but one Christ; yea, he is altogether one, he is one person; since as the soul and the body make one man, so God and man are one Christ." The reader said that this faith is received in the whole Christian world, even by the Roman Catholics. And they then said, "What need is there of more? God the Father and he are one, as the soul and the body are one." And they said, "As it is so, we see that the Lord's human is Divine, because it is the human of Jehovah; then that the Lord as to the Divine human is to be approached; and that thus and not otherwise can the Divine which is called the Father be approached."

[**6**] This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah:

> Unto us a boy is born, unto us a son is given, whose name is wonderful, counselor, God, hero, the father of eternity, the prince of peace (Isa. 9:6).

> Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us; thou, O Jehovah; art our Father, our redeemer from everlasting is thy name (Isa. 63:16).

And in John:

> Jesus said, He that believeth in me, believeth in him that sent me, and he that seeth me seeth him who sent me (John 12:44–45).

> Philip said unto Jesus, Show us the Father; Jesus saith unto him, He that seeth me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father and the Father in me (John 14:8–11).

> Jesus said, I am the way, the truth, and the life; no one cometh to the Father but by me (John 14:6).

On hearing these, they all said with one voice and heart, that the Lord's human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, who is the Lord from eternity, through it sent himself into the world, and made himself visible to the eyes of men, and thus accessible. Likewise he made himself visible and thus accessible in the human form to the ancients, but then through an angel.

[7] After this followed the deliberation concerning the Holy Spirit. And first was disclosed the idea of many respecting God the Father, the son, and the Holy Spirit, which was as if God the Father was sitting on high, and the son at his right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men. But a voice was then heard from heaven, saying, "We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that he himself enlightens and teaches; and that there is not an intermediate God, distinct from him, and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received, and you will see this clearly."

[8] But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, "What then is the Holy Spirit, who is named in the Word in the evangelists and in Paul, by whom so many of the learned men from the clergy, especially from ours, say that they are led? Who in the Christian world at this day denies the Holy Spirit and its operation?" At this one of those who were sitting upon the second row of seats, turned himself and said, "The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy

Spirit is a person by himself and a God by himself. But what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can. Is not the Divine essence one and indivisible? And as the Divine essence or the Divine *esse* is God, is not God one and indivisible?"

[**9**] On hearing these things, they who sat upon the seats concluded unanimously that the Holy Spirit is not a person by itself, nor a God by itself; but that it is the Holy Divine going forth and proceeding from the only omnipresent God, who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, "It is well. We do not anywhere read in the Old Testament, that the prophets spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where 'the Holy Spirit' is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating."

[**10**] After this there followed another discussion concerning the Holy Spirit, which was, From whom does the Divine which is called the Holy Spirit proceed? Is it from the Divine which is called the Father, or from the Divine human which is called the son? And when they were discussing this, the light shone on them from heaven, from which they saw that the holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through his glorified human, which is the Divine human, comparatively as all activity proceeds from the soul through the body with man. This the angel standing at the table confirmed from the Word by these passages:

> He whom the Father hath sent, speaketh the words of God; he hath not given the spirit by measure unto him; the Father loveth the son, and hath given all things into his hand (John 3:34–35).

> There shall come forth a rod out of the stem of Jesse, the spirit of Jehovah shall rest upon him, the spirit of wisdom and intelligence, the spirit of counsel and might (Isa. 11:1–2).
>
> That the spirit of Jehovah was given upon him, and that it was in him (Isa. 42:1; 59:19–20; 61:1; Luke 4:18).
>
> When the Holy Spirit shall come, which I will send unto you from the Father (John 15:26).
>
> He shall glorify me, for he shall receive of mine, and announce it unto you; all things that the Father hath are mine; therefore I said that he shall receive of mine, and announce it unto you (John 16:14–15).
>
> If I go away, I will send the comforter unto you (John 16:7).
>
> The comforter is the Holy Spirit (John 14:26).
>
> The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39).
>
> After the glorification, Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit (John 20:22).

[**11**] Since the Lord's Divine operation from his Divine omnipresence is meant by the Holy Spirit, therefore when he spoke to the disciples concerning the Holy Spirit which he would send from God the Father, he also said:

> I will not leave you orphans; I go away, and come unto you; and in that day ye shall know that I am in my Father, and ye in me, and I in you (John 14:18, 20, 28).

And just before his departure out of the world, he said:

> Lo, I am with you all the days until the consummation of the age (Matt. 28:20).

Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through his Divine human." To this they that sat upon the seats said, "This is the Divine truth."

[**12**] At length this decision was made, "That from the deliberations in this council we have clearly seen, and thence acknowledge as the holy truth, that in our Lord Jesus Christ there is a Divine trinity, which is, the Divine from which, that is called the Father; the Divine human, which is the son; and the proceeding Divine, which is the Holy Spirit. Thus there is one God in the church."

After these things were concluded in that magnificent council, they rose up; and the angel keeper of the wardrobe came and brought to each of those who sat upon the seats splendid garments interwoven here and there with threads of gold, and said, "Receive these wedding garments." And they were conducted in glory into the new Christian heaven, with which the Lord's church on earth, which is the new Jerusalem, will be conjoined.

Rev. 22:21:

The grace of our Lord Jesus Christ be with you all.
Amen.

Synopsis of the Memorable Relations

1

Concerning the ancient Word, which was extant in Asia before the Israelitish Word, and which is preserved to this day among the people who inhabit Great Tartary, n. 11.

The faith of the new heaven and the new church comprehended in one general or universal idea, n. 67.

2

Concerning the state of man after death in general, and concerning their state in particular who have confirmed themselves in falsities of doctrine. Respecting both the former and the latter, the following general observations occur: First, men for the most part rise again on the third day after their decease, and that they know no other than that they are still alive in the former world. Second, all flock into a world which is midway between heaven and hell, called the world of spirits. Third, they are there introduced into various societies, and thereby examined as to their nature and quality. Fourth, the good and faithful are there prepared for heaven and the wicked and unfaithful for hell. Fifth, after preparation, which continues some years, a way is opened to the good to a certain society in heaven, where they are to dwell to eternity; but to the wicked a way is opened to hell: besides many other particulars. Afterwards the nature of hell is described; and they are called satans there who are in falsities from confirmation, and devils who are in evils of life, n. 153.

3

A company of spirits were seen praying to God, that he would send his angels to instruct them on various subjects relative to faith, because on most things they were in doubt, because the churches differ so among themselves, and yet all of their ministers exclaim, "Believe us; we are God's ministers, and know": and angels appeared whom they questioned concerning charity and faith, repentance, regeneration, God, the immortality of the soul, also baptism and the holy supper; to which particulars the angels made such replies, that they might fall within their understanding; observing, moreover, that whatever does not fall within the understanding, is like seed sown in sand, which however watered with rain, yet withers away; and that the understanding closed by religion, no longer sees anything in the Word from light, which is from the Lord therein; nay, if it reads, it becomes more and more blind in things relating to faith and salvation, n. 224.

4

There were seen in a certain manger large purses, in which was silver in great abundance, and near them angels, as guards; in an apartment adjoining, modest virgins, with a chaste wife; and also near that apartment stood two little children; and lastly was seen a harlot and a dead horse: and afterwards I was instructed what these things particularly signified, and that by them the Word was represented and described, such as it is in itself, and such as it is at this day. Also, concerning those who thought they would shine like stars in heaven, who, when examined, were found to have studied the Word from self-love, that they might appear great in the world, and be worshiped. When they were admitted into heaven, they were found to be without truths, and were stripped of their garments, and expelled; but still their pride remained, and a belief in their own merit. But the case is different with those who study the Word from the affection of knowing truth, because it is truth; these are taken up into heaven, and saved, n. 255.

5

In the spiritual world it is not allowed anyone to speak but as he thinks, otherwise he is openly heard as a hypocrite; and therefore in hell no one can name Jesus, because Jesus signifies salvation. By this means

experiment was there made, how many in the Christian world at this day believed, that Christ, even as to his human, is God; wherefore in a place where many of the clergy and laity were assembled, it was proposed to them to utter the words "Divine human"; nevertheless scarce anyone could disengage these two words from his thought, and thus pronounce them. The Lord as to his human is also God, was confirmed to them by many passages from the Word, as by the following, in Matt. 28:18; John 1:2, 24; 17:2; Coloss. 2:9; 1 John 5:20, and also by other passages; but still they could not utter "Divine human"; and what was surprising, neither could the Lutherans, although their orthodoxy teaches, that in Christ God is man, and man God; and still further, neither could the monks, who yet in the most holy manner adore the body of Christ in the eucharists, utter the words "Divine human." From this experiment it was discovered, that the greater part of Christians at this day are either Arians or Socinians, and that such, if they worship Christ as God, are hypocrites, n. 294.

6

Once six hundred of the English clergy were permitted to ascend to a society of the higher heaven, where they saw their king [George II], with whom they discoursed about their approach to the Lord, and not to God the Father. After this the king presented two bishops in the company with heavenly gifts, from which and from their king they were suddenly separated. The account they give to their companions after their return, and the discourse of their bishops about unanimity and concord, supremacy and dominion, to which the rest assent; and lastly, concerning their appearance in a monstrous form, n. 341.

7

There was heard at a distance as it were a gnashing or grinding of teeth, and intermixed therewith as it were a beating sound; I approached towards the sounds, and saw a hut constructed of reeds, stuck together with mud, and instead of the gnashing of teeth and the beating sounds, I heard from the inside of the hut altercations on faith and charity, which of them was the essential of the church; and they who were for faith

maintained their arguments, asserting that faith is spiritual, because it is from God, but charity is natural, because it is from man; on the other side, they who were for charity said, that charity is spiritual, and faith is natural, unless it be conjoined to charity. To this a certain syncretist, desirous to put an end to the strife, made an addition, confirming that faith is spiritual, and charity is only natural; but it was observed, that moral life is twofold, spiritual and natural, and that in man who lives from the Lord, life is spiritual-moral, but in man who does not live from the Lord, life is natural-moral, such as may exist with the wicked, and frequently with spirits in hell, n. 386.

8

There were seen two flocks, one of goats and the other of sheep; but when they were beheld nearer, instead of goats and sheep were seen men, and it was perceived, that the flock of goats consisted of those who made faith alone saving, and the flock of sheep consisted of those who made charity united with faith saving; and I demanded of them, why they were assembled there; they who appeared like goats said, that they formed a council, because they had been informed, that what is said by Paul in Rom. 3:28, that man is justified by faith without the works of the law, is not rightly understood, because by faith in that passage is not meant the faith of the present day, but faith in the Lord the savior; and by the works of the law are not meant the works of the law of the Decalogue, but the works of the Jewish law, which were rituals (which is also demonstrated); and they said that it had been concluded that faith produces good works as a tree produces fruit.

To this, they who constituted the flock of sheep gave assent; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not give ear to them, because they have not receded from their former faith"; and he divided the sheep into two flocks, and said unto those on the left, "Join yourselves to the goats, but I declare to you, that a wolf will come, who will carry them away, and you with them." But then inquiry was made in what manner they understood that faith produces good works as a tree produces fruit, and it was discovered that their perception, with respect to the conjunction of faith and charity, was entirely opposite to that comparison, and consequently that their declaration was deceitful; which being comprehended, the flock of sheep, some of whom had

adjoined themselves to the goats, reunited into one, as before, confessing that charity is the essence of faith, and that faith separated therefrom is merely natural, but conjoined thereto becomes spiritual, n. 417.

9

A description of the abyss which is in the southern quarter towards the east, or of the hell of those who have confirmed in themselves justification and salvation by faith alone, who are all of the Reformed church. Also of an abyss under that, where they are, who, besides that confirmation, have in their spirit denied God, and in their hearts laughed at the holy things of the church. Their quality is also described, together with their lot, n. 421.

10

Some account of those who live in the northern quarter of the abyss, who do not study the arcana of justification of faith, but only make bare faith the all of religion, and nothing besides it and the customary worship, and so live as they like. Their habitations, their mode of reasoning, and their lot described, n. 442.

11

An account of those who dwell in the northern quarter of the abyss towards the west, or of the hell of those who know little about religion, attending only to its formalities, being laden with worldly and corporeal things, and plunged in ignorance and stupidity, n. 456.

12

Concerning incantations which were in use among the ancients, and were performed three ways, the third of which only remains with men at this day, who have confirmed in themselves falsities of religion from the pride of their own intelligence, n. 462.

13

There was seen a grand dock or arsenal for shipping, and therein vessels of various sizes, and boys and girls sitting on the decks, who expected turtles, which rose up out of the sea; when they emerged, I saw that they had two heads, one of which they could draw back into the shells of their body; the other head appeared in form like a man's, and from this latter they talked with the boys and girls, who on account of their elegant discourse stroked them, and also gave them gifts. What these things signified were explained by an angel, namely, that they were men in the world, and consequently so many spirits after death, who say that God, among those who have obtained faith, does not see anything that they think or do, but only regards their faith which is concealed in the interiors of their mind: and that such men can quote and declare holy things from the Word before their congregations in churches, altogether like others, but these things they utter from the great head which appears like a man's, in which they then insert the small one, or draw it into the body. These spirits were afterwards seen floating in the air, in a ship with seven sails, and they who were therein, ornamented with laurel, and clad in purple garments, exclaimed that they were the most eminent for wisdom of all the clergy; but these appearances were images of pride and conceit, flowing forth from the ideas of their minds; and when they were on the ground, I spoke with them first from reason, and afterwards from the sacred Scripture, and by many arguments I demonstrated, that this doctrine of theirs was insane, and inasmuch as it was contrary to sacred Scripture, it was from hell. But the arguments whereby I demonstrated it, on account of their prolixity, cannot be quoted here, but may be seen in the relation itself; afterwards, that they were seen in a sandy place, in tattered garments, having their loins girt about as it were with fishing nets, through which their nakedness appeared; and lastly, they sunk down to a society in the neighborhood of the Machiavellians, n. 463.

14

There was heard a noise like the grinding of a mill, and following the noise, I saw a house full of clefts and chinks, the entrance into which appeared under ground, and therein was a man collecting passages from the Word and other books, in favor of justification by faith alone, and scribes on one side copied what he collected into a book. And I inquired what he was then collecting; he said he was collecting this, that God the Father withdrew his grace and favor from the human race, and therefore

he had sent his son, who should make expiation and propitiation; to which I replied, that it was contrary both to Scripture and reason, that God could withdraw his grace and favor, for thus he would withdraw his essence, and consequently would cease from being God; and when I had proved this even to conviction, he became exasperated, and ordered his scribes to turn me out; but as I walked out of my own accord, he threw after me the first book he could lay hands on, and that book happened to be the Word, n. 484.

15

Second relation. There was heard a noise like the collision of two millstones, and I approached to the entrance of it, and I saw a house, in which were many small cells, wherein sat the learned of this age confirming justification by faith alone, and as I drew near to one of them, I asked what he was then studying; he said, concerning the act of justification, which is the principal or most important article of all the doctrines in our orthodoxy; and I asked, whether he knew any sign when justifying faith enters, and when it has entered, and he said, that this was effected passively and not actively; to which I replied, "If you take away the activity therein, you also take away the reception, and that consequently this act would be only an ideal phantom, or a creature of the imagination, and is but the pillar or statue of Lot's wife, tingling like dry salt when scratched by a scribe's pen or fingernail"; the man growing angry took up a candlestick to throw at me, but the candle going out, he threw it into the face of his companion, n. 484.

16

Third relation. I approached towards a certain house where a number of people were assembled together and debating whether the good which a man does in a state of justification by faith is religious good or not; it was agreed that by religious good is meant such good as contributes to salvation; but victory inclined to those who contended, that all the good that a man does contributes nothing to salvation, forasmuch as no good proceeding from the will of man can have any connection with what is a free gift; neither can any good proceeding from man be connected with

the merit of Christ, which is the only means of salvation, neither can man's operations be joined with the operation of the Holy Ghost, which effects all things without the aid of man, from which it was concluded, that good works also in a state of justification by faith contribute nothing to salvation, but faith alone. This reasoning being heard by two Gentiles who stood at the door, one of them said to the other, "These people have no religion at all, for who does not know, that what is called religion consists in doing good to the neighbor for the sake of God, consequently, from God and with God?" n. 484.

17

I was seized with a grievous disease, proceeding from the smoke emitted from that Jerusalem mentioned in Revelation 11:8, which is called Sodom and Egypt, and I was seen by those who were in that city as dead, who said among themselves, that I was not worthy of burial, the like of which is related concerning the two witnesses mentioned in the same chapter; and moreover, I heard many blasphemies from the dwellers in that city, because I had preached repentance and faith in the Lord Jesus Christ; but inasmuch as a judgment was executed upon them, I saw that the whole of that city fell, and was overflowed with waters, and afterwards that they ran about among heaps of stones, and lamented their lot, when nevertheless they believed that through the faith of their church they were renewed and made just; but it was said to them that they were the farthest off from being such, because they never performed any act of repentance, and thence they knew not one evil that was damnable in themselves; after that it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation, and that this is most obvious from the Word, and, above all, from the Decalogue, baptism, and the holy supper, as may be seen in the relation, n. 531.

18

There was a debate among spirits, whether a man can see any genuine truth in the Word, without immediately approaching the Lord, who is the Word itself; but because there were some who contradicted it, an experiment was made, and then they who approached God the Father could not see any truths, but all who approached the Lord were enabled to see them. During this dispute there came up out of the bottomless pit certain spirits, mentioned in Revelation 9, when they proceeded to examine the mysteries of justification by faith alone, saying that they

themselves approach God the Father, and see their own mysteries as clear as the day; but answer was made that they saw them in the light of infatuation, and that there was not one single truth belonging to them; being angry at these assertions, they adduced many things from the Word, which were truths, but they were told, that in themselves they were truths, but in them they were truths falsified; that such was the case was evidenced by their being led to a house where there was a table, into which the light flowed immediately from heaven, and they were told to write those truths which they had adduced from the Word on a piece of paper, and place it on the table, which, when done, that paper on which the truths were written, shone like a star, but when they drew nearer, and fixed their eyes attentively on it, the paper appeared black as if it were from smoke. After that the angelic spirits were led to another table like the former, on which lay the Word encompassed by a rainbow, which, when a certain leader of the doctrine of faith alone touched with his hand, an explosion took place as from a gun, and he was cast into a corner of the room, and lay there for the space of an hour to all appearance dead. The angelic spirits then conversed with each other about the falsification of the Word, and in what it consists, which is proved by an example, n. 566.

19

In what manner man, when he is prepared for heaven, enters therein, namely; after preparation he sees a way which leads to a society in heaven, wherein he will live to eternity, and near the society there is a door, which is opened, and after he has entered examination is made, whether there is a similar light and a similar heat in him, that is, a similar truth and good, to that which is with the angels of that society; which when discovered, he goes about and inquires where his house is, for there is a new house provided for every novitiate angel, which being found, he is received and reckoned as one of that society. But with regard to them in whom there is neither light nor heat, that is, the good and truth of heaven, their lot is rigorous, for when they enter they are miserably tormented, and from the torment, cast themselves down headlong; this arises to them from the sphere of the light and heat of heaven, in whom these properties are opposed; after which, they no longer desire heaven, but associate themselves with their like in hell: hence it appears, that it is vain to suppose, that heaven consists in admission through favor, and that being admitted they enter into the enjoyments therein, like those who in this world enter into a house where there is a marriage. Many who believed

that heaven consisted only in admission through favor, and after admission eternal joy, from leave ascended into heaven, but because they could not sustain the light and heat, that is, the faith and love there, they threw themselves down headlong, and then they were seen by those who stood below like dead horses. Among those who stood below and saw them thus fall, were some boys with their master, and he instructed them what this appearance as it were of dead horses signified and that then what they saw were certain persons who, at a distance, so appeared, observing that they were those who, when they read the Word, think of God, the neighbor, and of heaven materially and not spiritually, and that they think materially of God, who think from person concerning essence, and of the neighbor and his quality from his face and speech, and of heaven and the state of love therein from place; but that they think spiritually, who think of God from his essence and thence of his person, of the neighbor from his quality, and thence of his face and speech, and of heaven from a state of love therein and thence of place. After which he taught them, that a horse signifies the understanding of the Word, and because the Word with those who think spiritually while they read it, is a living letter, that therefore they appear at a distance like sprightly horses, and, on the contrary because the Word with those who think materially, while they read it, is a dead letter, that therefore these latter appear at a distance like dead horses, n. 611.

20

One of the dragonists invited me to see the delights of his love, and he took me to a certain place like an amphitheater, on the benches whereof were seated satyrs and harlots, and then he said, "Now you shall see our sports"; and he opened a gate and let in as it were oxen, rams, sheep, goats, and lambs, and presently through another door he let in lions, panthers, tigers, and wolves, which rushed upon the flock, and tore them in pieces and killed them; but all these appearances were produced by means of fantasies: upon seeing this, I said to the dragon, "In a short time thou shalt see this theater converted into a lake of fire and brimstone." The sports being finished, the dragon went forth attended by his satyrs and harlots, and he saw a flock of sheep, whence he perceived, that one of the Jerusalem cities was near, from the sight whereof a desire seized him to take that city, and cast out its inhabitants, but because it was encompassed by a wall, he proposed to take it by stratagem, and then he sent one skillful in metaphysics, who being let in, when one of the inhabitants of

the city discoursed intelligently concerning faith and charity, explaining which of them was the primary, and how far charity was conducive to salvation, the dragon, enraged at the reply, departed out of the city, and collecting together a great number of his followers, prepared to lay siege to it; but while he was in the endeavor to approach and assail it, fire from heaven consumed them, according to what is foretold in Revelation 20:8–9, n. 655.

21

A certain paper was sent down from heaven to a society of English, which contained an exhortation to acknowledge the Lord the savior to be the God of heaven and earth, according to his words in Matt. 28:18; but they consulted two bishops who were in the society, what they should do, who advised them to send back the paper to heaven from whence it came; which when done, that society sunk under ground, but not very deep: after some days some of them came up thence, and related what was their lot after they had sunk down, moreover they had there addressed themselves to the bishops, and argued with them on account of their advice, and that they had made many remarks concerning the state of the church at this day, and had blamed their doctrine of the trinity, their justifying faith, their charity, and other matters which appertained to the orthodoxy of the bishops, and finally demanded, whether they would renounce these errors, because they were contrary to the Word; but it was all to no purpose; and because they had called their faith dead and also devilish, according to James in his epistle, one of the bishops took off his cap from his head, and laid it on a table, and said he would not take it up again, until he had avenged himself on the scoffers of his faith; but then there appeared a monster rising up from beneath, like the beast described in Revelation 13:1–2, who took the cap and carried it away, n. 675.

The twelfth, thirteenth, and fourteenth chapters of Zechariah explained in a summary way, n. 707.

22

A conversation held with some English bishops in the spiritual world, concerning the tracts published in the year 1758, which they had received in the world, but thought of no value, and had discouraged every one they could from reading them; passages from Revelation 16:12–16, were read and explained to them, and they were told that they and others like them were the persons there alluded to. This conversation with the bishops was heard from heaven by their king [George II], who inquired the cause; and being informed of their false idea concerning the Lord's Divine human, of their rejection of charity, and the nature of the hierarchy which they affect and exercise, which occasioned the shameful rejection of the above-mentioned works, the king was astonished, and bid them depart thence, exclaiming, "How is it possible for any one so to harden his heart against hearing anything that relates to heaven and life eternal?" n. 716.

23

I had some discourse in the spiritual world with Pope Sextus Quintus, who came out from a society in the west; he told me that he presided over a society of Catholics, who excelled in judgment and industry, and that he was made their governor, by reason that half a year before his death he had been of opinion that the vicarship was invented for the sake of dominion, and that the Lord the savior, because he is God, ought alone to be adored and worshiped, also, that the sacred Scripture is Divine, in which belief he continued to the end of his life. He also mentioned many other things, relating to the Romish saints, the treasure in the castle of St. Angelo, at Loretto, respecting the society over which he presides, and of the stupidity of such popes and cardinals as desire to be adored like Christ. Also concerning his message to those on earth respecting Christ, the Word, and the Holy Spirit, which he subscribed and transmitted, n. 752.

24

A conversation in the spiritual world with the Babylonian nation, respecting the keys that were given to Peter, and respecting their belief that the Lord transferred to him his power over heaven and hell, which

they violently insisted upon: but this being contrary to the spiritual sense of the Word, they desired to see the Word which is in heaven, in which Word there is not the natural but the spiritual sense, because it is for the use of the angels who are spiritual, in which Word they saw plainly that Peter is not mentioned, but instead of Peter, truth from good which is from the Lord. On seeing this, in a rage they rejected it, and would almost have torn it to pieces with their teeth, if it had not been instantly taken from them, n. 768.

Concerning the adulteration and profanation of all the truth of the Word, and thence of everything holy in the church, proceeding from the Roman Catholic religious persuasion; and also how that profanation was and is occasioned, n. 802.

25

I saw an army mounted on red and black horses, all of them with their faces turned towards the tails, and the hinder part of their heads towards the heads of the horses, who cried out, "Let us fight against them who ride upon white horses"; and this ludicrous army sallied out of a place which is called Armageddon (Rev. 16:16); and it was constituted of those who in their youth had imbibed the dogma respecting justification by faith alone, and who afterwards when they were promoted to eminent stations, rejected those things which are of faith and religion, from the internals of their mind to the externals of their body, where at length they disappeared. The quality of those who appeared in Armageddon is described, and it was heard from thence, that they were desirous to engage in dispute with the angels of Michael, which was also permitted, but at some little distance from Armageddon; and that they disputed among themselves on the understanding of these words of the Lord's prayer, "Our Father who art in the heavens, hallowed be thy name, thy kingdom come"; and then they were told by the angels of Michael, that the Lord the redeemer and savior, is the Father of all in the heavens, forasmuch as he himself taught that the Father and he are one; that the Father is in him and he in the Father; that he who sees him sees the Father; that all things of the Father are in him; also that it is the will of the Father that they should believe in the son, and that they who do not believe in the son shall not see life, but that the wrath of God abideth on them; also that to him belongs all power in heaven and earth, and that to him belongs all

power over all flesh: that no one sees or can see God the Father, but the son alone who is in the bosom of the Father; besides many other passages. After this combat, the Armageddons being overcome, one part of them were cast into the bottomless pit mentioned in Revelation 9, and the other part were driven forth into a desert, n. 839.

Ezekiel 28–29 explained in a summary way, n. 859.

26

Two angels descended, the one from the eastern heaven, where they are in love, and the other from the southern heaven, where they are in wisdom, and they conversed concerning the essence of the heavens, whether it consisted in love or wisdom, and they agreed that it consisted of love and of wisdom thence derived; hence that the heavens were created by God from love through wisdom. After this sight, I went into a garden, through which I was conducted by a certain angelic spirit, and at length to a palace which was called the temple of wisdom, of a quadrangular shape, its walls of crystal, its roof of jasper, and the foundations consisted of precious stones of various kinds; and he said that no one could enter that temple, except he who was in the belief, that the things which he knows, understands, and is wise in, are so little in comparison with those which he does not know, understand, and which he is not wise in, as to be scarcely anything; and because I was in this belief, it was given me to enter, and I saw that this whole temple seemed built to be the form of light. I related in this temple what I had heard from the two angels concerning love and wisdom, and they asked whether they had not mentioned a third, which is use; and they said that love and wisdom without use are only ideal things, but that in use they became realities; and that it is the same with charity, faith, and good works. After this I left the temple and walked in the garden, and I saw some spirits sitting under a laurel and eating figs: whom I asked in what manner they understood, that man can do good from God, and yet do it as from himself; who replied, that God operates it inwardly in man, but if man does good from his own will and from his own understanding, that he defiles it, so that it is no longer good; but in reply to this, I said, that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell, and moreover, that

the Lord gave man the free will of acting either from one or the other. That the Lord gave man this freedom is confirmed by the Word, wherein man is commanded to love God and the neighbor, to operate the goods of charity as a tree bears fruit, and to do his commandments in order that he may be saved, and that every one will be judged according to his works; and that all these things would not have been commanded if man could not have done good of himself from the Lord. After these things, in returning home with the angelic spirit, he illustrated what faith and charity are, and what their conjunction effects; this he illustrated by a comparison with light and heat, which meet in a third, because light in heaven in its essence is the truth of faith, and heat there in its essence is the good of charity; hence that as light without heat, which like the light of winter in the world strips the trees of leaves and fruit, so is faith without charity; and as light united to heat which like the light of spring vivifies all things, so is faith united to charity, n. 875.

27

I was carried to a place where they were who are meant by the false prophet, and by one of them there I was invited to see their place of worship, and I went and saw it, and therein was the image of a woman clothed in a scarlet robe, holding in her right hand a golden medal, and in her left a string of pearls, but these things were induced by fantasies; but when the interiors of my mind were opened by the Lord, instead of the place of worship, I saw a house full of crevices, and instead of the woman I saw a beast, like that described in Revelation 13:2; and under ground there was a bog, in which the Word lay deeply hidden: but presently, from the blowing of an east wind, the place of worship was removed, the bog dried up, and the Word exposed to view; and then by light from heaven there appeared the tabernacle such as it was with Abraham, when the three angels came to him and foretold the birth of Isaac: and afterwards, from light which was sent forth from the second heaven, instead of the tabernacle there appeared the temple, such as it was at Jerusalem: after these things, the light shone from the third heaven, and then the temple disappeared, and the Lord alone was seen, standing upon the foundation stone, where was the Word, but because an excessive holiness then filled their minds, this latter light was withdrawn, and instead thereof, light from the second heaven was sent forth; from which the former appearance of the temple returned, and within it the tabernacle, n. 926.

28

A discourse among the angels concerning God, that his Divine is the Divine *esse* in itself and not from itself, and that it is one, the same, itself, and indivisible; also that God is not in place, but with those who are in place; and that his Divine love appears to the angels as a sun, and that the heat thence proceeding is in its essence love, and the light thence proceeding in its essence wisdom. The Divine proceeding attributes, which are creation, salvation, and reformation, are of one God and not of three, n. 961.

