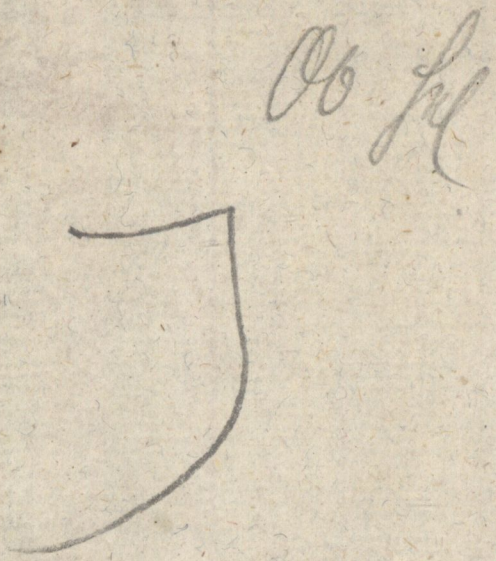


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ARCANA COELESTIA:

OR

HEAVENLY MYSTERIES

CONTAINED IN THE

SACRED SCRIPTURES,

OR

WORD OF THE LORD,

MANIFESTED AND LAID OPEN;

BEGINNING WITH THE BOOK OF

GENESIS.

INTERSPERSED WITH

RELATIONS OF WONDERFUL THINGS

SEEN IN THE

World of Spirits and the Heaven of Angels.

NOW FIRST TRANSLATED FROM THE ORIGINAL LATIN

OF

EMANUEL SWEDENBORG,

BY A SOCIETY OF GENTLEMEN.

VOL. I.

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M. DCC. LXXXIV.

Matt. vi. 33.

Seek ye first the Kingdom of GOD and it's Righteousness, and all Things shall be added unto you.



THE

PREFACE.

THE Good and Wise in all Ages of the Church have been led to believe, that the Holy Word of God containeth inexhaustible Treasures of Instruction which do not appear in the Letter, and that the Letter is as an outer Casket to receive and preserve the Jewels of heavenly Wisdom within. Hence in the Writings of many of the primitive Fathers, and even of St. Paul himself, we find the sacred Scriptures interpreted according to a spiritual or allegorical Sense, not only in the Rituals of the Jewish Law, but also in the historical and prophetical Parts of the Old Testament. Those holy Men, by the Spirit of Illumination with which they were gifted, penetrated through the Veil of the Letter, and saw into the bright Mysteries of Truth which lay concealed behind it; they kept in Mind the Declaration of their heavenly Lord, "*My Words are Spirit and Life*," (*a*) and therefore they were not content to remain only in the Deadness of the Letter, but searched diligently for the *Spirit* and the *Life* with which the Word was inwardly animated, and which they knew, could alone render it a spiritual and living, and consequently a saving Word in themselves.

The late pious and learned Archbishop *Wake*, in his Apology for the Catholic Epistle of St. *Barnabas*, has given us so fully the Sense of the primitive Church in

(*a*) John vi, 63.

Regard to this Method of interpreting the Holy Scriptures, that for the Reader's Satisfaction we shall transcribe his Words at full Length: " I need not say (saith he) how " general a Way this was of interpreting Scripture in " the Time that St. *Barnabas* lived. To omit *Origen*, " who has been noted as excessive in it, and for whom " yet a learned Man (*b*) has very lately made a reason- " able Apology; who has ever shewn a more diffusive " Knowledge than *Clemens Alexandrinus* has done in all " his Composures? And yet in his Works we find the " very same Method taken of interpreting the Holy " Scriptures, and that without any Reproach either to " his Learning or his Judgment. What Author has " there been more generally applauded for his admirable " Piety than the other *Clement*, whose Epistle to the " Corinthians I have here inserted? And yet even in " that plain Piece we meet with more than one Instance " of the same Kind of Interpretation, which was never- " theless admired by the best and most primitive Chris- " tians.

" Even St. *Paul* himself, (*c*) in his Epistles received " by us as canonical, affords us not a few Instances of " this which is so much found fault with in St. *Barna-* " *bas;* as I might easily make appear from a Multitude " of Passages out of them, were it needful for me to " enlarge on a Point, which every one, who has read the " Scriptures with any Care, cannot chuse but have ob- " served.

" Now that which makes it the less to be wondered at " in St. *Barnabas* is, that the Jews, (*d*) of which Num- " ber he was himself originally one, and to whom he " wrote, had of a long Time been wholly addicted to " this Way of interpreting the Law, and taught Men to " search out a spiritual Meaning for almost all the ritual " Commands and Ceremonies of it. This is plain from " the Account which (*e*) *Aristeas* has left us of the Rules " which

(*b*) Huetius Origen. lib. ii. quest. 13. p. 170.
(*c*) See 1 Cor. x. 1, 4. Gal. iv. 21. Ephes. v. 31. Heb. ix. 8, 23, 24.—chap. x. 1, &c.
(*d*) See Hist. Crit. du V. T. liv. iii. cap. vii.
(*e*) Apud Euseb. Præparat. Evangel. lib. viii. cap. ix.

" which *Eleazar* the High Prieſt, to whom *Ptolemy* ſent " for a Copy of the Moſaical Law, gave him for the " Underſtanding of it, when it being objected to him, " That their Legiſlator ſeemed to have been too curious " in little Matters, ſuch as the Prohibition of Meats and " Drinks, and the like; he ſhewed him at large that " there was a further hidden Deſign in it than what at " firſt Sight appeared, and that theſe outward Ordinances " were but as ſo many Cautions to them againſt ſuch " Vices, as were principally meant to be forbidden by " them. And then he goes on to explain this Part of " the Law, according to the Manner that *Barnabas* has " done in the following Epiſtle.

" But this is not all: *Euſebius* (*f*) gives us yet another " Inſtance to confirm this to us, viz. of *Ariſtobulus*, who " lived at the ſame Time, and delivered the like ſpiritual " Meaning of the Law, that *Eleazar* had done before. " And that this was ſtill continued among the *Helleniſti-* " *cal Jews*, is evident by the Account that is left us by " one of them, who was contemporary with St. *Barna-* " *bas*, and than whom none has been more famous for " this Way of Writing: I mean *Philo* (*g*) in his De- " ſcription of the *Therapeutæ*; whether the ſame whom " in the Beginning of his Book he calls by the Name of " *Eſſenes*, as *Scaliger* ſuppoſes, or a particular Sect of " Jews, as *Valeſius* will have it, or laſtly, a Kind of " monkiſh Converts from Judaiſm to Chriſtianity, as " *Euſebius* heretofore deſcribed them, and as ſome other " learned Men ſeem rather to conjecture.

" But whatever becomes of this, herein they all agree, " that they were originally *Jews*, and therefore we may " be ſure they followed the ſame Method of interpreting " Scripture that the *Alexandrian Jews* were wont to do.

" Now the Account which *Euſebius* from *Philo* gives " us of them is this. The Leaders, ſays he, left them " many ancient Writings of their Notions cloathed in " *Allegories*. And again; They interpret the Holy " Scriptures, viz. of the Old Teſtament, *allegorically*.

" For

(*f*) Præpar. Evang. lib. viii. cap. x.
(*g*) Apud Euſeb. Hiſt. Eccleſ. lib. ii. cap. xvii.

" For you must know, continues he, that they liken the " Law to an *Animal*, the Words of which make up the " *Body*, but the hidden Sense, which lies under them, " and is not seen, that they think to be the *Soul* of it. " And this was that which a late learned Author (*h*) " supposes rendered their Conversion to Christianity the " more easy. For being wont to seek out the spiritual " Meaning of the Law, they more readily embraced the " Gospel than those who looked no further than the " outward Letter, and were therefore the harder to be " persuaded to come (*i*) over to so spiritual an Insti- " tution."

Thus far the pious Prelate of our own Church.—Nor let it be thought strange that so many wise and good Men have all agreed in acknowledging the spiritual Sense of the Holy Scriptures, and in interpreting them accordingly. For surely sound Reason must be forced to allow, that the Holy Word of God contains in many Parts of it more than appears in the outward Figure, or Letter. If it be really the Word of God, proceeding from God, and consequently partaking of his holy Essence, what candid Mind but is obliged to see and confess, that in such it's holy Essence, it must be found more and more spiritual, in Proportion as the Mind ascendeth to, and approacheth nearer the Essential Fountain from whence the Word proceeded? In the Works of God in Nature, we find that the more interiorly they come to be examined, so much the purer, more perfect, and more astonishing are their Forms: The Reason is, because the more interiorly they are examined, so much the nearer we approach to their internal spiritual Essences, from whence they derive their material Coverings. And surely this Consideration respecting the *Works* of God must suggest to every candid Mind the Reasonableness of supposing that the same may be true of the *Word* of God, and that the more interiorly it is examined, so much the purer, more perfect, and more astonishing will it's Contents

(*h*) Bruno de Therap. p. 193.
(*i*) *See* Wake on the Catholic Epistle of St. Barnabas, sect. 24, to 30.

tents be found, as approaching nearer to it's internal Divine Essence, in which it is infinite, being the adorable JEHOVAH.

In Order to prevent Mistakes, let it be observed, that in whatever is advanced here, or in the following Pages, in Vindication of the spiritual Interpretation of the sacred Writings, nothing is intended to supersede the grammatical and literal Sense thereof, whether in Relation to certain historical Truths, or the preceptive Parts of Religion, &c. which appear not to have any mystical Meaning, whilst others of them have both an external and internal Signification. And here the Scribe instructed unto the Kingdom of Heaven will rightly divide the Word of Truth, giving unto Letter and Spirit their proper Order and Place according to his respective Gifts from the Father of Lights, who is graciously pleased in every Age to raise up unto us of our Brethren, whether Clergy or others, enlightened Expositors to open to us the Treasures of Divine Wisdom contained in the Holy Scriptures according to every one's Needs and Recipiency: Nor is any Danger of Delusion in this Case to be feared, where such fresh Discoveries are offered to us by Persons whose Lives and Doctrines are according to the Gospel of Christ, and whilst we, on the other Hand, add to a pure Love of Truth and Singleness of Heart, our humble Supplications at the Throne of Grace for the Guidance of God's good Spirit. But we shall farther guard against Mistakes on this Subject in the Sequel of this Preface.

The Apostle saith, "*The invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made;*" (*k*) and it was a Maxim of ancient Wisdom, that "*All that which is below is agreeable to that which is above.*" (*l*) If then all the visible Creation stands in such Connection with the Creator, and contains in all it's Parts so many Forms of Things invisible; if the Things below, or in this lower material World, are thus answerable or corresponding to the Things above, or in the superior spiritual Worlds, how reasonable

(*k*) Rom. i. 20. (*l*) *See* Hermes in his Tab. Smarag.

reasonable as well as religious is the Idea, that the Holy Word of God may also stand in the same Connection with him from whom it proceedeth, and may contain in all it's literal Parts, the Forms and Images of the eternal invisible Wisdom, descending through various Degrees in a regular and connected Order, till it is finally terminated in it's last and lowest Degree, viz. that of the written Letter, for the Use of Man!

But this Idea concerning the spiritual Contents of the Holy Word of God is not more reasonable and religious, than it is useful and edifying also, as tending to impress deeper on the Mind a due Sense of the Dignity and divine Sanctity thereof, and to reconcile many Things which appearing as Inconsistencies and Contradictions have too frequently been Matter of Offence and Stumbling to those who look no farther than to the Sense of the Letter. All Christians are from their Infancy taught to believe that the Word of God is most holy and divine; hence they contract an early, though blind Reverence towards it, which in their younger Years operates very profitably in making them in some Degree obedient to it's heavenly Dictates; but as they grow up to a greater Maturity of Judgment, it frequently happens, that for Want of considering and apprehending aright wherein the Sanctity and Divinity of this sacred Book do essentially reside, they fall into a gradual Contempt for it, which in many People is much increased by observing in the Letter of the Word several Things which appear as inconsistent and contradictory, and some as trifling and nugatory, unworthy, as they think, of the Divine Wisdom to dictate, and at the same Time unprofitable for the Use of Man to whom they are dictated. Now this evil Consequence can only be prevented by a right Apprehension of the spiritual and celestial Contents of the Holy Word. A Mind thus taught to regard the Letter of the sacred Scriptures as the Repository of holy and divine Things *within*; as a Cabinet containing the infinite Treasures and bright Gems of spiritual and celestial Wisdom; as a Throne whereupon the Great JEHOVAH sitteth, (as the Psalmist expresseth it) "*cloathed with* "*Honour and Majesty, covering himself with Light as*

" *with a Garment, ſtretching out the Heavens like a Cur-*
" *tain, laying the Beams of his Chambers in the Waters,*
" *and making the Clouds his Chariot;*" *(m)* ſuch a Mind muſt needs feel itſelf impreſſed with a wonderful Reverence towards this holy Book, grounded not in a mere blind Aſſent to it's Sanctity, as reſulting from Education only, but in a real inward Perception thereof, as the Effect of a genuine Conviction wrought in the Underſtanding: In this Caſe all the apparent Inconſiſtencies and Contradictions of the Letter vaniſh, and no longer give Offence, being all found reconcileable in the real ſpiritual and celeſtial Senſes which they contain: What before ſeemed trifling and nugatory, when viewed only in it's outward Form and Figure, now acquireth a Divine Weight and Conſequence, by being viewed as to it's internal Form and Spirit; and thus all the Parts of the Letter are juſtified as worthy of God to dictate, and as in ſome Reſpect, either more or leſs remote, conducive to the ſpiritual Uſe and Benefit of Man.

But it may poſſibly be objected to ſuch a ſpiritual Method of apprehending and interpreting the Word of God, that it has a Tendency to diſparage and leſſen the Authority of the Letter, if not totally to annihilate and deſtroy it. This Objection, if well grounded, is indeed of great Importance, ſince the Letter of the Word, like the Lord's Coat *without Seam*, *woven* by a Divine Hand *from the Top throughout*, has ever been, and will ever be, eſteemed ſacred and inviolable by the wiſe and good of all Ages. But ſurely due Conſideration will teach, that this Objection is ſo far from being well grounded, that a ſpiritual Apprehenſion and Interpretation of the ſacred Scriptures, will produce Effects directly oppoſite to what the Objection implies. For who will ſay that the Dignity or the Reality of the human Body are at all leſſened, by ſuppoſing it to be the Habitation and Repoſitory of the Soul within? Or who will ſay that the viſible Things of Creation loſe any Part of their Glory, or their Subſtance, by being conſidered as the material Forms, Images, and Cloathing of inviſible and ſpiritual

(m) Pſalm civ. 1, 2, 3.

Things? Nay, who doth not see that in both these Cases, the Dignity, Value, and Reality of that which is material, are infinitely heightened by connecting it with that which is spiritual? Just so it is with the Holy Word of God.—A right Apprehension of it's celestial and spiritual Contents is so far from robbing the Letter of it's just Authority, or tending to destroy it, that it will be found of all other Considerations most effectual to exalt, dignify, and preserve it entire, in every candid and well-disposed Mind. Our Author accordingly is particularly cautious to guard his Readers against any Violation or Disparagement of the sacred Letter, shewing them, that the Holy Word is therein in all it's Power and Fulness, and that the Letter ought carefully to be read and attended to, as being the rich Repository of so many holy and inestimable Treasures, which are thereby preserved and secured from Violation, yet ready to be revealed unto all such teachable Minds, as by a diligent Observance of the Letter are rendered meet to receive and improve by them.

Another Objection to this spiritual Method of interpreting the Holy Scriptures may arise from the *Uncertainty* of it. It may be said, that all such Interpretations must needs be vague and indeterminate, without any solid Foundation of Truth to rest upon, and that consequently they may lead Men into various fanciful and whimsical Conceits respecting the true Sense of the Holy Word, whereby they may pervert it's genuine Meaning, and thus fall into grievous Error and Delusion. In Reply to this Objection, it must be confessed, that great is the Danger of a mistaken, ill-grounded Construction of the sacred Writings, and that Men cannot be too cautious how they suffer themselves to be led away by the false Light of their own Imaginations in searching into the deep Mysteries of God's Wisdom. But still it should be remembered, that the Danger is equal on the other Side, and that Men may be alike Sufferers by not searching at all into the Spiritualities of the sacred Scriptures, as by searching into them with a wrong Spirit. This is particularly observable in the Case of the Jews at the Time of the Lord's Coming amongst them; they rested

reſted ſo much in the Letter of the Holy Word, which ſeemed to promiſe them a mighty temporal Prince, to deliver them from their temporal Enemies, and eſtabliſh their Dominion over all Nations of the Earth, that they were blinded thereby to the Knowledge of that ſpiritual Prince who came to deliver them from the Tyranny of their ſpiritual Foes, and to eſtabliſh his ſpiritual Kingdom in their Hearts. We may be led aſtray by falſe Lights, and we may be led aſtray too in Conſequence of having no Light. What then is to be done in this Caſe, or by what Rule ſhould a wiſe Man be directed herein? Are we to reject all ſpiritual Interpretation of God's Holy Word, merely from a Suppoſition that it *may be* falſe? And are we to diſclaim all Acquaintance with the Myſteries of ſacred Wiſdom, only from a Suppoſal that they *may be* fanciful? Surely this is but a poor Expedient, to think of ſecuring ourſelves from the Darkneſs of Error by diſcarding the Light of Truth along with it. The holy Oracles whereof we are ſpeaking ſuggeſt to us a very different Rule of Conduct, where it is written, "*Open thou mine Eyes, that I may ſee the* WONDROUS "*Things of thy Law;*" (n) and in another Place, "*The* "SECRET *of the Lord is among them that fear him;*" (o) and again, "*If any Man will do his Will, he ſhall know* "*of the Doctrine, whether it be of God.*" (p) Here we have an infallible Rule for our ſafe Interpretation of the Holy Scriptures, and alſo for our Examination of the Pretenſions of ſuch as would expound them unto us: It is to *pray unto the Lord* for divine Illumination, and at the ſame Time to prepare for ſuch Illumination by ſetting our Hearts to *fear him*, and to *do his Will*. Humility and Sincerity in theſe Duties will aſſuredly preſerve us both from being deceived by falſe and fanciful Explications of heavenly Myſteries, and from being betrayed into the no leſs fatal Deluſion ariſing from an indolent Supineneſs in our ſpiritual Conduct, which would make us content with our ſpiritual Darkneſs, and diſpoſe us to reject every Meſſenger of heavenly Light without examining his Credentials.

(n) Pſalm cxix. 18. (o) Pſa. xxv. 13. (p) John vii. 17.

But it may be objected further, that by thus prying curiously into the secret Counsels of God, and the Mysteries of his Wisdom, Men may be led to neglect the *weightier Matters* of Religion, such as Love, Mercy, Charity, Humility, Patience, and the faithful Discharge of those Duties to which they are called in their respective Stations; they may fill their Heads full of speculative Knowledge, and leave their Hearts empty of substantial Good; they may labour more to the enlightening their Understandings, than to the reforming their corrupt Wills and Lives; and thus they may fall under that severe Denunciation pronounced by the Lord against all such deluded Persons, "*That Servant which knew* "*his Lord's Will, and prepared not himself, neither did* "*according to his Will, shall be beaten with many* "*Stripes;*" (q) and in another Place, "*If ye were blind,* "*ye should have no Sin, but now ye say, We see, therefore* "*your Sin remaineth.*" (r) It is very true: Nothing can be more dangerous; nothing, therefore, is more justly reprehensible, than a mere curious opinionative Knowledge even in divine Things, if it be not attended with, or doth not lead to a suitable PURITY OF HEART AND LIFE. It was this Consideration which drew from the Apostle that Censure, when comparing Knowledge with Charity he saith of it, "*It shall vanish away;*" (s) and in another Place, "*Knowledge puffeth up, but Charity edi-* "*fieth.*" (t) And yet we find the same Apostle in other Places passing high Commendation on Knowledge; as where he prayeth for the Ephesians, "*That God would* "*give unto them the Spirit of Wisdom and Revelation in* "*the Knowledge of Jesus Christ;*" (u) and for the Philippians, "*That their Love might abound yet more and more* "*in Knowledge and in all Judgment.*" (w) And agreeable to this Prayer of the Apostle's, we read in other Parts of the sacred Writings, the great Advantages and even Necessity of spiritual Knowledge, in Order to the Soul's attaining unto Perfection in a godly Life, as where it is written,

(q) Luke xii. 47. (r) John ix. 41. (s) 1 Co. xiii. 8.
(t) 1 Cor. viii. 1. (u) Ephes. i. 17. (w) Philip. i. 9.

written, " *It is not good that the Soul be without* KNOW-" LEDGE;" (x) and again, " *My People are deſtroyed for* " *Lack of* KNOWLEDGE; *becauſe thou haſt rejected* KNOW-" LEDGE, *I will alſo reject thee;*" (y) not to mention many other Paſſages to the ſame Purport. (z) The Truth therefore ſeems to be, that it is not Knowledge, but the *Abuſe of it*, which is hurtful, and conſequently reprehenſible. Men therefore ſhould not be diſcouraged in the Purſuit of ſpiritual Knowledge, only ſo far as they purſue it with wrong Motives, or in a wrong Spirit. If they ſeek to pry into the deep Myſteries of holy Things, merely to indulge a vain Curioſity, or to build themſelves up in a proud Conceit of ſuperior Wiſdom, without Regard to real Reformation of Heart and Life, through the humble Spirit of Love and Charity, they then deſerve the greater Cenſure, as they will ſubject themſelves to greater Condemnation. But if in Humility and the Fear of the Lord, they ſeek the Illumination of Divine Knowledge, as a Principle of heavenly Light for ſpiritual Direction, to lead them in the Ways of Righteouſneſs and Regeneration, to confirm their Faith, to purify their Love, and thus to build themſelves up in a godly Life; if they ſtudy to be acquainted with heavenly Myſteries, only that the Spirit of Truth may be more fully opened, and more powerfully operative in their Wills, their Underſtandings, and Actions; what Purſuit in this Caſe can be more profitable, what more commendable than that of ſpiritual Knowledge, or a diligent Searching for the Treaſures of Divine Truth? Surely we may ſay of Knowledge, ſought after in ſuch a Spirit, and applied to ſuch holy Purpoſes, what is ſaid in the Prophet concerning Tyre, " *Her Merchandize and* " *her Hire ſhall be Holineſs unto the Lord.*" (a)

But

(x) Prov. xix. 2. (y) Hoſea iv. 6.