29

There was seen a magnificent palace, in which was a temple, wherein were seats placed in three rows: in the temple was a council convened by the Lord in which they were to deliberate concerning the Lord and concerning the Holy Spirit; and when so many of the clergy as there were seats had entered, the council began; and the first proposition was concerning the Lord: "Who assumed the human in the virgin Mary?" Then an angel standing at a table read before them what the angel Gabriel said to Mary: "The Holy Spirit shall come upon thee, and the virtue of the most high shall overshadow thee, and the holy one that is born of thee shall be called the son of God" (Luke 1:35; and also in Matt. 1: 20–25) and moreover many passages out of the prophets: that Jehovah himself is about to come into the world, and also that Jehovah himself is called the savior, redeemer, and righteousness; from which it was concluded, that Jehovah himself assumed the human. The other deliberation respecting the Lord was whether he and the Father are not therefore one, just as the soul and the body are one; and this was confirmed by many passages in the Word, and also from the symbol of faith or creed of the present church; from which it was concluded, that the soul of the Lord was from God the Father, and thence that his humanity is Divine, and that it ought to be approached in order to approach the Father, because by it he sent himself into the world, and made himself visible to man, and thereby also accessible. This was succeeded by the third deliberation, which was respecting the Holy Spirit, and then they first discussed the idea of three Divine persons from eternity, and it was established from the Word, that

the holy Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father. At length from what was deliberated in this council this conclusion was made, that in the Lord the savior there is the Divine trinity, consisting of the divinity from which all things are, which is called the Father, the Divine human which is called the son, and the Divine proceeding which is called the Holy Spirit, and that thus there is one God in the church. After this council was finished, there were given to those who sat on the seats splendid garments, and they were conducted into the new heaven, n. 962.

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Note. The numerical sections printed in **bold** type contain citations from the Word; those printed in regular type contain only references to the Word. In the division of the Latin version of the Psalms used by the author, being that of Sebastian Schmidt, and in the Hebrew Bible, the title of a psalm is often reckoned as a verse; but in this index the reference is made to conform to the English version.

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Abaddon *[Abaddon]*. See Destroyer.

Abomination *[abominatio]*. The evils enumerated in the second table of the Decalogue are called abominations, *shown* n. 891.

Abyss *[abyssus]*. A description of the pit of the abyss, where they are who have confirmed in themselves faith alone separated from charity, n. 421, 442.

Accuse, to *[accusare]*. Accuser and to accuse, when spoken of the devil, *signifies* to bring forth various things out of man, and to condemn, n. 554.

Adore, to *[adorare]*. To adore *signifies* to acknowledge as holy or sacred, n. 579, 580, 588, 630. When spoken with respect to the Lord, it *signifies* to acknowledge him as the God of heaven and earth, and to adore him, n. 630.

Adultery *[adulterium]*. To commit adultery and whoredom *signifies* to adulterate and to falsify the goods and truths of the Word, *illustrated* and *shown* n. 134. The reason is, because in the Word and in every part thereof there is a marriage of the Lord and the church, also a marriage of good and truth, which constitutes the church; concerning which, n. 134, 359, 380, 812, 816, 881, 955. See Marriage and Bridegroom. That by the great harlot of Babylon is *signified* the adulteration and profanation of the Word, n. 719. See Papists.

Afar off *[longinquum]*. Afar off *signifies* remoteness of state, that is, removed from such things as constitute states of good and truth, and thence appertain to the church, *illustrated* and *shown* n. 769. The contrary is *signified* by near, n. 947; See At hand. To stand afar off, and to lament over damnation *signifies* to be in a state remote from damnation and in fear, n. 769, 783, 787.

Affection *[affectio]*. See Love.

Affliction *[afflictio]*. Affliction *signifies* the state of the church infested by evils and falsities, *shown* n. 33. It also *signifies* temptations, n. 377. Affliction is predicated of falsities, n. 95,137.

After *[post]*. To walk after another *signifies* to obey, *shown* n. 578.

Air *[aer]*. What is signified by air, see n. 708.

Alas *[vae]*. See Woe.

Allelujah *[alleluia]*. It *signifies* praise ye God; it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, *shown* n. 803, 807, 808. See To praise.

1. From the index prepared by Swedenborg.

Altar *[altare].* In the church amongst the children of Israel there were two altars, one for burnt offerings, the other for incense; and by the altar for burnt offerings is represented, and thence signified worship from celestial love, and by the altar for incense, worship from spiritual love *illustrated* and *shown* n. 392, 649. See Sacrifice and Incense. The altar for burnt offerings also *signifies* the celestial kingdom of the Lord, n. 649. Fire was continually burning upon the altar of burnt offering, and that hence fire was taken in the censer, and offered with incense, *shown* n. 395. That fire *signifies* the Divine celestial love, n. 395. See Fire.

Amen *[amen].* Amen *signifies* confirmation from the truth, and since the Lord is truth itself, it *signifies* confirmation from the Lord, *shown* n. 23, 61, 199, 292, and it also *signifies* consent of all, n. 375.

Amphitheater *[amphitheatrum].* Concerning the amphitheater where the dragons held their diversions, *illustrated* n. 655. Concerning their diversions there, see Faith.

Angel *[angelus].* By angel, in the highest sense, is meant the Lord, in a respective sense, heaven, also a heavenly society, and likewise Divine truth, n. 647, 910. By angel, in the highest sense, is meant the Lord, *illustrated* and *shown* n. 5, 258, 344, 465, 647, 910, also by the seven angels, n. 657. By angel and angels are *signified* heaven because heaven is heaven from the Lord, n. 5, 342, 910. By Michael and Gabriel are not meant any archangel but societies of heaven and ministries therein, by Michael are meant societies of angels, whose special ministry is to teach, that the Lord is the God of heaven and earth, and that God the Father and he are one; and by Gabriel are meant societies of angels, wherein is taught, that Jehovah came into the world, and that his human is the son of God, n. 77, 548, 564. Angel *signifies* Divine truth n. 900, 910. Concerning the angels of the third heaven, n. 120, and in the following. An angel does not speak with man out of heaven, but the Lord through heaven; but when an angel is to talk with man, he is sent out of heaven, and talks with man from the Lord, n. 816 See Heaven. The angels are not superior to men, but their equals; the reason why they excel men in wisdom is because they are in spiritual light, but men in natural light, n. 818. Angels and spirits know nothing of man, with whom they do not speak; the reason is because they are consociated by correspondences, n. 943. Angels are consociated with men, but the Lord only is conjoined with them n. 818, 946. Angels are not to be invoked, much less worshiped, but only the Lord, n. 818. He is an angel of heaven who receives the Lord in love and faith, n. 344.

Animals *[animalia].* See Beasts. Concerning the four animals, see Cherubim.

Anointing, to Anoint *[unctio, ungere].* See Oil.

Antipas *[Antipas].* The martyr, that is, a confessor of the truth, n. 112.

Apes *[simia].* Concerning apes mounted on horses, and seated thereon with their bodies reversed: who they were, and of what nature and quality, *illustrated* n. 839.

Apocalypse *[Apocalypsis].* The Apocalypse treats concerning the last state of the Christian church, afterwards concerning the last judgment, and lastly concerning the new church, which is the new Jerusalem, and not concerning the empires or kingdoms of the world, Preface, and n. 2, 227, 387, 483, 543. In series it treats of the falsities in the church, inasmuch as the truths of the new church cannot be received before those falsities are discovered and removed, n. 700. The Apocalypse was manifested to John by the Lord, and it is now opened by him, preface, and n. 953, 954, 957. Nothing shall be added or taken away from what is written in Revelation *signifies* that nothing shall be added or taken away from the truths of the new church which contain prophecies, and are now revealed, *illustrated* n. 957–959. The last words in Revelation are the words of betrothal between the Lord and the church to marriage, n. 960.

Apostles *[apostoli].* By the disciples of the Lord are meant those who are taught and instructed in the goods and truths of the church, n. 79. By apostles are meant those who teach the goods and truths of the church, and the twelve apostles of the Lord consequently represent and thence in the Word signify the church as to all the goods and truths thereof, n. 5, 233, 790, 903, 915. What is signified by Peter, James, and John, n. 5. The same is signified by the apostles sitting on twelve thrones, and judging the twelve tribes of Israel, n. 233, 798. The apostles are called holy, because they represent holy things, n. 790.

Ark *[arca].* See Decalogue.

Armageddon *[Armageddon].* Armageddon *signifies* the love of honor, dominion, and preeminence, *shown* n. 707. To gather together to war, in Armageddon *signifies* a state of combat from falsities against truths, and a desire of destroying the new church, arising from a love of dominion or power and preeminence, n. 707, *illustrated* n. 839. Concerning the combat in Armageddon with respect to the understanding of the Lord's prayer in its beginning, *illustrated* n. 839. See Prayer.

Arms *[arma].* Arms *signifies* such things as belong to spiritual war, *shown* n. 436. See War. Breast plates *signify* argument, *shown* n. 436, 450.

Army or Host *[exercitus].* An army *signifies* those who are in Divine goods and truths, and thence abstractly goods and truths, and in the opposite sense, those who are in evils and falsities, and thence abstractly evils and falsities, *illustrated* and *shown* n. 447, 833. Therefore the sun, moon, and the stars, are called hosts or armies, *shown* n. 447. By sun, moon, and stars, are *signified* the goods and truths of the church, also its evils and falsities, n. 413. See Sun, Moon, and Stars.

Artificer *[artifex].* An artificer *signifies* a man who is intelligent, and who from understanding thinks truths, and, in the opposite sense, who from self-derived intelligence thinks falsities, *illustrated* and *shown* n. 793. Every kind of device in the world corresponds with such things as belong to angelic wisdom, *illustrated* n. 793.

Asher *[Ascher].* Asher in the highest sense s*ignifies* eternity, in the spiritual sense, eternal happiness, in the natural sense, the affection of good and truth, also the love of being useful, which is called mutual love, *shown* n. 353.

Asia *[Asia].* Asia *signifies* those who are in the light of truth from the Word, *illustrated* n. 11. Concerning Great Tartary in Asia, n. 11. See Tartary.

Assyria or Ashur *[Assyria].* It *signifies* the rational faculty of the church, *illustrated* n. 444. See Euphrates.

At Hand, Near, Nearness *[prope, propinquum].* At hand and near *signifies* nearness of state, also that it is absolutely necessary, *illustrated* n. 947. See also Afar Off, and Shortly.

Atmospheres *[atmospherae].* In the spiritual world there are atmospheres like ether, air, and water, in which the angels of the three heavens dwell, and those atmospheres are spiritual, n. 238, 878.

Axe *[securis].* An axe *signifies* the falsity from one's own intelligence, *illustrated* and *shown* n. 847.

Babel and Babylon *[Babel et Babylon].* See Papists.

Balaam *[Bileam].* Balaam was a hypocrite and a diviner or soothsayer, and that through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols, *shown* n. 114.

Balances or Scales *[lances, statera].* See Measure.

Bald *[calvus.]* It *signifies* those who are without truths from the Word, *illustrated* and *shown* n. 47.

Baptism *[baptismus].* What the papists teach concerning baptism may be seen in what is set forth concerning their doctrine, n. 1. Baptism is a sacrament of repentance and an introduction into the church, *illustrated* n. 224, and at n. 531 toward the end, n. 776. What the Reformed teach concerning baptism, see what is set forth concerning their doctrines at n. 7. Baptism is for a sign before angels, and for a memorial before men, n. 776. The reason of John's baptism, n. 776. Baptism represents and thence *signifies* a cleansing and purification from evils and falsities, and consequently reformation and regeneration, the like was formerly *signified* by washing, *shown* n. 378.

Barley *[hordeum,* vide *triticum].* See Wheat.

Bear *[ursus].* Bears *signify* those who read the Word and do not understand it, whereby they involve themselves in fallacies, *illustrated* and *shown* n. 573. In the spiritual world there appear bears that are hurtful and bears that are harmless, n. 573.

Bear Witness, to *[testari].* See Testimony.

Beast *[bestia].* Beast *signifies* various things with men and angels, which are of their will or affection and their understanding and thought, *illustrated* and *shown* n. 290. Beasts *signify* men as to their natural affections and *lusts, illustrated* and *shown* n. 567. Affections and lusts appear in the spiritual world as beasts, concerning which see n. 601. Beasts, birds, and fish, in general termed creatures s*ignify* affections, perceptions, and thoughts with men, and consequently men as to

such things, *illustrated* and *shown* n. 405. Man and beasts *signify* man as to spiritual affection and as to natural affection, *shown* n. 567. What is *signified* by the four beasts rising out of the sea in Daniel, chap. vii. and that nearly the same is *signified* by the beast from the sea in Rev. 13, *illustrated* n. 574. By the beast from the sea in Rev. 13, are *signified* the men of the external church, who are called the laity, who are in faith separate from charity, n. 594, By the beast from the earth, which is also called the false prophet, are meant the men of the church on earth, who are called clergy, and are in faith separate from charity *shown* n. 594. By the throne of the beast is *signified* where the falsity of faith reigns n. 694. By the beast, his image, his mark, and the number of his name, is *signified* faith alone, its doctrine, its acknowledgment, and the falsification of the Word, n. 660, 679. By the scarlet beast is *signified* the Word, *illustrated* and *shown* n. 723, 733–735, 739–741, 746, 749. What is *signified* by the four animals, see Cherubim.

Bed *[lectus].* Bed *signifies* doctrine, *illustrated* from beds in the spiritual world, and *shown* n. 137. Inasmuch as in the Word Jacob *signifies* the doctrine of the church, when any one thinks profoundly concerning him, there appears a man above toward the right, as it were lying on a bed, n. 137 at the end.

Benjamin *[Benjamin].* Benjamin *signifies* a life of truth from good, *shown* n. 361.

Bind, to *[vincire,* vide *vinctus]*. See Bound.

Bird *[avis].* See Fowl.

Birth *[nativitas].* By births and conceptions in the Word are meant spiritual births and conceptions, which relate to the good of love and the truth of faith; inasmuch as they are procreated from the marriage of good and truth, *illustrated* n. 139, *illustrated* n. 543. The members of generation in both sexes correspond with celestial love, n. 213. See To Bring Forth.

Bishops *[episcopi].* Some particulars relative to certain English bishops in the spiritual world, contained in the relations at the end of some chapters, n. 241, 675, 716.

Bitter *[amarum].* It *signifies* falsified truth, *illustrated* and *shown* n. 411. See Wormwood.

Black, Blackness *[nigrum, nigredo]* There are two kinds of blackness; one in opposition to white, and the other in opposition to red, concerning which see n. 231, *illustrated* and *shown* n. 312. Blackness also *signifies* ignorance, n. 915.

Blasphemy *[blasphemia].* It is a denial of the Divine of the Lord, and the holiness of the Word, *illustrated* and *shown* n. 571. It is also profanation, *illustrated* n. 723.

Blessed, Happy *[beatus].* The blessed or the happy *signifies* those who have the felicity of eternal life, n. 639, 816, 944, 951.

Blind *[caecus].* The blind *signifies* those who do not know truth, and those who do not understand truth, *shown* n. 210.

Blood *[sanguis]*. The blood of the Lamb *signifies* the Divine truth of the Lord in him and from him, *illustrated* and *shown* n. 379, for this reason, because the Lord is the Word, and the Divine truth therein is meant by his blood, and the Divine good therein by his flesh, likewise by his body, *illustrated* n. 555, 684. Blood in the opposite sense *signifies* violence offered to the Word, consequently to the Lord, *shown* n. 825. In the opposite sense, it signifies the Divine truth falsified, adulterated, and profaned, *shown* n. 379, 404, 687, 688. Blood as of one dead *signifies* infernal falsity, *illustrated* n. 681.

Book *[liber]*. Books *signify* the interiors of the mind of man, because in them are written all things appertaining to his life, n. 867. The book of life is the Lord considered as the Word, consequently the Word, n. 958. To be written in the book of life, and to be judged therefrom, *signifies* from the Divine truth of the Word, and from the Lord thereby, *shown* n. 256. To open the book, and to loose the seals thereof s*ignifies* to know the states of all and to judge every one according to his state, *illustrated* n. 259, 295. No one can look in the book s*ignifies* that no one but the Lord alone is able to know it in the least, n. 262. See Seal. To be written in the book of life s*ignifies* he who believes in the Lord, and lives according to his commandments, *shown* n. 874. Not to be written in the book of life s*ignifies* on the contrary, n. 874. By the little book open in the hand of the angel is meant that essential of the new church, that the Lord, even as to his human, is the God of heaven and earth, n. 469. What was written in that little book may be seen, n. 472. To depart as a book or scroll rolled together s*ignifies* that good and truth, which is in the Word, would recede and become hidden in the church, n. 335. It is said that the book was rolled together, because books were then made of skins, and were rolled up, n. 335.

Bottle *[uter]*. A bottle or pitcher *signifies* the same as its contents, *shown* n. 672.

Bottomless Pit *[abyssus]*. See Abyss.

Bound, to Bind *[vinctus, vincire]*. To be bound in prison and in custody s*ignifies* to be infected by evils and falsities, *shown* n. 99. See Captive.

Bow *[arcus]*. A bow *signifies* doctrine combating from truths against falsities, and from falsities against truths, *illustrated* and *shown* n. 299. Therefore arrows and shafts *signify* truths or falsities, n. 299.

Brass *[aes]*. Brass *signifies* natural good, *illustrated* and *shown* n. 775.

Bread *[panis]*. There are bread and wine in the holy supper, because bread there *signifies* the holy of love, and wine the holy of faith; and because the material bread and the heavenly bread mutually correspond therein, also the material wine and the heavenly wine, *illustrated* n. 224. Bread from flour of wheat was offered up together with the sacrifices upon the altar, which was called a cake or meal offering, *shown* n. 778. The bread of faces upon the table in the tabernacle was also made of fine flour of wheat, *shown* n. 778; because wheat *signifies* the good of the church from the Word, and fine flour its truth thence derived, *illustrated* and *shown* n. 315.

Breadth *[latitudo].* Breadth *signifies* the truth of the church, and length the good of the church, *illustrated* and *shown* n. 906, 907.

Breast *[mamma, mamilla].* See Paps.

Breast Plate *[thorax, vide arma].* See Arms.

Bridegroom, Bride *[sponsus, sponsa]*. From the marriage of the Lord with the church, the Lord is called the bridegroom, and the church the bride, n. 797, 881. The new church, which is the new Jerusalem, is called the bride, the lamb's wife, *shown* n. 813, 955. That the church is called the bride while it is being established, and that it is called the wife when it is established, n. 895 toward the end. At the end of Revelation the bride and bridegroom speak, that is, the Lord and the church as if it were during the betrothal n. 960.

Bridle of a Horse *[fraenum equi].* The bridle of a horse *signifies* that by which the understanding is guided, *shown* n. 653.

Brimstone. See Sulphur.

Bring Forth, to Travail in Birth, Birth *[parere, parturire, partus].* To bring forth and to travail in birth *signifies* to conceive and bring forth those things which appertain to spiritual life, *shown* n. 535. See *also* Birth.

Brother *[frater].* A man-brother is spoken of charity, and a companion of faith, *shown* n. 32. The Lord calls those who from him are in charity, brothers, *illustrated* and *shown* n. 32. But that it is not written, neither is it becoming, that they, on the other hand, should call the Lord brother, n. 32.

Building *[structura].* Building or structure *signifies* every subject to which it relates, because the all of it is in the building, n. 911.

Bury, Burial, Monument *[sepelire, sepultura, sepulchrum].* To be buried *signifies* to rise again, and to continue life, because all earthly and impure things are rejected, n. 506. Not to be buried *signifies* to continue in things earthly and unclean, and for that reason to be rejected as condemned, *shown* n. 506.

Buy, to *[emere].* By buying and selling is *signified* to acquire knowledges of good and truth, or truths, and to teach them, *shown* n. 606. See To Trade. By the bought of the Lord are *signified* the redeemed, that is, the regenerate, n. 619.

Calf *[vitulus].* A calf *signifies* the natural affection of knowing truths, and, in the opposite sense, the affection of knowing falsities, *shown* n. 242. Calves in sacrifices *signify* the affection of knowing truths: and the calves of Egypt, and the calves of Samaria *signify* the affection of knowing falsities, n. 242. The calf, which was one of the four animals which were cherubim, *signifies* the Divine truth of the Word as to affection, *illustrated* n. 242.

Called *[vocatus].* By the called, in a general sense, are meant all throughout the world, because all are called, n. 744. By the called, in a particular sense, are meant they who are with the Lord, *illustrated* n. 744. The called to the marriage supper of the lamb *signify* those who receive the things which are of the new church, n. 816. The called,

the chosen, and the faithful *signify* those who are in the externals, the internals, and inmosts of the church, n. 744.

Camp *[castra].* A camp *signifies* all the truths and goods of the church, *shown* n. 862.

Candle. See Lamp.

Candlestick. See Lampstand.

Captive, Captivity *[captivus, captivitas].* Captivity *signifies* spiritual captivity, which is a leading away from truths and goods, and detention in falsities and evils, *shown* n. 591. The bound and shut up in prison *signify* the same as captives, n. 591, *shown* n. 884 toward the end. See Bound.

Chain *[catena].* To have a chain in the hand *signifies* the endeavor proceeding from the power of binding and loosing, n. 840.

Chalice *[calix,* vide *poculum].* See Cup.

Chariot *[currus].* A chariot *signifies* the doctrine of the church, *shown* n. 437. A coach *signifies* nearly the same, *shown* n. 781.

Charity *[charitas].* For the good of charity and of life, see Works. For the nature of mutual love, n. 353, see Love. Faith is from charity, and it is the form of charity, altogether like speech and sound, *illustrated* n. 655, *illustrated* n. 875. What is the quality of the man of the church, if he gives charity the precedence: and what is his quality, if he gives faith the precedence, *illustrated* n. 655. Charity and faith are not any thing unless they are in works, and in works they exist and subsist, *illustrated* n. 875. Charity and faith also exist and subsist in works while they are inwardly in will or endeavor, *illustrated* n. 875. A comparison made between charity and faith, and heat and light, from which may be seen the nature of faith united with charity, and the nature of faith separated from charity, *illustrated* n. 875. Charity consists in doing the commandments of the Decalogue, *shown* from Paul, n. 356. A disputation among those who make faith the primary, and consequently spiritual, and thence heavenly, *illustrated* n. 386, 655. The neighbor is not to be thought of from his person, but from his quality, *illustrated* n. 611. A dispute concerning faith alone was heard at a distance like the gnashing of teeth, and a disputation concerning charity like a beating noise, *illustrated* n. 386.

Chasten, to, and to Rebuke *[castigare et arguere].* They *signify* to tempt, n. 215.

Cherubim *[cherubi].* The four animals in the throne, and round about the throne, were cherubim; and that cherubim *signifies* the Word in its literal sense, and defenses or guards, lest the interior senses, which are spiritual and celestial, should be hurt, *illustrated* and *shown* n. 239, 275, 296, 314. The first chapter of Ezekiel concerning the cherubim explained, n. 239 toward the end. Seraphim *signify* doctrine from the Word, n. 245.

Christ *[Christus].* Christ is the messiah, *shown* n. 520. Christ or the messiah is the son of God, *shown* n. 520. By Christ is meant the Divine human of the Lord, n. 520; see Lord. By Christ is meant the

Divine truth. and by false Christs are meant Divine truths falsified, *shown* n. 595.

Church *[ecclesia]*. For the doctrine of the Reformed concerning the church, see the doctrines of the Reformed churches in what is premised, n. 18. The church appears before the Lord as a man, beautiful or deformed according to its doctrine, and at the same time conformity of life to it, n. 601. The church becomes more perfect, as the various things of which it consists are conveniently disposed in their order, n. 66, 73. Every church commences from the goods of life or charity, and terminates in faith alone, n. 82. The church in process of time decreases, by receding from the good of love and truths of faith, even until evil is supposed to be good, and falsity truth, n. 658. The angels of heaven lament when the church on the earth is destroyed, and pray to the Lord that it may be brought to an end, which is effected by the last judgment, *illustrated* n. 645. Because the church on the earth is the foundation of heaven, n. 645. At the end of the present church there exists such an inversion and affliction as can never be exceeded, *shown* n. 711. The church on the earth will be in all things even as the church is in the heavens, because they are conjoined like the internal and the external with man, *illustrated* n. 533. The church on the earth, like heaven, is distinguished into three degrees; hence that those who are in the church are in the externals, internals, and inmosts, n. 744. They who are in the externals are said to be the called; they who are in the internals, the chosen; and they who are in the inmosts, the faithful, n. 744. The doctrine of truth constitutes the church, and a life conformable thereto constitutes religion, *illustrated* n. 923. Where the life is not conformable to doctrine, there is neither religion nor a church, n. 923. At this day there is no church in the Christian world, neither among the Roman Catholics, nor among the Reformed, *illustrated* n. 263, *illustrated* n. 675. There is no church among the Roman Catholics, but a religious persuasion, because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. The church of the Lord as to doctrine is represented as a city, and sometimes as an espoused virgin, *illustrated* n. 881. By the seven churches are meant all who are of the church in the Christian world, and every one according to reception, n. 10, 41, 69. In the Word of both testaments it is predicted concerning a new church, which will acknowledge the Lord only, and that this prediction has not been fulfilled until this day, n. 478. This new church, inasmuch as it will acknowledge the Lord only, is called the bride and the wife of the Lord, *shown* n. 533. This new church is meant and described in Revelation by the new Jerusalem, *illustrated* and *shown* n. 880, 881. All things appertaining to the new church will be from the good of love, n. 907, *illustrated* 908, 912, 917. All who are in truths from good are received into the new church, because they love the light thereof and the rest cannot bear that light, *illustrated* n. 922. This new church is successively formed and increases; the reason whereof is

that the falsities of the former church are first to be rejected, also that the new heaven has first to be formed, which will act in unity with it, n. 547. This new church cannot be established before those things which are meant by the dragon, the beast, and the false prophet, are removed, *shown* n. 473. This new church will consist of such as approach the Lord only, and perform the work of repentance from evil works, *illustrated* and *shown* n. 69–72. The two essentials of the new church are, the acknowledgment of the Lord, that he is the God of heaven and earth, and that his human is Divine; the other, a life conformable to the precepts of the Decalogue; and that these two are conjoined, like the two tables of the Decalogue, and like love to God and love toward the neighbor, n. 490, *illustrated* and *shown,* n. 903. They who desire to destroy these two essentials of the new church will perish, n. 494. They cannot receive any truth from heaven, n. 496. They falsify the Word, n. 497. They plunge themselves into all kinds of evils and falsities, n. 498. Those who acknowledge faith alone will reject these two essentials, n. 500, 501. These two essentials of the new church are in opposition to the two essentials of the old church, concerning which *illustrated* n. 509, *illustrated* n. 537.

City *[urbs].* A city *signifies* the doctrine of the church *illustrated* and *shown* n. 194, *illustrated* n. 712, *illustrated* n. 861, 881. Inasmuch as the church is described as a city, *shown* n. 896. Jerusalem as a city *signifies* the new church of the Lord as to doctrine, n. 879, 912. The cities of the nations *signify* heretical doctrines, n. 712.

Cleft *[fissure].* See Rock.

Cloak *[pallia].* See Garment.

Clouds *[nubes].* Clouds *signify* Divine truth in the ultimates, consequently the Word in the sense of the letter, *shown* n. 24, 466, 642, 820. White clouds *signify* the Word in the literal sense translucent from its spiritual sense, n. 642. By the Lord's saying he will come in the clouds of heaven with glory, is *signified* his advent in the Word, and a revelation of its spiritual sense from him for the use of the new church which will then be established, *shown* n. 24, *shown* n. 642, *illustrated* n. 820.

Cluster *[botrus].* See Grapes.

Color *[color].* White and red are fundamental colors in heaven, because white is from the light of the sun of heaven, and red is from the fire of the sun there, concerning which, *illustrated* n. 231, 915; See White and Red. Those two colors are changed into other colors by shade which in heaven is ignorance, n. 915. There exists a satanic black, which is opposite to white, and a diabolic black which is opposite to red, n. 231, 232.

Companion *[socius].* What is *signified* by companion and brother, 32.

Comparison *[comparatio].* Comparisons in the Word are from correspondences, n. 334.

Conception *[generatio].* See Birth.

Confession *[confessio]*. Of repentance and confession among the Reformed, see the doctrines of the Reformed in what is premised at p. 19, Vol. 1.

Confirmation *[confirmatio]*. There is a false light arising from confirmation, and it appears to those who are in falsities as light, but it is the light of infatuation, which is of such a nature that it is converted into darkness on the flowing in of light from heaven, and the sight of their eyes is like that of owls and bats, *illustrated* n. 566, 695. Those who have confirmed themselves in falsities are not willing to understand truth, and it appears as if they were not able, n. 765.

Consummation *[consummatio]*. Consummation and the consummation of the age *signifies* the end of the church, which takes place when there no longer remains any good of life or truth of doctrine in the church, *illustrated* and *shown* n. 658. Consummation in the Word is also called devastation and decision, *shown* n. 658. Consummation or devastation is effected by the deprivation of goods and truths, which being taken away man enters into the evils and the falsities which he inwardly cherished, *shown* n. 676. What is meant by the last words of the Lord to the disciples, in Matthew, that he would remain with them even until the consummation of the age, n. 750.

Containing, Contained *[continens, contentum]*. The thing containing *signifies* the same with the thing contained, *illustrated* n. 406, 672. See Vessel.

Conversion *[conversio]*. Angels and good men as to their spirit continually turn themselves toward the Lord as a sun, and thus they have the Lord continually before their face, and this which way soever they turn, which is wonderful; and the devils continually turn themselves from the Lord, n. 380, 938.

Copper *[cuprum]*. See Brass.