(z) Our enlightened Author hath accordingly proved in various Parts of his numerous Writings, from a deep and ſcriptural Ground, the abſolute Neceſſity of the Marriage-Union of Love and Wiſdom, or of Goodneſs and Truth, in Order to advance the Soul in the Regeneration, and make it fruitful in the divine Life.

(a) Iſaiah xxxiii. 18.

But after all, some will say, "Allowing the Holy Scriptures to contain a spiritual or internal Sense, and that in that Sense their essential Holiness, Excellence, and Divinity do reside, yet who is to open this Sense unto us, and be the Interpreter thereof? What Sign or Credentials doth the Interpretation here offered bring along with it, whereby we may be ascertained of it's Authority and Truth? Why hath this spiritual Sense of God's Word been so long concealed from Mankind, and how comes it to be now first opened and made manifest? Have not the People of God heretofore been sufficiently taught the Way of Heaven by the plain Word of God, without such a spiritual Interpretation? What Need then is there that the internal Contents of this sacred Book should be divulged in these latter Ages, when former Ages have prospered so well without them?"—These Questions are indeed of great Importance, and we could wish, for the Reader's Satisfaction, to give each of them here a full and particular Answer; but this would be to repeat what hath been already most pertinently said on these Subjects in several excellent Discourses prefixed to other Works of our Author translated into English, and likewise to forestall a large Part of the Contents of the following Volumes, wherein the Reader will find the fullest and most satisfactory Answers to the above Enquiries. Let him only read with an humble, sincere, and unprejudiced Mind, hungering and thirsting after heavenly Things, more than after the Things of Time and Sense: Let him but put away from him the Spirit of *carnal Wisdom and Prudence*, from which the Things of God will be ever *hid*, and put on the Spirit of a *little Child*, to which alone they are *revealed*: (*b*) Let him but be candid enough to allow, that God alone knoweth the *Times and the Seasons*, when it is expedient to make his Will further known unto Men; let him but examine and ponder seriously the Variety of important Matter presented to him in the following Volumes, and mark the blessed Effect it has a Tendency to produce in his Heart and Life.

(*b*) Matt. xi. 25. Luke x. 21.

Life. Then we have good Reaſon to promiſe him, he will be convinced by an Evidence of Divine Truth, in himſelf, infinitely ſurpaſſing that of any human Teſtimony whatever, that the enlightened Author of the Work before us, being himſelf firſt taught of God, was by him commiſſioned in theſe latter Days of Sin and Darkneſs to teach others; by preaching to them anew the everlaſting Goſpel of Repentance and Faith in the Lord *Jeſus Chriſt*, the manifeſted JEHOVAH, and hereby to proclaim the Lord's ſecond Advent for the Eſtabliſhment of his New Jeruſalem Church here on Earth: He will not therefore ſeek for, becauſe he will not want any other Credentials of the Authority of Baron *Swedenborg's* Teſtimony, than what the Light and Power of Truth bring along with them; for herein he will diſcover an Evidence of Divine Commiſſion and Illumination, far ſuperior to that which the Working of Miracles, or the Riſing of one from the Dead could afford: And under the Conviction of this Evidence, he will no longer aſk why God ſuffered ſuch Things to be ſo long concealed; but being made ſenſible of their Excellence, and perceiving their inexpreſſible Comfort in his own Mind, he will be thankful to God continually that they are now farther revealed, and will labour to ſhew himſelf worthy of them, by ſuffering them ſo to influence his Life and Converſation, that by their *Doctrine, Reproof, Correction, and Inſtruction in Righteouſneſs, the Man of God may be more thoroughly furniſhed unto every good Work.*

That ſuch may be the bleſſed Effect of the following Pages, is the hearty Prayer of

THE TRANSLATOR.

THE

THE BOOK OF

GENESIS.

I. THAT *the Word of the Old Teſtament containeth the Myſteries of Heaven, and that all and every Thing therein regardeth the Lord, his Heaven, the Church, Faith, and whatever relateth to Faith, is inconceivable from the Letter; for the Letter or literal Senſe ſuggeſteth only ſuch Things as reſpect the Externals of the Jewiſh Church, when nevertheleſs there are internal Things contained therein, which do not in the leaſt appear in thoſe Externals, except in a very few Caſes which the Lord revealed and unfolded to the Apoſtles; as that Sacrifices are ſignificative of the Lord; that the Land of Canaan and Jeruſalem are ſignificative of Heaven, on which Account we read of the heavenly Canaan and Jeruſalem; and in like Manner of Paradiſe.*

II. *But that all and every Part of the Word, even the moſt particular, not excepting the ſmalleſt Dot and Tittle, ſignify and involve ſpiritual and celeſtial Things, is a Truth to this Day deeply hid from the Chriſtian World, the Conſequence whereof is, that little Attention is paid to the Old Teſtament. This Truth however might ap-*

pear plain from this single Circumstance, that the Word, being of the Lord and from the Lord, could not possibly have any Existence, unless in it's inner Ground it contained such Things as relate to Heaven, to the Church, and to Faith; for if this be denied, how can it be called the Word of the Lord, or be said to have any Life in it? For whence is Life, but from those Things which have Relation to Life, that is, which both in general and particular have Relation to the Lord, who is most real and essential Life? Wherefore whatsoever doth not interiorly regard the Lord, doth not live; nay, whatsoever Expression in the Word doth not involve him, or in it's Measure relate to him, is not Divine.

III. *Without such a living Principle, the Word, as to the Letter, is dead; for it is with the Word as it is with Man, who, as all Christians are taught to believe, consisteth of two Parts, an external and an internal; the external Man separated from the internal is the Body, which in such a State of Separation is dead; but the Internal is that which liveth, and causeth the External to live; the internal Man is the Soul: Thus the Word, as to the Letter alone, is like a Body without a Soul.*

IV. *It is impossible to see, from the Sense of the Letter only, whilst the Mind abideth therein, that it is full of such spiritual Contents; as in the Case of the first Chapters of Genesis, nothing is discoverable from the Sense of the Letter, but that they treat of the Creation of the World, and of the Garden of Eden, which is called Paradise, and also of Adam as the first created Man, and scarce a single Person supposeth them to imply any Thing besides. But that they contain Mysteries, which were never heretofore revealed, will sufficiently appear from the following Pages, whereby it will be seen that the first Chapter of Genesis, in it's internal Sense, treateth of the* New Creation *of Man, or of his* Regeneration, *in general, and of the most ancient Church in particular, and this in such a Manner, that there is not a single Syllable which doth not represent, signify, and imply somewhat spiritual.*

V. *But*

V. *But that this is really the Case in Respect to the Word, is impossible for any Mortal to know, except by and from the Lord; wherefore it is expedient here to premise, that of the Lord's divine Mercy it hath been permitted me now for several Years to enjoy a constant uninterrupted Consort with Spirits and Angels, to hear them converse with each other, and to converse with them; hence it hath been granted me to hear and see Things in another Life, which are astonishing, and which have never before entered into the Conception or Idea of any Man; in Consequence hereof I have been instructed concerning different Kinds of Spirits; concerning the State of Souls after Death; concerning Hell, or the lamentable State of Unbelievers; concerning Heaven, or the most happy State of the Faithful; particularly concerning the Doctrine of Faith which is acknowledged throughout all Heaven; on which Subjects, by the divine Mercy of the Lord, more will be said in the following Pages.*

CHAPTER THE FIRST.

1. IN the Beginning GOD created the Heaven and the Earth.

2. And the Earth was empty and void; and Darkness was upon the Face of the Deep; and the Spirit of GOD moved upon the Face of the Waters.

3. And GOD said, Let there be Light, and there was Light.

4. And GOD saw the Light that it was good, and GOD divided between the Light, and between the Darkness.

5. And GOD called the Light Day, and the Darkness he called Night; and the Evening was, and the Morning was, the first Day.

6. And God ſaid, Let there be a Firmament in the midſt of the Waters, and let it divide the Waters from the Waters.

7. And God made the Firmament, and divided between the Waters which were under the Firmament, and the Waters which were above the Firmament; and it was ſo.

8. And God called the Firmament Heaven; and the Evening was, and the Morning was, the ſecond Day.

9. And God ſaid, Let the Waters under the Heaven be gathered together unto one Place, and let the Dry-*land* appear; and it was ſo.

10. And God called the Dry-*land* Earth, and the Gathering together of the Waters called he Seas; and God ſaw that it was good.

11. And God ſaid, Let the Earth bring forth the tender Herb, the Herb yielding Seed, and the Fruit-Tree yielding Fruit after his Kind, whoſe Seed is in itſelf upon the Earth; and it was ſo.

12. And the Earth brought forth the tender Herb, the Herb yielding Seed after his Kind, and the Tree yielding Fruit, whoſe Seed was in itſelf after his Kind; and God ſaw that it was good.

13. And the Evening was, and the Morning was, the third Day.

14. And God ſaid, Let there be Lights in the Firmament of the Heaven, to divide between the Day and the Night, and let them be for Signs, and for Seaſons, and for Days, and for Years.

15. And they ſhall be for Lights in the Firmament of the Heaven, to give Light upon the Earth; and it was ſo.

16. And God made two great Lights, the greater Light to rule by Day, and the leſſer Light to rule by Night; he made the Stars alſo.

17. And God ſet them in the Firmament of the Heaven, to give Light upon the Earth,

18. And to rule in the Day, and in the Night, and to divide between the Light and the Darkneſs: and God ſaw that it was good,

19. And

19. And the Evening was, and the Morning was, the fourth Day.

20. And God ſaid, Let the Waters bring forth the creeping Creature that hath Life, and let Fowl fly above the Earth, above the Face of the Firmament of Heaven.

21. And God created great Whales, and every living Creature that creepeth, which the Waters brought forth abundantly after his Kind, and every winged Fowl after his Kind; and God ſaw that it was good.

22. And God bleſſed them, ſaying, Be fruitful and multiply, and fill the Waters in the Seas, and let Fowl multiply in the Earth.

23. And the Evening was, and the Morning was, the fifth Day.

24. And God ſaid, Let the Earth bring forth the living Creature after his Kind; Cattle, and creeping Thing, and Beaſt of the Earth after his Kind; and it was ſo.

25. And God made the Beaſt of the Earth after his Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind; and God ſaw that it was good.

26. And God ſaid, Let us make Man in our Image, after our Likeneſs; and let them have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping Thing that creepeth upon the Earth.

27. And God created Man in his own Image, in the Image of God created he him, male and female created he them.

28. And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the Earth, and ſubdue it; and have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing that creepeth upon the Earth.

29. And God ſaid, Behold I give unto you every Herb bearing Seed, which is upon the Face of all the Earth, and every Tree in which is Fruit; the Tree yielding Seed, to you it ſhall be for Meat.

30. And to every Beaſt of the Earth, and to every Fowl of the Air, and to every Thing that creepeth upon

the Earth, wherein there is Life, I have given every green Herb for Meat; and it was so.

31. And God saw every Thing that he had made, and behold, it was very good; and the Evening was, and the Morning was, the sixth Day.

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THE CONTENTS.

6. THE Six Days, or Times, which are so many successive States of the *Regeneration* of Man, are in general as follow.

7. The *first* State is that which precedeth, including both the State of Infancy, and the State immediately before Regeneration, and is called a Void, Emptiness, and Darkness. And the first Motion, which is the Mercy of the Lord, is the Spirit of God moving on the Face of the Waters.

8. The *second* State is, when a Division or Distinction taketh Place between the Things which are of the Lord, and the Things which are proper, or appertaining to Man; the Things which are of the Lord are called in the Word Remains, or Remnants, and are here particularly the Knowledges of Faith, which have been learnt from Infancy, and which are concealed, so as not to appear till Man cometh to this State; which State at this Day seldom existeth without Temptation, Misfortune, or Sorrow, whereby it is effected, that the Things appertaining to the Body and the World, that is, such as form the *Proprium* or *Self of Man*, are brought into a State of Rest, and as it were of Death; thus the Things which belong to the external Man are separated from the Things which belong to the internal; in the Internal are the Remains, which were kept concealed by the Lord till this Time, and for this Purpose.

9. The *third* State is that of Repentance, in which the penitent Person, from the internal Man, beginneth to discourse piously and devoutly, and doeth good Actions,

like

like Works of Charity, but which nevertheleſs are inanimate, becauſe they are ſuppoſed to originate in himſelf; theſe good Actions are called the tender Herb, and alſo the Herb bearing Seed, and afterwards the Tree bearing Fruit.

10. The *fourth* State is, when the Penitent Perſon is affected with Love, and illuminated by Faith; he before diſcourſed piouſly, and produced the Fruit of good Actions, but he did ſo in Conſequence of the Temptation and Straitneſs under which he laboured, and not from a Principle of Faith and Charity; wherefore Faith and Charity are now enkindled in his internal Man, and are called two Luminaries, or Lights.

11. The *fifth* State is, when he diſcourſeth from a Principle of Faith, and thereby confirmeth himſelf in Truth and Goodneſs; the Things then produced by him are called the Fiſh of the Sea, and the Birds of the Air.

12. The *ſixth* State is, when from a Principle of Faith, and thereby of Love, he ſpeaketh what is true, and doth what is good; the Things which he then produceth are called the living Creature, and Cattle. And becauſe he then beginneth alſo to act from a Principle of Love, as well as from a Principle of Faith, he becometh a ſpiritual Man, and is called an Image. His ſpiritual Life is delighted and ſuſtained by ſuch Things as relate to Knowledges reſpecting Faith, and to Works of Charity, which are called his Meat; and his natural Life is delighted and ſuſtained by ſuch Things as belong to the Body and the Senſes, from whence a Combat or Struggle ariſes, until Love gaineth the Dominion, and he becometh a celeſtial Man.

13. They who are regenerate do not all arrive at this State, but ſome do; the greateſt Part at this Day only attain to the firſt State; ſome only to the ſecond; ſome to the third, fourth, and fifth; few to the ſixth; and ſcarce any to the ſeventh.

THE

THE INTERNAL SENSE.

14. IN *the following Work, by the* LORD *is meant ſingly the Saviour of the World, Jeſus Chriſt, who is called Lord without other Names, being acknowledged and adored as Lord throughout all Heaven, becauſe he hath all Power in Heaven and Earth; this is agreeable to what he ſaid to his Diſciples,* "*Ye call me Lord, and ye ſay well, for ſo I am,*" John xiii. 13. *And after his Reſurrection his Diſciples called him Lord.*

15. *Throughout all Heaven they know no other Father but the Lord, becauſe he and the Father are one, as he himſelf ſaid. I am the Way, the Truth, and the Life; Philip ſaith, Shew us the Father; Jeſus ſaith to him, Have I been ſo long Time with you, and haſt thou not known me, Philip? He that hath ſeen me hath ſeen the Father, and how ſayeſt thou then, ſhew us the Father? Believeſt thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me.* John xiv. 6, 8, 9, 10, 11.

16. Verſe 1. *In the Beginning God created the Heaven and the Earth:* The Beginning meaneth the moſt ancient Time; by the Prophets it is uſually called the Day of Antiquity, and alſo the Day of Eternity. Beginning alſo implieth the firſt Time when Man is regenerated, for then he is born anew and receiveth Life; it is from this Ground that Regeneration is called a new Creation of Man. To create, to form, to make, in almoſt all Parts of the Prophetic Writings, ſignify to regenerate, yet with a Difference of Signification, as in Iſaiah, "*Every one that is called by my Name, I have created him* "*for my Glory, I have formed him; yea I have made him,*" xliii. 7. Wherefore the Lord is called Redeemer, Former from the Womb, Maker, and alſo Creator, as in the ſame Prophet, "*I am Jehovah, your Holy One, the Creator of Iſrael, your King,*" xliii. 15. and in David, "*The People which ſhall be created ſhall praiſe*

praiſe the Lord," Pſalm cii. 18. and in the ſame, " *Thou ſendeſt forth thy Spirit, they ſhall be created; and thou reneweſt the Face of the Earth,*" civ. 30. That Heaven ſignifieth the internal Man, and Earth, before Regeneration, the external, may be ſeen from what follows.

17. Verſe 2. *And the Earth was empty, and void, and Darkneſs was upon the Face of the Deep, and the Spirit of God moved on the Face of the Waters.* Man before Regeneration is called Earth, empty, and void, and alſo Ground, wherein nothing that is good or true is ſown; empty, where there is nothing good, and void, where there is nothing true; hence cometh Darkneſs, or a Dulneſs and Ignorance as to all Things reſpecting Faith towards the Lord, conſequently reſpecting ſpiritual and celeſtial Life; Man in this State is thus deſcribed by the Lord in Jeremiah, " My People is fooliſh, they have not known me; they " are ſottiſh Children, and they have no Underſtanding; they " are wiſe to do Evil, but to do Good they have no Knowledge. " I beheld the *Earth*, and lo, it was empty and void; and the " *Heavens*, and they had no Light," Chap. iv. 22, 23, 25.

18. *The Face of the Deep* ſignifieth the Luſt of the unregenerate Man, and the Falſities thence originating, of which he conſiſteth, and in which he is totally immerſed; in Conſequence whereof, having no Light, he is like a deep Abyſs, or like ſomewhat obſcure and confuſed: Such Perſons are alſo called Abyſſes, and Depths of the Sea, in many Parts of the Word, which are dried up, or waſted, before Man is regenerated; as in Iſaiah, " Awake as in the ancient Days, in the Generations " of old; Art not thou he which drieth the Sea, the Waters " of the great Abyſs; that hath made the Depths of the Sea a " Way for the ranſomed to paſs over? Therefore the redeemed " of the Lord ſhall return," li. 9, 10, 11. Such a Man alſo, when he is ſeen from Heaven, appeareth like a black Maſs that hath no Principle of Life within it. The ſame Expreſſions likewiſe imply the (*a*) Vaſtation of Man, frequently ſpoken of by the Prophets, which precedeth Regeneration; for before Man can know what is true, and be affected with what is good, there muſt be a Removal of ſuch Things as hinder and oppoſe the Admiſſion of Truth and Goodneſs; thus

(*a*) Vaſtation is a Term peculiar to our Author, and is uſed in different Senſes according to the Caſes to which it is applied. Thus when applied to the regenerate Man it ſignifies the Removal of ſuch Things as hinder the Operation of the Divine Grace and holy Love in the Soul; but when applied to the unregenerate Man, it ſignifies his Deprivation of all Goodneſs and Truth, whereby he is left a Prey to the Evils and Errors which he hath embraced.

the old Man must needs die, before the new Man can be conceived.

19. By the Spirit of God is meant the Divine Mercy of the Lord, which is said to move, or brood, as a Hen broodeth over her Eggs; the Things over which it moveth, or broodeth, are such as the Lord hath hidden and treasured up in Man, which in the Word are generally called Remains, or Remnants; these Remains are the Knowledges of Truth and Goodness, which never come to Light, or Day, until external Things are wasted, or removed by Vastation; these Knowledges are here called the Face of the Waters.

20. Verse 3. *And God said, Let there be Light, and there was Light.* This first cometh to pass when Man beginneth to know that Goodness and Truth are somewhat from above, or of a superior Nature. Men who are altogether external do not even know what is good, or what is true; for they fancy all Things to be good which relate to Self-love, and the Love of the World, and all Things to be true, which favour those Loves; not aware herein that such good Things are Evils, and such true Things are Falses: But when Man is conceived anew, he then beginneth first to know that what he called good is not good, particularly when he is enlightened to see that the Lord is, and that he is essential Goodness and essential Truth. That Men ought to know that the Lord is, he himself teacheth in John, "Except "ye believe that *I am*, (*b*) ye shall die in your Sins," viii. 24. Also that the Lord is essential Goodness, or Life, and essential Truth, or Light, and consequently, that there is no Goodness and Truth but from the Lord, is thus declared, "In the "Beginning was the Word, and the Word was with God, and "God was the Word; all Things were made by him, and "without him was not any Thing made that was made; in "him was Life, and the Life was the Light of Men, and the "Light shineth in Darkness; he was the true Light, which "enlighteneth every Man that cometh into the World," John i. 1, 3, 4, 9.