Corner *[angulus]*. The four corners *signify* the four quarters of the spiritual world, *shown* n. 342. Hence the four corners of the earth *signify* the entire heaven, n. 342. The cornerstone *signifies* the foundation, n. 342.

Correspondence *[correspondentia]*. There is a correspondence between the natural and spiritual, concerning which, *illustrated* n. 1.

Costliness *[pretiosa]*. Costliness *signifies* the holy things of the church, *shown* n. 789.

Cotton. See Linen.

Court *[atrium]*. The court of the temple *signifies* the external heaven, and heaven in ultimates, also the church on earth, *illustrated* and *shown* n. 487. Concerning the two courts of the temple at Jerusalem, n. 487.

Covenant *[foedus]*. Covenant *signifies* conjunction, *illustrated* and *shown* n. 529, toward the end.

Create, to *[creare]*. To create *signifies* to reform and regenerate *shown* n. 254, 476.

Creature *[creatura]*. Creatures *signify* all who are to be created, that is, who are capable of being reformed, *shown* n. 405. What is *signified* by

creatures of the earth, air, and sea, n. 405. See Beasts, Fowls, and Fish.

Cross *[crux].* The cross *signifies* temptations, *shown* n. 639. To crucify *signifies* many things, principally to deny the Lord to be the son of God, n. 504.

Crown *[corona].* Crown *signifies* wisdom, *illustrated* and *shown* n. 189, 252. A crown *signifies* an ensign of warfare and victory, *shown* n. 300. Hence a crown was an ensign of victory to martyrs because they had conquered in temptations, n. 103.

Crucify, to *[crucifigere].* See Cross.

Crying, or a Cry *[clamor].* Crying or a cry is spoken of grief and fear of the falsities from hell, and thence of damnation, *shown* n. 885. It is spoken of every affection breaking out from the heart, n. 885.

Cunning *[astus].* See Deceit.

Cup *[poculum].* A cup, chalice, platter, vial *signify* the same as the things contained in them; if wine is in them, they *signify* truth or falsity, *illustrated* and *shown* n. 672. A bottle or pitcher *signifies* the same, *shown* n. 672 toward the end. Vials full of the wrath of God *signify* the evils and falsities in the church, n. 673. To pour out the vials upon the earth, and upon the sea *signifies* influx into the church, n. 676, 677, 680.

Cursed Thing *[devotum].* A cursed thing *signifies* evil, which separates the Lord from man, n. 937.

Custody *[custodia]*. See Bound and Captive.

Darkness *[tenebrae].* Darkness and thick darkness *signify* falsities n. 110, 695. They also *signify* ignorance, n. 110. Darkness *signifies* falsities either arising from ignorance, or from falsities of religion, or from evils of life, *shown* n. 413.

David *[David].* By David is meant the Lord as to Divine truth, n. 174, 266.

Daughter *[filia]* See Son.

Day *[dies].* Day and night *signify* at all times in every state, thus perpetually, n. 637. Day and night from light *signify* the spiritual truth and natural truth of the Word *illustrated* and *shown* n. 414. The great day of Jehovah *signifies* the coming of the Lord, and then the establishment of the new church, n. 704, 707. Day *signifies* the end of the former church, *shown* n. 707.

Death, Dead *[mors, mortuus].* Death *signifies* various things; it *signifies* extinction of natural life, which is death; it *signifies* extinction of spiritual life, which is damnation; it *signifies* extinction of lusts, which is the crucifixion of the flesh, and thus a renewal of life; it *signifies* resurrection; it *signifies* a rejection by the world; it *signifies* the devil and hell, and thence evil of the will, n. 866. Death *signifies* extinction of spiritual life, and hell damnation, *shown* n. 321. The first death *signifies* departure out of the world, and the second death damnation, n. 106, *illustrated* n. 853, 873, 894. The first death is not mentioned in Revelation, n. 853. Death also *signifies* the life of man's self-love,

because this love extinguishes spiritual life, n. 323. The dead *signify* the same things as death, n. 856. The dead *signify* dead out of the world, *shown* n. 525, 868, 869. The dead *signify* those who are in natural life without spiritual life, n. 159. The dead *signify* those who have not any spiritual life, *shown* n. 525. The dead *signify* those who are interiorly devils, n. 870, 872. The dead *signify* those who have crucified the flesh, and have suffered temptations, *shown* n. 639. The dead *signify* those who are rejected by the evil, n. 847, 850, 866. Dead, when spoken of the Lord, *signifies* to be neglected, and his human not acknowledged as Divine, n. 59, 93, 269. Concerning dead worship, see Worship.

Decalogue *[decalogus].* The commandments of the Decalogue were promulgated by Jehovah, and were not only precepts of society, but also of religion, *illustrated* n. 529. The commandments of the Decalogue are in Every religion, and man should live according to them from religion, n. 272. Wonderful things concerning the Decalogue and concerning the ark from the Word, and that thence it may be seen that the Decalogue is most holy *illustrated* and *shown* n. 529. The first step to reformation is to live according to the commandments of the Decalogue, n. 628. Through a life according to the commandments of the Decalogue conjunction is effected with the Lord, *illustrated* n. 490. The second table of the Decalogue is the whole doctrine of repentance, *illustrated* n. 531 at the end, n. 461. The Decalogue is called the testimony, *shown* n. 490, *shown* 669. The second table of the Decalogue is a blank table to those who are in faith alone, n. 461. An answer from heaven to those who believed and asserted that by the works of the law, from whose damnation through faith they are exempt, are understood the works of the law of the Decalogue, n. 578. The temple of the tabernacle of the testimony *signifies* where the Lord is in his holiness in the Word, and in the law, which is the Decalogue, n. 669.

Deceit *[dolus].* A lie *signifies* falsity and false speaking, and that deceit *signifies* both from design because deceit and cunning proposes something to itself, *illustrated* and *shown* n. 624.

Degree *[gradus].* That there are three degrees of love and wisdom or of good and truth in the Lord, who is infinite, which are called celestial, spiritual, and natural, and that hence there are three degrees in the heavens, and also in man from creation, n. 49, *illustrated* n. 774. The church of the Lord is distinguished into those three degrees, n. 774. See Church.

Demon, or Devil *[daemon, daemonium]*. Demons and devils *signify* lusts from the love of the world, and such as are in those lusts become demons after death, *illustrated* and *shown* n. 458. They *signify* cupidities of falsifying truths, n. 703, 756. They become demons of the worst kind who were in the lusts of exercising dominion from the love of self over the holy things of the church, n. 756.

Den *[spelunca].* They who had been in evil loves are in hell in dens, hence dens *signify* evil loves, *illustrated* and *shown* n. 338.

Desert *[solitudo]*. See Wilderness.

Destroyer, Perdition *[perditor, perditio]*. Abaddon and Apollyon *signify* a destroyer and perdition; destroyer and perdition *signify* the destruction of the church by the total falsification of the Word, *shown* n. 440.

Devastation *[devastatio]*. See Consummation.

Devil *[diabolus]*. The hell where they are who are in evils as to life, properly who are in self-love, is called in one expression the devil, because all who are there are called devils, the hell where they are who are in falsities as to doctrine, properly who are in the pride of self-derived intelligence, is called in one expression satan, because all who are there are called satans, n. 97, 550, 841, 856, *illustrated* n. 153. The depths of satan *signifies* the interiors of faith separated from charity, n. 143. The throne of satan *signifies* where there are falsities, and thence spiritual darkness, n. 110. In every religion it is known that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil, and that therefore good is to be done and evil shunned, n. 272, *illustrated* n. 675.

Diadem *[diadema]*. See Stone, and Precious Stone.

Doctrine *[doctrina]*. Worship is according to doctrine, n. 777, 778.

Dog *[canis]*. Dogs *signify* corporeal appetite, principally the pleasure of eating and drinking, *illustrated* and *shown* n. 952.

Door *[janua]*. Gates *[portis] signify* knowledges of what is true and good out of the Word, by which man is introduced into the church, consequently introducing truths *shown* n. 899, 901, 916. There are actually doors in the spiritual world, which are opened and shut to those who ascend to heaven, and that therefore they *signify* entrance or admission, *shown* n. 176,177. The Lord alone opens and shuts the doors there, n. 177. Doors *signify* admission and introduction n. 217. The Lord is the door by which man is to enter that he may be saved, *shown* n. 916.

Double, and to Double *[duplum,* et *duplicare]*. They *signify* to be done according to quantity and quality, *shown* n. 762.

Dragon *[draco]*. The dragon *signifies* those who make God three, and the Lord two, and who separate charity and faith, and make the latter saving and not the former, *illustrated* n. 537. Dragon *signifies* the devastation of the church, *shown* n. 537. They who are meant by the dragon will persecute the new church of the Lord, and, as far as possible, will seduce them, *illustrated* and *shown* n. 884. The reason why the dragon is called the old serpent, the devil, and satan, n. 841, 856. What is *signified* by the dragon being bound one thousand years, n. 842. Concerning the sports of the dragon, and concerning the besieging of a city by them, *illustrated* n. 655.

Drink Offering, or Libation *[libamen]*. See Wine.

Drunkenness *[ebrietas]*. To be made drunk with the wine of whoredom or of Babylon, also simply to be made drunk, *signifies* to be infatuated or insane with regard to spiritual things, *shown* n. 721.

Dust *[pulvis].* Dust *signifies* what is damned, *shown* n. 778. To cast dust on the head *signifies* interior grief and mourning on account of damnation, *shown* n. 778.

Dwell, to *[habitare].* To dwell is spoken of good, n. 380. To dwell and to cohabit *signifies* conjunction proceeding from love, *illustrated* n. 883. By the Lord's being said to dwell with them is *signified* that he is in them, and they in him, consequently conjunction, n. 883.

Eagle *[aquila].* Flying eagles *signify* knowledges and thence under standing, *shown* n. 244, also understanding perverted, from knowledges of what is false, *shown* n. 244.

Ear *[auris].* See to Hear.

Earth *[terra].* The earth *signifies* the church, *shown* n. 285, 902. The earth *signifies* the church with those who are in its internals and are called clergy, and the sea, the church among those who are in its externals, and are called laity, *shown* n. 398, 402, 470, 567, 594, 677, 680; see the Sea. The earth also *signifies* damnation, which takes place with them among whom the church is perverted and destroyed, *shown* n. 285. In the spiritual world there are earths as well as in the natural world; but the latter are from a natural origin, whereas the former are from a spiritual origin, n. 260, 331, 865. The heavens are expanses, and in each expanse the earth is under the feet, n. 260. Who are meant by those who are under the earth, n. 260. Concerning the inferior earth, see Spiritual World. The earths in the spiritual world are changed according to the evils and falsities of those who dwell upon them, and that earthquakes happen, n. 331, 515. That hence earthquakes *signify* changes of the state of the church, *shown* n. 331, *illustrated* n. 396. That a great earthquake such as was not before *signifies* overturning of all things belonging to the church, *illustrated* and *shown* n. 711.

Earthquake *[terrae motus].* See Earth.

Eat, to *[edere].* To eat *signifies* to appropriate to himself, n. 89. What is *signified* by eating the flesh of another, n. 748. See Flesh.

Egypt *[Aegyptus].* Egypt *signifies* the natural man in conjunction with the spiritual and in such case the affection of truth *shown* n. 503. Egypt, in the opposite sense, *signifies* the natural man separated from the spiritual, and in that case insanity in spiritual things, *shown* n. 503. The reason whereof is because the Egyptians cultivated the science of correspondences, whence came their hieroglyphics, which science they afterwards turned into magic, and made it idolatrous, n. 503, toward the end. The miracles in Egypt recounted, n. 503. All those things signified the falsities and evils of the church, n. 339.

Elder *[senex, seniores].* The four-and-twenty elders *signify* all the truths and goods of the church in heaven and in earth, *illustrated* 233, 251. They *signify* the heavens, n. 521. In particular, the higher heavens, n. 275, 808.

Election *[electio]*. By the chosen or elect are meant they who are with the Lord, who are not elected by predestination, n. 744. Who are meant by the called, the chosen, and the faithful, n. 744. See Church.

Elijah and Elisha. Elijah and Elisha represented the Lord as to the Word, *illustrated* n. 298, 437.

Empty *[vacuum]*. Man is said to be empty when there is nothing but falsities and evils in him n. 160.

Enchantment *[incantatio]*. See Incantation.

Endurance *[tolerantia]*. Endurance *signifies* study and labor, n. 129. The word of endurance *signifies* spiritual combat, which is temptation, n. 185.

English *[Angli]*. A conversation of certain Englishmen with two angels concerning the understanding of man in spiritual things concerning God, the immortality of the soul, regeneration, baptism, and the holy supper, *illustrated* n. 224. Concerning the English clergy ascending into a society of the higher heavens, and of their discourse there on a certain time with their king, about the Lord and about charity; and after their descent, of their discourse with others of the clergy about unanimity and concord, *illustrated* n. 341. Concerning a paper sent down from heaven to a society of English, and sent back by two bishops there, and of a discourse afterwards with those bishops concerning the church and religion at this day, *illustrated* n. 675. Of the small works published in London concerning the new Jerusalem, rejected by the English bishops; and concerning the dominion which they affect, *illustrated* n. 716.

Ephesus *[Ephesus]*. By the church of Ephesus are meant those who primarily respect truths of doctrine and not goods of life, n. 73.

Ephraim *[Ephraim]*. See Manasses.

Evening *[vespera]*. Evening *signifies* the last time of the old church; and morning, the first time or commencement of the new church, *shown* n. 151. The Lord instituted the holy supper, because the evening, in which the supper took place, *signifies* the last time and state of the church, n. 219, *illustrated* n. 816.

Evil *[malum]*. Evil is the devil, n. 890. There is evil of falsity and falsity of evil, concerning which, n. 379, 382. They who confirm evil in themselves perish, n. 872. The evil which appears to man, contains innumerable lusts in simultaneous order, *illustrated* n. 678. See Repentance. Evil is attributed to Jehovah, that is, to the Lord, and this is from appearance, n. 494, 498. 714. After death, goods and truths are taken away from the evil, and evils and falsities from the good, *illustrated* n. 948.

Euphrates *[Euphrates]*. Euphrates *signifies* rational things bordering upon or bounding the spiritual things of the church, *illustrated* n. 444. It *signifies* interior reasoning, n. 699. It *signifies* reasoning full of falsities and thence insanities, *shown* n. 444.

External *[externum]*. The ultimate is the container and complex of all things prior, n. 438, toward the end. All spiritual power consists in truths in the ultimates, n. 148. What is in the inmost is in all things

around, *illustrated* n. 933. The church in the heavens and the church on the earths make one, like the internal and external in man, n. 486.

Extreme *[extremum]*. In the ultimates or extreme outmosts is the simultaneous order of the successives, *illustrated* n. 678. See Order.

Eye *[oculus]*. Eye *signifies* the understanding, n. 25, *shown* n. 48. Eye, when spoken of the Lord, *signifies* Divine wisdom, omniscience, and providence, *shown* n. 48, 240, 271. What is *signified* by the eyes of the cherubim, n. 240, 246.

Eye Salve *[collyrium]*. It *signifies* a medicine whereby the understanding is healed. n. 214.

Face *[facies]*. What is *signified* by seeing the face of the Lord, *illustrated* n. 938. To see the face of Jehovah or the Lord *signifies* to know and acknowledge what he is, as to his Divine attributes, besides other things, *shown* n. 939. No one can see the Lord, such as he is in himself, and live, *shown* n. 939. The face of Jehovah or the Lord in an opposite sense *signifies* anger and aversion, because a bad man is angry, and turneth himself away, *shown* n. 939. Face, when spoken of the devil, *signifies* subtle artfulness, n. 562.

Faith *[fides]*. Faith is truth, *illustrated* n. 111, 129. Various things concerning the conjunction of faith and charity, *illustrated* n. 417. Faith is from charity, and that it is the form of charity, altogether like speech and sound, *illustrated* n. 655, *illustrated* n. 875. A comparison of charity and faith with heat and light, from which may be seen what faith is separated from charity, and what faith is conjoined with charity, *illustrated* n. 875, toward the end. The quality of faith from charity described, n. 451. Charity and faith are not anything, unless they exist in works, and in works they exist and subsist, *illustrated* n. 875. Charity and faith in man are inwardly in act, consequently in works, when they are in the will, because they are then in the endeavor, *illustrated* n. 875. A general or universal idea of faith concerning the Lord, and concerning salvation from him, n. 67. They who believe in the Lord have eternal life and are saved, *shown* n. 60, *shown* n. 553. The acknowledgment of the Lord and faith make presence, but affection and love effect conjunction, *illustrated* n. 937. That Paul and James agree in this, that the doers of the law are justified by God, *shown* n. 828, *illustrated* n. 417. For the doctrine of the Reformed concerning justification by faith, and concerning good works, see the doctrines of the Reformed in what is premised at n. 3. The Reformed establish their doctrine upon a single assertion of Paul, falsely understood, *illustrated* n. 417, 750. All who belong to the church in the Christian world agree in this, that man is justified without the works of the law, n. 391. Faith alone at this day constitutes the whole theology, and charity in no respect, n. 133. In what manner they defend their doctrine, by various kinds of discourses and reasoning, *illustrated* n. 838. All throughout the Christian world acknowledge faith alone as the only means of salvation, although in other things they disagree, *illustrated* n. 484.

Faith alone is confirmed in various ways principally the faith of the clergy, but not so that of the laity, *illustrated* n. 426, 461, 677. Faith alone is easily received, the reason thereof, n. 539. There are three degrees of reception of the religious principle of faith alone: first, to acknowledge it; second, to confirm it in himself; third, to live according to it; that there are some who are in the first and second degree and not in the third and that they who are in the third are condemned; the quality of these described *illustrated* n. 634. Faith alone is also faith separated from charity, n. 388. Concerning those who in theological matters know nothing, except that faith alone is all, and of their habitation and lot, from experience, n. 456. The learned have attributed all salvation to faith, and nothing to charity, the reason whereof is that they have attributed everything to knowledge, and nothing to affection, because the former appears before the sight, whereas the latter does not appear, but faith proceeds from thought, and charity from affection, n. 908. Faith proceeds from thought, and charity from affection, *illustrated* n. 655. That dogma ought to be shunned, that a man is justified, that is, saved, by faith alone without the works of the law, *illustrated* n. 838. Various reasonings, by which they establish, that faith alone is the only means of salvation, *illustrated* n. 449. In the southern quarter are they who only acknowledge faith alone and the customary worship as means of salvation, and live as they like; concerning whom from experience, n. 442. Many of their visionary notions enumerated who confirm themselves in faith alone, n. 451. The interiors of faith, separated from charity, are the depths of satan, n. 143. They are specters, *illustrated* n. 675. See English. They seduce, and consequently they are dangerous, *illustrated* n. 144. Concerning those who separate faith entirely from charity, pretending that God, by virtue of faith, operates inwardly, even to the proper will of man, and it there turns itself about on the left side, and that thus the interiors of man's mind are intended for God, and the exteriors for man, hence that God pays no regard to anything which relates to man that these were seen as turtles with two heads, *illustrated* n. 463. The interior reasoning of those who are in faith alone must first be detected and removed, otherwise the truths of faith appertaining to the new church, which is the new Jerusalem, cannot be received, for which reason they are treated of in Revelation, n. 483, 700. They who have confirmed themselves in faith alone cannot receive the two essentials of the new church, which are the acknowledgment that the Lord is the God of heaven and earth, and a life according to the precepts of the Decalogue. They reject them for three reasons, *illustrated* n. 500. They who have confirmed themselves in the falsities of that faith can with difficulty recede from them for this reason, because they are kept shackled as it were by the dragonists in the world of spirits, with whom they are in society, n. 563. They who are in faith alone, and pray from the form of their faith, cannot do otherwise than make God three and the Lord two; because they pray to God the Father,

that he would have mercy for the sake of the son and send the Holy Spirit, *illustrated* n. 537, *illustrated* n. 611. They who have confirmed in themselves faith alone have so far shut up their understanding, as no longer to see any truth in the Word, *illustrated* n. 421. They who have confirmed in themselves faith alone have no truth from the Word but what is falsified, whence there is not any church among them, nor any religion, *illustrated* n. 541, *illustrated* n. 675. The doctrine of faith at this day is contrary to the Word, and that it falsifies the whole Word, n. 136, 404, 570. They who from confirmation are in faith alone know the truths from the Word, which are enumerated, but they have falsified all, made evident by a paper, on which those truths were written, which was placed on a table illuminated by a direct influx of light from heaven, also by touching the Word, which lay on another table, concerning which, *illustrated* n. 566. Concerning a leader in the doctrine of faith alone, who touched the Word placed on a table, and was thrown into a corner of the room, and became as it were dead, *illustrated* n. 566. The adultery of a son with his mother corresponds with the falsification of the truths of the Word by faith alone, and this is represented by the adultery of Reuben with Bilhah his father's concubine, *shown* n. 134. They who, from confirmation are in faith alone are in the light of infatuation, which corresponds to the light which owls and bats see by, which light in itself is darkness, *illustrated* n. 566. Evil of life follows from the falsities of that faith, n. 698. It is of Divine providence of the Lord, that they who have confirmed themselves in faith alone falsify truths, lest if they knew holy truths, they should profane them, n. 686, 688. Concerning three hundred who had confirmed in themselves faith alone, and ascended into heaven, and in their descent were seen like dead horses; because a living horse *signifies* the understanding of the Word, and a dead horse the understanding of the Word destroyed, *illustrated* n. 611. In what manner the draconic spirits heal the wounds made by this tenet, that the works of the law are not necessary to salvation, which, nevertheless, does not accord with the Word, n. 576, 578. Concerning those who asserted that by the works of the law are meant the works of the law, of the Decalogue; what reply was made to them from heaven, n. 578. A pit of the abyss described, where they are who have confirmed faith alone, n. 421, 442. Concerning this tenet of their faith, that God the Father withdrew this grace and favor from the human race, and therefore reconciliation and satisfaction were necessary, but this is contrary both to scripture and reason, *illustrated* n. 484. Concerning the act of justification by faith alone, that they make themselves as to that act like a statue of salt, or Lot's wife, *illustrated* n. 484. Concerning the state of justification by faith alone, and concerning the mysteries of it, that the goods of charity done by man contribute nothing to salvation, and that hence it follows that in such ease there is no religion, *illustrated* n. 484. Concerning those who make faith alone the only means of salvation,

and concerning those who make charity the only means, also concerning a syncretist, *illustrated* 386. A discussion among certain spirits, whether faith is spiritual and not charity, or whether charity is spiritual and thence faith, *illustrated* n. 386. A discussion concerning faith and charity, the quality of charity, if to faith is assigned the first place, and the quality of faith, if to charity is assigned the first place; that in this latter state, faith is spiritual from charity, whereas in the former, faith is natural and charity also, compared with a mountebank walking on the palms of his hands, *illustrated* n. 655. The great city, which is spiritually called Sodom and Egypt, is where they are who acknowledge faith alone as the only means of salvation, various things there concerning the mockery of charity, and concerning a plenary justification of man from sins by faith alone, *illustrated* n. 531. Concerning the pastimes of the dragon in an amphitheater, that by fantasies they introduced sheep and lambs, and afterwards lions and tigers, which tore them to pieces, *illustrated* n. 655. Concerning the dragon spirits, who were desirous to take by stratagem a certain city where charity reigned, asserting that they also professed faith and charity, only with this difference, that they assign to faith the first place, and to charity the second, but in vain, concerning which circumstance, *illustrated* n. 655. The dragons afterwards laid siege to that city, but that they were consumed by fire from heaven, *illustrated* n. 655. A discussion in a council concerning justifying faith without the works of the law and the conclusion therein, that faith produces good works, as a tree produces fruit; also an inquiry, whether it is so believed at this day by those who have confirmed themselves in faith alone and it was perceived to be quite the reverse, *illustrated* n. 417. From this conclusion the conjunction of faith with charity has not been found, *illustrated* n. 417. A temple or place of worship, in which was seen a representative image of faith separated from charity, described as to its quality, and that it was afterwards destroyed, and in the place thereof was seen the tabernacle, the temple, and the Lord, *illustrated* n. 926. Concerning the lot of those who have confirmed themselves in faith alone; in the spiritual world they are led to build; but what they build by day falls down by night and afterwards they are let into hell, *illustrated* n. 153. Also concerning their lot and destruction, *illustrated* n. 531. They who have confirmed in themselves faith alone, believe themselves to be wise, when nevertheless they are the foolish virgins, n. 433. They who, from confirmations, are in faith alone, believe that the doctrine thereof is so fortified that it cannot be impugned, n. 581. They who have confirmed themselves in faith alone are inveterate enemies against those who oppose that faith, but especially when they feel among them the sphere of the Lord, *illustrated* and *shown* n. 603. They who are in faith alone do not think about repentance, n. 450, *illustrated* n. 531. The Decalogue to them is a blank table, n. 461. They who think themselves free under faith, and not bondmen under the law, are bondmen, *illustrated* n. 578. They who are in faith alone

do not reflect, neither are willing to reflect, upon evils of life in themselves, *illustrated* n. 531, 710. The dogma concerning faith alone is damnable, *shown* n. 838. They are the goats, *illustrated* n. 417, 838. The church commences from charity, and terminates in faith alone, n. 82. They who are in faith alone, will and teach that the understanding is to be kept in subjection to all things of their faith; but this tenet is hurtful, *illustrated* n. 224, 564, 575. That the understanding is to be kept in subjection to faith or what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which declares this dogma, n. 914. Thereby the way of light from the Lord is obstructed, insomuch that man can no longer be enlightened, *illustrated* n. 914.

Faithful *[fidelis].* Faithful *signifies* those who are in faith in the Lord, and it *signifies* those who are in the inmost principles of the church, n. 744, 821. See Church.

Falsity *[falsum].* Falsities are darkness and thick darkness, n. 110. There is evil of falsity and the falsity of evil, n. 379, 382. There is the falsity from evil, and falsity not from evil, and falsity not from evil appears before the Lord as truth, but under different colors, *illustrated* n. 625. Concerning good and falsity together, n. 97. Concerning the light of the confirmation of falsity together with its quality, *illustrated* n. 566, 695. See Confirmation.

False Prophet *[pseudo propheta].* See Prophet.

Famine *[fames].* See Hunger.

Fat, Fatness *[pingue, pinguedo].* Fat things *signify* celestial goods and the affections thereof, and the delights of those affections, *shown* n. 782.

Father *[pater].* Father *signifies* good; and when spoken of the Lord, the Divine good in him, n. 170 *illustrated* and *shown* n. 613. The Lord by Father meant the Divine in him, *illustrated* n. 150, *illustrated* n. 170. God and the Father, also God and Jehovah *signify* the Lord as to the Divine truth, and as to the Divine good, n. 21. The Lord as to the Divine from which all things are *[divinum a quo],* as well as to the Divine human, is called the Father, *shown* n. 21, *shown* n. 613, *shown* n. 839. The kingdom of the Father comes, and the will of the Father is done as in heaven, so on earth, when the Lord is immediately approached, *illustrated* and *shown* n. 839. See also the Lord.

Fear, to Fear *[timor, timere].* The fear of God, and to fear God *signify* the love of God, and to love God especially a fear and to fear to do anything against him, that is, against his commandments, inasmuch as this fear is in all love, *illustrated* and *shown* n. 527, *illustrated* n. 628. What holy fear *is, illustrated* and *shown* n. 56. What is introduced from fear does not remain, n. 164 toward the end. The fearful, and to fear *signify* to be in no faith, *shown* n. 891. Fear *signifies* a fear of hell and of torments there, which is with the wicked, n. 527.

Feed, to, and Pastor *[pascere, pastor].* To feed *signifies* to teach, and pastor or feeder, one that teaches, *illustrated* and *shown* n. 383.

Fig Tree *[ficus]*. A fig tree *signifies* natural good, *shown* n. 334, *illustrated* n. 875.

Filthy *[immundus]*. See Unclean.

Fire *[ignis]*. Fire *signifies* the Divine love, *illustrated* and *shown* n. 468. In the spiritual world love appears at a distance as fire, n. 422. Therefore fire upon the altar of burnt offering *signifies* the Divine celestial love, and for that reason it was commanded that it should burn constantly thereon, and that fire should be taken therefrom in the censer, and they should make incense, *illustrated* and *shown* n. 395. Fire, in the opposite sense, *signifies* infernal love, n. 422, 494. Fire and sulfur *signify* infernal love and lusts from that love, *shown* n. 452, 453. Fire *signifies* hatred, *illustrated* n. 655 toward the end, 766. What is *signified* by hail mingled with fire, n. 399. See Hail. It is attributed to Jehovah that he consumes with fire, *illustrated* and *shown* n. 494. The truth is testified by fire from heaven, *shown* n. 599. A consuming fire from heaven was a testification that they were in evils and falsities, *shown* n. 599; and that they were in the lust of infernal love, *illustrated* n. 863. To be burnt with fire *signifies* the punishment of the profanation of what is holy, *shown* n. 748, 766.

First-begotten *[primogenitus]*. The Lord is called the first-begotten from the dead, which *signifies* that in his human he is the Divine good united to the Divine truth, *illustrated* and *shown* n. 17. First-begotten is spoken of the church, and that it is the first-begotten which from love of the will, through faith of the understanding, first exists in act or operation, *illustrated* n. 17. Since the church then first exists with man when the truth of doctrine conceived in the internal man is born in the external, *illustrated* n. 17.

First Fruits *[primitiae]*. First fruits *signify* what first springs up, and afterwards grows; and because in the first is contained all which follows in power, hence the first fruits were holy, *illustrated* and *shown* n. 623. First fruits *signify* such things as belong to the church, *illustrated* and *shown* n. 623.

Fish *[piscis]*. Fish *signify* sensual affections, which are the ultimate affections of the natural man, *illustrated* n. 290 toward the end. Fish also *signify* those who are in general truths, which are also ultimates of the natural man, *shown* n. 405. Fish also *signify* those who are in external falsities, *shown* n. 405.

Five *[quinque]*. Five *signifies* something and little, *shown* n. 427.

Flesh *[caro]*. Flesh *signifies* the good of the Word and of the church, *illustrated* and *shown* n. 832 Flesh *signifies* the proprium of man; *shown* n. 748. To eat the flesh of another *sign* to destroy the truths and goods of an other, *shown* n. 748.

Flood *[flumen]*. See River.

Fly, to *[volare]*. To fly *signifies* to perceive and to instruct, and when spoken of the Lord *signifies* to foresee and to provide, *shown* n. 244, also n. 245, 561, 831. See Wing.

Food *[cibus].* They who are in the spiritual world are nourished by food, but food there is of a spiritual origin, concerning which various things are related, n. 152.

Foot *[ped].* Feet *signify* what is natural, and when spoken of the Lord, the Divine natural *illustrated* and *shown* n. 468. To set the right foot on the sea, and the left on the earth *signifies* that the Lord has the entire church under his intuition and dominion, as well those therein who are in its externals as those who are in its internals, n. 470. The footstool of the Lord *signifies* the church on earth, *illustrated* and *shown* n. 49, likewise n. 470. To stand upon the feet *signifies* to be reformed as to the external or natural man, *illustrated* and *shown* n. 510.

Forehead *[frons].* Forehead *signifies* love, both good and evil, *illustrated* and *shown* n. 347. The Lord looks at the angels in the forehead, and the angels look at the Lord through the eyes, because they look from the understanding of truth; hence proceeds conjunction, *illustrated* n. 380. To set a seal upon the foreheads *signifies* to separate and distinguish one from another, according to the love, n. 347. Written on the forehead *signifies* inherent in the love, n. 729. A name written on the forehead *signifies* acknowledgment from love and faith, n. 613.

Forty-two *[quadraginta duo].* Forty-two months *signifies* complete to the end, when the new church begins *illustrated* and *shown* n. 489, 583.

Foundation, to Lay a Foundation *[fundamentum, fundare].* The foundation of the world *signifies* the establishment of the church, *shown* n. 489. The foundations of the wall of the city new Jerusalem, and in general the foundations of the earth s*ignify* doctrinals of the church, *illustrated* and *shown* n. 902, 903, 914. The twelve foundations of the wall of the city new Jerusalem, which were of twelve precious stones, *signify* all of the doctrine of the new church from the sense of the letter of the Word, *illustrated* and *shown* n. 915.

Fountain *[fons].* Fountain and fountains *signify* the Lord and the Word, *shown* n. 484, 683.

Four *[quatuor].* Four is spoken of goods, and three of truths; hence four *signifies* good and the conjunction of good and truth, *illustrated* and *shown* n. 322. A fourth part *signifies* all good, n. 322. What is *signified* by the four angels, n. 342. See Angel. What is *signified* by the four winds, n. 343. See Wind.

Foursquare *[quadratum].* Four-square and quadrangular *signify* what is just, *illustrated* and *shown* n. 905.

Fowl or Bird *[avis].* Beasts, birds, and fish *signify* affections, perceptions, and thoughts, both in the good and evil sense, *illustrated* and *shown* n. 405, 831. See Beast and Fish. Birds *signify* such things as relate to the understanding and to the thought, and thence in both senses to counsels, *illustrated* and *shown* n. 757. Birds *signify* falsities from hell, also the infernal genii, who are in these falsities, *illustrated* n. 837.

France *[Gallia].* Prophecies concerning the church in the kingdom of France, n. 740, 744. It dissents from the Roman Catholic religion, and that in many things it coheres with that religion in externals, but

not so much in internals, *illustrated* n. 740. They do not acknowledge the Pope as head of the church, like a head which governs a body, but as one supreme who does not rule from himself, but from God, through the Word, n. 742. They acknowledge the Word as holy, as it is lived according to; also, that Divine power does not belong to any man, n. 741, 742. It is owing to the Lord's Divine providence, that they have not yet proceeded farther, lest truths and falsities be commixed, n. 741. The Lord will convince them by the Word that he is to be approached as to his human, because it is Divine, *illustrated* n. 743, 744.

Frankincense, Censer *[thus, thuribulum]*. See Incense.

Free, Free Will *[liberum, liberum arbitrium]*. For the doctrine of the Reformed concerning free will, see their doctrines in the preface, n. 9.

Freemen and bondmen *signify* those who know and understand from themselves, and those who know and understand from others, n. 337, 604, 832.

Frog *[rana]*. Frogs *signify* reasoning proceeding from cupidities, because they croak, and are itching desires, *shown* n. 702.

Fruit *[fructus]*. Fruits *signify* the goods of love and charity, which are good works, *illustrated* and *shown* n. 934.

Full *[plenum]*. Full is spoken of man in whom are truths and goods, and empty in whom are falsities and evils, n. 160.

Furlong *[stadium]*. See Stadia.

Furnace *[fornax, caminus]*. A furnace is taken for its fire, n. 422. The smoke of a furnace *signifies* falsities of lusts proceeding from evil loves, *shown* n. 422.

Gabriel *[Gabriel]*. The angel Gabriel *signifies* societies of heaven, where it is taught that Jehovah came into the world, and that his human is the son of God, n. 548, 564, 707. See Angel.

Gad *[Gad]*. The tribe of Gad *signifies* in the highest sense omnipotence, in the spiritual sense the good of life and uses, and in the natural sense works, *illustrated* and *shown* n. 352.

Gall *[fel]*. See Wormwood.

Garden *[hortus]*. A garden and paradise *signify* the wisdom and intelligence of the man of the church, *shown* n. 90. This illustrated by gardens and paradises in the spiritual world, where they are who are in wisdom and intelligence, n. 90, *illustrated* n. 875.

Garment or Vesture *[vestimentum]*. Garment *signifies* truths, because truths clothe good, *shown* n. 45, *shown* n. 166, 212. Garment, when spoken of the Lord, *signifies* the truths of the Word, *shown* n. 166. The Lord's vesture *signifies* the Word as to Divine truth, n. 825, 830. To be clothed and to be arrayed in garments *signifies* to be in truths, and to be presented in truths, n. 671, 814; also to be conjoined with societies of heaven, which are in truths, n. 328, 367. Mantles, robes, and cloaks *signify* truths in general, *illustrated* and *shown* n. 328, 367, 378; also religious principles, n. 378, 379. What is *signified* by a garment down to the foot, when spoken of the Lord, n. 45. That a

vesture stained with blood, when spoken of the Lord *signifies* violence offered to the Word, *illustrated* and *shown* n. 825.

Garment down to the Foot *[talaris].* See Garment.

Gate *[porta].* See Door.

Gather the Vintage, to *[vindemiare].* See Vineyard.

Gift *[donum].* To send gifts is to be associated through love and friendship, n. 508.

Girdle *[cingulum].* A girdle or zone *signifies* a band conjoining truths and goods of the church, *shown* n. 46, 671.

Gladness *[laetitia].* See Joy.

Globe *[orbis].* By globe is *signified* the church, the same as by earth, *shown* n. 551.

Glory *[gloria].* Glory is spoken of the Divine truth, and honor of the Divine good, *shown* n. 249, 921, 923. Glory is spoken of the Divine truth, and it signifies the Divine truth, *illustrated* and *shown* n. 629. It is also spoken of the Divine wisdom and the Divine majesty, n. 22. In proportion as the angels are in Divine truths, in the same proportion they are in the splendor of glory, n. 629. The glory of the Lord *signifies* the Word in its Divine light, *illustrated* and *shown* n. 897. To give the Lord glory and honor *signifies* to ascribe to him all truth and all good, n. 249. To give the Lord glory *signifies* to acknowledge and confess that all the Divine truth is from him, *illustrated* and *shown* n. 629. Glory originating in pride is in them who are in the love of self, and glory not originating in pride is in them who are in the love of uses; this latter glory is from spiritual light, but the former from mere natural light, *illustrated* and *shown* n. 940.

Goats *[hirci].* They who are in faith alone are meant by goats, *illustrated* n. 838. Concerning a herd of goats and a flock of sheep, and concerning a council, in which this passage from Paul was deliberated upon, that man is justified by faith without the works of the law, *illustrated* n. 417.

God *[Deus].* See Lord.

Gog *[Gogus].* Gog and Magog *signify* those who are in external natural worship, and not in internal spiritual worship, *ill* and *shown* n. 859, 860, 862 end, 863 end.

Gold *[aurum].* Gold *signifies* the good of love, *shown* n. 913, *illustrated* n. 211, 917.

Good *[bonum].* See also Truth. Concerning the goods of life, which are also the goods of charity, see Charity and Works. Concerning the conjunction of good and truth, also concerning the conjunction of evil and falsity, see Marriage. The good of love is formed by the truths of wisdom, *illustrated* n. 912. Good is formed by truths, and by a life according to them, n. 832. Spiritual good with man is according to truths, which become of the love of the will, *illustrated* n. 935. Truth is the form of good, because it proceeds from good, n. 907, 908. In thought good is not reflected upon, because it is not seen, but only felt, but truth is reflected upon, because this is seen

therein, *illustrated* n. 908. Good is felt under a species of delight, and therefore it may be evil, *illustrated* n. 908. Man cannot do good from himself, which in itself is good, but from the Lord, n. 178. Goods and truths from the Lord are not appropriated to man, but they continually remain the Lord's with him, *illustrated* n. 854. After death goods and truths are taken away from the evil, and evils and falsities from the good, *illustrated* and *shown* n. 948. Concerning celestial good and truth, and concerning spiritual good and truth, n. 726. See also Love and Truth.

Gospel *[evangelium].* Concerning the law and the gospel see what is premised concerning the doctrine of the Reformed churches. The gospel *signifies* the coming of the Lord and of his kingdom, and that the new church will be established by him, and that to declare or preach the gospel *signifies* to announce those things, *shown* n. 478, 553, 626.

Grace *[gratia]*. It is false, that God the Father withdrew his grace, and therefore he is to be reconciled, *illustrated* n. 484.

Grapes *[uvae]*. Grapes and clusters of grapes *signify* the goods of charity, because they are the fruit of the vine, *shown* n. 649.

Grass *[gramen]*. Grass *signifies* that truth of the church which first springs up or is born with man, *illustrated* and *shown* n. 401. In like manner herbs of the field, n. 401. Green grass *signifies* that which is alive with man, and grass burnt up *signifies* that which is dead with him, *illustrated* n. 401.

Graven Image *[sculptile].* See Idol.

Great *[magnum]*. Great in the Word is spoken of good, and high of truth, n. 337, 582, 656, 663, 896, 898. Small and great *signifies* all in a lesser or greater degree, *illustrated* n. 810, 527, 604, 832; also all of whatever condition and quality, n. 866.

Great Men *[magnates].* Great men *signify* those who are in good, and, in the opposite sense, those who are in evil, *shown* n. 337.

Green *[viride]*. Green grass *signifies* what is alive, n. 401. The natural sphere round about the Lord appears green like the emerald, n. 232.

Guile *[dolus].* See Deceit.

Hail *[grando]*. Hail *signifies* infernal falsity destroying good and truth, *shown* n. 399, *illustrated* n. 714. Hail mingled with fire *signifies* falsity from infernal love, *shown* n. 399. Hail of a talent weight *signifies* direful and atrocious falsities, *illustrated* n. 714.

Hair *[capillus]*. Hair *signifies* truth in the ultimates, consequently, the sense of the letter of the Word, *shown* n. 47.

Hand *[manus]*. The works of a man's hand *signify* the things proper to man, which are evils and falsities; and the works of the hands of God *signify* the things proper to him, which are goods and truths, *illustrated* and *shown* n. 457. Communication is produced by the touch of the hand and therefore the Lord touched many with his hand, whom he healed, *illustrated* and *shown* n. 55.

Happy. See Blessed.

Harp *[cithara]*. Harps *signify* confessions of the Lord from spiritual goods and truths, *illustrated* and *shown* n. 276, 616. The sound of harps, and in general the sound of stringed instruments, correspond with spiritual affections, n. 792. See Music. The angels do not play upon harps, but their speech and confessions are so heard, n. 276, 616, 661.

Harvest *[messis]*. Harvest *signifies* the state of the church, and to put forth the sickle to the harvest *signifies* to make an end of the perverted church, and to execute judgment, *illustrated* n. 643, *illustrated* and *shown* n. 645. The Lord's parable of the reapers explained, n. 645 end, n. 647 end.

Head *[caput]*. Head *signifies* wisdom from love, n. 823; also intelligence, *shown* n. 538. Head, when spoken of the Lord, *signifies* the Divine love of the Divine wisdom, n. 47. Head, in the opposite sense, *signifies* insanity and folly, *shown* n. 538. It *signifies* imaginary and visionary notions, n. 451. The seven heads of the dragon *signify* insanity arising from truths falsified and profaned, n. 538. In like manner, the seven heads of the beast, rising up out of the sea, n. 568, 576.

Hear, to *[audire]*. To hear *signifies* to perceive and to obey, *illustrated* n. 87, 104, 118. Therefore the Lord said, he that hath an ear to hear, let him hear, *shown* n. 87.

Heart *[cor]*. Soul *signifies* the life of the understanding and faith, and heart the life of the will and love, *illustrated* and *shown* n. 681. Heart *signifies* the good of love and charity, and the reins *signify* the truths of wisdom and faith, *illustrated* and *shown* n. 140.

Heat *[calor]*. It is spiritual heat which kindles the will, and produces love therein, n. 867. That heat after death discovers the affections of every one, n. 867. Spiritual light, together with spiritual heat, then discovers the intentions and endeavors, n. 867. A comparison made of charity and faith, with heat and light, *illustrated* n. 875 end.

Heat of the Sun *[aestus solis]*. The heat of the sun *signifies* lusts of evil, *illustrated* and *shown* n. 382, 691, 692.

Heaven *[caelum]*. The new heaven was formed of such Christians as acknowledged the Divine of the Lord in his human, and his kingdom, and at the same time had repented of their evil works, Preface. That this heaven is formed of those who lived after the Lord's coming, n. 612, 876. This heaven is also distinguished into three, n. 876. Concerning the higher and the lower in this heaven, n. 661, 878. The 144,000 sealed from every tribe constitute therein as it were the head, and a great multitude, which could not be numbered, constitute as it were the body, n. 363. This heaven is meant by the new heaven in John, n. 876. From this heaven will descend the new church, which is the new Jerusalem, Preface. This new heaven is distinct from the ancient heavens, and is under them, and they communicate by influx, Preface, and n. 612, 617, 876. The external heaven, which was before the last judgment, and is signified by the sea, after they were taken thence who were written in the book of life,

was dissolved, *illustrated* and *shown* n. 878. The first heaven, which passed away, of whom it was composed, n. 330. It was permitted those who had lived in externals like Christians, but in internals were devils, to form to themselves by fantasies, in the world of spirits, as it were heavens in great abundance, n. 865, 877. These heavens are meant by the former heaven and the former earth, which passed away, n. 877. These fictitious and imaginary heavens, before the last judgment, were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, n. 804. Therefore these heavens were dispersed, n. 761, 804, 865. After the last judgment, it was not allowed to form to themselves such heavens, but then every one was bound to the society to which he belonged, n. 791. Hence it appears, that by the heaven and earth which John saw perish, is not meant heaven and earth in the natural world, but in the spiritual world, n. 876. The universal heaven is as one man, whose soul and life is the Lord, and hence the Lord is heaven, n. 5, 363, 882, 943. Therefore when the Lord speaks through heaven, he speaks as the soul does through the body, n. 882, 943. When the Lord speaks through heaven, the angels are ignorant thereof, comparatively as the viscera and muscles of the body are ignorant thereof when man speaks and acts, and nevertheless they are in connection after a wonderful manner, n. 943. A voice out of heaven is from the Lord, n. 809. The heavens are expanses one above another, and everywhere there is earth under the feet, n. 260. Under the earth *signifies* those who are in the ultimate heaven, *illustrated* and *shown* n. 260. The higher and the lower heavens act as one by influx, n. 286. All the heavens acknowledge the Lord to be the God of heaven and earth, n. 811. All the heavens are distinguished into two kingdoms, the celestial kingdom, and the spiritual kingdom, concerning which, n. 387, 647, 725, 920. The celestial kingdom of the Lord is his priestly kingdom, and the spiritual kingdom is his royal kingdom, *illustrated* n. 854. The three heavens are three degrees of love and wisdom, which degrees are called celestial, spiritual, and natural, n. 49. All the heavens are distinguished into innumerable societies, and these societies are according to the varieties of affections, both in general and in particular, n. 364. The highest heaven is as it were in an ethereal atmosphere, the middle heaven as it were in an aerial atmosphere, and the lowest as it were in a watery atmosphere, n. 878 end. In the spiritual world there are also atmospheres, but spiritual, n. 238, 878. The angels of the third heaven are in the good of love from the Lord in the Lord, they have the truths of wisdom written in their life, and not in their memory; they clearly see those truths inwardly in themselves, when they hear them; they become angels of the third heaven who do good works, and adjoin thereto truths from the Word, *shown* n. 120, 121, 123, 920. The heavens exist from the Divine love through the Divine wisdom, *illustrated* n. 875. See Love. Felicity in heaven is according to the quality of the affection of good and truth, n. 782. Heaven is not to be thought of from place, but

from love and wisdom, *illustrated* n. 611. The church is both in the heavens and on the earth, n. 612. The church on earth is the foundation of heaven n. 645. Heaven is like the internal of man, and the church on earth like his external, wherefore heaven is first prepared and formed by the Lord, and from it afterwards the church, in like manner as the internal of man before his external, and the latter by the former, n. 486. When the church on earth is perverted, and no good remains in it, and consequently no truth proceeding from good, the angels of heaven lament, and supplicate for its end, consequently for the last judgment, and for the new church in place of the former, n. 645, 761. The angels of heaven are rejoiced that in the spiritual world the Babylonians are removed, and that thus the new church approaches *[instet],* n. 790. Heaven and hell are quite distinct, and opposite, because all things in the heavens are goods and truths, and in the hells are evils and falsities, n. 761. In what manner an angelic spirit, after he is prepared, ascends and enters heaven, *illustrated* n. 611. In what manner an evil spirit, if he ascends into heaven, is tormented, *illustrated* n. 611. A voice from heaven is variously heard below, either as the sound of waters, or as the sound of thunders, or as the sound of trumpets or like the sound of harps, *shown* n. 661. A voice from the lowest heaven is heard sometimes as the noise of a crowded multitude, a voice from the middle heaven as the sound of many waters, and a voice from the highest heaven as thunder, n. 811. Concerning the habitations of the angels according to quarters, toward the east, west, south and north, n. 901. See Quarters.

Height *[altitudo].* Height *signifies* the good and truth of the church in every degree, *illustrated* 907.

Hell *[infernum].* The hells are distinguished into two kingdoms, the diabolical and the satanical, concerning which, n. 387. These hells are called the devil and satan, for this reason, because all who are therein are devils and satans, n. 387. Concerning the hell where they are who are in the loves of falsity and thence in the lusts of evil, n. 835. Hell consists of perpetual workhouses or prisons, concerning which, *illustrated* n. 153. Death and hell *signify* those who in themselves are devils and satans, *illustrated* and *shown* n. 870 *illustrated* n. 872. Death *signifies* extinction of spiritual life, and hell damnation thence, n. 321. The Lord governs heaven and also hell because he who governs the one must necessarily govern the other, *illustrated* n. 62. Various things concerning the hell into which they come who have confirmed themselves in faith alone, both in doctrine and life, n. 153. The heavens and the hells are, with respect to situation, opposite, *illustrated* n. 761. The delights of the love of evil are turned into their opposite undelightfulness in hell, *illustrated* n. 763. Everyone in hell is tormented by his love and its lusts, n. 864. The infernal genii greedily draw in lusts, and inhale their sphere, n. 837. Before anyone is let down into hell, goods and truths are taken away from him, which resided with him in the external man from the world,

illustrated and *shown* n. 676. From the evil in the world of spirits goods and truths are taken away, that they may be in evils and falsities and that they may be disposed into societies, at which period they sink down into hell, *illustrated* and *shown* n. 676. The more an evil spirit confirms himself in falsities and evils the more he guards himself from the influx of heaven, and thus from being tormented thence, *illustrated* n. 339, 340.

Herb *[herba].* See Grass.

Hereditary, Inheritance *[hereditarium, hereditas].* No one has hereditary evil from Adam, but from his parents; n. 776. They who are conjoined to the Lord are called heirs, n. 890.

Heresy *[haeresis].* Concerning various heresies, see doctrines of the Reformed in the Preface, n. 10.

Hill *[collis].* n. 336. See Mountain.

Holy *[sanctum].* Concerning the Romish saints, see the Romish doctrines in the Preface, n. 8. Concerning the Romish saints, that they become infatuated when they believe that they are saints and to be invoked, *illustrated* n. 752. The Lord only is holy, n. 173, 247, 796, 962. Because he is the Word, the Divine truth, and light, n. 173, 790. and therefore he alone is to be worshiped, n. 247. The Holy Spirit is the Divine truth, and thence the holy Divine from the Lord, and the Holy Spirit is not a person nor a God by itself, *illustrated* and *shown* n. 173 end; *illustrated* and *shown* n. 962. Holy is spoken of truths from the Lord, n. 173. Holy is spoken of truth, and just of good, *shown* n. 173 end. They are called saints or holy, who are in Divine truths from the Lord, and live according to them, *illustrated* and *shown* n. 586. The prophets and apostles are called holy in the Word, because they represented the holy things of the Lord, *illustrated* n. 790.

Holy Supper *[caena].* Concerning the holy supper or the eucharist amongst the papists, may be seen in what is premised concerning their doctrines in the Preface, article 2. The enormous falsity of the papists that they have divided the bread and wine in the eucharist, *illustrated* n. 795. Concerning the holy supper amongst the Reformed, see their doctrines in what is premised in the Preface, article 8. The Lord instituted the holy supper, because evening, in which suppers take place, *signifies* the last state and time of the church, n. 219, *illustrated* n. 816. By the holy supper conjunction is made with the Lord, if man does the work of repentance, and directly approaches the Lord, *illustrated* n. 224 toward the end, n. 816. Therefore it is called the marriage supper of the lamb, n. 816. The holy supper is a sacrament of repentance, and an introduction into heaven, *illustrated* n. 224, *illustrated* n. 531 end. Blood in the holy supper *signifies* the Divine truth of the Word, consequently the Lord as to that truth, *illustrated* and *shown* n. 379. In like manner the wine, n. 316. See Blood and Wine.

Honor *[honor]*. To give the Lord glory and honor *signifies* to ascribe to him all truth and all good; because glory is spoken of the Divine truth, and honor of the Divine good, *shown* n. 249, 921, 923.

Horn *[cornu]*. Horn *signifies* power, and when spoken of the Lord, omnipotence, *shown* n. 270. Ten horns *signify* the power of the Word from Divine truths, n. 740, 746.

Horse *[equus]*. Horse *signifies* the understanding of the Word, *illustrated* and *shown* n. 298. Meditation on the Word appears like a horse, lively as man thinks spiritually, but dead as he thinks materially, *illustrated* n. 611. A white horse *signifies* the understanding of the truth of the Word, and also the interior or spiritual sense of the Word, *illustrated* n. 298, 820, 826. Horse also *signifies* the understanding of the Word falsified by reasoning from one's own intelligence, *shown* n. 298. A red horse *signifies* the understanding of the word destroyed as to good, *illustrated* n. 305. A black horse *signifies* the understanding of the Word destroyed as to truth, *illustrated* n. 312. A pale horse *signifies* the understanding of the Word destroyed both as to good and as to truth, n. 320, and in what follows. Horsemen *signify* reasoning, n. 447. The bridle of a *horse signifies* that whereby the understanding is guided or led, *shown* n. 653.

Host *[exercitus]*. See Army.

Hour *[hora]*. An hour is a full state, and half an hour is greatly, n. 389. See Time.

Hunger, or Famine *[fames]*. Hunger or famine *signifies* the deprivation and rejection of knowledges of truth and good, proceeding from evils of life, *shown* n. 323. It *signifies* ignorance of the knowledges of truth and good, proceeding from a want, or a scarcity thereof in the church, *shown* n. 323. It *signifies* a desire to know and understand truths and goods, *shown* n. 323. To hunger *signifies* a want of good, and to thirst *signifies* a want of truth, n. 381.

Hunger, to *[esurire]*. See Hunger.

Hyacinthine *[hyacinthinum]*. Hyacinthine *signifies* intelligence from spiritual love, and, in the opposite sense, intelligence from infernal love, *illustrated* and *shown* n. 450.

Hypocrite *[hypocrita]*. Concerning the lot of hypocrites after death, *illustrated* n. 294.

Idol *[idolum]*. Idols, graven and molten images *signify* falsities of worship and religion, *illustrated* and *shown* n. 459. What in particular is *signified* by idols of gold, silver, brass, stone, and wood, *illustrated* n. 459. The idols of the ancients represented falsities and evils of the doctrine of the church, n. 601. Idols neither see nor walk *signifies* that in falsities of worship there is nothing of life, *illustrated* and *shown* n. 460.

Idols, things sacrificed unto *[idolothyta]*. See Sacrifice.

Image *[imago]*. Image *signifies* the doctrine of the church, concerning which it is treated, and the image of the beast *signifies* the doctrine of the church perverted, *illustrated* and *shown* n. 601.

Immortality *[immortalitas]*. Man lives immortal after death from the power of being conjoined to the Lord by love and faith, *illustrated* n. 224.

Incantation *[incantatio]*. To enchant is to persuade to what is false and to destroy truth, n. 462, 655, 892. Incantation is not only a persuasion to what is false, and consequently a destruction of the truth, but it is also a persuasion to what is true, and consequently a destruction of what is false, *illustrated* and *shown* n. 462. Incantations were in use formerly, and were performed three ways, concerning which, n. 462.

Incense *[suffitus]*. Incense *signifies* worship and confession of the Lord from spiritual goods and truths, *illustrated* and *shown* n. 277, 777. See Altar. The smoke of the incense *signifies* what is grateful and accepted, n. 394. The reason that incense and the smoke thereof signified such things was from fragrant odor and its correspondence, *shown* n. 278, 394. Concerning the fragrant spices from which the incense was prepared and concerning their correspondence with spiritual goods and truths, n. 777. Propitiations and expiations were made by incense, *illustrated* and *shown* n. 393. Frankincense *signifies* the same as incense, in like manner vials, pan, or censer, *illustrated* and *shown* n. 277. To cast the censer into the earth *signifies* influx into the parts beneath, n. 395.

Infant *[infans]*. All infants are in heaven, n. 876 end.

Influx *[influxus]*. The Lord flows in and operates from firsts by ultimates, *illustrated* n. 31, 798. There is an immediate influx into the higher and the lower heavens, and there is a mediate influx of the higher heavens into the lower, n. 286. The Lord by various degrees of influx arranges, moderates, and tempers all things in the heavens and in the hells, n. 346. All things which a man wills and thinks, enter by influx, or flow in, as all things which a man sees, hears, smells, tastes and feels; but the former are not perceived by the senses, because they are spiritual, *illustrated* n. 875. The reason is, because man is a recipient of life, and not life, and consequently life flows in, *illustrated* n. 875. Evil spirits cannot sustain the Lord's influx from heaven, neither his sphere, n. 339, 340. Concerning the influx of spiritual light and heat, see Light and Heat.

Inheritance *[haereditas]*. See Hereditary.

Internal and Inmost *[internum et intimum]*. See External.

Iron *[ferrum]*. Iron *signifies* truth in the ultimates, and consequently truth of faith, n. 913. Iron and an axe *signify* falsity from one's own intelligence, *illustrated* and *shown* n. 847. What is meant in Daniel by iron mixed with miry clay, and mingled with the seed of man, n. 913 end.

Island *[insula]*. Islands *signify* the nations more remote from the worship of God, but yet which will accede, *shown* n. 34, 336.

Issachar *[Issachar].* Issachar and his tribe represented, and thence in the Word signify, in the highest sense, the Divine good of truth and the Divine truth of good, in the internal or spiritual sense, celestial conjugial love of good and truth, and in the external or natural sense, remuneration and good of life, but in the opposite sense, meritorious good, *illustrated* and *shown* n. 358.

Ivory *[ebur].* Ivory *signifies* natural truth, *shown* n. 774.

Jacob *[Jacob].*

Jacob *signifies* the doctrine of the church, *shown* n. 137. In his stead in the spiritual world there appears a man lying in a bed, the reason thereof, *shown* n. 137.

Jacinth. See Hyacinthine.

Jasper *[jaspis].* Jasper *signifies* the Divine truth of the Word translucent from its spiritual sense in the complex, consequently the same as precious stones in general, *shown* n. 897, 911. Jasper *signifies* truths of the Word in ultimates, n. 231.

Jerusalem *[Hierosolyma].* Jerusalem *signifies* the church, *illustrated* and *shown* n. 880, 881. Jerusalem of the Jews *signifies* the church destroyed, which is therefore called Sodom, *shown* n. 880. Jerusalem, which is treated of in Revelation, *signifies* the new church of the Lord; the reason why it is called new, and holy and coming down out of heaven, *illustrated* n. 879. Jerusalem as a city *sign,* the church as to doctrine, n. 879. All things relating to Jerusalem as a city *signify* such things as relate to the church and its doctrine, n. 904.

Jew *[Judaeus].* See Judah.

John *[Johannes].* By John the apostle are meant they who are in the good of life from charity and its faith, *illustrated* n. 5, 6, 790, *illustrated* n. 879.

Joseph *[Josephus].* Joseph and his tribe represented, and thence in the Word *signify*, in the highest sense, the Divine spiritual, in the internal sense, the spiritual kingdom, and in the external or natural sense, fructification and multiplication of truth and good, and also doctrine of truth and good of the spiritual church, *illustrated* and *shown* n. 360.

Joy *[gaudium].* Joy is spoken of the delight of the love of good, of the heart, and of the will, and gladness is spoken of the delight of the love of truth, of the soul, and of the understanding, *illustrated* and *shown* n. 507.