21. Verses 4, 5. *And God saw the Light that it was good, and God divided between the Light and the Darkness. And God called the*

(*b*) In our English Version of the New Testament, we insert in this Passage the Particle *He*, and render it thus, "*Except ye believe that I am* HE;" whereas in the Original there is no such Particle, and the plain Reading stands thus, "*Except ye believe that* I AM;" by which Words our Lord intended to teach us this important Truth, that he is JEHOVAH, inasmuch as he here applieth to himself the emphatical Appellative I AM, under which Name and Character JEHOVAH made himself known unto Moses, Exod. iii. 14.

the Light Day, and the Darkneſs he called Night. Light is called good, becauſe it is from the Lord, who is eſſential Goodneſs: Darkneſs meaneth all thoſe Things which, before Man is conceived and born anew, appeared like Light; Evil in that State ſeeming like Good, and the Falſe like Truth; nevertheleſs all is Darkneſs, conſiſting merely of Man's Propriety or Selfhood, which ſtill remaineth, but in a State of Separation. Whatſoever is of the Lord is compared to Day, becauſe it is of the Light, and whatſoever is of Man's Propriety or Selfhood, is compared to Night, becauſe it is of Darkneſs: Theſe Compariſons frequently occur in the Word.

22. Verſe 5. *And the Evening was, and the Morning was, the firſt Day.* What is meant by Evening, and what by Morning, is hence now diſcoverable. Evening meaneth every preceding State, having Relation to Shade, or Falſity, and no Faith; Morning is every ſubſequent State, having Relation to Light, or Truth, and the Knowledges of Faith. Evening in a general Senſe ſignifieth whatever conſtituteth Man's Propriety or Selfhood; but Morning whatever is of the Lord; according as it is ſaid by David, "The Spirit of Jehovah ſpake in me, and "his Word was on my Tongue; the God of Iſrael ſaid, the "Rock of Iſrael ſpake to me; he is as the Light of the *Morning*, "when the Sun ariſeth, even a *Morning* without Clouds; as the "tender Graſs ſpringing out of the Earth, by clear Shining "after Rain," 2 Sam. xxiii. 2, 3, 4. Inaſmuch as it is Evening when there is no Faith, and Morning when there is Faith, therefore the Coming of the Lord into the World is called Morning; and the Time when he cometh, becauſe then there is no Faith, is called Evening, as in Daniel, "The Holy One "ſaid unto me, until the *Evening*, when the *Morning* cometh, "Two Thouſand and Three Hundred," viii. 14, 26. In like Manner the Morning is uſed, in the Word, to denote every particular Coming of our Lord, conſequently it is an Expreſſion which hath Reſpect to new Creation.

23. That Day is uſed to denote Time itſelf, appears from many Paſſages in the Word, as in Iſaiah, "The Day of the "Lord is at Hand. Behold, the Day of the Lord cometh. I "will ſhake the Heavens, and the Earth ſhall remove out of "her Place, in the Day of my fierce Anger. Her Time is "near to come, and her Days ſhall not be prolonged," xiii. 6, 9, 13, 22. and in the ſame Prophet, "Her Antiquity is of "ancient Days. And it ſhall come to paſs in that *Day*, that "Tyre ſhall be forgotten ſeventy Years, according to the *Days* "of one King," xxiii. 7, 15. Foraſmuch as Day is uſed to denote Time, it is alſo uſed to denote the State of that Time,

as in Jeremiah, " Woe unto us, for the *Day* goeth away, for " the Shadows of the Evening are ſtretched out," vi. 4. and again, " If ye can break my Covenant of the Day, and my Covenant " of the Night, and that there ſhould not be Day and Night in " their Seaſons," &c. xxxiii. 20, 25. and again, " Renew " our Days as of old," Lament. v. 21.

24. Verſe 6. *And God ſaid, Let there be a Firmament in the Midſt of the Waters, and let it divide the Waters from the Waters.* After that the Spirit of God, or the Mercy of the Lord hath brought to Day the Knowledges of Truth and Goodneſs, and hath given the firſt Dawn of Light to ſee that the Lord is, and that he is eſſential Goodneſs, and eſſential Truth, and that there is no Goodneſs and Truth but from the Lord, he then divideth between the internal Man and the external, conſequently between the Knowledges which are in the internal Man, and the Scientifics which appertain to the external Man. (*c*) The internal Man is called the Firmament [Expanſe]; the Knowledges which are in the internal Man are called the Waters above the Firmament; and the Scientifics appertaining to the external Man are called the Waters beneath the Firmament. Man, before he is regenerated, doth not even know that any internal Man exiſteth, much leſs doth he know the Nature and Quality thereof; in Conſequence of his Immerſion in corporeal and worldly Things, he cannot conceive there is any Diſtinction between the internal and external Man; and the Things of the internal Man being loſt in the ſame Immerſion, he formeth one obſcure confuſed Maſs, out of two Subſtances that are totally diſtinct: Wherefore it is firſt ſaid, *Let there be a Firmament in the Midſt of the Waters*, and further, *let it divide the Waters from the Waters*, but not divide between the Waters and the Waters, as it is ſaid afterwards in the next Verſes, *And God made the Firmament, and divided between the Waters which were under the Firmament, and the Waters which were above the Firmament; and it was ſo; and God called the Firmament Heaven*, Verſes 7, 8. The next Thing therefore which Man perceives in the Courſe of Regeneration is, that there

(*c*) The Author here diſtinguiſhes betwixt what he calls Knowledges and Scientifics, referring the former to the internal Man, and the latter to the external Man; the Reaſon of which Diſtinction is, becauſe by Scientifics are meant all ſuch outward Impreſſions of Truth as are received by the Senſes, before they enter into, and are confirmed by the rational Principle; whereas by Knowledges are meant the ſame Impreſſions after they have been exalted into the higher or inner Regions of the Underſtanding, and have been viewed and confirmed by an interior Light.

there is an internal Man, and that the Things which are in the internal Man are Goodneſſes and Truths from the Lord alone: And whereas the external Man, when it is regenerated, is of ſuch a Nature that it ſtill ſuppoſes the good Things which it doeth to be done of itſelf, and the Truths which it ſpeaketh to be ſpoken of itſelf, and whereas, being ſuch, it is led of the Lord, as by ſomewhat of it's own Selfhood, to do Good and to ſpeak Truth, therefore Mention is firſt made of a Diviſion relating to the Waters under the Firmament, and afterwards of that relating to the Waters above the Firmament. It is alſo an Arcanum of Heaven, that Man, by the Things of Self, as well the Fallacies of the Senſes, as the ſenſual Luſts, is led and inclined of the Lord to the Things which are good and true, and thus that all and every Moment of Regeneration proceedeth from Evening to Morning, as from the external Man to the internal, or from Earth to Heaven; wherefore now the Firmament, or internal Man, is called Heaven.

25. To ſtretch out the Earth and the Heavens, is a common Form of ſpeaking with the Prophets, when they are treating of the Regeneration of Man, as in Iſaiah, "Thus ſaith Jehovah "thy Redeemer, and he that formed thee from the Womb; I "am Jehovah, that maketh all Things, that ſtretcheth forth "the *Heavens* alone, that ſpreadeth abroad the *Earth* by my-"ſelf," xliv. 24. and again, where he plainly ſpeaketh of the Coming of the Lord, "A bruiſed Reed ſhall he not break, and "the ſmoaking Flax ſhall he not quench; he ſhall bring forth "Judgment unto Truth;" that is, he doth not break the Fallacies, nor quench the Luſts of the Senſes, but inclineth them to what is true and good; therefore it follows, "Jehovah God "createth the *Heavens*, and ſtretcheth them out; he ſpreadeth "forth the *Earth*, and that which cometh out of it; he giveth "Breath unto the People upon it, and Spirit to them that walk "therein," xlii. 3, 4, 5. Not to mention ſeveral other Paſſages to the ſame Purport.

26. Verſe 8. *And the Evening was, and the Morning was, the ſecond Day.* What is meant by Evening, and what by Morning and Day, was ſhewn above, Verſe 5.

27. Verſe 9. *And God ſaid, Let the Waters under the Heaven be gathered together into one Place, and let the dry Land appear.* When it is known, in the Courſe of the Regeneration, that there is both an internal and external Man, and that Truths and Goodneſſes deſcend by Influx from the internal Man, or through the internal Man, to the external, from the Lord, although this is contrary to Appearance, then thoſe Things, or the Knowledges of Truth and Goodneſs, in the regenerate Man,

are

are ſtored up in his Memory, and have Place amongſt the Scientifics; for whatſoever is inſinuated into the Memory of the external Man, whether it be natural, or ſpiritual, or celeſtial, abideth there as a Scientific, and is called forth thence by the Lord: Theſe Knowledges are the Waters gathered together into one Place, and are called Seas; but the external Man himſelf is called dry Land, and preſently Earth, according to what follows after.

28. Verſe 10. *And God called the dry Land Earth, and the gathering together of the Waters called he Seas; and God ſaw that it was good.* That Waters ſignify Knowledges and Scientifics, is plain from the Senſe in which they are moſt generally uſed in the Word, and hence it is that Seas ſignified their being gathered together, as in Iſaiah, "The Earth ſhall be full of the "Knowledge of the Lord, as the Waters cover the Sea," xi. 9. And in the ſame Prophet, where he ſpeaketh of a Want or Failure of Knowledges and Scientifics, "The Waters ſhall "fail from the Sea, and the River ſhall be waſted and dried up, "and the Rivers ſhall turn far away," xix. 5, 6. ſo in Haggai, where he is ſpeaking of the New Church, "I will ſhake the "*Heavens*, and the *Earth*, and the *Sea*, and the dry Land; and "I will ſhake all Nations, and the Deſire of all Nations ſhall "come, and I will fill this Houſe with Glory," ii. 6, 7. And concerning Man in the Proceſs of Regeneration, in Zechariah, "It ſhall be one Day which ſhall be known to the Lord, not "*Day* nor Night; but it ſhall come to paſs that at *Evening*-"Time it ſhall be Light; and it ſhall be in that Day that "living Waters ſhall go out from Jeruſalem, Part of them to-"wards the former *Sea*, and Part of them towards the hinder "*Sea*," xiv. 7, 8. David alſo, in deſcribing the State of Vaſtation in Man who is to be regenerate and to worſhip the Lord, ſaith, "The Lord deſpiſeth not his Priſoners; let the *Heaven* "and *Earth* praiſe him, the *Seas*, and every Thing that "moveth therein," Pſalm lxix. 33, 34. That Earth ſignifieth a Recipient, appears from Zechariah, "Jehovah ſtretcheth "forth the *Heavens*, and layeth the Foundation of the *Earth*, "and formeth the Spirit of Man in the midſt of him," xii. 1.

29. Verſe 11, 12. *And God ſaid, let the Earth bring forth the tender Herb, the Herb yielding Seed, and the Fruit-Tree yielding Fruit, after his Kind, whoſe Seed is in itſelf upon the Earth; and it was ſo. And the Earth brought forth the tender Herb, the Herb yielding Seed after his Kind, and the Tree yielding Fruit, whoſe Seed was in itſelf after his Kind; and God ſaw that it was good.* When the Earth, or Man, is thus prepared, that he can receive celeſtial

leſtial Seeds from the Lord, and produce ſomewhat of Goodneſs and Truth, then the Lord firſt cauſeth ſome tender Thing to ſpring forth, which is called the tender Herb; and alſo ſomewhat more uſeful, which again bears Seed in itſelf, and is called the Herb bearing Seed; and at length ſomething good which maketh itſelf fruitful, and is called the Tree bearing Fruit, whoſe Seed is in itſelf, each according to it's Kind. Man who is regenerated is ſuch, that he ſuppoſeth the Good which he doeth to be of himſelf, and the Truth which he ſpeaketh to be of himſelf, when nevertheleſs the real Caſe is, that all Goodneſs and all Truth are from the Lord, wherefore whoſoever ſuppoſeth them to be of himſelf, hath not yet the Life of true Faith, which notwithſtanding he may afterwards receive; for he cannot as yet believe that Goodneſs and Truth are from the Lord, being at preſent in a State of Preparation to receive the Life of Faith; this State is here repreſented by Things inanimate, and the ſucceeding State of the Life of Faith by animate Things. That the Lord is he who ſoweth, that the Seed is his Word, and that the Ground is Man, he himſelf hath deigned to declare, Matt. xiii. 19, to 24, 37, 38, 39. Mark iv. 14, to 21. Luke viii. 11, to 16. To the ſame Purport he giveth this Deſcription, "So is the King-"dom of God, as if a Man ſhould caſt Seed into the Ground, "and ſhould ſleep and riſe Night and Day, and the Seed ſhould "ſpring and grow up, he knoweth not how; for the Earth "bringeth forth Fruit ſpontaneouſly, firſt the Blade, then the "Ear, after that the full Corn in the Ear," Mark iv. 26, 27, 28. By the Kingdom of God in it's univerſal Senſe is meant the univerſal Heaven; in a Senſe leſs univerſal, the true Church of the Lord; and in a particular Senſe, every particular Perſon of a true Faith, or who is regenerate by the Life of Faith; wherefore ſuch a Perſon is alſo called Heaven, becauſe Heaven is in him, and likewiſe the Kingdom of God, becauſe the Kingdom of God is in him, as the Lord himſelf teacheth in Luke, "Jeſus being demanded of the Phariſees when the "Kingdom of God ſhould come, he anſwered them, and ſaid, "The Kingdom of God cometh not with Obſervation; neither "ſhall they ſay, Lo, here! or Lo, there! for behold, the "Kingdom of God is within you," xvii. 20, 21. This is the third ſucceſſive Period in the Regeneration of Man, being his State of Repentance, proceeding like the former Periods from Shade to Light, or from Evening to Morning, wherefore it is ſaid, Verſe 13, *And the Evening was, and the Morning was, the third Day.*

30. Verſes 14, 15, 16, 17. *And God ſaid, Let there be Lights in the Firmament of Heaven, to divide between the Day and the Night, and let them be for Signs, and for Seaſons, and for Days, and for Years: And they ſhall be for Lights in the Firmament of Heaven to give Light upon the Earth; and it was ſo. And God made two great Lights, the greater Light to rule by Day, and the leſſer Light to rule by Night; he made the Stars alſo. And God ſet them in the Firmament of Heaven to give Light upon the Earth.* What is meant by great Lights [Luminaries], cannot be clearly underſtood, unleſs it be firſt known what is the Eſſence of Faith, and alſo what is it's Progreſs with thoſe who are created anew. The very Eſſence and Life of Faith is the Lord Alone; for whoſo doth not believe on the Lord cannot have Life, as he himſelf hath declared in John, "He that believeth on the Son "hath everlaſting Life; and he that believeth not on the Son "ſhall not ſee Life, but the Wrath of God abideth on him," iii. 36. The Progreſs of Faith with thoſe who are created anew is as follows; at firſt they have no Life, for it is only in Goodneſs and Truth that there is Life, and none in Evil and the Falſe; afterwards they receive Life from the Lord, firſt by Faith of Memory, which is ſcientific Faith; next by Faith in the Underſtanding, which is intellectual Faith; laſtly by Faith in the Heart, which is the Faith of Love, or ſaving Faith. Scientific and intellectual Faith are repreſented from Verſe 3, to 13, by Things inanimate; but Faith vivified by Love is repreſented from Verſe 20, to 25, by Things animate; wherefore Love, and the Faith thence derived, which are called Luminaries, are here now firſt treated of; Love is the great Luminary which ruleth by Day; Faith derived from Love is the leſs Luminary which ruleth by Night; and whereas theſe two Luminaries make one, therefore they are ſpoken of in the (*d*) ſingular Number, *ſit*, but not in the plural, *ſint*. Love and Faith in the internal Man are like Heat and Light in the External-corporeal Man, for which Reaſon the former are repreſented by the latter; therefore Luminaries are ſaid to be *ſet* in the Firmament of Heaven, or in the internal Man, a great Luminary in the Will, and a leſs in the Underſtanding, but they only appear in the Will, and the Underſtanding, like the Light of the Sun in the recipient Objects; it is the Lord's Mercy alone which affecteth the Will with Love, and the Underſtanding with Truth or Faith.

31. That

(*d*) The Diſtinction of Number here remarked is very obvious in the Original, but cannot be expreſſed in our Language, inaſmuch as the Expreſſion, "*Let there be*," is applicable alike to a ſingle Thing, or to a Multitude.

31. That great Luminaries signify Love and Faith, and are also called Sun, Moon, and Stars, is evident from the Writings of all the Prophets, as in Ezechiel, "When I shall put "thee out I will cover the *Heavens*, and make the Stars thereof "dark; I will cover the *Sun* with a Cloud, and the *Moon* "shall not give her Light; all the bright *Luminaries* of Heaven "will I make dark over thee; and set Darkness upon thy "*Land*," xxxii. 7, 8. in this Passage Pharaoh and the Ægyptians are treated of, by whom are meant in the Word the sensual and scientific [Principles], and herein is described how by Sensuals and Scientifics they extinguished Love and Faith. So in Isaiah, "Behold the Day of the Lord cometh to lay the "*Land* desolate, for the *Stars* of Heaven and the Constellations "thereof shall not give their Light; the *Sun* shall be darkened "in his Going forth, and the *Moon* shall not cause her Light "to shine," xiii. 9, 10. Again in Joel, "The Day of Je"hovah cometh, a Day of Darkness and of Gloominess; the "Earth trembleth before him, the Heavens are moved; the "*Sun* and the *Moon* are dark, and the *Stars* withdraw their "Shining," ii. 2, 10. Again in Isaiah, speaking of the Coming of the Lord, and the Enlightening of the Gentiles, consequently of a new Church, and in particular of each Individual who is in Darkness, and receiveth Light and is regenerated, "Arise, shine, for thy Light is come, and the Glory of the "Lord is risen upon thee. For behold Darkness covereth "the Earth, and gross Darkness the People, and Jehovah shall "rise upon thee, and the Gentiles shall come to thy Light, and "Kings to the Brightness of thy Rising; Jehovah shall be unto "thee an everlasting Light; thy Sun shall no more go down, "neither shall thy Moon withdraw itself, for Jehovah shall be "thine everlasting Light," lx. 1, 2, 3, 19, 20. So in David, "Jehovah by Wisdom maketh the *Heavens*, he stretcheth out "the *Earth* above the *Waters*; he maketh great Luminaries, the Sun to rule by Day, the Moon and the Stars "to rule by Night," Psalm cxxxvi. 5, 6, 7, 8, 9. and again, "Praise him Sun and Moon; praise him all ye Stars "of Light; praise him ye Heavens of Heavens, and ye "Waters that are above the Heavens," Psalm cxlviii. 3, 4. In all these Passages Luminaries signify Love and Faith towards the Lord; and it was on this Account ordained in the Jewish Church, that a perpetual Luminary, or Light, should be kept burning from Evening till Morning, inasmuch as every Ordinance in that Church was representative of the Lord; concerning which Luminary or Light are these Words, "Thou shalt "command the Children of Israel, that they bring thee pure

" Oil for the Luminary, to cauſe the Lamp to burn always; " in the Tabernacle of the Congregation without the Vail, " which is before the Teſtimony, Aaron and his Sons ſhall " order it from Evening to Morning before Jehovah," Exod. xxvii. 20, 21. That theſe Things ſignify Love and Faith, which the Lord kindleth and cauſeth to give Light in the internal Man, and by the internal Man in the external, will be ſhewn, of the Divine Mercy of the Lord, when we come to treat of the above Paſſage.

32. Love and Faith are called, firſt, great Luminaries, and afterwards Love is called a greater Luminary, and Faith a leſs; and it is ſaid of Love that it ſhall rule by Day, and of Faith that it ſhall rule by Night: Now theſe being Arcana, which are become particularly dark and myſterious in theſe laſt Ages, it may be expedient, by Permiſſion of the Divine Mercy of the Lord, to open them according to their real Ground and Signification. The Reaſon why theſe Arcana are become particularly dark and myſterious in theſe laſt Ages, is becauſe we are now arrived at the Conſummation of the Age, when there is ſcarce any Love remaining, and conſequently ſcarce any Faith, according to what the Lord himſelf foretold in theſe Words of the Evangeliſt, " The Sun ſhall be darkened, and " the Moon ſhall not give her Light, and the Stars ſhall fall " from Heaven, and the Powers of the Heavens ſhall be " ſhaken," Matt. xxiv. 29. By the Sun is here meant Love, which is darkened; by the Moon Faith, which doth not give Light; and by the Stars, the Knowledges of Faith, which fall from Heaven, which are the Virtues and Powers of the Heavens. The moſt ancient Church acknowledged no other Faith but real eſſential Love; the celeſtial Angels alſo do not know what Faith is except it be of Love; the univerſal Heaven is of Love, no other Life being exiſtent in Heaven but the Life of Love, which is the Ground of all Happineſs therein, and that in ſuch a Degree, that it is impoſſible to deſcribe, or by any human Idea to conceive the ſmalleſt Portion of it. They who are under the Influence of Love, love the Lord from the Heart, but yet know, declare, and perceive, that all Love, and conſequently all Life, which is of Love alone, and thereby all Happineſs, come only from the Lord, and that they have not the leaſt of Love, of Life, or of Happineſs, from themſelves. That it is the Lord from whom all Love cometh, was repreſented by the great Luminary, or Sun, at his Transfiguration, for it is written, " His Face did ſhine as the *Sun*, and his Raiment was white as " the Light," Matt. xvii. 2. By Face is ſignified whatever is inmoſt, and by Raiment whatever proceedeth from the inmoſt, conſe-

consequently his Divinity was represented by the Sun or Love, and his Humanity by the Light or Wisdom proceeding from Love.

33. It is in every one's Power to see most clearly, that no Kind of Life existeth without Love, and that there is no Kind of Joy but what floweth from Love; such however as the Love is, such is the Life, and such is the Joy: If you remove Loves, or what is the same Thing, Desires, which have Relation to Love, Thought would instantly cease, and you would become like a dead Person, of which I have often been convinced by lively Experience. Self-love and the Love of the World have in them some Resemblance of Life, and some Resemblance of Joy, but inasmuch as they are altogether contrary to true Love, which consisteth in a Man's loving the Lord above all Things, and his Neighbour as himself, it must be evident, that they are not Loves but Hatreds; for in Proportion as any one loveth himself and the World, in the same Proportion he hateth his Neighbour, and thereby the Lord; wherefore true Love is Love towards the Lord; and true Life is the Life of Love from him; and true Joy is the Joy of that Life. There cannot possibly exist more than one single true Love, nor more than one single true Life, whence flow true Joys and true Happinesses, such as are tasted by the Angels in the Heavens.

34. Love and Faith admit of no Separation, because they are constituent of one and the same Thing; wherefore when Mention is first made of Luminaries, they are reckoned as one, and it is said, let there be *(sit)* (e) Luminaries in the Firmament of Heaven. Concerning this Circumstance it is permitted me to relate the following extraordinary Particulars; that the celestial Angels, by Virtue of the heavenly Love with which they are influenced from the Lord, are in all the Knowledges of Faith, and enjoy such a Life and Light of Intelligence as can scarcely be described: But on the other Hand, Spirits, who are only skilled in the Doctrinals of Faith without Love, are in such a Coldness of Life, and Obscurity of Light, that they cannot even approach to the first Limit of the Entrance into the Heavens, but fly back with all Speed: Some of them profess to have believed in the Lord, but they have not lived according to his Precepts; and it was of such that the Lord said in Matthew, "Not every one that saith unto me, Lord, Lord, shall enter "into the Kingdom of Heaven, but he that doeth my Will: "Many will say to me in that Day, "Lord, Lord, have we "not prophesied in thy Name?" &c. vii. 21, 22, to the End.

(e) See Note above, No. 30.

Hence it is evident that such as are in Love are also in Faith, and thereby in the Possession of celestial Life; but it is otherwise with those who say they are in Faith, and are not in the Life of Love: The Life of Faith without Love is like the Light of the Sun without Heat, as in the Time of Winter, when nothing groweth, but all Things are torpid and dead; whereas Faith proceeding from Love is like the Light of the Sun in the Time of Spring, when all Things grow and flourish, in Consequence of the Sun's fructifying Heat: The Case is exactly similar in Respect to Things spiritual and celestial, which are usually represented in the Word by the Things that exist in the World, and on the Face of the Earth: No Faith, and Faith without Love, are also compared by the Lord to Winter, where he speaketh of the Consummation of the Age, in Mark, "Pray "ye that your Flight be not in the Winter, for in those Days "shall be Affliction," &c. xiii. 18, 19. Flight meaneth the last Time, which when applied to each particular Person is the Time of his Death; Winter is a Life of no Love; the Day of Affliction is Man's miserable State in another Life.

35. Man hath two Faculties, Will and Understanding; when the Understanding is governed by the Will, they then constitute together one Mind, and thereby one Life, for then what a Man speaketh and doeth, he also thinketh and intendeth; but when the Understanding is at Variance with the Will, as is the Case with those who say they have Faith, and yet live in Contradiction to Faith, then one Mind is divided into two, whereof the one is desirous to exalt itself into Heaven, whilst the other tendeth towards Hell; and whereas the Will is the prime and chief Agent, the whole Man would plunge headlong into Hell, unless he was prevented by the Lord's Mercy.

36. Such as have separated Faith from Love, do not even know what Faith is; in the Idea they entertain of Faith, some imagine it to be mere Thought; some, that it is Thought directed towards the Lord; few know that it is the Doctrine of Faith: But Faith is not only a Knowledge and Acknowledgment of all Things which the Doctrine of Faith includes, but it is especially an Obedience to all Things which the Doctrine of Faith teacheth; the chief and principal Point insisted on in the Doctrine of Faith, and recommended to Obedience, is Love towards the Lord, and towards our Neighbour, by which Love if a Man be not influenced, he is not in Faith; this the Lord teacheth so plainly, as to leave no Doubt concerning it, in these Words in Mark, "The first of all the Commandments "is, Hear, O Israel; the Lord our God is one Lord; and "thou shalt love the Lord thy God with all thy Heart, and

"with

" with all thy Soul, and with all thy Mind, and with all thy " Strength; this is the firſt Commandment; and the ſecond is " like, namely this, Thou ſhalt love thy Neighbour as thyſelf: " there is none other Commandment greater than theſe," xii. 28, to 35. In Matthew, the Lord calleth the former of theſe the Firſt and Great Commandment, and ſaith, that on theſe two Commandments hang all the Law and the Prophets, xxii. 37, to 41. The Law and the Prophets are the Univerſal Doctrine of Faith, and all the Word.

37. It is ſaid that the Luminaries *ſhall be for Signs, and for Seaſons, and for Days, and for Years;* in theſe Words are contained more Arcana than can at preſent be declared, although in the literal Senſe no ſuch Arcana appear; ſuffice it here to obſerve only, that there are Changes relative to Things ſpiritual and celeſtial, both in general and in particular, which are compared to the Changes of Days and of Years; the Changes of Days are from Morning to Mid-day, thence to Evening, and through Night to Morning; the Changes of Years are ſimilar, *viz.* from Spring to Summer, thence to Autumn, and through Winter to Spring: hence come the Changes of Heat and Light, and alſo of the Fructifications of the Earth; to theſe Changes are compared thoſe relative to Things ſpiritual and celeſtial: Life without ſuch Changes and Varieties would be one, or uniform, conſequently none, nor would Goodneſs and Truth be known or diſtinguiſhed, much leſs perceived: Theſe Changes are in the Prophets called Ordinances, (*Statuta*) as in Jeremiah, " Thus ſaith Jehovah, which giveth the Sun for a " Light by Day, and the *Ordinances* of the Moon and of the " Stars for a Light by Night; theſe Ordinances ſhall not de- " part from before Me," xxxi. 35, 36. and in the ſame Prophet, " Thus ſaith Jehovah, if my Covenant be not with Day " and Night, and if I have not appointed the Ordinances of " Heaven and Earth," &c. xxxiii. 25.

38. Verſe 18. *And to rule in the Day, and in the Night, and to divide between the Light and the Darkneſs; and God ſaw that it was Good.* By the Day is meant Good, by the Night Evil; wherefore good Things are called Works of the Day, but evil Things Works of the Night: By the Light is meant Truth, and by Darkneſs the Falſe, according to what the Lord ſaith, " Men loved Darkneſs more than Light; he that doeth Truth " cometh to the Light," John iii. 19, to 21. Verſe 19. *And the Evening was, and the Morning was, the fourth Day.*

39. Verſe 20. *And God ſaid, let the Waters bring forth the creeping Creature that hath Life; and let Fowl fly above the Earth, above the Face of the Firmament of Heaven.* After that the great Lumi-

naries are lighted up, and set in the internal Man, from whence the external also receiveth Light, then the regenerate Person beginneth first to live; heretofore he can scarce be said to have lived, inasmuch as the Good which he did was supposed by him to have been done of Himself, and the Truth which he spake to have been spoken of Himself; and whereas Man of Himself is dead, and there is in Him nothing but what is evil and false, therefore whatsoever he produceth of Himself is not alive, insomuch that of Himself he cannot even do Good, which is Good in Itself: That Man cannot so much as think what is good, nor will what is good, consequently cannot do what is good, except from the Lord, must be plain to every one from the Doctrine of Faith, for the Lord saith in Matthew, "He who "soweth the good Seed is the Son of Man," xiii. 37. Nor can any Good come but from the real Fountain of Good, which is only One, as he saith in another Place, "None is good save "One, that is God," Luke xviii. 19. Nevertheless when the Lord raiseth up to Life, or regenerateth Man, he permitteth him to suppose that he doeth Good and speaketh Truth from Himself, inasmuch as at that Time Man is not capable of conceiving otherwise, nor can he otherwise be led to believe, and afterwards to perceive, that all Goodness and Truth are from the Lord alone: In this his first State of conceiving the Matter, the Truths and Goodnesses which are in Him are compared to the tender Herb, and also to the Herb bearing Seed, and lastly to the Tree bearing Fruit, all which Things are inanimate; but now that he is vivified by Love and Faith, and believeth that the Lord operateth all the Good which he doeth, and all the Truth which he speaketh, in this Case he is compared first to the creeping Things of the Water, and to Fowl which fly above the Earth, and also to Beasts, which are all animate Things, and are called living Creatures.

40. By creeping Things, which the Waters produce, are signified Scientifics, which belong to the external Man; by Birds in general are signified Things rational (*f*) and also intellectual, the latter whereof belong to the internal Man. That

(*f*) See Note above, No. 24, concerning the Distinction between Knowledges and Scientifics. The Author here further distinguishes between Things *rational* and Things *intellectual*. By Things *rational* are meant Truths viewed and confirmed by the rational Principle: By Things *intellectual* are to be understood Truths exalted into a still higher or inner Region of the Understanding, where they are seen and confirmed by a Kind of perceptive Faculty of the Mind, and being thus viewed in a clearer and more distinct Light, are called by our Author, in other parts of his Writings, *Perceptions*.

That the creeping Things of the Waters, or Fiſhes, ſignify Scientifics, is plain from Iſaiah, "I came and there was no "Man; at my Rebuke I dry up the Sea, I make the Rivers "a Wilderneſs; their Fiſh ſtinketh, becauſe there is no Wa- "ter, and dieth for Thirſt; I clothe the Heavens with Black- "neſs," l. 2, 3. But it is ſtill plainer from Ezechiel, where the Lord deſcribeth the new Temple, or in general the new Church, and a Member of the Church, or a regenerate Perſon, for every regenerate Perſon is a Temple of the Lord; the Words are theſe, "The Lord Jehovah ſaid to me, theſe Wa- "ters iſſue out towards the Eaſt-country, and go down into "the Deſert, and go into the Sea, which being brought forth "into the Sea, the Waters ſhall be healed: and it ſhall come "to paſs, that every Thing that liveth, which moveth whither- "ſoever the River ſhall come, ſhall live; and there ſhall be a "very great Multitude of Fiſh, becauſe theſe Waters ſhall "come thither; for they ſhall be healed, and every Thing ſhall "live whither the River cometh. And it ſhall come to paſs, "that the Fiſhers ſhall ſtand upon it from En-gedi, even unto "En-eglaim; there ſhall be a Place to ſpread forth Nets; "their Fiſh ſhall be according to their Kinds, as the Fiſh of "the great Sea, exceeding many," xlvii. 8, 9, 10. Fiſhers from En-gedi unto En-eglaim ſignify thoſe who ſhall inſtruct the natural Man in the Truths of Faith. That Birds ſignify Things rational and intellectual, is plain from the Prophets, as in Iſaiah, "Calling a ravenous *Bird* from the Eaſt, the "Man that executeth my Counſel from a far Country," xlvi. 11. and in Jeremiah, "I beheld, and lo, there was no Man, "and all the *Birds* of the Heavens were fled," iv. 25. And in Hoſea, ſpeaking of a new Church, or of a Regenerate Man, "And I will make a Covenant for them with the Beaſts of the "Field, and with the *Fowls* of Heaven, and with the creeping "Things of the Ground," ii. 18. That Beaſt here doth not ſignify Beaſt, nor Bird Bird, muſt be evident to every one, inaſmuch as the Lord is ſaid to make a new Covenant with them.

41. Whatſoever belongeth to the Selfhood of Man hath no Life in Itſelf, and whenſoever it is made manifeſt to the Sight, it appeareth hard, like a bony and black Subſtance; but whatſoever is from the Lord hath Life, containing in it a ſpiritual and celeſtial Principle, which being made manifeſt to the Sight, appeareth like a human Animation (*Humanum vivum*); and what may poſſibly ſeem incredible, but is nevertheleſs moſt true, every ſingle Expreſſion of Speech, every ſingle Idea, and every leaſt Principle of Thought in an angelic Spirit hath Life, containing in it's moſt particular component Parts ſomething of Affection

Affection proceeding from the Lord, who is essential Life: Wherefore, whatsoever Things are from the Lord have Life in Themselves, because they contain Faith towards Him, and are here signified by the Creature that hath Life; they have also a Species of Body, here signified by what moveth itself, or creepeth. These Things however are as yet Arcana to Man, and only now to be hinted at, inasmuch as Mention is made of the living Creature, that moveth itself, or creepeth.

42. Verse 21. *And God created great Whales, and every living Creature that creepeth, which the Waters brought forth abundantly after his Kind, and every winged Fowl after his Kind; and God saw that it was Good.* Fishes, as was said, signify Scientifics, now animated by the Lord through Faith, and thereby made alive; Whales signify their Universals (*Communia*), in Subordination to which, and of which, Particulars consist; for there is not a single Thing existing in the Universe, which is not in Subordination to some Universal, as a means of it's Existence and Subsistence: Whales, or great Fishes, are sometimes mentioned by the Prophets, and are used to signify the Universals of Scientifics; as in Ezechiel, "Behold, I am against thee Pharaoh King of "Ægypt, the great *Whale* that lieth in the midst of his Ri-"vers, which hath said, My River is mine own, and I have "made it for myself," xxix. 3. and in another Place, "Take "up a Lamentation for Pharaoh King of Ægypt, and say un-"to him, Thou art as a Whale in the Seas, and thou camest "forth with thy Rivers, and troublest the Waters with thy "Feet," xxxii. 2. by which are signified such Persons as desire to enter into the Mysteries of Faith by Scientifics, that is, of Themselves: Again in Isaiah, "In that Day the Lord, "with his sore, and great, and strong Sword, shall punish "Leviathan the piercing Serpent, and Leviathan that crooked "Serpent, and he shall slay the Whales that are in the Sea," xxvii. 1. By slaying the Whales that are in the Sea, is signified, that Men should not know Universals. So in Jeremiah, "Ne-"buchadrezar the King of Babylon hath devoured me, he hath "crushed me, he hath made me an empty Vessel, he hath swal-"lowed me up like a Whale, he hath filled his Belly with my "Delicacies, he hath cast me out," li. 34. whereby is signified, that he had swallowed up the Knowledges of Faith, here called Delicacies, as the Whale did Jonah; where Whale signifieth those who possess the Universals of the Knowledges of Faith, as Scientifics, and apply them to such evil Purposes.

43. Verse 22. *And God blessed them, and said, be fruitful, and multiply, and fill the Waters in the Seas, and let Fowl be multiplied on the Earth.* Every Thing, which hath in Itself Life from the Lord,

Lord, fructifies and multiplies itself immensely; this is not indeed the Case so long as Man liveth in the Body, but in another Life it is most astonishing. Fructification, as used in the Word, is predicated of the Things that relate to Love, and Multiplication of the Things that relate to Faith; the Fruit which is of Love containeth Seed, whereby this great Multiplication is effected. The Lord's Blessing also signifieth in the Word, Fructification and Multiplication, because it giveth Birth thereto. Verse 23. *And the Evening was, and the Morning was, the fifth Day.*

44. Verses 24, 25. *And God said, let the Earth bring forth the living Creature after his Kind, Cattle, and creeping Thing, and Beast of the Earth after his Kind: and it was so. And God made the Beast of the Earth after his Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind; and God saw that it was good.*

Man, like the Earth, can produce nothing good, unless the Knowledges of Faith be first sown in him, whereby he may know what he ought to believe and do: It is the Part of the Understanding to hear the Word, and of the Will to do it; to hear the Word and not to do it, is like saying that we believe, when we do not live according to our Belief; in which Case we separate hearing and doing, and thus have a divided Mind, and fall under the Description of those whom the Lord calleth Fools in the following Passage: "Whosoever heareth these Sayings "of mine, and doeth them, I will liken him unto a wise "Man that built his House upon a Rock: but he that heareth "these Sayings of mine, and doeth them not, shall be likened "unto a foolish Man, which built his House upon the Sand," Matt. vii. 24, 26. The Things which belong to the Understanding are signified, as was shewn, by creeping Things which the Waters brought forth, and also by Fowl on the Earth, and upon the Face of the Firmament; but the Things belonging to the Will are signified here by the living Creature which the Earth produceth, and by Cattle and creeping Thing, and also by the Beast of the Earth.

45. Such was the Method of representing the Things relating to the Understanding and to the Will, with those who lived in the most ancient Times; hence amongst the Prophets, and constantly in the Word of the Old Testament, the like Things are represented by different Kinds of Animals. Beasts are of two Sorts; there are evil Beasts which are hurtful, and good Beasts which are harmless; the Things that are evil in Man are signified by similar Beasts, as by Bears, Wolves, Dogs, &c. the Things which are good and gentle, by Beasts of a like

Nature, as by Cows, Sheep, and Lambs; the Beasts here mentioned under the Name of Cattle, are the good and gentle, and signify Affections, because here the Subject treated of is concerning those that are to become regenerate; the inferior Things in Man, which have more Connection with the Body, are called Beasts of the Earth, and are Desires and Pleasures.

46. That Beasts signify Affections in Man, evil with such as are evil, and good with such as are good, is very plain from several Passages in the Word, as in Ezechiel, "Behold, I am "for you, and I will turn unto you, and ye shall be tilled "and sown; and I will multiply upon you Man and *Beast*, "and they shall be multiplied and bring forth Fruit: and I "will settle you after your old Estates," xxxvi. 9, 10, 11. where he is speaking of Regeneration. So in Joel, "Be not "afraid ye *Beasts* of the Field, for the Pastures of the Wilder-"ness do spring," ii. 22. And in David, "So foolish was I, "and ignorant; I was as a *Beast* before thee," Psalm lxxiii. 22. And in Jeremiah, "Behold the Days come, saith the "Lord, that I will sow the House of Israel and the House of "Judah, with the Seed of Man, and with the Seed of *Beast*, "and I will watch over them to build and to plant," xxxi. 27, 28. which Words relate to Regeneration. So in Hosea, "I will make a Covenant for them with the *Beasts* of the Field, "and with the Fowls of Heaven, and with the creeping Things "of the Ground," ii. 18. So in Job, "Thou shalt not be "afraid of the *Beasts* of the Earth, for thou shalt be in League "with the Stones of the Field, and the *Beasts* of the Field "shall be at Peace with thee," v. 22, 23. Again in Ezechiel, "I will make with them a Covenant of Peace, and will cause "the evil *Beasts* to cease out of the Land, and they shall dwell "safely in the Wilderness," xxxiv. 25. Again in Isaiah, "The *Beast* of the Field shall honour me, because I give "Waters in the Wilderness," xliii. 20. Again in Ezechiel, "All the Fowls of Heaven made their Nests in his Boughs, "and under his Branches did all the *Beasts* of the Field bring "forth their Young, and under his Shadow dwelt all great "Nations," xxxi. 6. This is said of the Assyrians, by whom is signified the spiritual Man, who is compared to the Garden of Eden. Again in David, "Praise him all ye Angels of his, "praise the Lord from the Earth, ye Whales, fruitful Trees, "*Beasts*, and all Cattle, creeping Things and flying Fowls," Psalm cxlviii. 2, 3, 4, 7, 9, 10. In this Passage Mention is made of the same Things exactly as here in Genesis, such as Whales, fruitful Trees, Cattle, creeping Things, and Fowls, which, unless they had signified Things that are alive in Man, could

could never have been called upon to praiſe Jehovah. The Prophets are careful to diſtinguiſh between Cattle and Beaſts of the Earth, and between Cattle and Beaſts of the Field. Nevertheleſs the good Things in Man are conſtantly called Cattle, juſt as they who are neareſt to the Lord in Heaven are called Animals, both in Ezechiel, and in John, "And all the "Angels ſtood round about the Throne, and the Elders, and "the four *Animals*, and fell before the Throne on their Faces, "and worſhipped the Lamb," Rev. vii. 11. xix. 4. They alſo who have the Goſpel preached unto them are called *Creatures*, becauſe they are to be created anew: "Go ye into "all the World, and preach the Goſpel to every *Creature*," Mark xvi. 15.

47. That the Words in this Paſſage contain Arcana relating to Regeneration, may appear plain alſo from this Circumſtance, that in the foregoing Verſe it was ſaid, that the Earth ſhould produce the living Creature, Cattle, and Beaſt of the Earth; whereas in the following Verſe the Order is changed, and it is ſaid, that God made the Beaſt of the Earth, and likewiſe Cattle; for Man in the firſt Stage of Regeneration, and afterwards until he becometh celeſtial, bringeth forth as of himſelf; and thus Regeneration beginneth from the external Man, and proceedeth to the internal; therefore here the Order is changed, and external Things have the Precedence.