Judah, Jew *[Jehudah, Judaeus].* Judah and his tribe represented, and thence in the Word signify, in the highest sense, the Lord as to celestial love, in the spiritual sense, the celestial kingdom of the Lord and the Word, and in the natural sense, the doctrine of the celestial church from the Word, *illustrated* and *shown* n. 350. Judah and the tribe of Judah *signify* the church, n. 182. Judah *signifies* the celestial church, consequently those who are in the good of love from the Lord, and Israel *signifies* the spiritual church, consequently those who are in the truths of doctrine from the Lord, n. 96, 266. Judah, in the

opposite sense, *signifies* diabolical love, which is the love of self, *shown* n. 350. The twelve tribes were divided into two kingdoms, the Jewish and the Israelitish; the latter represented the spiritual church, and the former the celestial church, n. 350.

Judgment *[judicium].* The Lord in his human will execute judgment, *shown* n. 273. Nevertheless the Lord will judge no one to hell, but the Word judges every one, n. 821. The last judgment was executed on those who were in the world of spirits, and not upon those who are in hell, n. 342, 866. Immediately after death, consequently before the last judgment, they were judged to hell who denied God and the Word, consequently who had rejected all things appertaining to religion, n. 869. They are condemned who have not lived according to the commandments of the Word and thence could not receive faith in the Lord, *shown* n. 874. The last judgment then takes place when the wicked are so multiplied that the heavens above cannot be kept in their state of love and wisdom, n. 343, 865. When the church on earth is destroyed the angels of heaven lament and supplicate the Lord to make an end thereof, which is effected by the last judgment, *illustrated* n. 645, 761. Unless the last judgment had been executed, the heavens would have suffered, and the church perished, n. 263. By the last judgment all things are reduced to order in the spiritual world, and thence in the natural world, or in the earths, n. 274. Before the judgment over all took place, goods and truths were taken away from the evil, and evils and falsities from the good, *illustrated* and *shown* n. 948. Concerning the destruction of Babylon in the spiritual world by the last judgment, n. 772. The universal judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false Christians and infernals, n. 330, 865, 870, 877. It was permitted them by arts to form to themselves imaginary heavens in the world of spirits, *illustrated* n. 865. Those imaginary heavens formed by the Babylonians and the Reformed, were like dark clouds interposed between the Lord or heaven and the men of the church; therefore these heavens were dispersed; the reason whereof is, that the holy truths of the Word for the new church, which is the new Jerusalem, could not be revealed before, *illustrated* n. 804. These heavens are meant by the former heaven which passed away, Rev. 20:1; n. 330, 877. The Lord, when he came to execute the judgment, caused the angelic heavens to approach over them, whence changes with them were effected, n. 342, 343; and the interiors of their minds were laid open, which were infernal, n. 865. Then the more the spirits had confirmed themselves in falsities and evils, the deeper they cast themselves into hell, and by reason of the influx from heaven, which is signified by saying to the mountains and the rocks, that they should fall on them and hide them from the face of him that sitteth on the throne, *illustrated* n. 339, 340. Judgment is spoken of Divine truth, and justice of Divine good, and that therefore both are

frequently mentioned in the Word, principally respecting the Lord, *shown* n. 668.

Just, Justice *[justus, justitia].* He is said to be just in the natural sense, who lives according to civil and moral laws, and in the spiritual sense who lives according to Divine laws, n. 815. By just is meant he who is in the good of life, and by unjust he who is in the evil of life, *illustrated* n. 815, 948. Just is spoken of good, and holy of truth, *shown* n. 173 end. Justice is spoken of good, and judgment of truth, *shown* n. 668. In like manner justice and truth, *shown* n. 668.

Justification *[justificatio].* The doctrinals of the papists concerning justification, see the doctrine of the papists, Preface, article 5. The doctrinals of the Reformed concerning justification and concerning good works, see the doctrine of the Reformed, Preface, article 3.

Key *[clavis].* Key *signifies* the power of opening and shutting, *shown* n. 62, *shown* n. 174, 840. To have the keys of hell and death *signifies* to be able to save, that is to bring forth from hell, and to shut it lest man should reenter, n. 62, 174. Concerning the keys of Peter, see Peter.

Kill, to *[occidere].* To kill or to slay *signifies* to destroy as to souls, *shown* n. 325. To kill *signifies* to bear intestine hatred, and other significations, n. 307. To kill also *signifies* to declare for a heretic and to condemn, n. 603. Slain is spoken of those who perish by falsities, *shown* n. 801. Slain is also spoken of those who are rejected by the wicked, and held in hatred, *shown* n. 325. Slain, when spoken of the Lord, *signifies* that he is not acknowledged, n. 269, *shown* n. 589. To pierce the Lord *signifies* to destroy the Word by falsities, n. 26. To kill sons *signifies* to turn truths into falsities, n. 139.

King *[rex].* The Lord as king *signifies* the Divine truth, and that from the Divine truth in the Word he is called king, *shown* n. 664. The Lord with respect to his human is called king of kings and Lord of lords; he is called king from the Divine truth, and Lord from the Divine good, this also is meant by kingdom and dominion, where it treats concerning him, n. 743. The spiritual kingdom of the Lord, where they are who are in truths of wisdom, is his royal kingdom, and the celestial kingdom of the Lord, where they are who are in good of love, and is called dominion, is his priestly kingdom *illustrated* n. 864. The Lord, with respect to his Divine human, is called king, messiah, Christ, anointed of Jehovah, son of God, n. 664. Kings *signify* those who are in the truths of wisdom from the Lord, and priests those who are in the goods of love from the Lord, *illustrated* and *shown* n. 20, 854, 921. Kings *signify* those who are in truths from good and abstractly truths from good, and in the opposite sense those who are in falsities from evil, and abstractly falsities from evil, n. 20, 664, 704, 720, 830, 921. Kings *signify* those who are in truths from good from the Lord, for this reason, because the Lord as king *signifies* the Divine truth and they are called sons and heirs, *shown* n. 720.

Kingdom, to Reign *[regnum, regnare].* Kingdom *signifies* the church, n. 740 *illustrated* and *shown* n. 749. To reign, when spoken of the Lord,

signifies to be in his kingdom, he in them, and they in him *illustrated* and *shown* n. 284. There are also in heaven they who reign, but nevertheless the Lord reigns in them, and thus by them, because they primarily regard uses, n. 849. The kingdom of the Father then comes, when the Lord as to his Divine human is immediately approached, *illustrated* and *shown* n. 839.

Labor *[labor]*. Labor *signifies* affliction of soul, and crucifixion of the flesh, for the sake of the Lord and of eternal life, *shown* n. 640. Labor also *signifies* temptations, n. 884.

Lake *[stagnum]*. A lake *signifies* where there is truth in abundance, also where falsity abounds *shown* n. 835. A lake of fire and brimstone *signifies* hell, where the love of falsity and the lust of evil reigns, *illustrated* n. 835, 864.

Lamb *[agnus]*. Lamb *signifies* the Lord as to the Divine human, n. 269, 291, and also as to the Word, n. 273, and as to both, n. 595. By God and the lamb is meant the Lord as to his divinity from whom are all things, and as to his Divine human, n. 932, 808, 918.

Lamp *[lampas]*. See Lampstand.

Lamp *[lucerna]*. See Lampstand.

Lampstand *[candelabrum]*. It *signifies* the church as to enlightenment from the Lord through the Word, *illustrated* and *shown* n. 43, 75. In particular it *signifies* intelligence and faith, n. 493. The seven lampstands *signify* the new church in the heavens and on the earths, *illustrated* n. 66. The seven lamps *signify* the same, n. 237. Lamps and candles *signify* intelligence in both senses, n. 408.

Lane *[vicus]*. See Street.

Laodicea *[Laodicea]*. By the Laodicean church are meant those in the church who alternately believe, and do not believe, and thus profane holy things, *illustrated* n. 198, and following.

Law *[lex]*. Concerning the law and the gospel, see the doctrines of the Reformed, Preface, article 4. By the works of the law mentioned by Paul in Rom. 3:28 are meant the works of the Mosaic law, proper to the Jews, *illustrated* and *shown* n. 417. What is meant by the law of Moses, *shown* n. 662. See Moses.

Leaf *[folium]*. Leaves *signify* rational, natural, and sensual truths, *illustrated* and *shown* n. 936. Leaves of different trees *signify* various truths, concerning which n. 936. Concerning terror excited by the agitation of leaves in the spiritual world, n. 936.

Left Hand *[sinistrum]*. See Right Hand.

Length *[longitudo]*. See Breadth.

Leopard *[pardus]*. Leopard *signifies* the lust of falsifying the truths of the Word, and thence heresies destructive of the church, *illustrated* and *shown* n. 572.

Leprosy *[lepra]*. Leprosy *signifies* profanation of the Word; the Jews who profaned the Word, were infected with leprosies. n. 678 at the end.

Levi *[Levi]*. Levi and his tribe represented and thence *signify* in the highest sense love and mercy, in the spiritual sense charity in act,

which is good of life, in the natural sense consociation and conjunction, n. 357. Levi *signifies* the affection of truth from good, and thence intelligence, *ill* and *shown* n. 357.

Lie, Liar *[mendacium, mendax]*. A lie *signifies* falsity of doctrine, and also false speaking, and deceit *signifies* both from design, *illustrated* and *shown* n. 624, *shown* n. 924. A liar *signifies* the same as a lie, n. 79 end.

Life, and to Live *[vita, vivere]*. Jehovah alone is life, and therefore he calls himself alive and living, *shown* n. 58. The Lord as to his Divine human is also life in himself, *shown* n. 58, *illustrated* n. 961. The Lord is life eternal because life eternal is in him and thence from him, *shown* n. 60. Man is not life in himself, but a recipient of life, *illustrated* n. 875, *illustrated* n. 961. Man lives immortal after death, from the power of being conjoined to the Lord through love and faith, *illustrated* n. 224.

Light *[lux]*. The Lord is the light, which enlightens the understanding of angels and men, and that light proceeds from the sun of the spiritual world, in which he dwells, *illustrated* and *shown* n. 796. The light of heaven is Divine truth, and by that light falsities are disclosed, also the thoughts of every one, and this light is spiritual light, n. 754, 867, 922. The light of the sun, or the light of the day, *signifies* the spiritual truth of the Word and the light of the moon or the light of the night *signifies* the natural truth of the Word, *shown* n. 414. A comparison made between charity and faith, and heat and light, *illustrated* n. 875 end. Concerning glory arising from spiritual light, and concerning glory arising from natural light, *illustrated* n. 940. The light of infatuation is the light of the confirmation of falsity, which light is similar to that in which owls and bats see, *illustrated* n. 566, 695.

Light, or Lamp *[lucerna]*. See Lampstand.

Lightning *[fulgar]*. Lightnings, thunderings, and voices *signify* enlightenment, perception, and instruction, *illustrated* and *shown* n. 236. They also *signify* confirmations, reasoning and arguments in favor of falsities, n. 396.

Linen *[linum]*. Linen *signifies* truth, and in an eminent sense Divine truth, *shown* n. 671.

Linen *[byssus]*, Fine Linen *[byssinum]*. Linen and fine linen *signify* genuine truth, *shown* n. 814, 826. Cotton *[xylinum] signifies* the came, *shown* n. 814, 815.

Lion *[leo]*. Lion *signifies* the power of truth, *illustrated* and *shown* n. 241. A lion, when spoken of the Lord, *signifies* the Divine truth of the Word as to power, *shown* n. 241. In like manner one of the cherubim, who appeared like a lion, n. 241. The lion has prevailed *signifies* that the Lord has conquered the hells n. 265. To roar like a lion, when spoken of the Lord, *signifies* grievous lamentation that the church is taken from him by the hells *illustrated* and *shown* n. 471.

Live, to *[vivere]*. See Life.

Locust *[locusta].* Locusts *signify* falsities in extremes, of a quality appertaining to them who are called sensual men, *illustrated* and *shown* n. 424, 430. Locusts also *signifies* dwarfs, *shown* n. 424.

Loins *[lumbi].* Loins and thighs *signify* conjugial love, and in general, love; and when spoken of the Lord, the Divine love, *shown* n. 830. This is from correspondence, n. 830.

Lord and God *[Dominus, Deus].* The doctrine concerning God and Christ the Lord, among the Reformed see their doctrinals, Preface, articles 1–2. Upon a just idea of God is founded the whole heaven, and the whole church, and all things of religion, because thereby conjunction is effected with God, and by conjunction heaven and eternal life, Preface and n. 469. The Divine *esse* is *esse* in itself; it is one, the same, itself, and indivisible, and the Divine *esse* is God, *illustrated* n. 961. An invisible God cannot be approached; neither God as a spirit, if by spirit is understood air, but God is visible in order that there may be conjunction, *illustrated* n. 224. There is not any church, except one God be acknowledged, in whom is the trinity, n. 476. One God does not exist, except in one person *illustrated* n. 490. The angels cannot utter the word gods, and if they were willing the expression of itself would terminate in one, yea into the only God, *illustrated* n. 961. God is to be thought of from essence to person, and not from person to essence, and they who think concerning God from person, make God three, but they who think from essence make God one, *illustrated* n. 611. They also make God one, who think concerning God from the attributes of the Divine essence also from the proceeding attributes which are creation, preservation, salvation, and redemption, enlightenment, and instruction, *illustrated* n. 611, *illustrated* n. 961. They who are in faith alone, make God three, principally in the customary prayer of their faith, that they pray to God the Father, that he would have mercy for the sake of the son, and send the Holy Spirit, *illustrated* n. 611, 618, 537. By God and the Father is meant the Lord as to Divine truth and as to Divine good, or as to Divine wisdom and as to Divine love, n. 21, 193. The Lord from eternity is Jehovah the Father, *shown* n. 291. The Lord is the Father, *shown* n. 21. The Lord and God the Father are one, *illustrated* n. 693. The Divine which is called the Father, and the Divine which is called the son, are one, like soul and body, and therefore together they are the Father, *illustrated* and *shown* n. 613, 743, *illustrated* and *shown* n. 839, *illustrated* n. 962. Therefore the Lord is often called Jehovah the redeemer, and Jehovah our Justice, *shown* n. 613, *illustrated* and *shown* n. 962. The Lord from the essential Divine *[ex divino a quo],* through the Divine human, is the savior, n. 368, *illustrated* and *shown* n. 961. Jehovah came into the world, and took upon him the human, in order to redeem and save mankind, wherefore also Jehovah is called the Redeemer, *shown* n. 281, *illustrated* and *shown* n. 962. The Lord united the human to the Divine which was in himself, and is called the Father, in order that angels and men might be united to God the

Father in him and through him, *shown* n. 222. The Lord came into the world to unite mankind to God the Father in him and through him, *shown* n. 618, *shown* n. 883. God the Father cannot be approached except by Christ and through him, *illustrated* n. 484. Men at this day approach God the Father, from an idea of the human of Christ, as the son of Mary, and thus as a common man, and not as the son of God, and consequently God, n. 504. The alpha and the omega, the beginning and the end *signify* the Lord, *shown* n. 29; they *signify* that he is the self-subsisting and only-subsisting from firsts to ultimates, from whom all things proceed, therefore who is the self-subsisting and only-subsisting love, the self-subsisting and only-subsisting wisdom, and the self-subsisting and only-subsisting life in himself and consequently the self-subsisting and only-subsisting creator, savior, and enlightener from himself, and consequently the all in all of heaven and the church, n. 29, 38, 92, *illustrated* n. 962. They *signify* all things are made, governed, and done by him, n. 888. Who is, who was, and who is to come s*ignifies* that the Lord is eternal, infinite, and Jehovah, *shown* n. 13, 57, 522. Who is who was, and holy s*ignifies* that the Lord is and was the Word, n. 686. He is the first and the last s*ignifies* that the Lord is the only God, n. 92. Jehovah in the New Testament is called the Lord, n. 193. The Lord is the ancient of days mentioned in Daniel, *shown* n. 291. The messiah is Christ, and he is the son of god, *shown* n. 520. The Lord alone is the god of heaven and earth, *shown* n. 42, *shown* n. 888. All the heavens acknowledge that the Lord is the God of heaven and earth, *illustrated* n. 811. A conversation of the English clergy with their former king concerning the Lord, that he is the God of heaven and earth, *illustrated* n. 341, *illustrated* n. 716. Because all things of the father are his, and no one can come to the Father but by him, and therefore he is the God of heaven and earth, *shown* n. 618. To the Lord belongs all power in heaven and earth, *shown* n. 613, *shown* n. 743, 752. The Lord governs all things from himself from firsts by ultimates, *illustrated* n. 31. The Lord came into the world, and took upon him a human, that he might be at the same time in ultimates and in firsts and thus might save men, because the influx and the operation of the Lord is from firsts by ultimates, n. 798. The Lord from himself knows all things, *illustrated* n. 262. The Lord is omnipotent, *shown* n. 811. All things in Revelation relate to the acknowledgment that the Lord is the God of heaven and earth, and to a life according to his commandments, n. 903, 957. The kingdom of the Father comes when the Lord is immediately approached, *shown* n. 839. The Lord governs heaven and hell, forasmuch as he who governs the one must govern the other, *illustrated* n. 62. They who have confirmed in themselves the trinity of persons, cannot receive, that the Lord is the one God, who is the God of heaven and earth, notwithstanding they had read it frequently in the Word which is *shown* n. 618. The mystic union which is also called the hypostatic union is a figment respecting the influx of the Divine of the Lord

upon his human, *illustrated* n. 565. The universal of faith concerning the Lord, and concerning salvation by him, n. 67. They are saved who believe in the Lord, *shown* n. 553. They are condemned who do not believe in him, nor live according to his commandments, n. 874. The Lord is in man according to man's reception, from faith and from a life according to his commandments, *illustrated* n. 949. Acknowledgment of the Lord causes his presence, and that affection which is of love causes conjunction with him, *illustrated* n. 937. The Lord as to his Divine human is to be approached, because in this he is visible, and because the Father and he are one, like soul and body; hence it may appear, that when he is approached as to his Divine human, which is the body, he is approached as to the Divine from which all things are, which is the soul, consequently the Father, *illustrated* n. 341, 743, *illustrated* n. 962. No one can be conjoined to the Lord, except he immediately approaches him, because the looking which is of the understanding from the affection which is of the will, conjoins n. 933. The human of the Lord is Divine, and it ought to be approached, *illustrated and shown* n. 962. The marriage of the church with the Lord is with his Divine human, and then the marriage is full, *illustrated* and *shown* n. 812. Therefore the new church is called the bride, the lamb's wife, *shown* n. 813. The will of the Father is done as in heaven so in earth, when the Lord is approached as to his Divine human, *shown* n. 839. The new church is formed of those who approach the Lord only, and perform the work of repentance from evil works, *illustrated* and *shown* n. 69–72. Conjunction is with the Divine human of the Lord, and such is the nature of the conjunction, that they are in the Lord and the Lord in them, *shown* n. 883. Conjunction is effected by truths of the Word, and by a life according to them, n. 883. The Lord cannot be conjoined to anyone who is in evil, wherefore man must first do the work of repentance, *illustrated* n. 937. The Lord alone can teach and lead all; because he is God, and because heaven and the church are as one man, whose soul and life is the Lord, n. 383. The Lord alone is to be invoked and worshiped, and not any angel, *illustrated* n. 818, 946. The Lord alone is justice, and that he alone is merit, n. 86. The Lord is called salvation, *shown* n. 368. In the Lord are the Divine celestial, the Divine spiritual and the Divine natural; therefore these three degrees of love and wisdom are in the three heavens, and also in man, from creation, *illustrated* n. 49. The Lord is in the Divine celestial with the angels of the third heaven, in the Divine spiritual with the angels of the second heaven, and in the Divine natural with the angels of the lowest heaven, and with men on earth; and nevertheless he is not divided, because he is present with every one according to his quality, n. 466. They who do not approach the Lord, cannot understand the Word, *illustrated* n. 42, *illustrated* n. 566, 958. The Lord is the book of life, which is the Word, n. 958. The Lord is called the son of God as to his Divine human, and the son of man as to the Word, n. 44. The Lord is called the lamb as to the Divine human, and also as to

the Word, moreover Christ, n. 6, 15, 269, 273, 291, 595. The Lord is the Word, and all things thereof, *illustrated* n. 819, 820. In the Word of both testaments the Lord alone is treated of, and hence it may appear that the Lord is the Word, *illustrated* and *shown* n. 478, 820. The Lord fulfilled all things of the Word in the natural, spiritual, and celestial senses, *illustrated* n. 820. Because they do not immediately approach the Lord, they cannot be in spiritual light, and in spiritual things they think sensually, *illustrated* n. 841. The knowledge and acknowledgment of the Lord conjoin all the knowledges of good and truth, or spiritual truths, in one, *illustrated* n. 916. The coming of the Lord is his coming in the Word, and this is signified by his coming in the clouds of heaven, *illustrated* n. 820, 944. See Clouds. By lights from the heavens were seen the tabernacle, and afterwards the temple, and lastly, in the place thereof, the Lord alone standing on the foundation stone, which was the Word, *illustrated* n. 926. To the son of man belongs the kingdom, *shown* n. 291. He is called king, whence, *shown* n. 664. See King. The Lord in his Divine human reigns over all, *shown* n. 520. The celestial kingdom is the priestly kingdom of the Lord, and the spiritual kingdom his royal kingdom, *illustrated* n. 854. What is meant by reigning with the Lord, n. 284. See Kingdom. The Lord is heaven, n. 943. See Heaven. They who are in the Lord, and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *illustrated* and *shown,* n. 951. The Lord appears above the heavens in a sun, because no one can sustain his presence, such as it is in itself, and he is present with every one by veilings and coverings, *shown* n. 54, 465. Because the Lord is love itself and wisdom itself, and these are not in place, he is omnipresent, *illustrated* n. 961. Man cannot see the Lord such as he is in himself, and live; therefore he presents himself to be seen in the heavens through angels, whom he fills with his majesty, *illustrated* n. 938. The truths of the Word are mirrors, by which also he makes himself to be seen, *illustrated* n. 938. The Lord from the sun looks at the angels in the forehead, and so turns them to himself, and in like manner men as to their spirit; and angels and men look at the Lord through the eyes, *illustrated* n. 938, 280. The angels continually behold the Lord as a sun, and continually have him before their eyes, and this in every turn of their face and body, which is wonderful, n. 938. The Lord in the Word is meant by angel, n. 465. See Angel. Whatever flows in, or enters by influx from the Lord with man, remains the Lord's with him, and never becomes man's, n. 758. The Lord does not enter by influx into the proprium of man but he exquisitely separates what appertains to him from their proprium, n. 758. Concerning the Lord's speaking through heaven with man, n. 943. The Lord speaks out of the Divine love through the Divine wisdom, because out of the third heaven through the second, n. 615. What is meant by the name of the Lord, *shown* n. 618. See Name. The Lord from his Divine human will execute judgment, *shown* n. 273. By the birth of the Lord

from eternity, is meant his birth foreseen from eternity, and provided for in time, *illustrated* n. 961. The Lord glorified his human, that is, made it Divine, as the Lord regenerates man, and makes him spiritual, *illustrated* n. 193. The Lord alone bore the evils and falsities of the church, and all the violence offered to the Word, *shown,* n. 829; and this was effected by combats against the hells, and thus he became the savior and redeemer, n. 829. The Lord permitted the Jews to treat him as they treated the Word, n. 410. They who are in faith alone, and pray from their form of faith, cannot do otherwise than make God three, and the Lord two, *illustrated* n. 537, *illustrated* n. 611. They who deny the Divine of the Lord in his human, act almost in unity with the Socinians and Arians, n. 571. The new church cannot be established, and thus the Lord acknowledged as the God of heaven and earth, before they who are meant by the dragon, the beast, and the false prophet, are removed, *shown* n. 473. Scarcely any one in the spiritual world, from acknowledgment in thought, could pronounce or utter one God, nor Jesus, neither Divine human with respect to the Lord, although it was confirmed to many by the Word, *illustrated* n. 294.

Love *[amor]*. There is celestial love, in which are the angels who are in the Lord's celestial kingdom, and there is spiritual love, in which are the angels who are in the Lord's spiritual kingdom; concerning which two kingdoms, and concerning the loves there, n. 120, 121, 123, 387, 647, 725, 854, 920. Love in the celestial kingdom is love to the Lord, and the love of doing uses from the Lord, which love is there called mutual love, n. 353. Spiritual love is love toward the neighbor, which is called charity, n. 128. Spiritual love derives its essence from celestial love, n. 395. It is love from which wisdom is derived, *illustrated* n. 875. The heavens exist from the Divine love through the Divine wisdom, *illustrated* n. 875. Love and wisdom are not anything unless they are in use, *illustrated* n. 875. Love and wisdom, when they are in the endeavor of the will to use, are notwithstanding in act and exist, *illustrated* n. 875. All after death become affections of their ruling love, n. 756. They come to heaven who are affections of celestial love and of spiritual love, consequently, who are affections of the love of good and truth, n. 756. Felicity in heaven is according to the quality of the affection of good and truth, n. 782. Heaven is regulated, and also the church before the Lord, according to affections which are of love, n. 908 at the end. All things of the new church will be from the good of love, *illustrated* n. 907, 908, 912, 917. Knowledge which is of thought in the spiritual world effects presence, and affection which is of love effects conjunction there, *illustrated* n. 937. According to the conjunction, love will be reciprocal, *illustrated* n. 937. Divine love and Divine wisdom are not in place, but with man according to reception, *illustrated* 796. Hence charity and faith are not in place, but with those who are in place, according to reception, *illustrated* n. 949, 961. The good of love is formed by the truths of wisdom, *illustrated* n. 912. There does not

exist a grain of true living and spiritual faith, except so far as it is from spiritual love which is charity, *illustrated* n. 908. In the world they do not attend to the affections, but to the thoughts, the reason, n. 756. Self-love, especially the love of exercising dominion from self-love, is infernal, n. 691, 729. The love of exercising dominion from self-love is the devil, and hence the pride of self-derived intelligence is satan, n. 453. The love of dominion from self-love, and hence the pride of self-derived intelligence, are the heads of all infernal loves; this is unknown in the world, the reason thereof, n. 502. But the love of dominion from the love of uses is celestial and they are in this love who reign in heaven, n. 502, 849. When the love of dominion from self-love, and the pride of self-derived intelligence, constitute the head, then the love of uses which is celestial love, constitutes the feet, and the soles of the feet, and the contrary, n. 502. Celestial and spiritual love torment those who are in self- love, and in the pride of self-derived intelligence, when they flow in, n. 691. Self-love described as to its delight, and this love immerses the mind of man in his proprium, which is mere evil, and consequently it draws it away from God, whence man becomes a worshiper of nature, n. 692; and he becomes sensual corporeal, n. 692. The delights of the love of self and of the world, which in the world are felt as delightful in the highest degree, are changed into opposite infelicities in hell, *illustrated* n. 763. After death they come to hell who are in the affections of the love of evil, which affections are lusts, n. 756. Every love is felt under some species of delight, and therefore unless man knew what evil were, he might feel evil as good, and thence by falsities confirm it, from which man perishes, *illustrated* n. 531, 908.

Lower Earth *[terra inferior].* See Spiritual World.

Lukewarm *[tepidus].* Concerning the lukewarm, n. 202, 204. See Profanation.

Magog *[Magogus].* See Gog.

Man *[homo].* Man *signifies* intelligence and wisdom, *illustrated* and *shown* n. 243. Man in the complex *signifies* the church, *illustrated* n. 910. Son of man *signifies* the doctrine of truth of the church, and when spoken of the Lord *signifies* the Word, n. 910. Man is a man after death, and then he is the affection which is of his love, n. 658. Concerning the consociation of man with spirits and angels, *illustrated* n. 943. Man communicates immediately with those who are in the world of spirits, but mediately with those who are in heaven or hell, n. 552 end, 558. Man does not know anything of the spirits with whom he is, nor spirits of man, the reason, *illustrated* n. 943.

Manasses *[Menasche].* Manasses *signifies* the voluntary of the church, and Ephraim its intellectual; Manasses *signifies* the voluntary, *illustrated* and *shown* n. 355.

Manna *[man].* Manna *signifies* the good of celestial love conjoined to wisdom, and, in the highest sense, the Lord, *shown* n. 120.

Mantles *[togae].* See Garments.

Mark *[character].* It is an acknowledgment and a confession, n. 605. To receive a mark on the right hand and on the forehead *signifies* to acknowledge from faith and love, n. 605.

Mark, to *[signare].* See Sign.

Marriage *[conjugium].* The conjunction of the Lord and the church in the Word is called a marriage, n. 359, 380. For this reason the Lord is called the bridegroom and husband, and the church the bride and the wife, *illustrated* and *shown* n. 797, *shown* n. 813. Therefore in the Word it is called a marriage or nuptials, *shown* n. 812. The marriage of the church is with the Divine human of the Lord, *illustrated* and *shown* n. 812. Then there is a full marriage when the Lord is approached as to his Divine humanity, *shown* n. 812. The Word is the means of conjunction, or of the marriage of the church with the Lord, n. 881. The marriage of the Lord and the church is also the marriage of good and truth, n. 359, 380. The Lord flows in or enters by influx, from the good of love into truths with angels and men, and thus conjoins them to himself n. 359, 380. Good conjoins truth to itself, especially celestial good, concerning which, n. 121. The affection and thence the desire of conjunction of good and truth is described by comparisons, n. 122, 130. The marriage of good and truth is the marriage of love and wisdom, also of charity and faith, n. 97, *illustrated* n. 875. Good is the *esse* of a thing, and truth is the *existere* thence, n. 97. Good is according to the quality of the truths by which it exists, and that these truths are conjoined to good, n. 97. See Good and Truth. Good without truths described, n. 122, 130. Where there are falsities there is no good, except spurious, or meritorious, or pharisaical good, examples, *illustrated* n. 97. In all the particulars of the Word there is a marriage of good and truth, and there are words therein which have relation to good, and words which have relation to truth, *illustrated* n. 373, 483, 689. See the Word.

Martyr *[martyr]*. Martyr *signifies* confession of the truth, in like manner witness, n. 112. To martyrs in heaven are given crowns, *illustrated* n. 103. See Crowns.

Masses *[missae].* The doctrinals of the papists concerning masses, see their doctrines, Preface, article 3.

Measure, to Measure *[mensura, metiri].* To measure *signifies* to know and scrutinize the duality or state of a thing, *illustrated* and *shown* n. 486; in like manner at n. 904. Measure *signifies* the quality or state of a thing, *illustrated* and *shown* n. 486, 910. Measures, balances, and scales *signify* estimation of a thing as to its quality, *shown* n. 313, 315.

Merchandise, to *[mercari].* See to Trade.

Merit *[meritum].* The Lord alone is justice, and he alone is merit, n. 86. They who give faith the preference place merit in works, but not they who give charity the preference, *illustrated* n. 86. Good and truth from the Lord are not appropriated to man, but they are continually of the Lord; wherefore no one can say that he merits, *illustrated* n. 854. The Divine of the Lord is not conjoined with the proprium of

man, but it is exquisitely separated by the Lord, and the Divine continually remains the Lord's and never becomes man's, n. 758. The Babylonians have ascribed the merit and righteousness of the Lord unto themselves, n. 758.

Metals *[metallum].* All metals are correspondences, and therefore they are in the spiritual world, n. 775. They correspond to good and truth, *illustrated* n. 913. Therefore metals in the Word, as gold, silver, brass, iron s*ignify* such things as are of the church. with respect to good and truth, *illustrated* n. 211, 775.

Metaphysics *[metaphysica].* Concerning a metaphysician among the dragonists, who was desirous to cast out the inhabitants of a certain city because he knew how to conceal things under forms, *illustrated* n. 655.

Michael *[Michael].* What is *signified* by Michael the angel, n. 548. See Angel.

Midst *[medium].* In the midst *signifies* in the inmost, and thence in all things around, *illustrated* and *shown* n. 44, 933.

Mighty *[fortis].* The mighty or powerful *signify* those who are in erudition, n. 337, 832.

Military Service *[militia].* See War.

Mill *[mola].* A mill *signifies* inquiry, search into, and confirmation of truth out of the Word, n. 791, *illustrated* and *shown* n. 794. What is *signified* by being cast as a millstone into the sea, n. 791.

Minister *[minister].* He is called a servant who is in truths, consequently he who serves, and he is called a minister who is in goods, consequently he who ministers, *shown* n. 128, 937. Hence ministry is operation, n. 128.

Miracle *[miraculum].* Signs, by which are meant miracles, *signify* testifications that truth is falsity, and in the opposite sense, that falsity is truth, *illustrated* and *shown* n. 598, 704, 834. The sign of fire coming down from heaven *signifies* attestation that it is truth although it is false, *shown* n. 599 600. What is further *sign*ified by sign, see Sign.

Miserable *[miser].* What is *signified* by miserable and poor, see Poor.

Mix, to *[miscere].* Wine mixed *signifies* truth falsified, *shown* n. 635.

Month *[mensis].* A month *signifies* a full or plenary state, *shown* n. 489 at the end. It *signifies* man's state of life as to truth, *illustrated* and *shown* n. 935.

Monument *[sepulchrum].* See to Bury.

Moon *[luna].* The moon *signifies* the truth of faith from the good of charity, n. 53, 332. It *signifies* intelligence and faith, and is spoken of the church, n. 413, 533. Moon in the opposite sense, *signifies* one's own intelligence, and faith from man's self, *shown* n. 919. The sun, moon, and stars being darkened *signifies* that the goods of love and the truths of faith are no longer seen in the church, neither are the knowledges of good and truth known; passages adduced from the Word, where it is so expressed, n. 413.

Moral *[moralis]*. Concerning moral spiritual life and concerning moral life merely natural, *illustrated* n. 386, 450.

Morning *[mane]*. Morning *signifies* the coming of the Lord, and then the new church, *shown* n. 151. Thence the Lord is called the morning star, n. 151, 954. See Star. Morning *signifies* the commencement of the new church, and evening the end of the former church, *shown* n. 151.

Moses *[Moses]*. By the law of Moses are meant all things which are written in his five books, *illustrated* n. 417, *shown* n. 662. The like things are meant by Moses himself, *shown* n. 662, 417.

Mountain *[mons]*. A mountain *signifies* celestial love, which is love to the Lord, and hill *signifies* spiritual love, which is love toward the neighbor; the reason is because they who are in celestial love dwell in the spiritual world upon mountains, and they who are in spiritual love upon hills, *illustrated* and *shown* n. 336. A great and high mountain *signifies* the third heaven, *illustrated* n. 896. The Mount of Olives, near Jerusalem, *signifies* the Divine love of the Lord and the Lord often abode there, *shown* n.336, *illustrated* and *shown* n. 493. Mountains and hills, in the opposite sense, *signify* the love of self and the world, *shown* n. 336.

Mountain *signifies* love of evil, and rock faith of falsity, n. 339. Seven mountains *signify* the Divine goods of the Word and of the church profaned, and by the seven mountains is also meant Rome, n. 737.

Mouth, from the Mouth *[os, oris]* . Mouth *signifies* doctrine, preaching, and discourse, n. 574, and also reasoning n. 574. Out of the mouth *signifies* out of the thought and discourse, n. 452.

Multitude *[turba]*. A great multitude *signifies* those who are in the lower heavens, also those who are in the externals of the church, n. 363, 803.

Music *[musica]*. The sound of musical instruments corresponds to affections, the sound of string instruments to affections of spiritual love, consequently which are of truth; but the sound of wind instruments, which are continuous, to affections of celestial love, consequently which are of good, *illustrated* n. 792. Confessions and celebrations of the Lord were formerly made by songs accompanied with various instruments of music, according to the correspondence of the sound to the affections, n. 276.

Myriad *[myrias]*. See Ten Thousand.

Naked, Nakedness *[nudas, nuditas]*. Nakedness *signifies* innocence, also ignorance of good and truth, *shown* n. 213 at the end. To walk naked *signifies* to live without truths, n. 706. Nakedness and the shame of nakedness *signify* the evil, filthy, and profane love in which man is born, *illustrated* and *shown* n. 213, 706. What is *signified* by to make desolate and naked, n. 747.

Name *[nomen]*. By all names of places and persons in the Word are meant things. Name *signifies* the quality of anyone, *illustrated* n. 165, 824. By the name of God is *signified* all by which God is worshiped,

the all of doctrine, and universally the all of religion, *illustrated* and *shown* n. 81, 180. To write in or upon anyone the name of God *signifies* to inscribe the Divine truth so that it may be in him, n. 194. The name of God *signifies* the quality of worship, n. 81, 111. The name of Jehovah and the Father *signifies* the Divine human of the Lord, and the Word, also all by which he is worshiped, *shown* n. 81, *shown* n. 584, *illustrated* and *shown* n. 839. The name of the Lord *signifies* the Lord as to his Divine human, *illustrated* and *shown* n. 839. What is further *signified* by the name of the Lord, *shown* n. 618. To ask the Father in the name of the Lord, is not to approach the Father immediately, nor to ask him for the sake of the son, but to approach the Lord, which is thereby to approach the Father in him, and through him, *illustrated* n. 341, *shown* n. 618, *illustrated* and *shown* n. 962. The name of the Father is the Divine human of the Lord, *illustrated* and *shown* n. 839.

Naphtali *[naphtali].* Naphtali and his tribe represented, and thence in the Word signify, in the highest sense the proper power of the Divine human of the Lord, in the spiritual sense, temptation and victory; and in the natural sense, struggle on the part of the natural man, *illustrated* n. 354. It also *signifies* a perception of use, and what use is after temptation, *shown* n. 354.

Nation *[gens].* By nations in the Word are meant they who are in goods or in evils of life, and by people, they who are in truths or in falsities of doctrine, *illustrated* and *shown* n. 483. Nations, in the abstract sense *signify* goods or evils of life, n. 147. Nations *signify* those who are in the good of love and charity from the Lord, n. 667, 920, 923. By nations and kings the same is meant as by nations and people, *shown* n. 921.

Near, Nearness *[propinquum].* See At Hand.

Neighbor *[proximus].* See Charity.

Nicolaitan *[Nicolaita].* The works of the Nicolaitans *signify* meritorious works, n. 86, 115.

Night *[nox]*. Night *signifies* falsity of faith, *shown* n. 922, 940. What is *signified* by day and night, or in the day and in the night, n. 414, 637. See Day and Sun.

Number, to Number *[numerus, numerare].* All numbers in the Word have a signification, *illustrated* n. 348. Numbers in the Word *signify* things, and they are, as it were, a sort of adjectives conjoined to substantives, adding or determining some quality to the things concerning which the Word treats, n. 10, 287, 348, 738, 842. Number *signifies* the quality of a thing as to truth, n. 608–610. To number *signifies* to know the quality, consequently, what the qualities are, *illustrated* and *shown* n. 364.

Oath *[juramentum, jurare].* See To Swear.

Odor *[odor].* Fragrant odors, which exist in heaven, correspond to affections which are of charity, and thence to perceptions which are of faith, n. 278, 394.

Offering *[minchah].* See Bread.

Oil *[oleum].* Oil *signifies* the good of love, n. 316, *shown* n. 493; *illustrated* n. 779. Anointings were made by oil, because anointing represented the Lord as to his Divine human, who, as to his Divine human, was the only anointed of Jehovah, not with oil, but with the good of love, *illustrated* n. 779. They anointed kings, priests, prophets, the altar, the tabernacle, the garments of Aaron, in a word, all the holy things of the church, and in ancient times they anointed statues, and also warlike arms, *shown* n. 779. They anointed these things with the oil of holiness; and they anointed themselves and others with common oil, to testify their gladness and benevolence of mind, *shown* n. 779. Oil was offered, together with sacrifices, upon the altar, *shown* n. 778.

Olive Tree, Olive *[olea, oliva].* Olive *signifies* love and charity, *illustrated* and *shown* n. 493. The Mount of Olives *signifies* the same, *shown* n. 493. See Mountain.

Omnipotence *[omnipotentia].* The almighty *signifies* he who is, lives, and has power from himself, and governs all things from firsts by ultimates *illustrated* n. 31, 522. The Lord is called the omnipotent, *shown* n. 811.

Omnipresence *[omnipresentia].* The Lord is omnipresent, because he is love and wisdom, or good and truth, which are himself, and which are not in place, but with those who are in place according to reception, *illustrated* n. 961.

Omniscience *[omniscientia].* The Lord from himself knows all things and hence omniscience belongs to him, *illustrated* n. 262.

One Hundred and Forty-four *[centum, quadraginta quatuor].* See Twelve.

Order *[ordo].* Concerning successive and simultaneous order, in ultimates or extremes is the simultaneous order of the successive, *illustrated* n. 678. Highest in successive order becomes inmost in simultaneous order, and consequently in series, n. 900.

Outmost. See External.

Over or Upon *[supra].* Over or upon *signifies* within, because those things which are higher and highest in successive order, are interior and inmost in simultaneous order, n. 900. See Order.

Overcome, to *[vincere].* See Victory.

Owl *[noctua].* Light arising from the confirmation of falsity corresponds to the light which owls and bats see by, *illustrated* n. 566, 695. They who have confirmed falsities in themselves, are such with respect to their spiritual sight, and they are called owls and bats, *illustrated* n. 566.

Pale *[pallidum].* Pale *signifies* no life, and that which is without goods and truths, n. 320. A pale horse *signifies* the understanding of the Word destroyed both as to good and truth, n. 320.

Palm *[palma].* Palms *signify* Divine truth, and that to hold palms in the hands *signify* confession from Divine truths, *illustrated* and *shown* n. 367.

Papists *[Pontificii].* The doctrines of the papists concerning baptism, the eucharist, masses, repentance, justification, purgatory, the seven sacraments, holy things, and power, see in Preface the summary of their doctrines. Concerning Babel, collected from Isaiah, Jeremiah, and Daniel, n. 717. The city Babylon *signifies* the Roman Catholic religious persuasion, n. 631. There is no church among them but a religious persuasion; because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. This religious persuasion is holy and splendid in externals, and yet profane and abominable in internals *illustrated* n. 731. Through externals they are held in the faith, that this religious persuasion is even supereminent, insomuch so that the common people cannot believe otherwise, when nevertheless it has for its end dominion, and the possession of all things in the world, n. 787. They who are of that religious persuasion are in external affections without internal affections, and thence they are in the worship of men living and dead, n. 792. The love of exercising dominion over the Divine things of the Lord, and thence over the holy things of the church, is the devil, and therefore they have profaned all the truths and goods of the Word, by various ways, *illustrated* n. 802. Babel *signifies* the profanation of what is holy, and the adulteration and falsification of the whole Word, and thence of the church, n. 717, 729, *illustrated* n. 802. They profane, n. 723, 728, 781, *illustrated* n. 802. Babel is called the den of demons, and of every unclean bird, because there are atrocious evils and falsities there, *shown* n. 757. Certain doctrinals of theirs enumerated, which are detestable, namely, concerning the eucharist, concerning the invocation of the dead, concerning masses, concerning the Divine authority transferred to themselves, and concerning the prohibition of reading the Word, *illustrated* n. 753, 795. By abominable arts and schemes they have diverted men from the worship of the Lord, consequently from Divine worship, *illustrated* and *shown* n. 800. Some things relating to their worship, n. 777, 778, 780. They have extended their dominion over things of a secular nature, and over supreme judges, and they continually aspire to their former despotic power, n. 799 end. The vicarship is an invention and a fiction, n. 752; also n. 802. By dominion over the souls of men as a means they amass together riches without end; and in the preceding ages, when they enjoyed despotic power, they collected together prodigious treasures, *illustrated* n. 752, 759. The like dominion still possesses their minds, but at this day it is restrained, *illustrated* n. 759. They are enriched by the holy things of the Word adulterated, n. 772. Various things relating to their acquisition of riches enumerated, *illustrated* n. 784. The heads or chiefs in their ecclesiastical hierarchy make unlawful gain, concerning which, n. 799. The laity bring them precious things, and buy of them such things as they say belong to

eternal life, n. 786, 789. They who bring and buy, are meant by the ship pilots, and by those employed upon ships, and by mariners, n. 786. They acknowledge, and in a manner esteem the Word as holy, because it treats of the Lord, whose authority they have transferred to themselves, and also of the keys given to Peter, whose successors they affirm themselves to be; but this holy acknowledgment they possess from without, and not from within, n. 725, *illustrated* n. 733, 739. They have not denied this Divine truth that to the Lord belongs all power in heaven and earth; but they have profaned it, by having transferred his authority to themselves, *illustrated* n. 738. They have seen, but as it were with their eyes shut, that the human of the Lord is Divine, but they have not yet acknowledged it, because they have transferred all things of the Lord to themselves, *illustrated* n. 738. At first they held the Word holy; but they successively adulterated it, and at length profaned it, *illustrated* n. 737. They have adulterated the truths of the Word by applying them to dominion, and they have profaned the Word by applying and attributing to themselves Divine authority, n. 719, *shown* n. 781. They have often deliberated respecting the reading of the Word by the laity, but rejected it, n. 733–734. The Word in various ways, and by various pretenses, is prohibited to be read, n. 733, 734 The Word is taken out of the hands of the laity and common people, lest their adulterations and profanations should become apparent, n. 739. In heart they defame the Word, and hate it, *illustrated* n. 733, 735. They have not any truth, and consequently, neither any good, *illustrated* n. 765, 766, 780. They have not any perception of truth, because they do not approach the Lord, nor read the Word, *illustrated* n. 796. They have not any spiritual affection of truth and good, n. 792. There does not remain with them any inquiry after spiritual truth, n. 794. They have not any understanding of spiritual truth, n. 793. They have not any conjunction of spiritual good and truth, because they have no conjunction with the Lord, but with men living and dead, *illustrated* n. 797, 798. The power of binding and loosing, or of opening and shutting heaven, is the Divine power, and is not given to man, n. 798. What the Lord said in the Word to Peter, and concerning the keys, is not to be understood of Peter, but of that Divine truth which Peter then confessed, and that truth is meant by the rock on which the Lord would build his church, n. 768, 798. Otherwise they might claim to themselves a power, that all of them should sit upon thrones, and judge the twelve tribes of Israel, according to the Lord's words to the disciples, n. 798 end. They have fortified themselves by various things as by the tribunal of the inquisition by terrors in regard to purgatory, by a plurality of monasteries, by possessions and riches, and moreover by a prohibition from reading the Word, by external holiness, consequently by masses, and by the worship of the dead among the common people, and by various splendid exhibitions and delights, n. 770; but nevertheless they shall be destroyed, n. 770. They who are in the kingdom of France are not united with the

Roman Catholic religious persuasion, *illustrated* n. 740–744. That religious persuasion in the various kingdoms is not equally cultivated, n. 740, 745. There are chiefly two sorts of men who cultivate that religious persua sion, the one who acknowledge it, because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be holy; the other, who love and kiss that religious persuasion, n. 786. They who acknowledge it because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred, after death come into heaven, and many societies are formed of them in the spiritual world, n. 786, *illustrated* n. 531. From it have emanated the falsities of the Reformed churches, concerning which, n. 751, 801 at the end. The doctrinals of the Roman Catholic religious persuasion by the last judgment and after it were dispersed, n. 631. Their evils and falsities infested the heavens, and the heavens are rejoiced that they are removed, n. 790. Concerning the last judgment upon the Babylonians, and concerning their treasures which they had also amassed there, and that their treasures there were dissipated and reduced to dust, n. 772. After that they did not possess any precious things, but instead thereof vile things, which correspond with their falsities, n. 772–776. They who exercise dominion from the love of self and from the love of the world, after death will be in the same loves, but they are deprived of them, and reduced to miserable states, n. 782. The delights originating in their love of dominion, and the satisfactions arising from their love of wealth after death are changed into opposites, *illustrated* n. 763. After death they are deprived of all these things, n. 764, 770. Concerning the punishments of those after death who had exercised dominion from the instigation of the love of self and the world, *illustrated* n. 765. After death they entertain hatred against the Lord, because they then see that the Lord alone reigns over heaven and the church, and not in the least any man from himself, n. 766. At the day of the last judgment they were cast into hell, who, from the instigation of the love of self, had exercised dominion over the holy things of the church, and they were preserved who had looked to the Lord and shunned evils as sins, n. 755. Concerning their elation of heart from dominion and concerning the confidence of their mind from wealth, n. 764. Every one ought to beware of having any connection with that religious persuasion by acknowledgment and affection, lest he should perish, *illustrated* and *shown* n. 760.

Paps *[mamma, mamilla].* Paps and breast *signify* love, and in an eminent sense the Divine love, n. 46 at the end.

Paradise *[paradisus].* See Garden.

Pastor *[pastor].* See to Feed.

Patmos *[Patmos].* The Island of Patmos *signifies* a place and state in which John could be enlightened, *ill,* n. 34.

Patience *[patientia].* Patience is spoken of temptation, n. 593, 638.

Paul *[Paulus].* The passage in Paul to the Romans 3:28, that man is justified by faith without the works of the law, is falsely understood, *illustrated* and *shown* n. 417, 750.

Peace *[pax].* Peace is the Divine salutation, *shown* n. 12. Peace *signifies* all things which come from the Lord, in particular charity, spiritual security, and internal tranquility, *illustrated* and *shown* n. 306. Peace signifies tranquility of soul from not being infested by falsities, consequently not by hell, and that this peace is from the Lord, *shown* n. 640.

Pearl *[margarita].* Pearls *signify* knowledges of things good and true, *shown* n. 727, 916. The one pearl of great price, mentioned in Matthew, *signifies* the knowledge and acknowledgment of the Lord, n. 916.

Peoples *[populi].* Peoples *signify* those who are in truth or in falsities of doctrine, and abstractly truths or falsities; and nations *signify* those who are in goods or evils of life, and abstractly goods or evils, *illustrated* and *shown* n. 483.

Perdition *[perditio].* See Destroyer.

Pergamos *[Pergamus].* The church in Pergamos *signifies* those who place the all of the church in good works, and not anything in truths of doctrine, n. 107, and in what follows.

Person *[persona].* The spiritual sense is abstracted from persons; wherefore where a person is named in the Word, he signifies something of the church n. 78, 79, 96.

Persuasion *[persuasio].* In the spiritual world there exists a power of persuasion, which deprives others of the understanding of truth, n. 428.

Peter *[Petrus].* Peter among the apostles represented truth and faith, n. 790. Where it is spoken concerning Peter and the keys given to him, Peter is not meant, but that Divine truth which Peter then confessed, and that truth is signified by the rock on which the Lord would build his church, *illustrated* n. 768, 798. In the Word, which is in heaven, instead of Peter is read truth from good which is from the Lord, *illustrated* n. 768.

Philadelphia *[Philadelphia].* The church in Philadelphia *signifies* those in the church who are in Divine truths from the Lord, n. 172, and in what follows.

Place *[locus].* See Space.

Plague *[plaga].* Plagues *signify* evils of love and falsities of faith, consequently spiritual plagues, whereby a man as to his soul perishes, *illustrated* n. 456, 498, *illustrated* and *shown* n. 657, 957. The plagues of Egypt enumerated; they signified the falsities and lusts whereby the church there perished, n. 503, 657. It is attributed to Jehovah, that he smiteth with plagues, *shown* n. 498.

Platter *[paropsis].* See Cup.

Poor *[pauper].* The poor *signify* those who are not in truths, and the needy those who are not in goods, n. 95. The miserable and the poor

signify those who are without the knowledges of things true and good, *shown* n. 209.

Pope *[papa].* See Papists.

Pope Sextus the Fifth *[Sextus, Quintus papa].* A discourse with him concerning the Lord, concerning the Word, concerning the vicarship, concerning the Romish saints, concerning the treasures in monasteries, *illustrated* n. 752.

Praise, to Praise *[laus, laudare].* To praise God *signifies* to worship him, *shown* n. 809. See also Allelujah.

Prayer, Prayers *[oratio, preces].* The prayers of the saints are those things which are of faith and charity, n. 278. The Lord willeth that man should first ask and will, and the Lord afterwards answers and gives, for this reason, that it may be appropriated to man, *illustrated* and *shown* n. 376. They who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *illustrated* and *shown* n. 951. Concerning the meaning of these words in the Lord's prayer, "Our Father who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven so in earth," *illustrated* and *shown* n. 839. All things contained in the Lord's prayer are fulfilled, when the Lord is immediately approached, *illustrated* and *shown* n. 839.

Predestination *[predestinatio].* See Election.

Present *[munus].* See Gift.

Press *[torcular].* By an oil press is *signified* the good of love, and by a wine press is *signified* the truth of faith, n. 651. See Oil, and Wine. Thence a press *signifies* exploration of good and truth, and in an opposite sense, exploration of evil and falsity; and this is meant by the great winepress of the wrath of God, *shown* n. 651. To tread the wine press of the wrath of God, when spoken of the Lord, *signifies* to bear the evils and falsities of the church, and the violence offered to the Word, *shown* n. 829. What is further *signified* by to tread the press, n. 652.

Priest *[sacerdos].* Priests *signify* those who are in the good of love from the Lord, and abstractly goods of love, and kings *signify* those who are in truths of wisdom from the Lord, and abstractly truths of wisdom, n. 20, *illustrated* and *shown* n. 854. See King. The celestial kingdom, in which they are who are in the good of love, is the Lord's priestly kingdom, and the spiritual kingdom, in which they are who are in the truths of wisdom, is the Lord's royal kingdom, *illustrated* n. 854.

Prince *[princeps].* The prince of the kings of the earth *signifies* the Lord as to the Divine truth, n. 18.

Prison *[career, custodia].* See Captive, and Bound.

Profanation *[profanatio].* There are many kinds of the profanation of what is holy: concerning the profanation of what is holy by the papists, n. 717, 723, 728. See Papists. It is provided by the Lord, that it should not be known what spiritual truth and spiritual good are, lest the Word and the holy of the church should be profaned, because what is known may be profaned, but not that which is not known, n.

314, 316, 686, 688. It is a most grievous kind of profanation, at one time to believe, and at another time not to believe, n. 198. Because these as to thought are sometimes in heaven, and at other times in hell, and because they cannot be in one or the other, they extirpate their interiors and become mere fantasies, n. 202, 204. With them evils and goods, also truths and falsities, are mixed, n. 202, 204, and the things of the church among them in no respect cohere, *illustrated* n. 208. They are meant by the lukewarm, n. 202, 204.

Prophet *[propheta].* Prophet in like manner as prophecy *signifies* doctrine from the Word, and to prophesy *signifies* to teach it; and prophet, when spoken of the Lord, *signifies* the Word, *illustrated* and *shown* n. 8, 943. Concerning the two states of the prophets, the one when they wrote the Word, the other when they saw those things which are in heaven, *illustrated* and *shown* n. 945. By the false prophet is meant the beast from the earth, and that beast *signifies* the clergy who are in faith alone, *illustrated* and *shown* n. 594, 701, and *shown* n. 834.

Providence *[providentia].* It is of the Lord's providence that they who are in evils of life, and thence in falsities of doctrine, know nothing of holy truths, lest, if they knew them, they should profane them, n. 314, 316, 686, 688.

Purgatory *[purgatorium].* The doctrinal of the papists con cerning purgatory, see the doctrinals of the papists in the Preface, article 6. Purgatory is a mere Babylonian fiction invented for the sake of gain, *illustrated* n. 784.

Purple *[purpura].* Purple *signifies* celestial good, and scarlet celestial truth, *shown* n. 725.

Quarters of the World *[plagae mundi].* The angels dwell according to the quarters; in the east they who are more in love to the Lord, in the west they who are less in that love; in the south they who are more in wisdom from the Lord and in the north they who are less in that wisdom, *illustrated* n. 901, 906. The reason whereof is, because the Lord is the sun of heaven from whose face is the east and west and on the sides are the south and north, n. 901. The men of the church, as to their spirit, are, in like manner as the angels, either in the east, or in the west, or in the south, or in the north of the spiritual world, *illustrated* n. 906. Concerning the turning of angels to the Lord as a sun, and then toward the quarters, n. 380, 938.

Quickly *[cito].* See Shortly.

Rain *[pluvia].* Rain *signifies* Divine truth from heaven, *shown* n. 496. An inundating rain *signifies* devastation of truth, and also temptations, *shown* n. 496.

Rainbow *[iris].* Many kinds of rainbows appear in the spiritual world, *illustrated* n. 232, 566. A rainbow *signifies* regeneration, which is when man from natural becomes spiritual, *shown* n. 466, *illustrated* n. 566.

Rationality *[rationalitas].* See Understanding.

Reap, to *[metere].* See Harvest.
Reason *[ratio].* See Understanding.
Rebuke, to, and to Chasten *[arguere, castigare].* They *signify* to tempt, n. 215.
Red *[rubrum].* Red is spoken of the good of love, because it proceeds from the fire of the sun, n. 167, *illustrated* n. 231, *shown* n. 305. Infernal redness *signifies* the love of evil, n. 305.
Redemption, Redeemer *[redemptio, redemptor].* Jehovah is called the redeemer, *shown* n. 281; also n. 613. Jehovah is called the redeemer, because he assumed the human, *illustrated* and *shown* n. 962. Redemption *signifies* deliverance from hell by the Lord, and salvation by conjunction with him, n. 619. The redeemed are meant by the bought from the earth, n. 619.
Reed *[calamus].* It signifies feeble power, *shown* n. 485. A golden reed, by which they were measured, *signifies* the power or faculty of knowing and understanding the quality of a thing, *shown* n. 904. See Measure.
Reformation, the Reformed *[reformatio, reformat].* The doctrines of the Reformed concerning God, concerning Christ the Lord, concerning justification by faith, and concerning good works, concerning the law and the gospel, concerning repentance and confession, concerning original sin, concerning baptism, concerning the holy supper, concerning the church; see their doctrinals in the Preface. That Revelation treats concerning the Reformed from chapter 7 to 16 inclusive, and concerning the papists, chapter 17–18, n. 387–388. Prophecies concerning the Reformed, that they would secede from the Roman Catholic religious persuasion, and that they would acknowledge the Word, from which and according to which would be their church, n. 746–750. That the Reformed retained some things from the Roman Catholic religious persuasion, *illustrated* n. 751, 801 at the end. Many things concerning the Reformed church at this day. See Faith. The Reformed constitute the center or middle part in the spiritual world, *illustrated* n.631. To reform and to regenerate men is of the Lord alone; forasmuch as it is a Divine work, and forasmuch as omnipresence, omniscience, and omnipotence must appertain thereto, *illustrated* n. 798. A man is capable of reforming and regenerating himself as if from himself, and nevertheless from the Lord, *illustrated* n. 224. The interior operations of the Lord in regenerating man are myriads of myriads, which nevertheless are for the sake of the outmosts, in which man shall be jointly with the Lord, *illustrated* n. 463. Man is regenerated, first as to his internal man, and afterwards as to his external, and the internal man cannot be regenerated by merely knowing and understanding, but by willing and loving, and thence by understanding and knowing, *illustrated* n. 510. Man is reformed by truths and by a life according to them, n. 815, *illustrated* n. 832. Truths of doctrine, with those who do not live according to them, successively perish, *illustrated* n. 85. Man, who is reformed, first regards truths of doctrine and afterwards goods of life;

and that when he regards truths of doctrine, he is like unripe fruit, and that afterwards, as he regards goods of life, he becomes like ripe fruit; his first state is called reformation, but the latter regeneration, *illustrated* n. 84. The state of man is thereby inverted, n. 84.

Reformed *[Reformati].* See Reformation.

Regeneration *[regeneratio].* See Reformation.

Reign, to *[regnare].* See Kingdom.