48. Hence then it appears that the Fifth State in the Regeneration is, when a Man ſpeaketh from a Principle of Faith, which belongeth to the Underſtanding, and thereby confirmeth himſelf in Truth and Goodneſs, in which State the Things brought forth by him are Things animate, which are called Fiſhes of the Sea, and Fowls of the Air. And that the Sixth State is, when from a Principle of Faith in the Underſtanding, and from a Principle of Love thence derived in the Will, he ſpeaketh what is true, and doeth what is good; the Things then brought forth by him are called the living Creatures, and Cattle. And whereas in this State he beginneth to act from a Principle of Love, as well as from a Principle of Faith, he becometh a ſpiritual Man, which is called an Image of God, deſcribed in the following Part of the Chapter.

49. Verſe 26. *And God ſaid, let us make Man in our Image, after our Likeneſs; and let him have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping Thing that creepeth on the Earth.* In the moſt ancient Church, with whom the Lord converſed Face to Face, the Lord appeared as a Man; on which Subject many Things might be related, but the Time is not yet; there-

fore they called no one Man but the Lord himself, and the Things which were of the Lord; neither did they call themselves Men, but only those Things in themselves which they perceived they had from the Lord, as all the Good of Love, and the Truth of Faith; these Things they said were of Man, because they were of the Lord: It is from this Ground that with the Prophets, by Man and the Son of Man, in a supreme Sense is meant the Lord; and in an inferior Sense Wisdom and Intelligence; and hence they signify every one who is regenerate; as in Jeremiah, "I beheld the Earth, and lo, it was "without Form, and void, and the Heavens, and they had "no Light; I beheld, and lo, there was no *Man*, and all the "Birds of the Heavens were fled," iv. 23, 25. And in Isaiah, where by Man is meant a regenerate Person, and in a supreme Sense, the Lord himself as One, "Thus saith the Lord the "Holy ONE of Israel, and his Maker, I have made the Earth, "and created *Man* upon it; my Hands have stretched out the "Heavens, and all their Host have I commanded," xlv. 11, 12, 13. The Lord therefore appeared to the Prophets as a Man, according as it is written in Ezechiel, "Above the Firmament was the Likeness of a Throne, as the Appearance "of a Sapphire Stone; and upon the Likeness of the Throne "was the Likeness as the Appearance of a *Man* above upon it," i. 26. And there appeared to Daniel One called the Son of Man, or a Man, which is the same Thing, "I saw, and behold one like the *Son of Man* came with the Clouds of Heaven, and came to the Ancient of Days, and they brought "him near before him; and there was given him Dominion, "and Glory, and a Kingdom; that all People, and Nations, "and Languages should serve him; his Dominion is an ever"lasting Dominion which shall not pass away, and his Kingdom "that which shall not be destroyed," vii. 13, 14. The Lord also frequently calleth himself the Son of Man, or a Man, and spake of his future Coming in Glory, as in Daniel, "Then "shall they see the *Son of Man* coming in the Clouds of Hea"ven with Power and great Glory," Matt. xxiv. 30. The Clouds of Heaven signify the literal Sense of the Word; Power and great Glory signify the spiritual Sense, which regardeth the Lord alone and his Kingdom, in all and every Part of it's Contents; and hence that Sense hath it's Power and Glory.

50. What the most ancient Church understood by an Image of the Lord, is too comprehensive a Subject to admit of a full and perfect Explanation: Man is altogether ignorant that he is governed by Angels and Spirits from the Lord, and that with every particular Person there are at least two Spirits, and two

Angels; by Spirits Man hath Communication with the World of Spirits, and by Angels he hath Communication with Heaven; without Communication by Spirits with the World of Spirits, and by Angels with Heaven, it would be utterly impoſſible for Man to live; his Life dependeth entirely on ſuch Conjunction, ſo that ſuppoſing Spirits and Angels to depart from him, he would inſtantly periſh. Whilſt Man remaineth unregenerate, he is governed in a manner altogether different from what taketh Place when he is regenerate; for whilſt he is unregenerate, evil Spirits are with him, who rule over him in ſuch a Sort, that the Angels, notwithſtanding they are preſent, can effect nothing to any Purpoſe, but merely to prevent his plunging himſelf into the loweſt Depths of Miſchief, and to incline him to ſome Sort of Goodneſs, which they contrive by making his Luſts in ſome Degree ſubſervient to Good, and the Fallacies of the Senſes to Truth; in this State he hath Communication with the World of Spirits by Means of the Spirits that are attendant on him, but he hath not the like Communication with Heaven, inaſmuch as the evil Spirits have the Dominion over him, and the Angels only endeavour to avert their Influences. But when he is Regenerate, then the Angels have the Dominion, and inſpire him with whatever is good and true, infuſing at the ſame Time a Dread and Fear of what is evil and falſe. The Angels indeed guide Man, but herein they only miniſter to the Lord, who Alone governeth him by Angels and Spirits; and whereas ſuch Government is effected by the Miniſtry of Angels, therefore it is here at firſt ſaid in the Plural, *Let* US *make Man in our Image*; but inaſmuch as the Lord alone governeth and diſpoſeth, in the following Verſe it is ſaid in the Singular, *God created Man in his own Image*; which alſo the Lord plainly declareth in Iſaiah, "Thus ſaith Jehovah thy Re-" deemer, and he that formed thee from the Womb; I Jeho-" vah make all Things, ſtretching forth the *Heavens* alone, and " ſpreading abroad the *Earth* by myſelf," xliv. 24. The Angels likewiſe confeſs that they have no Power of their own, but that they act from the Lord alone.

51. With reſpect to an Image, it is not a Likeneſs, but is according to a Likeneſs, wherefore it is ſaid, Let us make Man in our Image, according to our Likeneſs. The ſpiritual Man is an Image, but the celeſtial Man is a Likeneſs or Effigy. This Chapter treateth of the Spiritual Man, but the following of the Celeſtial. The ſpiritual Man, who is an Image, is called by the Lord a Child of Light, as in John, "He that " walketh in Darkneſs knoweth not whither he goeth; whilſt " ye have the Light, believe in the Light, that ye may be the

" Children

" Children of the Light," xii. 35, 36. He is called alſo a Friend, " Ye are my Friends if ye do whatſoever I command " you," John xv. 14, 15. But the celeſtial Man, who is a Likeneſs, is called a Son of God, as in John, " As many as " received him, to them gave he Power to become the Sons of " God, even to them that believe in his Name, who are born " not of Blood, nor of the Will of the Fleſh, nor of the " Will of Man, but of God," i. 12, 13.

52. So long as Man is Spiritual, his Dominion, or Rule, proceedeth from the external Man to the internal, as it is here ſaid, " They ſhall have Dominion over the Fiſh of the Sea, " and over the Fowls of the Air, and over the Cattle, and " over all the Earth, and over every creeping Thing that " creepeth on the Face of the Earth;" but when he becometh Celeſtial, and doeth Good from a Principle of Love, then his Dominion proceedeth from the Internal Man to the External, as the Lord deſcribeth Himſelf, and at the ſame Time the Celeſtial Man, who is his Likeneſs, in David, " Thou madeſt " him to have Dominion over the Works of thy Hands; thou " haſt put all Things under his Feet, all Sheep and Oxen, yea, " and the Beaſts of the Field; the Fowl of the Air, and the " Fiſh of the Sea, and whatſoever paſſeth through the Paths " of the Sea," Pſalm viii. 6, 7, 8. Here therefore Beaſts are firſt mentioned, and then Fowl, and afterwards Fiſh of the Sea, becauſe the Celeſtial Man proceedeth from Love, which belongeth to the Will, differing herein from the Spiritual Man, in deſcribing whom Fiſhes and Fowl are firſt named, which belong to the Underſtanding, as having Relation to Faith, and afterwards Mention is made of Beaſts.

53. Verſe 27. *And God created Man in his own Image, in the Image of God created he him.* The Reaſon why Image is here twice mentioned is, becauſe Faith, which belongeth to the Underſtanding, is called his Image; whereas Love, which belongeth to the Will, is called an Image of God, which in the Spiritual Man followeth, but in the Celeſtial Man precedeth.

54. *Male and Female created he them.* What is meant by Male and Female in an internal Senſe, was moſt perfectly well known to the moſt ancient Church, but in ſucceeding Churches, when the interior Senſe of the Word was loſt, this Arcanum was alſo loſt at the ſame Time; Amongſt the People of the moſt ancient Church, Marriages were the chief Felicities and Delights, and whatſoever admitted of any Compariſon with Marriages, they compared therewith, in Order that thence they might perceive Felicity of Marriage; and whereas they were Internal Men, therefore they were delighted only with Internal Things,

Things, viewing external Things only with their Eyes, whilſt in their Thoughts they conſidered the Things repreſented thereby, inſomuch that external Things were as Nothing to them, ſerving only as Means to lead them to reflect on Things internal, and from Things internal on Things Celeſtial, and thereby on the Lord, Who to them was All in All; conſequently, they were led thus to reflect on the Celeſtial Marriage, from whence they perceived the Felicity of their Marriages to flow: It was on this Account they called the Underſtanding in the Spiritual Man Male, and the Will Female, which, when they acted in Unity, they ſtiled a Marriage: From that Church was derived a Form of Speaking, which came afterwards into general Uſe, whereby the Church itſelf, by Reaſon of it's Affection for Goodneſs, was called Daughter, and alſo Virgin, as the Virgin Zion, and the Virgin Jeruſalem, and alſo Wife. But on this Subject more may be ſeen in the following Chapter, Verſe 23: and in the iii. Chapter, Verſe 15.

55. Verſe 28. *And God bleſſed them, and God ſaid unto them, be fruitful and multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing that creepeth upon the Earth.* The moſt ancient People, in Conſequence of calling the Conjunction of the Underſtanding and Will, or of Faith and Charity, a Marriage, called alſo whatever of Good was produced from that Marriage, Fructifications, and whatever of Truth, Multiplications; hence the Prophets have adopted the ſame Method of ſpeaking, as in Ezechiel, "I will *multiply* upon you Man and "Beaſt, and they ſhall *multiply*, and *bring Fruit*; and I will "ſettle you after your old Eſtates, and will do better unto you "than at your Beginnings, and ye ſhall know that I am Jeho-"vah, and I will cauſe *Man* to walk upon you, even my "People Iſrael," xxxvi. 11, 12. By Man is here meant the ſpiritual Man, who is alſo called Iſrael; by old Eſtates the moſt ancient Church after the Flood; the Reaſon why Multiplication, which is of Truth, is firſt mentioned, and Fructification, which is of Good, is mentioned ſecondarily, is, becauſe the Paſſage treateth of one who is to become regenerate, not of one who is already regenerate. When the Underſtanding is united with the Will, or Faith with Love, Man is called by the Lord Married Land, as in Iſaiah, "Thy Land "ſhall no more be termed Deſolate, but thou ſhalt be called "My Delight is in her, and thy Land *Married*, for the Lord "delighteth in thee, and thy Land ſhall be *Married*," lxii. 4. The Fruits thence iſſuing, which are of Truth, are called Sons, and thoſe which are of Good are called Daughters, and this Method

Method of Speaking occurreth very frequently in the Word: The Earth is repleniſhed, or filled, when there is an Abundance of Truth and Goodneſs; for when the Lord bleſſeth, or ſpeaketh, that is, operateth, there is an immenſe Increaſe of Goodneſs and Truth, as the Lord ſaith, "The Kingdom of "Heaven is like to a Grain of Muſtard-Seed, which a Man "took and ſowed in his Field; which indeed is the leaſt of all "Seeds; but when it is grown, it is the greateſt among Herbs, "and becometh a Tree, ſo that the Birds of the Air come and "lodge in the Branches thereof," Matt. xiii. 31, 32. A Grain of Muſtard-Seed is Man's Goodneſs before he becometh Spiritual, which is the leaſt of all Seeds, becauſe he thinketh to do Good of Himſelf; and what is of Himſelf is Nothing but Evil; yet whereas he is in a State of Regeneration, there is Something of Good in him, but it is the leaſt of all Goodneſs; at length, however, as Faith is joined with Love, it groweth larger and becometh an Herb; and laſtly, when the Conjunction is perfected, it becometh a Tree, and then the Birds of the Air, which in this Paſſage alſo ſignify Truths, or Things intellectual, build their Neſts in it's Branches, which ſignify Things ſcientific. When Man is ſpiritual, and during the Time of his continuing ſpiritual, he is in a State of Warfare, or Combat, and therefore it is ſaid, Subdue the Earth, and have Dominion.

56. Verſe 29. *And God ſaid, behold, I give unto you every Herb bearing Seed, which is upon the Face of all the Earth; and every Tree in which is Fruit; the Tree yielding Seed to you it ſhall be for Meat.* The Celeſtial Man is delighted with celeſtial Things alone, which being agreeable to his Life are called celeſtial Meats: The Spiritual Man is delighted with ſpiritual Things, which being agreeable to his Life are called ſpiritual Meats: The Natural Man in like Manner is delighted with natural Things, which by Reaſon of their Suitableneſs to his Life are called Meats, and conſiſt chiefly in Scientifics. Foraſmuch as the Spiritual Man is here treated of, his ſpiritual Meats are deſcribed by Repreſentatives, as by the Herb bearing Seed, and by the Tree in which is Fruit, which are in general called the Tree yielding Seed; his natural Meats are deſcribed in the following Verſe.

57. The Herb bearing Seed is every Truth which regardeth Uſe; the Tree in which is Fruit is the Good of Faith: Fruit is what the Lord giveth to the Celeſtial Man; but Seed producing Fruit is what he giveth to the Spiritual Man; wherefore it is ſaid, The Tree yielding Seed to you it ſhall be for Meat. That celeſtial Meat is called Fruit which the Tree yieldeth, is

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plain from the following Chapter, where the cœleſtial Man is treated of, and from theſe Words which the Lord ſpake by Ezechiel, " And by the River upon the Bank thereof, on this " Side and on that Side, ſhall grow all Trees for Meat, whoſe " Leaf ſhall not fade, neither ſhall the Fruit thereof be con- " ſumed; it ſhall bring forth new Fruit according to his " Months; becauſe its Waters iſſued out of the Sanctuary, " and the Fruit thereof ſhall be for Meat, and the Leaf there- " of for Medicine," xlvii. 12. Waters iſſuing out of the Sanctuary ſignify the Life and Mercy of the Lord, who is the Sanctuary; Fruit ſignifieth Wiſdom, which ſhall be Meat for them; the Leaf is Intelligence which ſhall be for their Uſe, and this Uſe is Medicine. But that ſpiritual Meat is called Herb, appears from David, " The Lord is my Shepherd, I " ſhall not want; he maketh me to lie down in Paſtures of " green Herb," Pſalm, xxiii. 1, 2.

58. Verſe 30. *And to every Beaſt of the Earth, and to every Fowl of the Air, and to every Thing that creepeth upon the Earth, wherein there is Life, I have given every green Herb for Meat*; *and it was ſo.* The natural Meat of the ſame Perſon is here deſcribed; his natural Part is here ſignified by the Beaſt of the Earth, and by the Fowl of the Air, to whom every green Herb is given for Meat; both the natural and ſpiritual Food of ſuch a Perſon are thus deſcribed in David, " Jehovah cauſeth " the Graſs to grow for the Cattle, and Herb for the Service " of Man, that he may bring forth Food out of the Earth," Pſalm civ. 14. where Cattle is uſed to expreſs both the Beaſt of the Earth, and alſo the Fowl of the Air, which are mentioned in Verſes 11. and 12. of the ſame Pſalm.

59. The Reaſon why the green Herb alone is here deſcribed as Food for the natural Man, is this; in the Courſe of the Regeneration, whilſt Man is made Spiritual, he is continually engaged in Combat, or Warfare, on which Account the Church of the Lord is called *Militant*; for before Regeneration divers Luſts and evil Deſires have the Dominion, inaſmuch as the whole Man is compoſed merely of ſuch Luſts, and the Falſities therein originating; in the Proceſs of Regeneration theſe Luſts and Falſities cannot be inſtantaneouſly aboliſhed, for that would be to deſtroy the whole Man, inaſmuch as this is the only Life which as yet he hath acquired; wherefore evil Spirits are ſuffered to continue with him for ſome Time, in Order to ſtir up his Luſts, or evil Deſires, that ſo by innumerable Methods they may be looſened and weakened to ſuch a Degree as to be capable of being inclined by the Lord to Goodneſs, whereby the Man may be reformed: In the Time of Combat, the evil

Spirits, who bear the utmoſt Hatred againſt Goodneſs and Truth, that is, againſt whatever relateth to Love and Faith towards the Lord, (which Things alone are good and true, as having eternal Life in them) leave the Man Nothing elſe for Food but what is compared to Pulſe and green Herb; nevertheleſs the Lord giveth him Meat alſo, which is compared to the Herb yielding Seed, and to the Tree in which is Fruit, that is, the Meat of Tranquillity and Peace, with their Joys and Delights, and this at ſtated Intervals. Unleſs the Lord defended Man every Moment, yea, even the ſmalleſt Part of every Moment, he would inſtantly periſh, ſuch is the mortal Hatred which prevaileth in the World of Spirits againſt the Things relating to Love and Faith towards the Lord, a Hatred of ſuch a Nature as cannot poſſibly be deſcribed: That this is the Caſe, I can declare of a Certainty, inaſmuch as I have now for ſome Years paſt, notwithſtanding my being in the Body, been in Concert with Spirits in another Life, even with thoſe of the worſt Kind, and ſometimes ſurrounded by Thouſands of them, to whom it was permitted to ſpit forth their Venom, and infeſt me by all poſſible Methods, yet without being able to hurt a ſingle Hair of my Head, ſo ſecure was I under the Lord's Protection: From ſo many Years Experience I am become throughly acquainted with the World of Spirits, its Nature and Quality, and alſo with the Nature and Quality of that ſpiritual Combat which the regenerate muſt needs undergo, in Order to attain the Felicity of eternal Life: But whereas a general Deſcription of ſuch Things is not ſufficient for Inſtruction concerning them, ſo as to remove all Doubts, and confirm the wavering in Faith, I propoſe in the following Pages, by the Divine Mercy of the Lord, to deſcend to a more particular Relation.

60. Verſe 31. *And God ſaw every thing that he had made, and behold it was very good; and the Evening was, and the Morning was, the Sixth Day.* Here it is called *very* Good, before it was barely called Good; the Reaſon is, becauſe now the Things which relate to Faith make One with the Things that relate to Love, whereby a Marriage is effected between Things ſpiritual and Things cœleſtial.

61. All thoſe Things are called ſpiritual which relate to the Knowledges of Faith, and all thoſe Things cœleſtial which relate to Love towards the Lord and towards our Neighbour; the former appertain to the Underſtanding, the latter to the Will.

62. The Times and States of the Regeneration of Man, in general and in particular, are diſtinguiſhed into Six, and are called

called the Days of his Creation, for in his unregenerate State he is not a Man, and hath Nothing of Man about him, but as he advanceth in the Regeneration, he acquireth by little and little that which conſtituteth him a Man, until he attaineth to the Sixth Day, in which he becometh an Image.

63. In the mean while the Lord fighteth continually for him againſt Evils and Falſes, and by ſuch Combats confirmeth him in Truth and Goodneſs; the Time of Combat is the Time of the Lord's Operation; wherefore a Regenerate Perſon is called by the Prophets the Work of the Fingers of God; nor doth the Lord ceaſe to work until Love is the principal Agent, and then the Combat is over: When the Work is ſo far perfected that Faith is joined with Love, it is then called very Good, becauſe then the Lord governeth and directeth Man as his Likeneſs: At the Cloſe of the ſixth Day the evil Spirits depart, and the good Ones ſucceed in their Place, and Man is introduced into Heaven, or into the cœleſtial Paradiſe, which is the Subject of the following Chapter.

64. *THIS then is the internal Senſe of the Word, and its very eſſential Life, which doth not at all appear in the Senſe of the Letter; but the Arcana contained therein are ſo many, that Volumes of Books would not be ſufficient to contain their Explication; the Things here explained are comparatively very few, yet ſufficient to ſhew, that Regeneration is the ſubject here treated of, and that it proceedeth from the external Man to the internal. Such is the Perception which the Angels have of the Word; they are utterly unacquainted with what relateth to the Letter, not underſtanding even a ſingle Expreſſion according to its ultimate Signification, much leſs the Names of Countries, Cities, Rivers, and Perſons, which occur ſo frequently in the hiſtorical and prophetical Parts of the Word; they have only Ideas of the Things ſignified by Expreſſions and Names, as by Adam in Paradiſe, they have a Perception of the moſt ancient Church, and not of the Church ſo much as*

of Faith towards the Lord which prevailed in the most ancient Church; by Noah they have a Perception of the Church which remained in after Ages, and continued till the Time of Abraham; by Abraham they are not led to perceive any Person of that Name, but a saving Faith represented thereby, and so in other Cases; thus they have a Perception of Things spiritual and cœlestial altogether abstracted from Expressions and Names.