Reins *[renes].* The reins *signify* truths of intelligence and faith, and the heart *signifies* goods of love and charity, *illustrated* and *shown* n. 140.

Religion *[religio].* The doctrine of truth constitutes the church, and a life according to doctrine constitutes religion; but where there is not life there is neither religion nor church, *illustrated* n. 923. It is in the principle of every religion, that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil; and that therefore good ought to be done, because it is of God and from God, and that evil ought to be shunned, because it is of the devil and from the devil, n. 272. In every religion there are precepts, like those in the Decalogue, n. 272. Among the mysteries of the faith of the present church there is also that religious good which contributes to salvation is not allowed to be done by man, *illustrated* n. 484, *illustrated* n. 675. In the Christian world at this day there is neither church nor religion, *illustrated* n. 675.

Repentance *[poenitentia].* The doctrinals of the papists concerning repentance, see their doctrines, Preface, article 4. The doctrinals of the Reformed concerning repentance, see their doctrines, Preface, article 5. Actual repentance described, *illustrated* n. 531 end. Baptism and the holy supper are sacraments of repentance, and the Decalogue is the universal doctrine of repentance, *illustrated* n. 531 end. Man without repentance is in the evils in which he is born; hence unless evils are removed by actual repentance, they remain, *illustrated* n. 531, *illustrated* n. 836. The Lord loves all but he cannot be conjoined with them so long as they are in evils, wherefore men must first perform repentance, *illustrated* n. 937. Evil contains in itself innumerable lusts in simultaneous order and these lusts cannot be removed by man, but by the Lord only, and they are removed by the Lord when he is approached, because the Lord enters by the way of the soul into man, *illustrated* n. 678. Repentance was represented by various things with the sons of Israel, concerning which, n. 492. The new church is formed of those who approach the Lord only, and perform repentance from evil works, *illustrated* and *shown* n. 69, 72. See the Church. Concerning the successive state of man's thought, before he is willing to reflect upon evils of life, and to do repentance, *illustrated* n. 710. They who acknowledge faith alone as the only means of salvation, neither think of repentance nor will it, n. 450, 457, 710. The Reformed, who are in faith alone, can with difficulty perform actual repentance; the reason thereof, n. 531. They who perform repentance perceive what good is, and come into good, and are saved, n. 379.

Respiration *[respiratio]*. See Wind.

Resurrection *[resurrectio]*. The first resurrection *signifies* salvation and life eternal, n. 851, 852. In Revelation the second resurrection is not mentioned, n. 851, 853. Concerning their resurrection after the last judgment, who were guarded by the Lord in the lower earth, n. 325, 326, 329, 843, 845, 846, 850, 884, 885. See Spiritual World. Concerning the lot of everyone after death, that they are instructed, and afterwards sent to various societies, and that at length they remain where their love and faith is, n. 549. Various particulars relative to the state of men after death, as that they are in a body like as in the world but in a spiritual body, and that they remain in the world of spirits until they put off the natural affections, and put on spiritual affections, besides many other things, *illustrated* n. 153.

Retaliation *[talio]*. The law of retaliation *signifies* that to everyone is done according to the quantity and the quality of his deeds and that evil returns upon everyone as he has committed it, *illustrated* n. 762. This law derives its origin from the following: "All things whatsoever ye would that men should do to you, do ye even so to them," *illustrated* n. 762. From this law punishment is as it were inherent in its own evil, *illustrated* n. 762. The delights of the love of self and the world are converted into their opposite infelicities in hell, n. 763.

Revelation *[Apocalypsis]*. See Apocalypse.

Revenge *[vindicta]*. See Vengeance.

Reuben *[Ruben]*. Reuben and his tribe represented, and thence in the Word *signify* in the highest sense, omniscience; in the spiritual sense, wisdom, intelligence, and science, also faith, and in the natural sense sight *illustrated* and *shown* n. 351. Reuben, in the opposite sense, *signifies* wisdom separated from love, also faith separated from charity, n. 134, *illustrated* and *shown* n. 351. This is represented and signified by the adultery of Reuben with Bilhah, his father's woman. n. 134.

Reward *[merces]*. Reward *signifies* internal beatitude, and thence external, which are only from the Lord, n. 949. Hence reward *signifies* the happiness of life eternal, arising from the delight and pleasantness of love, and of the affection of good and truth, *illustrated* and *shown* n. 526.

Riches *[divitiae]*. Riches *signify* spiritual riches, which are the knowledges of good and truth, *shown* n. 206.

Right *[dextrum]*. In the spiritual world the south is on the right hand, and the north on the left, n. 933.

River and Flood *[fluvius, flumen]*. A river *signifies* truths in abundance, and also falsities in abundance, *shown* n. 409, 563, 683. What is *signified* by the great river Euphrates, see Euphrates. The river of the water of life *signifies* Divine truth from the Lord, *illustrated* and *shown* n. 932.

Roar, to *[rugire]*. See Lion.

Robe *[stola]*. See Garment.

Rock *[petra].* A rock when spoken of the Lord *signifies* the Divine truth, n. 768, *shown* n. 915. In like manner a stone, n. 915. A rock, in the opposite sense *signifies* the faith of falsity, and mountain the love of evil, n. 339. They who are in falsities of faith enter by holes and clefts into rocks, *illustrated* and *shown* n. 338. What is *signified* by hiding themselves in mountains and rocks, n. 339.

Rod or Staff *[baculus].* A rod or staff *signifies* power, in like manner as a scepter *illustrated* and *shown* n. 485. A rod of iron *signifies* the power of truth in ultimates, n. 148. To rule with a rod of iron *signifies* to convince by the literal sense of the Word, and, at the same time, by rational arguments from natural light, *shown* n. 148, 544, 828.

Sackcloth *[saccus].* To clothe in sackcloth represented lamentation over devastated truth in the church, *illustrated* and *shown* n. 492.

Sacraments *[sacramenta].* The doctrinals of the papists concerning the seven sacraments, see the doctrinals of the papists. Preface, article 7. Baptism is a sacrament of repentance, and an introduction into the church; and the holy supper is a sacrament of repentance, and an introduction into heaven, *illustrated* n. 531.

Sacred Scripture *[scriptura sacra].* See the Word.

Sacrifice *[sacrificium].* To eat, when spoken of sacrifices *signifies* to appropriate to himself what is holy; and to eat things sacrificed unto idols, which belonged to the sacrifices of the gentiles, *signifies* to defile and profane what is holy, n. 114, 135.

Salvation *[salus].* By the Lord's being called salvation is *signified* that the Lord is the savior, also that salvation is in him and from him, *shown* n. 368, 804.

Sand *[arena].* Why the multitude is described by the sand of the sea, n. 860.

Sardis *[Sardes].* The church in Sardis *signifies* those who are in dead worship, n. 154 seq. Concerning dead worship, n. 154, 157, 161.

Sardius *[sardius].* The sardius stone *signifies* the goods of the Word in ultimates, n. 231.

Satan *[satanas].* See Devil.

Scales *or* Balances *[lances].* See Measure.

Scarlet [coccinum]. Purple *signifies* celestial good, and scarlet celestial truth, *shown* n. 725.

Scepter *[sceptrum].* Scepter *signifies* power, in like manner as staff, *illustrated* n. 485.

Science *[scientia].* There are with man scientifics in great variety, *illustrated* n. 776. See Intelligence.

Scorpion *[scorpius].* Scorpion *signifies* deadly persuasion, *shown* n. 425.

Sea *[mare].* The sea *signifies* heaven in its outmost, *illustrated* and *shown* n. 878, for this reason because in the outmost, and at a distance, the heavens appear like seas, which are atmospheres, in which they live, who are in the most general truths in the sense of the letter, wherefore from the seas there are appearances, n. 238, 404, 878. See Atmosphere. The sea *signifies* the church among those who are in

truths of a general kind, also among those who are in external natural worship, and but little in spiritual, *illustrated* and *shown* n. 238, 869. The sea *signifies* the external of the church, consequently the church as consisting of those who are in its externals; and the earth *signifies* the internal of the church, consequently the church as consisting of those who are in its internals; wherefore the sea *signifies* the church with the laity, because the laity are in its externals, and the earth the church with the clergy, because the clergy are in its internals, *shown* n. 398, 402, 470, 567, 594, 677, 680. The sea as of glass mingled with fire *signifies* a collection of those who are in external worship and not at the same time in internal, *illustrated* n. 659, 661. The sea which shall be no more, Rev. 21:1, *signifies* a collection consisting of various Christians before the last judgment, from which time of the judgment they were taken away and saved, who were written in the book of life, *shown* n. 878. The sea also *signifies* hell, *illustrated* and *shown* n. 791.

Seal *[sigillum].* Sealed with seven seals *signifies* entirely or totally hidden, n. 257. To open the seals *signifies* to explore and know the states of all, and to judge every one according to his state, n. 259, 295, 388. See Book.

Seal, to *[obsignare].* To seal with seven seals, n. 257. See Seal. Not to seal the words of this prophecy *signifies* that Revelation must not be shut, but is to be opened, Preface toward the end, and n. 947.

See, to, Vision *[videre, visio].* To see *signifies* to understand, *illustrated* n. 7. What is *signified* by being in vision, *shown* n. 36. Concerning the state of the prophets when they were in vision, *illustrated* and *shown* n. 945. See Spirit.

Seed *[semen]* Seed *signifies* those in the church who are in truths of doctrine, and abstractly truths of doctrine, *shown* n. 565. Seed, in the opposite sense, *signifies* falsities of doctrine, n. 565 end. What is *signified* in Daniel by iron and clay, which shall mingle with the seed of man, n. 913 end.

Sell, to *[vendere].* See to Buy.

Sensual Men *[sensuales].* What is the nature and quality of those men who are called sensual, also the nature and quality of sensual things which are the ultimates of the mind of man, *illustrated* from *Arcana Coelestia,* n. 424, 430. Sensual men and sensual things further described, n. 455. Locusts *signify* them, n. 424, 430.

Sepulcher *[sepulchrum].* See to Bury.

Seraphim *[seraphim].* See Cherubim.

Serpent *[serpens].* Serpent *signifies* sensual things, which are the ultimates of man's life, hence also craftiness and various evils, *illustrated* and *shown* n. 455, 841. A serpent *signifies* a seducer, *shown* n. 562.

Servant *[servus].* Servants *signify* those who are in truths, and by truths serve others; therefore the prophets were called the servants of Jehovah, and even the Lord is so called with respect to his Divine human, *shown* n. 3. Servants *signify* those who are in truths, and ministers those who are in goods, because the latter minister and the

former serve, n. 128. What is *signified* by bondmen and freemen, n. 337, 604, 832. See Free.

Seven *[septem].* Seven *signifies* all things and all, and thence what is full and perfect, and it is predicated of anything holy, and of anything profane, *illustrated* and *shown* n. 10, 737. The number seven adds what is holy or what is profane, *shown* n. 737.

Shame *[pudor].* What is *signified* by the shame of nakedness. See Nakedness.

Sheep *[ovis].* Concerning two flocks, one of sheep, and the other of goats, *illustrated* n. 417.

Ship *[navis].* Ships *signify* knowledges of good and truth, *illustrated* and *shown* n. 406.

Shortly or Quickly *[cito].* Shortly or quickly *signifies* certainly, *illustrated* n. 4, 943, 947, 949. Near or at hand *signifies* nearness of state, not nearness of time, n. 9, *illustrated* n. 947. See Afar off.

Sickle *[falx].* A sickle *signifies* the Divine truth of the church, because harvest *signifies* the state of the church; and to put forth the sickle to the harvest *signifies* to make an end of the church destroyed by falsities, and to execute judgment, *illustrated* n. 643, *ill* and *shown* n. 645. See Harvest.

Sign, to Seal or Mark *[signum, signare].* A sign *signifies* a revelation of things to come, *shown* n. 532, 656. A sign is spoken of truth, and in such case it is testification; a sign is also spoken of quality, and in such ease it is manifestation, *shown* n. 532. Sign instead of miracle, see Miracle. To mark or seal on the foreheads *signifies* to distinguish and separate one from another according to love, n. 347.

Silk *[sericum].* Silk *signifies* mediate celestial good and truth, n. 773 end.

Silver *[argentum].* Gold *signifies* the good of love, and silver the truth of wisdom, *illustrated* and *shown* n. 913.

Simeon *[Simeon].* Simeon and his tribe represented, and thence in the Word signify, in the highest sense, providence; in the spiritual sense, spiritual love, which is love toward the neighbor, and is called charity; and, in the natural sense, obedience and hearing, *illustrated* n. 356.

Sin *[peccatum].* Concerning original sin, see the doctrinals of the Reformed, Preface, article 6.

Singing, A Song *[cantus, canticum].* A song *signifies* acknowledgment and confession from joy of heart, because singing exalts, *shown* n. 279. A new song *signifies* acknowledgment, confession, and glorification of the Lord, that he is the God of heaven and earth, n. 279, 617. The song of Moses *signifies* confession from life according to the commandments of the Decalogue, and the song of the Lamb *signifies* confession grounded in faith respecting the Divine of the Lord's human, *illustrated* n. 662.

Six *[sex].* Six *signifies* what is complete, n. 489; in like manner to sextate, *shown* n. 610 at the end. Six *signifies* all truth of good, *illustrated* and *shown* n. 610. That 666 *signifies* all the truth of the Word falsified, *illustrated* n. 610.

Sixteen *[sexdecim]*. The numbers 16 and 1600 *signify* the marriage of good and truth, or of evil and falsity; in like manner the numbers 4 and 2, n. 654.

Sleep *[somnus]*. Natural life without spiritual life is called sleep, and that it is like sleep, *illustrated* and *shown* n. 158. See also Watchful.

Sleep, to *[dormire]*. See Sleep.

Small *[parvus]*. What is meant by small and great. See Great.

Smoke *[fumus]*. The smoke of incense *signifies* what is grateful and accepted, *illustrated* n. 394. Smoke *signifies* the Divine truth in the ultimates, *illustrated* and *shown* n. 674. It sometimes *signifies* the same as clouds, n. 674 end. Smoke in the opposite sense *signifies* profane falsity, n. 807. It *signifies* the pride of one's own intelligence, *shown* n. 452, 453. The smoke of a furnace *signifies* falsities of lusts from evil loves, *shown* n. 422.

Smyrna *[Smyrna]*. The church in Smyrna *signifies* those who are in goods, as to life, but in falsities as to doctrine, n. 91, and in what follows.

Sodom *[Sodom]*. Sodom *signifies* the love of dominion from self-love. *illustrated* and *shown* n. 502.

Son, Daughter *[filius, filia]*. Son *signifies* truth, *illustrated* n. 139. Son *signifies* truth of doctrine and understanding, and consequent perception and thought of what is true and good, *illustrated* and *shown* n. 543. A male, a son *signifies* truth conceived in the spiritual man and born in the natural, n. 543. The male, a son, whom the dragon persecuted, *signifies* the doctrine of the new Jerusalem, *illustrated* n. 543. Daughter and virgin *signifies* the affection of what is true and good, and they *signify* the church as to that affection, n. 543 end. The daughter and the virgin of Zion, of Jerusalem, of Israel, of Judah, in the Word *signify* the church in regard to the affection of good and truth, *shown* n. 612 end, n. 620. Where virgins and young men are mentioned together, there virgins *signify* the affection of truth, and young men the understanding of truth, *shown* n. 620. They who are conjoined to the Lord by love and faith are called his sons and heirs, because they are born again from him, *shown* n. 890. The Lord is called the son of God as to his Divine human, and the son of man as to the Word, n. 44.

Song *[canticum]*. See Singing.

Sore *[ulcus]*. See Wound.

Soul *[anima]*. Soul *signifies* the life of the understanding and of faith, and heart the life of the will and of the love, *illustrated* and *shown* n. 681, 781, 812. To love their soul *signifies* to love self and the world, consequently the things proper to man, whence it is known what is *signified* by loving their soul more than the Lord, *illustrated* and *shown* n. 556. Concerning the immortality of the soul, n. 224. See Immortality.

Sound *[sonus]*. Sounds correspond to affections, and thence the sound of instruments *signifies* affection of two kinds, n. 792. See Music. Thought exists from affection, and thought is the form of affection

just as speech is of sound: in like manner faith and charity, *illustrated* n. 655, *illustrated* n. 875.

Sound, to *[clangere]*. See Trumpet.

Speech *[loquela]*. Concerning the speech of spirits and angels, see Tongue. Concerning the speech of angels with man, see Angel and Heaven.

Spirit *[spiritus]*. The Holy Spirit is not a person by himself, because the Lord is omnipresent, n. 666, *illustrated* n. 962. A deliberation in a grand council concerning the Holy Spirit that it is not a God by itself but that it is the Divine proceeding from the Divine in the Lord through his Divine human glorified, *illustrated* n. 962. Spirit, when spoken of God, *signifies* the Divine truth of the Word, n. 87. The spirit and the life of doctrine is from the Word, because from the Lord, *shown* n. 502. The seven spirits *signify* all who are in Divine truths, consequently abstractly from persons they *signify* the Divine truth, n. 14, 237. The Divine proceeding in the Word is called the spirit of the nostrils of Jehovah, the blast of God, and breath, n. 343. See Wind. To be in the spirit *signifies* to be in a spiritual state, in which the things which are in the spiritual world clearly appear; and that to be in vision *signifies* the same, *shown* n. 36, 225, 722. Concerning the two states of the prophets, the one, when they wrote the Word in which they heard the Lord speaking, the other, when they saw those things which are in heaven, in which state they are said to have been in the spirit, also in vision, *shown* n. 945. Spirits who are in the world of spirits, are together with men, and men with spirits; and yet spirits know nothing concerning man, nor man concerning spirits, for this reason, because man is in a natural state, and spirits in a spiritual state, n. 943.

Spiritual World, and the World of Spirits *[mundus spiritualis, mundus spirituum]*. By the spiritual world is meant both heaven and hell. The world of spirits is intermediate between heaven and hell, n. 552. All after death come first into the world of spirits, and this world is like a forum or public place of resort, and as a stomach which first receives the food, n. 791. In the world of spirits there are societies, and spirits are there prepared either for heaven or for hell, n. 784, 866, 884. The wicked there at first have interaction with the good that they may be explored and proved n. 843, 850, 886. They who are in the world of spirits are associated with men on earth, n. 552, 784. How long they who were formerly in the world of spirits remained there, and how long they remain there at this day, before they are elevated into heaven or cast into hell, n. 866. The dragon and his angels were cast into the world of spirits, whence they are in communication with men on earth, who are in the faith of the dragon, n. 552, 558. They who had worshiped the Lord, and lived according to his commandments, were guarded by the Lord in the lower earth, lest they should be seduced by the dragonists; and after the last judgment, when the dragonists were removed, they were taken up by the Lord into heaven, n. 325, 323, 329, 843, 845, 846, 850, 884, 886. In the

spiritual world there are all the objects that exist in the natural world, but all things which appear in that world are correspondences, n. 772.

Spot *[macula].* A spot *signifies* a falsity, and hence the spotless *signifies* one who is in truths, and without falsities, *illustrated* and *shown* n. 625.

Spotless. See Spot.

Stadia *[stadia].* Stadia signify the same as ways, n. 654. They also *signify* the same as measures, n. 907.

Staff *[baculus].* See Rod.

Stand, to *[stare].* To stand before God *signifies* to hear and to do what is perceived, *shown* n. 366, 369. To stand upon one's feet *signifies* to be reformed as to the external or natural man, *illustrated* and *shown* n. 510.

Star *[stella].* Stars *signify* the knowledges of good and truth, *illustrated* and *shown* n. 51, 74, 333. Stars *signify* Divine spiritual truth, which is the truth of faith from the good of charity, n. 420. Stars *signify* intelligence, n. 408. The seven stars *signify* the church in heaven, n. 65. The Lord is called a star from the light of his Divine wisdom, *shown* n. 954. The Lord is called the morning star from the light which will rise for the new church, which is the new Jerusalem, *illustrated* n. 151, 954. Stars falling from heaven *signify* that the knowledges of good and truth from the Word are dissipated, *illustrated* n. 333. What is *signified* by the sun, moon, and stars being darkened, *shown* n. 413. See Sun.

Sting *[aculus].* Stings *signify* falsities of a hurtful nature from evils, *shown* n. 439.

Stone *[lapis].* Stone *signifies* truth in ultimates, n. 231. Precious stones and diamonds *signify* Divine truths of the literal sense of the Word, also the truths of doctrine from the Word translucent by its spiritual sense, n. 231, *illustrated* and *shown* n. 540, also n. 823, 915. Precious stones correspond to the truths and goods of the Word, and in heaven they are from that origin, n. 231. Precious stones and diadems also *signify* the truths of the Word falsified and profaned, *illustrated* and *shown* n. 540. The Lord in regard to Divine truth is called the cornerstone, the stone of Israel, and the rock, *illustrated* and *shown* n. 915.

Streets *[plateae].* Streets *signify* the truths and falsities of doctrine, *shown* n. 501.

Sulfur or Brimstone *[sulphur].* Sulfur *signifies* lusts flowing from infernal love, *shown* n. 452, 453.

Sun *[sol].* The Lord as to Divine love and Divine wisdom shines as a sun before the angels of heaven; and thence the proceeding as heat is his Divine love; and that thence the proceeding as light is his Divine wisdom, whereby he is omnipresent, n. 796, *illustrated* n. 961. The Lord appears as a sun high above the heavens, because the angels cannot sustain his presence, such as he is in himself, *shown* n. 54, *illustrated* n. 961. The sun, when spoken of the Lord, *signifies* the

Divine love and the Divine wisdom, *illustrated* and *shown* n. 53, 831. The sun *signifies* the good of love, and, in the opposite sense, that love adulterated, n. 332. The sun, in the opposite sense, *signifies* self-love, *shown* n. 53, 690, 919; also natural love, *shown* n. 919. The sun, moon, and stars being darkened s*ignifies* that the good of love, the truth of faith, and the knowledges of good and truth are no longer seen and known, by reason of evils from falsities and falsities from evils in the church, *shown* n. 413. What is *signified* in Joshua by the sun standing still in Gibeon, n. 53.

Swear, to, Oath *[jurare, juramentum].* To swear is to attest that it is truth, *shown* n. 474. Oaths were representative of a covenant, the conditions of which were sworn to; but they were abolished with the rest of the representatives *shown,* n. 474. The children of Israel, because they were in representative rites, were permitted to swear by Jehovah, *shown* n. 474. Jehovah or the Lord swore by himself, because by the Divine truth which is himself, *shown* n. 474.

Sword *[gladius].* A sword *signifies* truth fighting against falsity, and falsity fighting against truth, *illustrated* and *shown* n. 52. In like manner a saber *[machaera],* and a long sword *[romphaea],* n. 52, 108, 308, 836. A sword *[gladius],* because upon the thigh, *signifies* combat from love; a saber *[machaera],* because in the hand, *signifies* combat from power; and a long sword *[romphaea],* because from the mouth, *signifies* combat from doctrine; and a long sword *[romphaea]* proceeding out of the mouth of the Lord *signifies* combat from the Word, n. 836.

Sword Proceeding out of the Mouth *[romphaea].* See Sword.

Sword in the Hand *[machaera].* See Sword.

Sword on the Thigh *[gladius].* See Sword.

Synagogue [synagoga]. The synagogue of satan *signifies* the doctrine of falsity, n. 97.

Syncretist *[syncretista].* Concerning the conjunction of faith and charity by a syncretist, *illustrated* n. 386.

Tabernacle *[tabernaculum].* The tabernacle *signifies* the Lord's Divine human, and in a representative sense heaven and the church, *illustrated* and *shown* n. 585, *shown* n. 882. The tabernacle *signifies* the celestial church, which is with those who are in love and thence in wisdom from the Lord, and the temple *signifies* the spiritual church, which is with those who are in charity and thence in faith from the Lord, n. 585, 882. The temple of the tabernacle of the testimony *signifies* the inmost of heaven, where the Lord is in his holiness in the Word and in the law which is the Decalogue, n. 669, 895. The temple and tabernacle seen after the destruction of a place of worship, wherein was an image of faith separated from charity, *illustrated* n. 926. Concerning the tabernacle in the wilderness, and concerning the feast of tabernacles, n. 585.

Tail *[cauda].* The tail is the ultimate of the head, because the head is continued to the tail, n. 438. It *signifies* the sum of all things relating to doctrine, when the head *signifies* the primary thereof, *shown* n.

438. Tail also *signifies* all the truths of the Word falsified, n. 438, 541.

Tartary *[Tartaria].* Great Tartary in Asia described, from a conversation with spirits and angels, who were from thence, and that with them is the Ancient Word, n. 11.

Teeth *[dentes].* Teeth *signify* sensuals, which are the ultimates of the natural mind, *shown* n. 435. Gnashing of teeth is disputation from falsities of faith, *illustrated* n. 386, *shown* n. 435.

Temple *[templum].* The temple *signifies* the Lord's Divine human, also the church in heaven and the church in the world, and it *signifies* those three conjointly, because they cannot be separated, *shown* n. 191, 529. The tabernacle *signifies* the Lord's Divine human and the church celestial, in which the Lord is in the Divine good; and the temple *signifies* the Lord's Divine human and the church spiritual, in which the Lord is in the Divine truth, n. 585, 882. See Tabernacle. The temple *signifies* the spiritual heaven, and worship from spiritual love, n. 649. In the new church there will be temples; but nevertheless the Lord will be the temple, *illustrated* n. 926. Concerning a place of worship which was seen, wherein was an image of faith separated from charity, and concerning its destruction through light from heaven, and that in the place of that temple there then appeared the tabernacle, the temple, and lastly the Lord only, *illustrated* n. 926.

Temptation *[tentatio].* They in the world who conquer in temptations, conquer to eternity, n. 301. Something concerning temptations n. 215, 639.

Ten *[decem].* Ten *signifies* full, much, and many, also everything, and all, *shown* n. 101; in like manner a tenth part, n. 515.

Ten Thousand *[myrias].* Myriads or tens of thousands are spoken of truths, and thousands of goods, *illustrated* and *shown* n. 287. Myriads of *myriads signifies* a great abundance, n. 447.

Tent *[tentorium].* See Tabernacle.

Testimony, Witness, to Testify *[testimonium, testis, testari].* To testify or bear witness is spoken of truth, and truth testifies of itself, consequently the Lord, because he is truth itself, n. 6, 199, 953. The Lord testifies from himself, and he is his own witness, *shown* n. 669, *shown* n. 6, 199, *shown* n. 490, 953. The testimony of Jesus *signifies* that the Lord is the God of heaven and earth, and also a life according to his commandments, in particular according to the precepts of the Decalogue, *shown* n. 490, 555, *illustrated* n. 819. Testimony *signifies* the acknowledgment of the Divine human of the Lord, *shown* n. 490, 846. The testimony *signifies* the Decalogue, *illustrated* and *shown* n. 669. The two witnesses in like manner *signify* the acknowledgment of the Lord and a life according to his precepts, n. 490. The two witnesses are the two doctrines, one concerning the Lord, and the other concerning a life according to the commandments of the Decalogue, n. 498, 515. Concerning the two

witnesses lying dead in the great city, which is Sodom and Egypt and what was done to them, *illustrated* n. 531.

Thick Darkness *[caligo].* See Darkness.

Thief, Theft *[fur, furtum].* The Lord will come as a thief s*ignifies* that the truths and goods of worship will be taken from the wicked, and that they will not know when and how this is done, *shown* n. 164. This is attributed to the Lord, although it is hell which takes away and steals them, n. 164.

Thigh *[femur].* See Loins.

Thirst, to Thirst *[situs, sitire].* To thirst is spoken of a lack of truth, and to be hungry of a lack of good, n. 381. To thirst *signifies* to desire truths, also to be in want of truth, and from the want of truth to *perish, shown* n. 956. See also Hunger.

Thought *[cogitatio].* See Understanding.

Thousand *[mille].* The thousand years which are spoken of concerning the kingdom of the faithful, and concerning the binding and loosing of the dragon *signify* some time, *illustrated* n. 842, 844, 849, 855, *illustrated* n. 856. The Millennians thence impress their minds with vain ideas concerning the last state of the church, n. 842. A thousand two hundred and sixty days *signifies* until the end and beginning, *illustrated* n. 491, 547.

Thousands *[chiliades].* What they *signify* n. 287. See Ten Thousand.

Three *[tres, tria].* Three in the Word is spoken of truths, n. 322. Thence three in the Word *signifies* all as to truth, in like manner a third part, n. 400; also complete and entire, because in all and everything there must be a trine, in order that it may be something, *shown* n. 505, *illustrated* n. 875. The Lord spake three times s*ignifies* that it is Divine truth, and that it ought to be believed, *shown* n. 505 end, 887. Seven is said of holy things, and three of things not holy, and otherwise they *signify* the same things, n. 505 end. See Seven. Three and a half *signifies* until the end and beginning, *illustrated* n. 505. *shown* n. 562. To be divided into three parts *signifies* to be totally destroyed, n. 712.

Throne *[thronus].* He who sat on the throne is the Lord, *shown* n. 808 end. Throne *signifies* heaven, *shown* n. 14, 221, 932. Throne *signifies* judgment in a representative form, *shown* n. 229, 865, 932. It also *signifies* government, n. 932. The thrones on which the apostles should sit s*ignify* judgment from the Divine truths of the Word and of the church from the Lord, *shown* n. 233. Throne is also spoken of the kingdom of evil and falsehood, *shown* n. 694. What is *signified* by the throne of satan, n. 110. What is *signified* by the throne of the beast, n. 694.

Thunder *[tonitru].* A voice out of heaven, when from the Lord, is heard as thunder, *illustrated* and *shown* n. 472, 615. Lightnings, thunderings, and voices s*ignify* enlightenment, perception, and instruction, *shown* n. 236. They also *signify* reasoning, arguments, and confirmations in favor of falsities, n. 396, 710.

Thyatira *[Thyatirae].* The church in Thyatira *signifies* those who are in faith from charity and thence in good works, also those who are in faith separate from charity and thence in evil works, n. 124, and in the following.

Time *[tempus].* There is no time in the Divine idea, *shown* n. 4. Times and spaces in the spiritual world are appearances according to states of life, *illustrated* n. 947. Thence time, and such things as appertain to time, *signify* states of life, n. 427, *illustrated* n. 476, 785, 935, 947. No time *signifies* that there is no state of the church, consequently no church, *illustrated* and *shown* n. 476. Time, times, and half a time *signifies* to the end and until a beginning, *shown* n. 562.

Tongue *[lingua].* Tongue *signifies* the doctrine of the church, and as to speech religion, *shown* n. 282. To gnaw the tongue *signifies* to detain the thought from hearing truths, consequently not to endure to hear truths, *illustrated* n. 696. The spiritual language, which is common to spirits and angels, has nothing in common with the language of men in the world, and every letter in the alphabet *signifies* a thing; hence letters conjoined, a certain sense of the thing; and that vowels, because they are sounds, *signify* the affections of the thing and its sense, and that thence it appears why the Lord is called alpha and omega, n. 29, 38.

Trade, to *[negotiari].* To trade and to merchandise *signifies* to acquire knowledges of good and truth from the Word, n. 606, *shown* n. 759. See also To Buy. In the opposite sense, it *signifies* to procure knowledges of things evil and false and by them to gain, *illustrated* n. 759, 771. The merchandise of Babylon are the holy things of the Word adulterated and profaned, n. 772. By those things they have traded and acquired lucre, n. 772, 783, 784. Even the heads in their ecclesiastic hierarchy are such, *illustrated* n. 799

Travail in Birth, to *[parturire].* See to Bring Forth.

Tree *[arbor].* The tree of life *signifies* the Lord as to the Divine love, n. 89, 933, 951. Tree *signifies* men as to affections and thence perceptions, *illustrated* and *shown* n. 400. All things appertaining to a tree correspond to such things as are in man, what by the tree itself, what by the branches, by the leaves, by the flowers, by the fruit, and by the seed, *illustrated* from such things seen in the spiritual world, n. 936.

Tribe *[tribus].* The twelve tribes of the sons of Israel *signify* the church as to all its goods and truths, and they *signify* those in the church who are in goods and truths from the Lord through the Word, n. 348. 349. They *signify* those things according to the series in which they are named, *shown* n. 349. Every tribe *signifies* something of the church, n. 349. The tribe which is first named, is as the head and the all in the rest n. 350. Why the twelve tribes are divided into four classes, and thence in each class there are three, n. 360. That 12,000 of each tribe, and thence 144,000 together *signify* the higher heavens, and the church with them; which church is the internal and they form as it were the head and face of the rest, *illustrated* n. 348–350,

363. 144,000 sealed out of the tribes *signify* those who have approached the Lord alone, and lived according to his commandments, of whom the new Christian heaven is formed, n. 612. By the tribes of the earth wailing, is *signified* that there are no longer any goods and truths of the church, n. 27.

Trumpet *[buccina, tuba]*. Trumpets from heaven *signifies* various things, *illustrated* and *shown* n. 226. To sound trumpets *signifies* to call together upon solemn occasions, also to explore and to discover of what quality they are, n. 391, *shown* n. 397.

Truth *[veritas, verum]*. Concerning the marriage of good and truth, see Marriage. Truth is the form of good, and good is the essence of truth, and thus they make one, n. 906 end. Good without truth is not good in spirit, and truth without good is not truth in spirit, *illustrated* n. 386. Good is formed by truths, not by truths in the understanding only, but by a life according to them, *illustrated* n. 832. To live according to truths is good, and thus truth becomes good through life, n. 923. The good of doctrine also is truth, because it only teaches what good is, n. 923. Good in the thought is not reflected upon because it is only felt; but truth is reflected upon, because it is seen therein, n. 908. Concerning celestial good and truth, and concerning spiritual good and truth, n. 726. Good with man is according to truths, which become of the will or the love, *illustrated* n. 935. Truth does not operate anything from itself but from good, neither does good operate anything from itself but through truth, n. 649. The good of love is formed by truths of wisdom, in like manner the good of charity by truths of faith, *illustrated* n. 912. No one can see any doctrinal truth in the Word, except from the Lord, *illustrated* n. 566. The Divine truths of the Word are like mirrors, whereby the Lord is seen, *illustrated* n. 938. The acknowledgment of the Lord keeps in connection all knowledges of good and truth, or truths, *illustrated* n. 916. There is a connection of all spiritual truths, which is like the connection of the viscera, organs, and members in man's body, *illustrated* n. 916. The rational mind of man is opened more interiorly, in proportion as he sees truths in the Word, n. 911. The angels, who are in the celestial kingdom of the Lord, see spiritual truth within themselves, as the eye sees natural objects, *illustrated* and *shown* n. 920. By means of truths all things appertaining to the church and religion become spiritual; many of these truths enumerated from the *Arcana Coelestia,* n. 161. Man cannot be reformed but by means of truths, n. 815. Man cannot be reformed by means of truths only, but at the same time by a life according to them, *illustrated* n. 832. Without truths evils cannot be removed, n. 706. Evils and falsities are disclosed by means of goods and truths from the Word, n. 673. Concerning those who are in good as to life, and not in truths as to doctrine, n. 107, 110.

Turtle *[testudo]*. Concerning turtles which were seen, who and of what nature and quality they were, *illustrated* n. 463.

Twelve *[duodecim].* The number twelve *signifies* all things of the church as to the truths and goods thereof, *illustrated* and *shown* n. 348, 907. Numbers arising from twelve by multiplication signify the same as twelve, as 144, 12,000 144,000, n. 348, 909. The 144,000 sealed out of every tribe of Israel *signify* those in heaven and the church, who approach the Lord alone, and live according to his commandments, n. 348, and in the following, n. 612.

Ulcer *[ulcus].* See Wound.

Ultimate *[ultimum].* See Outmost and External.

Unclean *[immundus].* Clean is spoken of goods, and shining of truths, n. 814. Unclean is spoken of the adulteration and falsification of the Word, n. 924. Unclean or filthy is spoken of those who are in falsities from evil. n. 702, 924, 948.

Unction or Anointing, to Anoint *[unctio, ungere].* See Oil.

Understanding, Intelligence *[intellectus, intelligentia].* Genuine wisdom and intelligence is procured by means of knowledges of truth and good from the Word, consequently by means of spiritual truths from the Lord, n. 189. Wisdom consists in knowing that there is a God, what God is, and what is of God, *illustrated* n. 243. All wisdom is from love, *illustrated* n. 875. See Love. They who are of the celestial kingdom of the Lord see Divine truths in themselves, as the eyes see objects, *illustrated* and *shown* n. 920. The temple of wisdom described, *illustrated* n. 875. No one can see the temple of wisdom, still less enter therein, unless he perceives that the things which he knows and understands are so little comparatively that they are like a drop of water to the ocean, *illustrated* n. 875. Love and wisdom neither exist nor subsist but in use, *illustrated* n. 875. Every man has the faculty of willing good and understanding truth, consequently liberty and rationality, and this faculty is never taken away from any one, n. 427, 429. The understanding of every man may be elevated into the light of heaven, and perceive spiritual truths when he hears them, and this is done according to the affections of knowing and understanding them, n. 914. Even devils can understand the arcana of wisdom, *illustrated* n. 940. They who have confirmed themselves in falsities, are not willing to understand truths, and it appears as if they were not able, n. 765. Many may be in the understanding of the knowledges of good and truth, but they in fact are not in them, unless they are in a life according to knowledges, n. 337. Whatever is in the understanding, and not, at the same time, in the life, is not in man, but still, as it were, in an outer court, n. 337. The understanding can be elevated into the light of heaven, but if the will is not at the same time elevated into the heat of heaven, that the things of the understanding perish and fall into the love of the will, n. 335. The light of heaven with the wicked may be received in the understanding removed from the love of the will, but if the light of heaven falls into the evil of the will, there arises darkness *illustrated* n. 386. Man has an understanding in spiritual things equally as in things

of a civil nature, *illustrated* n. 224. There is an interior thought, which is called perception, and an exterior thought, which properly is called thought, and the latter is in natural light, whereas the former is in spiritual light, n. 914, *illustrated* n. 947. Concerning the material thought and concerning the spiritual thought relative to God, heaven, and the neighbor, *illustrated* n. 611. The rational faculty is the first receptacle of spiritual truths, n. 935. It is hurtful to close the understanding in spiritual things, n. 224. What evils exist, when the understanding is shut in things of faith from religion, *illustrated* n. 564, 575. A thousand visionary things may be obtruded by removing understanding from faith, n. 451, 575. The doctrinal with respect to the understanding being held a prisoner in subjection to faith, is derived from the Roman Cath olic religious persuasion, and it obstructs the passage of the light out of heaven from the Lord; insomuch so that a man cannot afterwards be enlightened, *illustrated* n. 914. The reason why the learned have attributed everything to thought and thence to faith, is because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, *illustrated* n. 908.

Upon *[supra].* See Over.

Use *[usus].* See Work.

Vastation *[vastatio].* See Consummation.

Vengeance or Revenge *[vindicta].* Vengeance is attributed to the Lord, when nevertheless the wicked breathes revenge against the Lord when he perishes, *illustrated* and *shown* n. 806. See Wrath.

Vessel *[vas].* Vessels *signify* scientifics, because they are containers, *illustrated* n. 775. What is signified by vessels of brass, of wood and iron, and of marble, n. 775.

Vesture *[vestimentum].* See Garment.

Vial *[phiala].* See Cup.

Victory, to Overcome *[victoria, vincere].* To overcome *signifies* to fight against evils and falsities, and to be reformed, *shown* n. 88, 105, 890.

Vineyard *[vinea].* A vineyard *signifies* the church, where the Word is, and the Lord is known, in particular the spiritual church, *illustrated* and *shown* n. 650. To gather the vintage, or to collect grapes s*ignifies* to bring forth the fruit, and to make an end, the same as to reap, *illustrated* and *shown* n. 649.

Virgin *[virgo].* See Daughter.

Virtue or Power *[virtus].* Spoken of celestial good, *shown* n. 373, 674.

Vision *[visio].* See to See.

Voice *[vox].* A great voice, when from heaven, *signifies* Divine truth, *shown* n. 37, 50, 226. Voice, when spoken of instruments, *signifies* sound, n. 792.

Vomit *[vomitus, vomere],* n. 205.

Walk, to *[ambulare].* To walk *signifies* to live, and when spoken concerning the Lord, it is to live from him, *shown* n. 167.

Wall *[murus].* A wall *signifies* what defends, and when it is spoken of the church, it *signifies* the Word in the sense of the letter, *shown* n. 898. The wall of the city Jerusalem *signifies* the Word in the sense of the letter, n. 898, 902. The foundation of its wall *signifies* doctrinals from the Word, *shown* n. 902.

War *[bellum].* Wars *signify* spiritual wars, which are combats against truth, and are conducted by reasoning from falsities, *shown* n. 500, 548, *shown* n. 586. The ministry of the Levites was called military service, *shown* n. 500 at the end. The various kinds of arms *signify* such things as belong to spiritual war, *shown* n. 436. See Arms.

Wash, to *[lavare].* To wash *signifies* to cleanse and purify from evils and falsities, and so to reform and regenerate, *illustrated* and *shown* n. 378. Washings formerly represented and signified such things; in like manner baptism, n. 378.

Watchful, Watchfulness, Watching *[vigilia].* Spiritual life, which exists from the affection and perception of truth, is signified by watchfulness and watching, *shown* n. 158, 705. Natural life without spiritual life is called sleep, and it resembles sleep, *illustrated* and *shown* n. 158.

Water *[aqua].* Water *signifies* truths, *shown* n. 50. Living water or the water of life *signifies* Divine truth from the Lord, *shown* n. 932. The voice of waters *signifies* Divine truth out of heaven, and from the Lord through heaven, n. 50, 614, 615. The angel of the waters *signifies* the Divine truth of the Word, n. 685. Water also *signifies* the Divine truths of the Word adulterated and profaned, n. 719, 745.

Way *[via].* In the spiritual world there are actually ways which lead to heaven, and thence ways *signify* leading truths, n. 176.

Wealth *[opes].* See Riches.

Wedding *[numptiae].* See Marriage.

Week *[septimana].* A week *signifies* state, and the seventh week a holy state, n. 489.

Wheat *[triticum].* Wheat and barley *signify* good and truth of the church from the Word, *illustrated* and *shown* n. 315.

White *[album].* White is predicated of truth, because it proceeds from the light of heaven, by which is *signified* truth, *illustrated* n. 167, 231, 305. See Color. To make white *signifies* to purify truths from falsities, n. 379.

White Stone *[calculus albus].* A white stone *signifies* truths supporting and united to good, n. 121.

Whoredom *[meretricatio, scortatio].* See Adultery.

Widow *[vidua].* Widow *signifies* those who are without protection, because without truths, which nevertheless they desire, *illustrated* and *shown* n. 764.

Wilderness *[desertum].* Wilderness *signifies* the church in which all the truths of the Word are falsified, *shown* n. 546. It *signifies* the church

in which there are not any truths, because they have not the Word, *shown* n. 546. It *signifies* a state of temptation, in which man is as it were without truths, *shown* n. 546.

Will *[voluntas].* To will *signifies* inwardly to love, because what a man inwardly wills, that he loves, and what he inwardly loves, that he wills, n. 956. The will is an internal act, because it is an endeavor to act, *illustrated* n. 875.

Wind *[ventus].* Wind *signifies* influx from heaven, and, in the opposite sense, influx from hell, *illustrated* and *shown* n. 343. This influx from heaven is called the blast of God, breath, and breathing, n. 343. Respiration, which is of the air, corresponds to the understanding and to faith, n. 708. Wind, especially an east wind, *signifies* the dispersion of falsities by influx, *shown* n. 343.

Wine *[vinum].* Wine *signifies* the Divine truth, and, in the opposite sense, the Divine truth both falsified and profaned, *illustrated* and *shown* n. 316. The wine of Babylon *signifies* the abominable dogmas of the Roman Catholic religious persuasion from the truths of the Word adulterated and profaned, *illustrated* n. 758. See Papists. Bread and wine were offered upon the altar together with sacrifices: bread was the meal-offering, and wine was the drink-offering, n. 778. See Bread.

Wing *[ala].* Wings *signify* defenses and powers, *illustrated* and *shown* n. 245, 561. See To Fly. The voice of wings *signifies* reasonings, n. 437.

Wisdom *[sapientia].* See Understanding.

Witness *[testis].* See Testimony.

Woe or Alas *[vae]*. Woe or alas *signifies* lamentation over calamity, unhappiness, and damnation *shown* n. 416, 518, 769, 785, 788.

Woman *[mulier].* Woman *signifies* the church, *shown* n. 434.

Wood *[lignum].* Wood *signifies* good, in particular natural good, *shown* n. 774. What is *signified* by thyine wood, n. 774. Wood *signifies* good according to the species of tree, *illustrated* n. 775, Wood, in the opposite sense *signifies* evil and what is accursed, *shown* n. 774

Word, the, or Sacred Scripture *[verbum, scriptura sacra].* The Lord is the Word, and the all of the Word, *illustrated* n. 200, *illustrated* and *shown* n. 819. The Word is holy and Divine, *illustrated* n. 752. No one can see any doctrinal truth in the Word but from the Lord because the Lord is the Word, n. 42, *illustrated* n. 566, 958. The Word is hidden to all to whom the Lord does not open it, n. 257. The Word is the means of conjunction with the Lord, *illustrated* n. 881. The Word is in heaven among the angels, concerning which, n. 669. The Word is the beginning of the work of God, *illustrated* and *shown* n. 200. The Word vivifies and enlightens, *illustrated* n. 200. The spiritual life of man is from the Word, n. 411. The spirit and the life of the doctrine of the church is from the Word, n. 602. The Word is not understood without doctrine, and doctrine is not understood without a life according to doctrine, n. 320. The Word by means of the literal sense communicates with the whole heaven, *illustrated* n. 200. The Word in its origin is purely Divine, and when

it passed the third heaven it was made Divine celestial, when it passed the second heaven it was made Divine spiritual, and when it came into the world it was made Divine natural; whence it is that there are three senses in the Word, the celestial, the spiritual and the natural, n. 959. The spiritual truth of the Word is like light from the sun, and the natural truth of the Word is like light from the moon and stars, *illustrated* n. 414. They who read the Word from the love of self and the world, consequently from a use merely natural, see no truth therein, but it is different with those who, from the affection of truth, are in spiritual use, *illustrated* n. 255, 889. It is of Divine providence of the Lord, that they who are in evils of life and in falsities of doctrine, do not see either truth or good in the Word because if they saw and knew them they would profane them, n. 314, 316, 686, 688. In the Word there are appearances, and by them the truths therein may be falsified, unless genuine truths are known, *illustrated* n. 439. Concerning those who falsify the Word, from experience and what the falsification of the Word is, *illustrated* n. 566 at the end. Spiritual death proceeds from falsification and adulteration of the Word, n. 411. The Reformed do indeed acknowledge that the church is founded on the Word, but nevertheless they found it upon one single assertion of Paul falsely understood, n. 750, *illustrated* n. 417. See Faith. Concerning a table, in which the light flowed immediately from heaven, on which were placed truths from the Word falsified; what happened, and concerning another table, on which was the Word, where no one who had falsified truths was allowed to touch it, and concerning a certain leader in the doctrine of faith alone who touched it, what happened, *illustrated* n. 566. All the truths of the Word are falsified and destroyed by the dragonists *illustrated* n. 541. The papists declare the Word to be holy, but for what reasons, and in what manner, *illustrated* n. 725, 733. At first they acknowledged the Word to be holy, but afterwards they adulterated and profaned it, *illustrated* n. 737. By them the Word is taken away from the laity, lest the adulterations and profanations thereof should be perceived, n. 739. The reading of the Word by the laity has at times been deliberated among them, which notwithstanding was rejected, n. 734. The papists at heart despise and reject the Word, n. 735. Concerning the acknowledgment of the Word by the French nation, n. 740–744. See France. In the Word there are two senses, a celestial and a spiritual, contained within its natural sense, and the celestial sense is designed for those in heaven who are in the celestial kingdom of the Lord, and the spiritual sense is designed for those in heaven who are in the spiritual kingdom of the Lord, n. 725. The Word, in its literal sense, is the basis and the firmament, also the guard, and as it were the wall, lest its spiritual sense should be injured, n. 898. The spiritual sense is in every particular of the Word, and thence the Word is internally spiritual, *illustrated* n. 1. The Word is guarded by the Lord, lest its spiritual sense should be injured, was represented by open purses full of gold and silver, *illustrated* n. 255. No one sees the

spiritual sense but from the Lord, n. 824. The Word, in its literal sense, is transparent to those who are in genuine truths, n. 897; and thence to those who will be of the Lord's new church, n. 897. A man who reads the Word as holy is enlightened by the light from the spiritual sense flowing into its natural sense, n. 911. The coming of the Lord in the clouds of heaven *signifies* the opening of the Word as to its spiritual sense, in which he alone is treated of, *illustrated* and *shown* n. 642. The spiritual sense of the Word could not be revealed till after the last judgment, *illustrated* n. 804, 825. Violence was offered to the Word by the Roman Catholics, also by the Reformed, who were in faith separate from charity, and also by the Jews; but violence was offered by them to the literal sense of the Word, but not to its spiritual sense, because this has been hitherto unknown and shut up, n. 825, 829. The Lord bore every violence offered to the Word, consequently to himself, because he is the Word, n. 829. The spiritual sense of the Word is abstracted from persons, n. 78, 79, 96. See Person. In the Word there is a marriage of good and truth, and therefore there are words which are particularly spoken in relation to good, and words which are particularly spoken in relation to truth, n. 373, 483, 689. See Marriage. The interpretations given from the Lord in the Word were given in the natural sense, and not in the spiritual sense, the reason, n. 736. From the most ancient times there was a Word in Asia, before the Israelitish Word, and this Word still remains, and is in Great Tartary, n. 11. Concerning the true states of the prophets, one in which they wrote the Word, and the other when they were in spirit or vision, *shown* n. 945. See Spirit.

Work, Works *[opus, opera].* The doctrine of the Reformed concerning good works, see the doctrines of the Reformed, Preface, article 3. Man cannot do good from himself, but from the Lord, n. 178, *illustrated* n. 224. Works are internal and external; and such as the internal works are, such are the external, consequently such as the mind is inwardly, which produces them, *illustrated* n. 76, *illustrated* and *shown* n. 641. Good works are charity and faith in internals, and their effects in externals, n. 949. Works are the containers of charity and faith, n. 141. Love and wisdom are not anything unless they are in use, in like manner charity and faith are not anything unless they are in works, and in these they *exist, illustrated* n. 875. There are internal acts, in which they must be, in order that they may exist, which are of the will, and are called endeavors, *illustrated* n. 875. These internal acts ought to close in external acts, in order that they may abide, *illustrated* n. 868, *illustrated* n. 875. Man regards works in their external form, which may appear similar both in the good and wicked, but the Lord regards works in their internal and external form at the same time, *illustrated* n. 76. By the Lord's saying to the seven churches, "I know thy works," is *signified* that the Lord sees all the interiors and exteriors of man at once, n. 76, 94, 109. Love, wisdom, and use cohere as one; in like manner, charity, faith, and works, *illustrated* n. 352. The internal operations from the Lord are

ten thousand times ten thousand in number but they are for the sake of the outward operation, in which man will be jointly with the Lord, *illustrated* n. 463. Man ought to do good which is of charity, and believe truth which is of faith, as from himself, n. 218, 222, *illustrated* n. 224, *ill* n. 875; but nevertheless he ought to believe that it is from the Lord, *illustrated* n. 875. The reason is, because man is not life in himself; also because his action is the mind acting; and because the Lord has commanded that man shall do good, *illustrated* n. 875. All of religion consists in doing good to the neighbor, *illustrated* n. 484 at the end, n. 571. To do the commandments of the Lord is to love him, *illustrated* n. 556. They who immediately approach the Lord live according to the Divine laws, like as the natural man according to civil laws, but between whom there is a difference, n. 920. Spiritual use is for the sake of the Lord, the neighbor, and salvation, and natural use is for the sake of self and the world, n. 889. There is spiritual moral life, and natural moral life, which in their external form appear alike *illustrated* n. 386. The works of the Lord *signify* all things in heaven, in the world, and in the church, created and made by him, n. 663. The works of the hands of God *signify* goods and truths, n. 457. See Hands. They who primarily, or in the first place, regard goods of charity, which are good works, are in reality in truths of doctrine, but not on the contrary, n. 82. Every man regards truths of doctrine in the first place, but that he is then like unripe fruit; but that with those who are regenerated the state is inverted, and that then they regard, in the first place, goods of charity, and become like ripe fruit which contains prolific seed, *illustrated* n. 83, 84. See Reformation. They who are in works alone, and not in truths, are in darkness and in thick darkness, and they act as the Gentiles did formerly and in the world of spirits they assist the wicked, who through them commit evil, n. 110. How they who are in good works and not in truths appear in heaven, n. 107. The Reformed who are in faith alone, and have confirmed themselves therein, believe that every good work done by man is meritorious, *illustrated* n. 484 end, *illustrated* n. 875. Various arguments among the Reformed, that a man cannot do any religious good, that is, good which contributes to salvation, *illustrated* n. 484, *illustrated* n. 675. Their arguments that a man can contribute nothing, or no more than a stock, to the act of justification, *illustrated* n. 484, *illustrated* n. 675. They who believe that all works done by man are not good, but meritorious, and thus not saving, but faith alone, falsify all things of the Word, and destroy all things of the church, *illustrated* n. 541, *illustrated* n. 566. By the works of the law in Paul are meant the works of the Mosaic law, proper to the Jews, *illustrated* and *shown* n. 417. Man is judged according to his works, from Paul, *shown* n. 417, 868. Also that Paul, in like manner as James, says that the doers of the law are justified before God, and not the hearers, *shown* n. 417, *shown* n. 828. By the dragon and the false prophet are meant those who teach that faith alone saves, and that the works of charity are good, in order that the

laity, as if from religion, may be kept thereby more strictly bound to live according to civil and moral laws, *illustrated* n. 926.

World *[mundus]*. The world *signifies* all who are in the world, the good as well as the wicked; that it also *signifies* the church, *shown* n. 589. The foundation of the world *signifies* the establishment of the church, *shown* n. 589.

World, Quarters of the *[plagae mundi]*. See Quarters of the World.

World of Spirits *[mundus spirituum]*. See Spiritual World.

Wormwood *[absinthium]*. Wormwood *signifies* infernal falsity; in like manner gall, *illustrated* and *shown* n. 410. See Bitter.

Worship *[cultus]*. Worship is according to doctrine, n. 777, 778. Worship with man is perfected according to life, and therefore it is at first natural, afterwards moral, and lastly spiritual, n. 161. Concerning external worship separated from internal, *illustrated* n. 859. Worship without truths of faith and goods of charity is dead worship, n. 154, 161, *illustrated* n. 157.

Worship, to *[adorare]*. See to Adore.

Wound *[vulnus]*. Sores, or ulcers, and wounds *signify* evils in the outmosts, originating in internal malignity, which are lusts, *shown* n. 678.

Wrath *[ira]*. Wrath and revenge are attributed to the Lord, when nevertheless the evil are wrathful, and breathe revenge, *illustrated* n. 525, 635, 658, *shown* n. 806. The wrath of God *signifies* evils and falsities in the church, n. 673. The day of the wrath of the lamb *signifies* the last judgment, *shown* n. 340, 525, 806. The wrath of the lamb also *signifies* the influx of the Lord from heaven in the evil, n. 339. Wrath, when spoken of the evil, *signifies* hatred, n. 558, 565, 655 to the end, 658. Wrath is spoken of evil, and anger of falsity, *illustrated* and *shown* n. 635.

Write, to *[scribere]*. To write *signifies* to commit to posterity for remembrance, n. 36, 63, 639, 816.

Young Man *[juvenis]*. Where virgins and young men are mentioned together virgins *signify* the affections of truth and young men truths, *shown* n. 620.

Zeal *[zelus]*. Zeal is the consequence of love, and when spoken of the Lord, that it is the consequence of Divine love, n. 831. Exteriorly zeal appears like anger, but interiorly it is affection, which is the consequence of love, because it is from spiritual heat, *shown* n. 216.

Zebulon *[Sebulon]*. Zebulon and his tribe represented, and thence in the Word *signify* in the highest sense, the union of the Divine and the Divine human in the Lord, in the spiritual sense, the marriage of the Lord and the church, also the marriage of good and truth; and, in the natural sense, conjugial love, *illustrated* n. 359.

Zion *[Sion]*. Mount Zion *signifies* heaven and the church, where the Lord alone is worshiped, and where there is the life according to his commandments, *illustrated* and *shown* n. 612. The virgin and the

daughter of Zion *signify* the church as to the affection of good and truth, *shown* n. 612.

Zone *[zona]*. See Girdle.

Critical Notes

Revelation 14, numbers 611–655

1. The Greek has "the faith of Jesus."

2. The original Latin omits "four."

3. The original Latin omits "Write."

4. The original Latin has "Scripture."

Revelation 15, numbers 656–675

1. The original Latin has "Nathaniel."

2. The Hebrew has "Zion."

3. The Hebrew has "thee to me."

4. The Hebrew has "thy."

5. The original Latin has "outside" for "inside."

6. The original Latin has "inside" for "outside."

7. The original Latin has "angels"; the Greek is "saints."

Revelation 16, numbers 676–716

1. There is no n. 682 in the original Latin.

2. The original Latin has *"lambebant,"* "licking with," for "*mandebant,"* "gnawing."

3. This verse is omitted in the original Latin, but the spiritual sense of the words is here repeated as it is given at the beginning of the chapter; the reader is referred, however, to n. 336 of this work, where nearly the same expressions occur together with their explanation.

4. This was published in the year 1766; consequently the king here mentioned was George II.

Revelation 17, numbers 717–752

1. The original Latin omits "name."

2. The original Latin omits "which thou sawest."

3. The Hebrew has "them."

4. The original Latin omits "Come."

5. The original Latin omits "name."

6. The original Latin omits "which thou sawest."

7. The original Latin omits "looking back."

Revelation 18, numbers 753–802

1. In the English version verse 17 begins here.

2. The original Latin has "hour"; the Greek has "day"; so also we read "day" in the chapter above, and in the explanation, n. 765.

3. The clause "thy great ones were the merchants of the earth," in the text of the chapter and in the Greek is reversed: "thy merchants were the great ones of the earth."

4. The original Latin has *"malitia"* for *"militia,"* "wickedness" for "warfare."

5. The original Latin has "thy," the Hebrew has "their."

6. See note 3 above.

7. See note 3 above.

8. See note 3 above.

9. See note 3 above.

10. The original Latin has *"terra,"* "earth"; the Hebrew has "stars."

Revelation 19, numbers 803–839

No internal citations.

Revelation 20, numbers 840–875

1. The original Latin omits "and no place was found for them."

2. There is no n. 857 in the original edition, but references to it are found in n. 550, 858, and 870.

3. The original Latin has "new" for "former."

4. The original Latin has "sound is the form of speech" for "speech is the form of sound."

Revelation 21, numbers 876–926

1. The original Latin omits "adorned."

2. The original Latin omits "adorned."

3. Swedenborg followed the Catholic-Lutheran numbering system. In the more usual numbering, this would be the eighth.

Revelation 22, numbers 932–962

1. The original Latin has no paragraphs numbered 927–931.

2. The original Latin omits "God."

3. The original Latin omits "book."

For other corrections see the critical notes of the Latin edition of the American Swedenborg Printing and Publishing Society, with the corrections of the editor, the Rev. Samuel H. Worcester. The above omissions and errors were evidently made by the printer, but as the original manuscript was not preserved, the errors are noted for the information of the reader.