65. *Certain Spirits, who were taken up to the outermost Verge of Heaven, and conversed with me from thence whilst I was reading the Word, said, that in that Place they did not understand the least Thing appertaining to the Expression, or the Letter, but only what was signified thereby in the interior Sense next adjoining, which they described as so beautiful, and so connected in Point of Order, and so operative on their Affections, that they called it Glory.*

66. *There are in general four different Styles in which the Word is written; the* FIRST *is what was in Use in the most ancient Church; their Method of expressing themselves was such, that when they made Mention of earthly and worldly Things, they thought of the spiritual and cœlestial Things represented thereby, so that they not only expressed themselves by Representatives, but also reduced their Thoughts into a Kind of historical Series, or Arrangement, in Order to give them more Life, and in this they found the sweetest Delight and Entertainment: Those Representatives are called in David,* Dark Sayings of Old, Psalm, lxxviii. 2. 3. 4. *From the Posterity of the most ancient Church Moses received what he wrote concerning the Creation, concerning the Garden of Eden, &c. till the Time of Abraham. The* SECOND *Style is Historical, occurring in the Books of Moses from the Time of Abraham until the Times of Joshua, Judges, Samuel, and the Kings, in which Books the Historical Relations are such as they appear to be in the Letter, but yet all and every Part of them contain Things altogether different in the Internal Sense, whereof by the Divine Mercy of the Lord we shall speak in its Place and Order. The* THIRD *Style is Prophetical, which took its Rise from the Style of the most ancient Church, that*

was

was held in high Adoration; this Style however is not connected like the historical, and that of the most ancient Church, but is broken and interrupted, being scarce ever intelligible but in its internal Sense, wherein are contained the greatest Arcana, which succeed each other in a beautiful and orderly Connection, having Relation to the Internal and External Man, to various States of the Church, to Heaven Itself, and in their Inmost Sense to the Lord. The FOURTH *Style is that of the Psalms of David, which is between the prophetical and the ordinary Style of Speaking, in which, under the Person of David as a King, the Lord is treated of in an internal Sense.*

THE SECOND CHAPTER OF GENESIS.

67. *INASMUCH as, by the Divine Mercy of the Lord, it is granted to know the internal Sense of the Word, in which Sense are contained the deepest Arcana, such as have never heretofore come to the Knowledge of any Person, nor can come, unless it be known how Things are circumstanced in another Life (for the chief Part of what is contained in the Internal Sense of the Word hath Regard to those Things, containing their History, and unfolding their Essences); therefore it is allowed me to lay open what I have heard and seen, now for several Years, during the Communications which have been permitted me with Spirits and Angels.*

68. *I am*

68. *I am well aware of many Objections which will here be urged by a Variety of Persons, some insisting that it is a Thing impossible for any one to converse with Spirits and Angels during his Life in the Body; others, that such Intercourse must be mere Fancy and Illusion; others, that I have invented such Relations in Order to gain Credit; whilst others will indulge Doubts and Scruples of a different Sort; all these Objections however are of no Weight with me, having seen, having heard, and having felt what I am about to declare.*

69. *Man is so created by the Lord, that, during his Life in the Body, he hath a Capacity of conversing with Spirits and Angels, as was the Case in the most Antient Times, inasmuch as being a Spirit cloathed with a Body, he is One in Society with them: But whereas in Process of Time, Mankind so immersed themselves in bodily and worldly Things, that they paid little Regard to any thing else besides, this spiritual Communication was closed; nevertheless it is again opened as soon as ever bodily Things are removed, and then Man is introduced amongst Spirits, and entereth into a Society of Life with them.*

70. *It being permitted me to declare publickly what I have heard and seen, in Relation to the spiritual World, for several Years, I shall begin with shewing the Case and Circumstances of Man in the Process of his rising from the Dead, or how he passeth from the Life of the Body into the Life of Eternity: for to the End that I might be convinced of a future Life, it hath been granted me to speak and converse with several Persons, with whom I had been acquainted during their Life in the Body, not only for a Day or a Week, but for Months and Years, and that in like Manner as I had been used to do here on Earth: The greater Part of these Persons were much surprised, that they themselves, during their Life in the Body, had lived, and that many others still live, in such a State of Unbelief concerning a future Life, when nevertheless there but interveneth the Space of a few Days between the Decease of the Body and their Entrance into another Life, for Death is a Continuation of Life.*

71. *But*

71. *But whereas such Relations of spiritual Communication would be scattered and unconnected, supposing them to be inserted in the textual Explication of the Word, by the Divine Mercy of the Lord I propose to adjoin them in orderly Arrangement as a Sort of Preface and Conclusion to each Chapter.*

72. *The Manner therefore of Man's being raised from the Dead, and of entering into the Life of Eternity, shall be declared by Permission at the End of this Chapter.*

CHAPTER THE SECOND.

1. AND the Heavens and the Earth were finished, and all the Host of them.

2. And on the seventh Day GOD ended his Work which he had made; and he rested on the seventh Day from all his Work which he had made.

3. And God blessed the seventh Day and sanctified it; because that in it he rested from all his Work, which GOD created in making.

4. These are the Generations of the Heavens and of the Earth, when they were created, in the Day that JEHOVAH GOD made the Earth and Heavens.

5. And there was no Shrub of the Field as yet on the Earth, and no Herb of the Field as yet put forth, because JEHOVAH GOD had not caused it to rain upon the Earth. And there was no Man to till the Ground.

6. And he made a Mist ascend from the Earth, and watered the whole Face of the Ground.

7. And JEHOVAH GOD formed Man, the Dust of the Ground, and breathed into his Nostrils the Breath of Lives, and Man became a living Soul.

8. And

8. And JEHOVAH GOD planted a Garden east-ward in Eden, and there he put the Man whom he had formed.

9. And out of the Ground made JEHOVAH GOD to grow every Tree that is pleasant to the Sight, and good for Food; the Tree of Lives also in the Midst of the Garden; and the Tree of the Knowledge of Good and Evil.

10. And a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads.

11. The Name of the first is Pison; that is it which compasseth the whole Land of Havilah, where there is Gold.

12. And the Gold of that Land is good; there is Bdellium and the Onyx-Stone.

13. And the Name of the second River is Gihon, the same is it that compasseth the whole Land of Cush.

14. And the Name of the third River is Hiddekel; that is it which goeth eastward towards Assyria: And the fourth River is Euphrates.

15. And JEHOVAH GOD took the Man, and placed him in the Garden of Eden, to dress it, and to keep it.

16. And JEHOVAH GOD commanded the Man, saying Of every Tree of the Garden eating thou mayest eat;

17. But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the Day that thou eatest thereof, dying thou wilt die.

THE CONTENTS.

73. WHEN Man from being Dead becometh Spiritual, from being Spiritual he becometh Cœlestial, which State is now treated of, Verse 1.

74. The Cœlestial Man is the Seventh Day on which the Lord resteth, Verses, 2. 3.

75. The

75. The Scientific and Rational [Principle] of the Cœleſtial Man is deſcribed by the Shrub and Herb growing out of the Ground watered with Miſt, Verſes 5, 6.

76. His Life, by the Breath of Lives breathed into him, Verſe 7.

77. Afterwards his Intelligence by the Garden in Eden Eaſt-ward; wherein the Trees pleaſant to the Sight are the Perceptions of Truth; and the Trees Good for Food are the Perceptions of Good: Love by the Tree of Life; Faith by the Tree of Knowledge, Verſes 8, 9.

78. His Wiſdom is deſcribed by the River in the Garden; hence the four Rivers, the Firſt of which is Goodneſs and Truth: the Second is the Knowledge of all Things belonging to Goodneſs and Truth, or to Love and Faith, which relate to the internal Man: the Third is Reaſon: the Fourth is Science, which relate to the External Man: All are from Wiſdom, and Wiſdom is from Love and Faith towards the Lord, Verſes 10, 11, 12, 13, 14.

79. The Cœleſtial Man is ſuch a Garden; but inaſmuch as he is of the Lord, it is granted him to enjoy all thoſe Things, but not to poſſeſs them as his own, Verſe 15.

80. It is alſo allowed him by all Perception from the Lord to know what is good and true, but not from Himſelf and the World, or to enquire into the Myſteries of Faith by Things ſenſual or ſcientific, whereby his Cœleſtial [Principle] dieth, Verſes 16, 17.

THE INTERNAL SENSE.

81. THIS Chapter treateth of a Cœleſtial Man, as the foregoing treated of a Spiritual Man, who was formed out of a Dead Man; but whereas it is unknown at this Day what is meant by a Cœleſtial Man,

what by a Spiritual, and what by a Dead Man, in Order to ascertain their Difference, it may be expedient briefly to point out their respective Natures and Qualities. *First* then, a Dead Man acknowledgeth Nothing to be true and good, but what regardeth the Body and the World, and this he adores. A Spiritual Man acknowledgeth spiritual and cœlestial Truth and Goodness, but then he acknowledgeth them from a Principle of Faith, which is the Ground likewise of his Actions, and not so much from a Principle of Love. A Cœlestial Man believeth and perceiveth spiritual and cœlestial Truth and Goodness, nor doth he acknowledge any other Faith but what hath its Ground in Love, which Love is also the Principle of his Actions. *Secondly*; The Ends which influence a Dead Man regard only the bodily and worldly Life, nor doth he know what eternal Life is, or what the Lord is, and in case he doth know, he doth not believe. The Ends which influence a Spiritual Man regard eternal Life, and thereby the Lord. The Ends which influence a Cœlestial Man regard the Lord, and thereby his Kingdom and eternal Life. *Thirdly*; A Dead Man, when he is engaged in spiritual Combats, most commonly yieldeth therein; and when he is in no Combat, Evils and Falses have the Dominion over him, and he is their Slave: the Restraints by which he is tied are merely external, as the Fear of the Law, the loss of Life, of Wealth, of Gain, and of Reputation in consequence thereof. The Spiritual Man is engaged in spiritual Combats, but is always victorious: The Restraints by which he is tied are internal, and are called Ties of Conscience. The Cœlestial Man is engaged in no Combats; and in Case he is assaulted by Evils and Falses, he despiseth them, and is therefore called a Conqueror: He hath no apparent Restraints, by which he is tied, but is free; the Restraints which operate upon him, and are not apparent, are the Perceptions of Goodness and Truth.

82. Verſe 1. *And the Heavens and the Earth were finiſhed, and all the Hoſt of them*; By theſe Words is meant that Man is now rendered ſo far Spiritual, as to become the Sixth Day; Heaven is his Internal Man, and Earth is his External; the Hoſt of them are Love, Faith, and the Knowledges thereof, which were before ſignified by the great Luminaries and the Stars. That the Internal Man is called Heaven, and the External Earth, may appear from the Paſſages of the Word already quoted in the foregoing Chapter, to which may be added the following from Iſaiah, "I will make a Man more precious "than fine Gold, even a Man than the precious Gold of "Ophir; therefore I will ſhake the Heavens, and the Earth "ſhall remove out of her Place," Chap. xiii. 12. 13. And again, "Thou forgetteſt the Lord thy Maker, that ſtretcheth "forth the Heavens, and layeth the Foundations of the Earth; "but I have put my Words in thy Mouth, and I have "covered thee in the Shadow of mine Hand, that I may ſtretch "out the Heavens, and lay the Foundation of the Earth," li. 13. 16. From whence it appears, that both Heaven and Earth are predicated of Man: Theſe Words indeed have Reſpect unto the moſt ancient Church, but the Interiors of the Word are of ſuch a Nature, that whatſoever is ſpoken of the Church, is ſpoken alſo of each Individual of the Church, who, unleſs he was a Church, could not poſſibly be a Part of the Church, as He, who is not a Temple of the Lord, cannot poſſibly be what is ſignified by the Temple, viz. the Church, and Heaven: It is for this Reaſon that the moſt ancient Church is called Man in the ſingular Number.

83. The Heavens, and the Earth, and all the Hoſt of them, are ſaid to be finiſhed, when Man becometh the Sixth Day; for then Faith and Love are united and make One; and in this caſe Love, and not Faith, beginneth to be the ruling Principle, that is, the Cœleſtial ruleth, and not the Spiritual, which is meant by Man's becoming Cœleſtial.

84. Verſes, 2. 3. *And on the ſeventh Day God ended his Work which he had made, and reſted on the ſeventh Day from all his Work which he had made. And God bleſſed the ſeventh Day, and ſanctified it, becauſe that in it he reſted from all his Work which God created in making.* The Cœleſtial Man is the Seventh Day; and whereas the Lord worked during ſix Days, it is called His Work; and whereas all Combat then ceaſeth, the Lord is ſaid to reſt from all his Work; wherefore the Seventh Day was ſanctified, and called Sabbath from Reſt; and thus Man was created, formed, and made; all this is plainly diſcoverable from the Words themſelves.

85. That the Cœleſtial Man is the Seventh Day, and that the Seventh Day was thence ſanctified, and called Sabbath from Reſt, are Arcana which have been heretofore unrevealed; the Reaſon was, the Nature of the Cœleſtial Man was entirely unknown, and the Nature of the Spiritual Man was known only to few, the Conſequence whereof was, that their Natures were confounded, and they were ſuppoſed to ſignify the ſame Thing, when yet there is a great Difference between them, as may be ſeen, No. 81. With reſpect to the Seventh Day, and to the Cœleſtial Man being the Seventh Day, or the Sabbath, it is plain from this Circumſtance, becauſe the Lord Himſelf is the Sabbath, wherefore he ſaith, "The Son of Man is Lord alſo "of the Sabbath," Mark ii. 27. which Words imply, that the Lord is real, eſſential Man, and the real eſſential Sabbath. His Kingdom in the Heavens and on the Earths is called from Him Sabbath, or eternal Peace and Reſt. The moſt ancient Church, which is here treated of, was the Sabbath of the Lord above all that ſucceeded it. Every Church, which followeth after the inmoſt Things of the Lord, is alſo a Sabbath: in like Manner every Regenerate Perſon is a Sabbath, when he becometh Cœleſtial, becauſe he is a Likeneſs of the Lord; this Sabbath is preceeded by ſix Days of Combat or Labour. Theſe Things were repreſented in the Jewiſh Church by Days of Labour, and by the Seventh Day, which was the Sabbath; for in that Church there was not a ſingle Ordinance but what was Repreſentative of the Lord, and of His Kingdom: The like was alſo repreſented by the Ark, when it went forward, and when it reſted; by its going forward were repreſented Combats and Temptations; by its Reſt was ſignified a State of Peace; wherefore when it ſet forward, Moſes ſaid, "Riſe up Jehovah, "and let thine Enemies be ſcattered, and let them that hate "thee flee before thee." And when it reſted, he ſaid, "Re-"turn Jehovah unto the Ten Thouſand Thouſands of Iſrael," Numb. x. 35, 36. It is there ſaid of the Ark, that it went from the Mount of Jehovah to ſearch out Reſt for them, Verſe 33. The Reſt of the Cœleſtial Man is deſcribed by Sabbath in Iſaiah, "If thou turn away thy Foot from the Sabbath, "from doing thy Pleaſure on my Holy Day, and call the Sab-"bath a Delight, the Holy of the Lord, Honourable; and "ſhalt honour it, not doing thine own Ways, nor ſeeking "thine own Pleaſure, nor ſpeaking thine own Words; then "ſhalt thou be delightful to the Lord, and I will make thee "to ride upon the high Places of the Earth, and feed thee with "the Heritage of Jacob thy Father, lviii. 13, 14." The Cœleſtial Man is ſuch that he doeth nothing of his own Pleaſure, but

but of the good Pleasure of the Lord, which is his Pleasure; thus he enjoyeth Peace and internal Felicity, which is here expressed by riding upon the high Places of the Earth; and he enjoyeth at the same time Tranquillity and external Delight, which is signified by feeding on the Heritage of Jacob.

86. The Spiritual Man, who is made the Sixth Day, when he beginneth to become Cœlestial, is the Evening of the Sabbath, which was represented in the Jewish Church by the Sanctification of the Sabbath on the Evening; the Cœlestial Man is the Morning, which is spoken of presently.

87. Another Reason why the Cœlestial Man is the Sabbath, or Rest, is, because all Combat ceaseth when he becometh Cœlestial; evil Spirits retire, and good Ones come near, together with cœlestial Angels, and when these are present, evil Spirits cannot possibly approach, but fly far away. And whereas Man himself did not engage in the Combat, but the Lord alone for Man, it is said that the Lord rested.

88. The Spiritual Man, when he becometh Cœlestial, is called the Work of God, because the Lord Alone hath fought for him, and created, formed, and made him; wherefore it is here said, God finished his Work on the Seventh Day, and it is twice said, he rested from all his Work; by the Prophets He is every where called the Work of the Hands and Fingers of Jehovah, as in Isaiah, "Thus saith Jehovah, the Holy One "of Israel, and his Maker, Ask me Signs concerning my "Sons, and concerning the Work of my Hands command ye "Me. I have made the Earth, and created Man upon it; I, "even my Hands have stretched out the Heavens, and all their "Host have I commanded; for thus saith the Lord that cre-"ateth the Heavens, God himself that formeth the Earth and "maketh it; he establisheth it, he createth it not void, he "hath formed it to be inhabited; I am Jehovah, and there "is no God besides me," xlv. 11, 12. 18, 21. It is plain from hence that the new Creation, or Regeneration, is the Work of the Lord alone. The Expressions, to create, to form, and to make, are sufficiently distinct in their Application, as in the above Passage, "creating the Heavens, forming the Earth, and "making it," and also in another Passage in the same Prophet, "Every one that is called by my Name, I have created him for "my Glory, I have formed him, yea, I have made him," xliii. 7. In like manner in the preceding Chapter, and in this also, as in the Passage before us, "He rested from all his "Work which God created in making;" and this always with a distinct Idea in the internal Sense; and likewise where the Lord is called Creator, or Former, or Maker.

89. Verse

89. Verse 4. *These are the Generations* [Nativities] *of the Heavens and of the Earth, when he created them, in the Day when Jehovah God made the Earth and the Heavens.* The Generations of the Heavens and of the Earth are the Formations of the Cœlestial Man. That his Formation is here treated of, is very evident from all the Particulars which follow, as, that no Herb as yet sprung forth; that there was no Man to till the Ground; also that Jehovah God formed Man; and afterwards that he made every Beast and Bird of the Air, of whose Formation Mention was made in the foregoing Chapter; wherefore it is manifest that another Man is here treated of: And this is yet more evident from this Circumstance, that now first Mention is made of Jehovah God; whereas in the preceding Passages, which treat of the Spiritual Man, he is called singly God; it is also further evident from hence, that now Mention is made of the Ground and the Field, whereas in the preceding Passages it is only called Earth; and now also in this Verse Heaven is first mentioned before Earth, and afterwards Earth before Heaven; the Reason whereof is, because Earth signifieth the External Man, and Heaven the Internal with the Spiritual Man, in whom Reformation beginneth from the Earth, or external Man; whereas here, where the Cœlestial Man is treated of, it beginneth from the Internal Man, or from Heaven.

90. Verses 5, 6. *And no Shrub of the Field was as yet on the Earth, and no Herb of the Field as yet put forth, because Jehovah God had not caused it to rain upon the Earth; and there was no Man to till the Ground. And he made a Mist ascend from the Earth, and watered the whole Face of the Ground.* By the Shrub of the Field and the Herb of the Field is meant in general all that his external Man produceth: Earth is the external Man whilst he was Spiritual; Ground and also Field is the external Man, when he becometh Cœlestial; Rain, which is soon after called Mist, is the Tranquillity of Peace when the Combat ceaseth.

91. But unless the State of Man be known in his Process from being Spiritual, till he becometh Cœlestial, it is impossible to have any Perception of the Things here implied, they being Arcana of a deeper Nature than common: During the Time of being Spiritual, the External Man is not yet reduced to such Obedience, as to be willing to serve the Internal, and this is the Cause of Combat; but when he becometh Cœlestial, then the External Man beginneth to comply and serve the Internal, and hence ariseth Tranquillity; See No. 87. This Tranquillity is signified by Rain and Mist, for it is like a Vapour with which the External Man is watered and bedewed from the Internal; it is this Tranquillity, the Offspring of Peace,

Peace, which produceth what are called the Shrub of the Field and the Herb of the Field, which in particular are Things rational and ſcientific from a Cœleſtial-ſpiritual Origin.

92. The Nature and Quality of the Tranquillity of Peace in the External Man, on the Ceſſation of Combat, wherein he was diſturbed by evil Luſts and Falſities, can only be known to thoſe who are acquainted with States of Peace; this State is ſo delightful, that it exceeds every Idea of Delight; it is not only a Ceſſation of Combat, but it is Life proceeding from interior Peace, and affecting the external Man in ſuch a Manner as cannot be deſcribed: The Truths of Faith, and the good Things of Love are born at this Time, which derive their Life from the Delightfulneſs of Peace.

93. The State of the Cœleſtial Man gifted with the Tranquillity of Peace, refreſhed by Rain, and delivered from the Slavery of what is evil and falſe, is thus deſcribed by the Lord in Ezechiel, "I will make with them a Covenant of Peace, "and will cauſe the evil Beaſts to ceaſe out of the Land, and "they ſhall dwell ſafely in the Wilderneſs, and ſleep in the "Woods; and I will make them and the Places round about "my Hill a Bleſſing; and I will cauſe the Shower to come "down in his Seaſon; there ſhall be Showers of Bleſſing. And "the Tree of the Field ſhall yield her Fruit, and the Earth "ſhall yield her Increaſe, and they ſhall be ſafe in their Land, "and ſhall know that I am Jehovah, when I have broken the "Bands of their Yoke, and delivered them out of the Hand "of thoſe that made them to ſerve; and ye my Flock, the "Flock of my Paſture are *a Man*, and I am your God," xxxiv. 25, 26, 27. 31. And that this is effected on the Third Day, which in the Word ſignifieth the ſame as the Seventh Day, is thus declared in Hoſea, "After two Days will he revive us; "in the third Day he will raiſe us up, and we ſhall live in his "Sight; and ſhall know, and ſhall follow on to know the "Lord: his Going forth is prepared as the Morning, and he "ſhall come unto us as the Rain, as the Evening Rain watering the Earth," vi. 2, 3. And that this is compared to the Bud of the Field, is declared by Ezechiel, ſpeaking of the ancient Church, "I have cauſed thee to multiply as the Bud of "the Field, and thou haſt increaſed and waxen great, and "thou art come to excellent Ornaments," xvi. 7. And alſo, to a Branch of the Planting, and a Work of the Hands of Jehovah God, Iſaiah, lx. 21.

94. Verſe 7. *And Jehovah God formed Man, the Duſt of the Ground; and breathed into his Noſtrils the Breath of Lives; and Man became a living Soul.* To form Man, the Duſt of the Ground,

Ground, is to form his External Man, which before was not Man; for it is said, Verse 5. that there was no Man to till the Ground: To breathe into his Nostrils the Breath of Lives, is to give him the Life of Faith and Love: By Man's being made a living Soul is signified, that his External Man was also made Alive.

95. The Life of the External Man is here treated of; the Life of his Faith or Understanding in the two former Verses, and the Life of his Love or Will in this Verse: Heretofore the External Man was unwilling to comply with and serve the Internal, being engaged in a continual Combat with him, wherefore at that Time the External was not a Man; but now, being made Cœlestial, the External beginneth to comply with and serve the Internal, and in this case becometh a Man, being so rendered both by the Life of Faith and the Life of Love; the Life of Faith prepareth it, the Life of Love perfecteth it in thus becoming Man.

96. It is said that Jehovah God breathed into his Nostrils, concerning which Expression it is to be observed, that in old Time, and in the Word, by Nostrils was understood whatever was grateful or pleasant by reason of its Odour, which signifieth Perception; wherefore it is every where written of Jehovah, that he smelled an Odour of Rest from the Burnt-Offerings, and from those Things which represented Him and his Kingdom; and whereas the Things relating to Love and Faith are most grateful to Him, it is said that he breathed the Breath of Life through the Nostrils; hence the Anointed of Jehovah, or the Lord, is called the Breath of the Nostrils, Lament. iv. 20. And this the Lord Himself signified by Breathing on his Disciples, as it is written in John, "He breathed on them and "said, Receive ye the Holy Ghost," xx. 22.

97. The Reason why Life is described by Inspiration and by Breath is, because the Men of the most ancient Church perceived States of Love and of Faith by States of Respiration, which States were successively changed in their Posterity; concerning this Respiration nothing can as yet be said, inasmuch as at this Day it is a Subject altogether hidden and unknown, notwithstanding the most ancient People had a perfect Knowledge of it, as they also have who are in another Life, but there is not a single Person on Earth at present who is at all acquainted with it: It is from this Ground that Spirit or Life is likened to Wind, as when the Lord speaketh of the Regeneration of Man, in John, "The Spirit, or Wind, bloweth "where it listeth, and thou hearest the Sound thereof, but canst "not tell whence it cometh, or whither it goeth; so is every

"one

" one that is born of the Spirit," iii. 8. So in David, " By " the Word of the Lord were the Heavens made, and all the " Hoſt of them by the Breath, or Wind, of his Mouth," Pſalm xxxiii. 6. and in the ſame, " Thou takeſt away their " Breath, they die, and return to their Duſt; thou ſendeſt forth " thy Spirit, they are created, and thou reneweſt the Face of " the Ground," Pſalm civ. 29, 30. That Breath is uſed for the Life of Faith and of Love, appears from Job, " There is " a Spirit in Man, and the Inſpiration of the Almighty giveth " him Underſtanding," xxxii. 8. Again, in the ſame, " The " Spirit of God hath made me, and the Breath of the Al- " mighty hath given me Life, xxxiii. 4.

98. Verſe 8. *And Jehovah God planted a Garden Eaſtward in Eden, and there he put the Man whom he had formed.* By Garden is ſignified Intelligence, by Eden Love, by the Eaſt the Lord; conſequently by the Garden in Eden Eaſtward, is ſignified the Intelligence of the Cœleſtial Man, which flows in by Love from the Lord.

99. Life or the Order of Life with the Spiritual Man is ſuch, that the Lord indeed floweth in by Faith into his Intellectuals, Rationals, and Scientifics, but whereas his External Man is at Strife with the Internal, it appears as if Intelligence did not flow in from the Lord, but from Himſelf by Things ſcientific and rational; but Life or the Order of Life with the Cœleſtial Man is ſuch, that the Lord floweth in by Love, and by Faith originating in Love, into his Intellectuals, Rationals, and Scientifics; and inaſmuch as there is no Strife between the Internal and External Man, he perceiveth that this is the Caſe: Thus Order, which is as yet inverted with the Spiritual Man, is reſtored with the Cœleſtial. This Order, or Man, is called a Garden in Eden Eaſtward. The Garden in Eden Eaſtward planted by Jehovah God, in a ſupreme Senſe is the Lord: in its inmoſt Senſe it is the Kingdom of the Lord, or Heaven, wherein Man is placed, when he is made Cœleſtial; his State in this Caſe is, that he is with Angels in Heaven, and as it were One amongſt them; for Man was ſo created, that he may be in Heaven at the ſame time that he liveth on Earth; in this State all his Thoughts, and Ideas of Thoughts, yea his Words and Actions are open, containing in them a Cœleſtial and Spiritual Principle, whereby they have Communication with the Lord; for there is in each the Life of the Lord which cauſeth it to have Perception.

100. That Garden ſignifieth Intelligence, and Eden Love, appears alſo in Iſaiah, " Jehovah ſhall comfort Zion, he will " comfort all her waſte Places, and he will make her Wilderneſs

" like Eden, and her Desert like the Garden of Jehovah; Joy " and Gladness shall be found therein, Confession and the " Voice of Singing," li. 3. In this Passage, Wilderness, Joy, and Confession are Terms expressive of the cœlestial Things of Faith, or such as relate to Love; but Desert, Gladness, and the Voice of Singing, are Terms expressive of the spiritual Things of Faith, or such as relate to Understanding; the former have Relation to Eden, the latter to Garden; for with the Prophet Isaiah two Expressions constantly occur concerning the same Thing, one of which signifieth Things cœlestial, and the other Things spiritual. What is further signified by the Garden in Eden, may be seen in the Explication which follows on Verse 10.

101. That the Lord is the East, appears also throughout the Word, as in Ezechiel, " Afterward he brought me to the " Gate, even the Gate that looketh toward the East, and be- " hold, the Glory of the God of Israel came from the Way of " the East; and his Voice was like the Voice of many Wa- " ters, and the Earth shined with his Glory," xliii. 1, 2, 4. It was in consequence of the Lord's being the East, that an holy Custom prevailed in the representative Jewish Church, before the building of the Temple, of turning their Faces towards the East when they prayed.

102. Verse 9. *And out of the Ground made Jehovah God to grow every Tree that is pleasant to the Sight, and good for Food; the Tree of Lives also in the Midst of the Garden, and the Tree of the Knowledge of Good and Evil.* Tree signifies Perception; Tree pleasant to the Sight, the Perception of Truth; Tree good for Food, the Perception of Good; the Tree of Lives, Love and Faith thence derived; the Tree of the Knowledge of Good and Evil, Faith derived from the Sensual [Principle] or Science.

103. The Reason why Trees here signify Perceptions is, because the Subject treated of is concerning the Cœlestial Man; it is otherwise when the Spiritual Man is the Subject treated of; for such as the Subject is, such is the Sense of what is predicated concerning it.

104. But what Perception is, few at this Day know; it is a certain internal Sensation, which cometh only from the Lord, and was most familiar in the most ancient Church, whereby Truth and Goodness are discerned; this Perception is so clear with the Angels, that they know, and thereby acknowledge what is true and good; what is from the Lord, and what from Themselves; and also what is the Quality and Disposition of a Stranger, merely by his Gait and Address, and by a single Glance of his Person and Behaviour: The Spiritual Man hath

no

no Perception, but only Conſcience: A Dead Man hath not ſo much as Conſcience, and the Generality of Perſons are ignorant what Conſcience is, and much more what Perception is.

105. The Tree of Lives is Love and Faith originating in Love; in the Midſt of the Garden ſignifies in the Will of the Internal Man: The Principal or Primary [Part] which the Lord poſſeſſeth in Man and Angel, is the Will, which in the Word is called Heart; but whereas no one can do Good of Himſelf, the Will or the Heart is not of Man, although it be predicated of Man; Luſt or Deſire is of Man, which he calleth Will: Inaſmuch as the Will is the Midſt of the Garden, where the Tree of Lives is, and Man hath no Will, but only Luſt or Deſire, therefore the Tree of Lives is the Lord's Mercy, from Whom all Love and Faith, conſequently all Life proceed.

106. But what the Tree of the Garden, or Perception, is; what the Tree of Lives, or Love and Faith originating in Love, is; what the Tree of Knowledge, or Faith originating in the ſenſual Principle and Science, is, will be further ſeen in the following Pages.

107. Verſe 10. *And a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads.* A River out of Eden ſignifieth Wiſdom proceeding from Love, which is Eden: To water the Garden is to give Intelligence: To be thence parted into four Heads is a Deſcription of Intelligence by four Rivers, as it is given hereafter.

108. The moſt ancient People, when they compared Man to a Garden, compared alſo Wiſdom, and the Things relating to Wiſdom to Rivers; nor did they compare only, but gave Names agreeable to ſuch Compariſon, according to their uſual manner of Speaking; this manner of Compariſon and of Speech was afterwards adopted by the Prophets, as in Iſaiah, "Thy "Light ſhall riſe in Obſcurity, and thy Darkneſs ſhall be as "the Noon-Day; and thou ſhalt be like a watered Garden, "and like a Spring of Water, whoſe Waters fail not," lviii. 10, 11. where he ſpeaketh of thoſe who receive Love and Faith. Again, "As the Valleys are they ſpread forth, as Gardens by "the River's Side; as the Trees of Lign-Aloes which Jehovah hath planted, and as Cedar-Trees beſide the Waters," Numb. xxiv. 6. ſpeaking of the Regenerate. So in Jeremiah, "Bleſſed is the Man who truſteth in Jehovah, he ſhall be as "a Tree planted by the Waters, and that ſpreadeth out her "Roots by the River," xvii. 7, 8. In Ezechiel the Regenerate are not only compared to a Garden, and a Tree, but are ſo called, as in the following Paſſage, "The Waters made it to

" grow, the Deep ſet it up on high with her Rivers running " round about its Plants, and ſent out her little Rivers unto all " the Trees of the Field; thus was it fair in its Greatneſs, " in the Length of its Branches, becauſe its Root was by ma- " ny Waters: The Cedars in the Garden of God could not " hide it; the Fir-Trees were not like its Boughs, and the " Cheſnut-Trees were not like its Branches; nor any Tree in " the Garden of God was like unto it in its Beauty; he made " it fair by the Multitude of its Branches, ſo that all the " Trees of Eden that were in the Garden of God envied it," xxxi. 4. 7, 8, 9. Whence it is evident, that the moſt ancient People, when they likened Man and the Things in Man to a Garden, annexed alſo Waters and Rivers whereby he might be watered; and that by Waters and Rivers they underſtood ſuch Things as cauſed Increaſe.

109. That Wiſdom and Intelligence, although they appear to be in Man, are of the Lord Alone, as was obſerved, is plainly declared by ſimilar Repreſentatives in Ezechiel, " Be- " hold Waters iſſued out from under the Threſhold Eaſt-ward; " for the Fore-front of the Houſe ſtood toward the Eaſt; and " he ſaid, Theſe Waters iſſue out towards the Eaſt-Country, " and deſcend upon the Plain, and go into the *Sea*; which " being brought forth into the *Sea*, the *Waters* ſhall be healed; " and it ſhall come to paſs that every living Soul, which mov- " eth, whitherſoever the *River* ſhall come, ſhall live. And " by the *River* upon the Bank thereof, on this Side and on " that Side ſhall grow all Trees for Meat, whoſe Leaf ſhall " not fade, neither ſhall the Fruit thereof be conſumed; it " ſhall bring forth new Fruit according to its Months, becauſe " its *Waters* iſſued forth out of the Sanctuary, and the Fruit " thereof ſhall be for Meat, and the Leaf thereof for Medi- " cine," xlvii. 1. 8, 9. 12. In this Paſſage the Lord is ſignified by the Eaſt, and by the Sanctuary, from whence the Waters and Rivers iſſued. In like manner, in John, " He ſhewed " me a pure *River of Water of Life*, clear as Chryſtal, proceeding " out of the Throne of God and of the Lamb. In the midſt " of the Street of it, and on either Side of the *River*, was " there the Tree of Life, which bare twelve Fruits, and " yielded her Fruit every Month; and the Leaf thereof was " for the Healing of the Nations," Revelat. xxii. 1, 2.

110. Verſes 11, 12. *The Name of the firſt is Piſon, that is it which compaſſeth the whole Land of Havilah, where there is Gold; and the Gold of that Land is good; there is alſo Bdellium, and the Onyx-Stone.* The firſt River, or Piſon, ſignifieth the Intelligence of Faith originating in Love; the Land of Havilah ſigni-

ſignifieth the Mind; Gold Goodneſs; Bdellium and the Onyx-Stone Truth; the Reaſon why Gold is twice mentioned is, becauſe it ſignifies the Good of Love and the Good of Faith originating in Love; and the Reaſon why Bdellium and the Onyx-Stone are mentioned is, becauſe one ſignifies the Truth of Love, and the other the Truth of Faith originating in Love. Such is the Cœleſtial Man.

111. But it is a moſt difficult matter to deſcribe theſe Things according to their internal Senſe, inaſmuch as they are at this Day altogether unknown, ſo that no one underſtandeth what Faith is originating in Love, what Wiſdom is, or what Intelligence derived from Wiſdom; for external Men ſcarce know any thing but Science, which they call both Intelligence, and Wiſdom, and Faith; they do not even know what Love is; and many are ignorant what the Will and Underſtanding are, and that they together conſtitute one Mind; when nevertheleſs each of theſe Things are diſtinct, yea moſt diſtinct, and the univerſal Heaven is arranged in moſt diſtinct Order according to the Differences of Love and Faith, which are innumerable.

112. But be it known, that there cannot poſſibly be any Wiſdom, except what originates in Love, conſequently in the Lord, nor any Intelligence, except what originates in Faith, conſequently alſo in the Lord: and that no Good can poſſibly exiſt except what is grounded in Love, conſequently in the Lord; and no Truth, except it be grounded in Faith, conſequently in the Lord; the Wiſdom, Intelligence, Goodneſs, and Truth, that do not ſpring from Love and Faith, that is, from the Lord, have the Names indeed, but then they are ſpurious.

113. That the Good of Wiſdom or Love is ſignified and repreſented by Gold, we learn from various Paſſages in the Word; all the Gold in the Ark, in the Temple, in the Golden Table, in the Candleſticks, in the Veſſels, and on the Garments of Aaron, ſignified and repreſented the Good of Wiſdom or of Love: in like manner in the Prophets, as in Ezechiel, "In thy Wiſdom, and in thy Intelligence, thou haſt gotten "thee Riches, and haſt gotten *Gold* and Silver in thy Trea-"ſures," xxviii. 4. where it is plainly ſaid, that in Wiſdom and Intelligence are Gold and Silver, or Goodneſs and Truth, for Silver here ſignifieth Truth, as it doth alſo in the Ark and in the Temple. So in Iſaiah, "The Multitude of Camels "ſhall cover thee, the Dromedaries of Midian and Ephah; "all they from Sheba ſhall come, they ſhall bring *Gold* and "Incenſe, and they ſhall ſhew forth the Praiſes of the Lord," lx. 6. Thus alſo the Wiſe-men from the Eaſt, who came to Jeſus when he was born, and fell down and worſhipped him,

opened

opened their Treasures, and offered him Gifts, *Gold*, and Frankincense, and Myrrh, Matt. ii. 1. 11. Where also Gold signifies Good; Frankincense and Myrrh the Things that are grateful or pleasant, as proceeding from Love and Faith, which are therefore called the Praises of the Lord. Wherefore it is said in David, "He shall live, and to him shall be given of "the *Gold* of Sheba; Prayer also shall be made for him con- "tinually, and daily shall he be praised," Psalm lxxii. 15.

114. The Truth of Faith was also signified and represented in the Word by precious Stones, as in the Breast-plate of Judgment, and on the Shoulders of Aaron's Ephod; in the Breast-plate, Gold, Blue, Purple, Scarlet, and twined Linen represented such Things as relate to Love; the precious Stones such Things as relate to Faith originating in Love; in like manner the two Stones of Memorial on the Shoulders of the Ephod, which were Onyx-Stones, to be set in Ouches of Gold, Exodus xxviii. 9, to 22. which is plainly declared in Ezechiel, speaking of Man possessing cœlestial Riches, Wisdom, and Intelligence, "Full of Wisdom, and perfect in Beauty, thou "hast been in *Eden the Garden of God*; every precious Stone "was thy Covering, the Ruby, the Topaz, and the Diamond; "the Beryl, the *Onyx*, and the Jasper; the Sapphire, the Eme- "rald, and the Carbuncle; and *Gold*, the Workmanship of thy "Tabrets and of thy Pipes was prepared in Thee in the Day "that thou wast *created*; Thou wast perfect in thy Ways from "the Day that thou wast *created*," xxviii. 12, 13. 15. By which Expressions, it must be evident to every one, are signified the Cœlestial and Spiritual Things of Faith, but not Stones; yea, every particular Stone represented some Essential of Faith.

115. The most ancient People, when they talked of Lands, or Countries, understood what was signified thereby; just as those at this Day, who have an Idea that the Land of Canaan and Mount Zion signify Heaven, do not so much as think of any Country or Mountain when those Places are mentioned, but only of the Things signified by them; this is the Case here with respect to the Land of Havilah, which is mentioned again Genes. xxv. 18. where it is said of the Children of Israel, that "they dwelt from *Havilah* unto *Schur*, which is before Ægypt, "as thou goest towards Assyria." If the Mind be admissive of cœlestial Ideas, it hath no Perception here of any Thing but Intelligence, and the Things which flow from Intelligence; so by the Expression, *compasseth*, as where it is said that the River Pison compasseth the whole Land of Havilah, is suggested the Perception of what *entereth by Influx*; and that the Onyx-Stones on the Shoulders of Aaron's Ephod should be *set* [compassed]

paſſed] in Ouches of Gold, Exod. xxviii. 11. this ſignifieth that the Good of Love ſhould enter by Influx into the Truth of Faith; and ſo in many other Inſtances.

116. Verſe 13. *And the Name of the ſecond River was Gihon; the ſame is it that encompaſſeth the whole Land of Cuſh.* The ſecond River which is called Gihon, ſignifieth the Knowledge of all Things relating to Goodneſs and Truth, or to Love and Faith; the Land of Cuſh ſignifieth Mind or Faculty; Will and Underſtanding conſtitute the Mind; what relateth to the firſt River hath reſpect to the Will; what to this River hath reſpect to the Underſtanding, to which belong the Knowledges of what is good and true.

117. The Land of Cuſh, or Æthiopia, abounded alſo with Gold, with precious Stones and Spices, which, as was obſerved, ſignify Goodneſs, Truth, and the grateful Things thence derived, ſuch as relate to the Knowledges of Love and Faith; as may appear from the Paſſages above cited, No. 113. in Iſaiah, lx. 6. Matt. ii. 1. 11. Pſalm lxxii. 15. That like Things are underſtood in the Word by Cuſh or Ethiopia, as by Sheba, is plain from the Prophets; as from Zephaniah, where alſo the Rivers of Cuſh are mentioned, "Every Morning doth he bring "his Judgment to Light; for then will I turn to the People "with a pure Lip, that they may all call upon the Name of "Jehovah, to ſerve him with one Shoulder, from beyond the "Rivers of *Cuſh*, my Suppliants ſhall bring mine Offering," iii. 5. 9, 10. And from Daniel, ſpeaking of the King of the North, and of the South, "He ſhall have Power over the "Treaſures of Gold and of Silver, and over all the precious "Things of Ægypt; and the *Lybians* and the *Æthiopians* ſhall "be under his Steps," xi. 43. where Ægypt ſignifieth Scientifics, and Æthiopians Knowledges. So in Ezechiel, "The "Merchants of *Sheba* and Ramah, they were thy Merchants, "with chief of all Spices, and with all precious Stones and "Gold," xxvii. 22. by whom are ſignified in like manner the Knowledges of Faith. So in David, ſpeaking of the Lord, conſequently of the cœleſtial Man, "In his Days ſhall the "Righteous flouriſh, and Abundance of Peace ſo long as the "Moon endureth; the Kings of Tarſhiſh and of the Iſles ſhall "bring Preſents; the Kings of *Scheba* and Seba ſhall offer "Gifts," lxxii. 7. 10. Which Words, it is plain to ſee from their Connexion with the precedent and ſubſequent Verſes, have relation to the cœleſtial Things of Faith. The like was ſignified by the Queen of Sheba, who came to Solomon, and proved him with hard Queſtions, and brought to him Spices, Gold, and precious Stones, 1 Kings, x. 1, 2, 3. For all Things contained

contained in the hiſtorical Parts of the Word, in like manner as in the Prophets, ſignify repreſent and imply Arcana.

118. *And the Name of the third River is Hiddekel; that is it which goeth Eaſtward towards Aſſyria; and the fourth River is Euphrates.* The River Hiddekel is Reaſon, or the Clearneſs and Perſpicuity of Reaſon; Aſſyria is the rational Mind; the River's going Eaſt-ward towards Aſſyria, ſignifies, that Clearneſs and Perſpicuity of Reaſon cometh from the Lord through the Internal Man into the rational Mind, which belongeth to the external Man. Phrath, or Euphrates, is Science, which is the Ultimate or Term.

119. That Aſſyria ſignifieth the rational Mind, or the Rational [Principle] of Man, is very evident from the Prophets, as from Ezechiel, "Behold the *Aſſyrian* was a Cedar in Leba-"non, with fair Branches, and with a ſhadowing Shroud, and "of an high Stature, and his Top was among the thick Boughs; "the *Waters* cauſed him to grow, the Deep ſet him up on high "with her Rivers running round about his Plants;" xxxi. 3, 4. The Rational is called a Cedar in Lebanon; the Top amongſt the thick Branches ſignifies Scientifics of the Memory. This is ſtill clearer in Iſaiah, "In that Day there ſhall be a "High-way out of Ægypt to *Aſſyria*, and the *Aſſyrian* ſhall "come into Ægypt, and the Ægyptian into *Aſſyria*, and the "Ægyptians ſhall ſerve the *Aſſyrian*. In that Day ſhall Iſrael "be the third with Ægypt, and with Aſſyria, even a Bleſſing "in the midſt of the Land, whom the Lord of Hoſts ſhall "bleſs, ſaying, Bleſſed be the Ægyptian my People, and the "*Aſſyrian* the Work of my Hands, and Iſrael mine Inheri-"tance," xix. 23, 24, 25. By Ægypt in this and other Paſſages is conſtantly ſignified Science, by Aſſyria Reaſon, and by Iſrael Intelligence.

120. As by Ægypt, ſo alſo by Euphrates, are ſignified Sciences, or Scientifics, and alſo the ſenſual Things whereof Scientifics are formed; this alſo appears plain from the Prophets, as from Micah, "She that is mine Enemy ſaid, Where is "the Lord thy God? In the Day that thy Walls are to be "built, in that Day ſhall the Decree be far removed; in that "Day alſo he ſhall come even to thee from *Aſſyria*, and from "the fortified Cities even to the *River* [Euphrates], vii. 10, 11, 12. Thus they expreſſed themſelves concerning the Coming of the Lord, who was to make Man Regenerate, that he might become like a Cœleſtial Man. So in Jeremiah, "What "haſt thou to do in the Way of Ægypt to drink the Waters "of Sihor? or what haſt thou to do in the Way of *Aſſyria* to "drink the Waters of the *River* [Euphrates]? ii. 18. Where

Ægypt

Ægypt and Euphrates in like manner signify Scientifics, and Assyria Reasonings grounded therein. So in David, "Thou hast "brought a Vine out of Ægypt; thou hast cast out the Hea- "then and planted it; she sent out her Boughs unto the Sea, "and her Branches unto the *River* [Euphrates]," Psalm lxxx. 9. 12. where also the River Euphrates signifieth the Sensual and Scientific [Principle]. For Euphrates was the Term or Boundary of the Dominions of Israel towards Assyria, as the Scientific Principle of the Memory is the Term or Boundary of the Intelligence and Wisdom of the Spiritual and Cœlestial Man: The same is signified by what was said to Abraham, "Unto "thy Seed will I give this Land from the River of Ægypt, "unto the great River, the River Euphrates," Gen. xv. 18. These two Terms or Boundaries have similar Significations.

121. The Nature and Quality of cœlestial Order, or the Manner of the Process in Things relating to Life, may appear from these Rivers; viz. that it is from the Lord, who is the East; He is the Fountain of Wisdom, and by Wisdom of Intelligence, and by Intelligence of Reason; thus by Reason the Scientifics belonging to the Memory are vivified, or made alive: This is the Order of Life; and such is the Nature and Quality of Cœlestial Men: Wherefore since the Elders of Israel represented cœlestial Men, they were called wise, intelligent, and knowing, Deut. i. 13. 15. In like manner it is said of Bezaleel who constructed the Ark, "That he was filled "with the Spirit of God, in *Wisdom*, and in *Understanding*, "and in *Knowledge*, and in all manner of Workmanship," Exod. xxxi. 3. xxxv. 31. xxxvi. 1, 2.

122. Verse 15. *And Jehovah God took the Man, and placed him in the Garden of Eden, to dress it, and to keep it.* By the Garden of Eden are signified all Things belonging to the Cœlestial Man, of which we have been speaking; by dressing it, and keeping it, is signified, that it is permitted him to enjoy all those Things, but not to possess them as his own, because they are the Lord's.

123. The Cœlestial Man acknowledgeth that all Things both in general and in particular, are the Lord's, because he perceiveth that it is so; whereas the Spiritual Man acknowledgeth indeed that it is so, but only with his Lips, having learnt it from the Word: The Worldly and Corporeal Man neither acknowledgeth nor alloweth that it is so, but whatever appertaineth to him he calleth his own, and imagineth that if it was taken away from him, he should be utterly ruined.

124. That Wisdom, Intelligence, Reason, and Science, are not of Man, but of the Lord, is very clear from all that the

Lord taught; as in Matthew, where he compareth himself to a Householder, who planted a Vineyard, and hedged it round, and let it out to Husbandmen, Chap. xxi. 33. and in John, "The Spirit of Truth will guide you into all Truth; for he "shall not speak of Himself, but whatsoever he shall hear "that shall he speak: He shall glorify me, for he shall receive "of mine, and shall shew it unto you," xvi. 13, 14. and in another Place, "A Man can take nothing except it be given "him from Heaven," iii. 27. That this is the Case is known to every one who is acquainted only with a few of the Arcana of Heaven.

125. Verse 16. *And Jehovah God commanded the Man, saying, Of every Tree of the Garden eating thou mayest eat.* To eat of every Tree is to know and acknowledge by Perception what is good and true, for as was observed, Perception is a Tree. The Men of the most ancient Church had Knowledges of true Faith by Revelations, for they conversed with the Lord and with Angels, and were also instructed by Visions and Dreams, which were most delightful and Paradisiacal to them: They had from the Lord continual Perception, which was of such a nature, that when they reflected on what was treasured up in the Memory, they instantly perceived whether it was true and good, and that with such Affection and Perspicuity, that when any thing false presented itself, they not only held it in Aversion, but even regarded it with Horror; such also is the State of Angels. In the Place of this Perception with which the most Ancient Church was gifted, the Knowledge of what is true and good afterwards succeeded, which Knowledge was grounded in what had been before revealed, and in succeding Ages in what was revealed in the Word.

126. Verse 17. *But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the Day that thou eatest thereof dying thou wilt die.* These Words together with the foregoing signify, that it is allowable to know what is true and good by all Perception from the Lord, but not from Self and the World; or to enquire into the Mysteries of Faith by what appertaineth to Sense and Science, whereby the Cœlestial [Principle] dieth.

127. A Desire to search into the Mysteries of Faith by means of Things sensual and scientific, was not only the Cause of the Fall, or Decline of the most ancient Church, viz. of the Generation which succeeded, but is also the Cause of the Fall, or Decline, of every Church; for hence come not only Falsities, but also Evils of Life.

128. The worldly and corporeal Man saith in his Heart, "If I am not instructed concerning Faith, and the Things "relating

" relating to Faith, by Things of Senſe, ſo that I may ſee " them, or by Things of Science, ſo that I may underſtand " them, I will not believe ;" and he confirmeth himſelf in his Incredulity by this Perſuaſion, that natural Things cannot be contrary to ſpiritual Things; wherefore he is deſirous of being inſtructed from Things of Senſe concerning Things cœleſtial and Divine; which yet is as impoſſible as it is for a Camel to go through the Eye of a Needle; the more he deſires to grow wiſe from ſuch a Ground, the more he blinds himſelf, till at length he cometh to believe nothing, not even the Exiſtence of any thing Spiritual, or of Eternal Life; this is a neceſſary Conſequence of the Principles which he layeth down; and this is to eat of the Tree of the Knowledge of Good and Evil, which cauſeth a greater Death the more a Man eateth thereof. But whoſo wiſheth to grow wiſe by a Wiſdom not derived from the World, but from the Lord, he ſaith in his Heart, that he ought to believe in the Lord, that is, in the Things which the Lord ſpake in the Word, becauſe they are Truths; and this is the Principle by which he governs his Thoughts, and then he confirmeth himſelf in ſuch Belief by Things rational, ſcientific, ſenſual, and natural, and removeth from his Mind whatever doth not tend to ſuch Confirmation.

129. It is in every one's Power to ſee, that Man is governed by the Principles he receiveth, be they ever ſo falſe, and that all Science and Reaſoning favour ſuch Principles, inaſmuch as innumerable Things are ready to engage the Aſſent, and thus confirm the Mind in what is falſe; wherefore if it be a received Principle that nothing is to be believed before it is ſeen and underſtood, a Perſon under the Government of ſuch a Principle cannot poſſibly believe, inaſmuch as ſpiritual and cœleſtial Things are incapable of being ſeen with the Eyes, or conceived in the Imagination. But the true Order is, that Man be wiſe with a Wiſdom derived from the Lord, that is, from his Word, in which Caſe all Things are in a right Courſe, and then alſo he is enlightened in Things rational and ſcientific; for Man is never forbid to learn the Sciences, inaſmuch as they contribute to the Uſe and Delight of Life; nor is he forbid, in caſe he be under the Influence of Faith, to think and ſpeak as the Learned do in the World, but then he muſt be guided by this Principle, to believe the Word of the Lord, and to confirm ſpiritual and cœleſtial Truths by natural Truths, in Terms familiar to the learned World, as far as lies in his Power; wherefore his Principle muſt be derived from the Lord, and not from himſelf; it being Life according to the former Derivation, but Death according to the latter

130. If a Man wisheth to be wise with a Wisdom derived from the World, Things sensual and scientific are his Garden; Self-love and the Love of the World are his Eden; his East is the West, or Himself; his River Euphrates is all his Scientific [Principle], which is cursed; the other River towards Assyria is wild infatuated Reasoning productive of Falsities; the third River compassing the Land of Cush is formed of the Principles of Evil and the False thence derived, which are the Knowledges of his Faith; the fourth is Wisdom originating in those Principles, which in the Word is called Magic; wherefore Ægypt, which signifieth Science, after that it became magical, signifieth such a Person, the true Ground of which Signification is frequently noted in the Word, as consisting in a Desire to grow wise with a Wisdom originating in Self; Persons of this Character are thus described in Ezechiel, "Thus saith the Lord Jehovah, "Behold I am against thee *Pharaoh* King "of *Ægypt*, the great Whale that lieth in the midst of his "Rivers, which hath said, my River is mine own, and I have "made it for myself; and the Land of Ægypt shall be deso-"late and waste, and they shall know that I am Jehovah, be-"cause he hath said, the *River* is mine, and I have made it," xxix. 3. 9. Such are also called Trees of Eden in Hell, by the same Prophet, where he speaketh of Pharaoh, or the Ægyptian, in these Words, "When I cast him down to Hell "with them that descend into the Pit; to whom art thou thus "like in Glory and in Greatness among the *Trees of Eden?* "yet shalt thou be brought down with the Trees of Eden "unto the lower Parts of the Earth; thou shalt lie in the "midst of the Uncircumcised with them that be slain with "the Sword; This is Pharaoh and all his Multitude," xxxi, 16, 17, 18. In this Passage the Trees of Eden signify Scientifics and Knowledges collected from the Word, which are thus prophaned by Reasonings.

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18. And JEHOVAH GOD said, It is not good that the Man should be alone, I will make him an Help as before him.

19. And out of the Ground JEHOVAH GOD formed every Beast of the Field, and every Fowl of the Air, and brought them unto the Man to see what he would call them;

them; and whatsoever the Man called every living Creature, that was the Name thereof.

20. And the Man gave Names to all Cattle, and to the Fowl of the Air, and to every Beast of the Field, but to the Man there was not found an Help as before him.

21. And JEHOVAH GOD caused a deep Sleep to fall upon the Man, and he slept; and he took one of his Ribs, and closed up the Flesh in the Place thereof.

22. And the Rib which JEHOVAH GOD had taken from Man he builded into a Woman, and brought her unto the Man.

23. And the Man said, this now is Bone of my Bones, and Flesh of my Flesh, she shall be called Wife, because she was taken out of Man.

24. Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife, and they shall be one Flesh.

25. And they were both naked, the Man and his Wife, and were not ashamed.

THE CONTENTS.

131. THE Subject here treated of is concerning the the Posterity of the most ancient Church, which inclined to Propriety [*Proprium*] *(g)*.

132. Inasmuch as Man is of such a Nature, that he is not content to be guided by the Lord, but desireth also to be guided by Himself and the World, or by Propriety, therefore Propriety is here treated of, that it was granted him, Verse 18.

133. And

(g) The original Word [*Proprium*] which we here render *Propriety*, signifies the Selfhood of Man, or what Man is of Himself when separated from the Influence of divine Goodness and Truth. The Reader is desired to attend to this Sense of the Word *Propriety*, whensoever it occurs in the following Work.

133. And first it is given him to know the Affections of Good, and the Knowledges of Truth, with which he is gifted by the Lord; but still he inclineth to Propriety. Verses 19, 20.

134. Wherefore he is let into a State of Propriety, and Propriety is given him, which is described by a Rib built into a Woman, Verses 21, 22, 23.

135. Also that cœlestial and spiritual Life is adjoined to Propriety, so that they appear as One, Verse 24.

136. And that Innocence from the Lord is insinuated into Propriety, in order that it might not be unpleasant, Verse 25.

THE INTERNAL SENSE.

137. THE Subject treated of in the three first Chapters of Genesis is concerning the most ancient Church, which is called Man, from its Beginning to its End, when it perished: The foregoing Part of this Chapter treateth of its most flourishing State, when it was a cœlestial Man; the present Part treateth of its Descendants, who inclined to Propriety.

138. Verse 18. *And Jehovah God said, It is not good that Man should be alone; I will make him an Help as before him.* By being Alone is signified, that he was not content to be guided by the Lord, but desired to be under the Guidance of Self and the World. By an Help as before him [or with him] is signified Propriety, which in the subsequent Verse is called a Rib built into a Woman.

139. In old Time they were said to dwell alone, who were under the Lord's Guidance as cœlestial Men, because such were no longer infested by Evils, or Evil Spirits; this was also represented in the Jewish Church by the Children of Israel dwelling alone when they had driven out the Nations; wherefore it is in some parts of the Word said of the Church of the Lord,

Lord, that she is Alone, as in Jeremiah, "Arise, get ye unto "the wealthy Nation that *dwelleth without Care*, which have "neither Gates nor Bars, which dwell *Alone*," xlix. 31. and in the Prophecy of Moses, "Israel then shall *dwell in Safety*, "*Alone*," Deut. xxxiii. 28. and still more clearly in the Prophecy of Balaam, "Lo the People dwelleth *Alone*, and are not "reckoned amongst the Nations," Numb. xxiii. 9. where Nations signify Evils. This Posterity of the most ancient Church was not disposed to dwell Alone, that is, to be a Cœlestial Man, or to be under the Lord's Guidance as a Cœlestial Man, but to be amongst the Nations like the Jewish Church; and by reason of this Disposition it is said, that it was not good for Man to be alone; for whosoever hath a Disposition towards Evil, is already in Evil, and it is granted him.

140. That by an Help as before him is signified Propriety, may appear from the Nature of Propriety, and from what cometh after: but whereas the Man of the Church, who is here treated of, was good in Temper, or Disposition, such a Propriety was granted him, that it appeared like his own, wherefore it is called an Help as it were before him [or with him].

141. Innumerable are the Things relating to Propriety, which if need were, might here be declared; viz. What is the State and Nature of Propriety with the corporeal and worldly Man; what with the Spiritual Man, and what with the Cœlestial: Propriety with the corporeal and worldly Man is all that he hath, and he knoweth nothing else but Propriety, imagining that if he should lose that, he should lose his All. With the spiritual Man also Propriety hath a similar Appearance; for although he knoweth that the Lord is the Life of all, and giveth Wisdom and Understanding, and consequently that he giveth Power to think and act, yet this Knowledge is rather the Profession of his Lips than the Belief of his Heart. But the Cœlestial Man acknowledgeth that the Lord is the Life of All, and that he giveth Power to think and to act, for he perceiveth that it is really so, and never coveteth Propriety; and although he doth not covet Propriety, still Propriety is given him by the Lord, which is joined with all Perception of what is good and true, and with all Felicity: The Angels are in such Propriety, and at the same time in the utmost Peace and Tranquillity, for in their Propriety are contained the Things which are of the Lord, who governeth their Propriety, or them by means of their Propriety: This Propriety is the very Essence of all that is Cœlestial; whereas the Propriety of the corporeal Man is Infernal: But more will be said hereafter on the Subject of Propriety.

142. Verses

142. Verses 19, 20. *And out of the Ground Jehovah God formed every Beast of the Field, and every Fowl of the Air, and brought them unto the Man to see what he would call them, and whatsoever the Man called every living Creature, that was the Name thereof. And the Man gave Names to all Cattle, and to the Fowl of the Air, and to every Beast of the Field; but to the Man there was not found an Help as before him.* By Cattle are signified the cœlestial Affections; by Fowls of the Air the spiritual; or by Cattle are signified the Things appertaining to the Will, and by Fowls the Things appertaining to the Understanding: To bring them to the Man to see what he would call them signifieth, to give him to know their Natures and Qualities; and his giving them Names signifieth, that he was acquainted with their Natures and Qualities: And notwithstanding his knowing the Nature and Quality of the Affections of Good, and the Knowledges of Truth imparted by the Lord, still he inclined to Propriety, which is expressed in the same Terms as before, that there was not found an Help as before him [or with him].

143. That by Beasts and Animals, in old Time, were signified Affections, and similar Things in Man, may possibly appear strange at this Day; but whereas the Men of old time viewed Things in a Cœlestial Idea, and such Things are also Represented in the World of Spirits by Animals, and indeed by such Animals as have Resemblance thereto, therefore when they mentioned Beasts and Animals, they had always such a spiritual Meaning: In the Word also, whensoever Beasts are mentioned either in general or in particular, such a spiritual Sense is implied; the whole prophetic Word abounds with this manner of expressing spiritual Things, insomuch that whosoever is unacquainted with the specific Signification of each particular Beast, cannot possibly understand what the Word containeth in its internal Sense: But as we before observed, Beasts are of two Kinds, evil, as being hurtful, and good, as being harmless; by the good are signified good Affections, as by Sheep, Lambs, Doves, &c. The same is their Signification in this Place, inasmuch as they relate to the cœlestial, or the cœlestial-spiritual Man: That Beasts in general signify Affections, may be seen proved from some Passages in the Word above, No. 45, 46. so that there is no need of adducing any further Proof in this Place.

144. With respect to the Signification of giving them Names, that it is to know their Natures and Qualities, it is to be observed that the Ancients, by the Name of a Thing, meant nothing but its Essence; and by seeing and calling by Name they meant the Knowledge of a Thing's Nature and Quality: This

was

was the Reason why they gave Names to their Sons and Daughters according to the Things which were signified; for every Name had something peculiar in it, from which and by which they might know their Origin and Quality, as will further appear in a future Part of this Work, when by the Divine Mercy of the Lord we come to treat of the twelve Sons of Jacob: Since therefore the Origin and Quality of Things were implied in their Names, by giving them Names nothing else was meant than to signify such Origin and Quality: This manner of speaking was familiar amongst the Ancients, which yet will appear strange in its Signification to such as do not understand it.

145. In the Word also by Name is signified the Essence of a Thing, and by seeing and calling by Name is signified to know what is its Nature and Quality; as in Isaiah, "I will give "thee the Treasures of Darkness, and hidden Riches of secret "Places, that thou mayest know that I Jehovah, which *call* "*thee by Name*, am the God of Israel: For Jacob my Servant's "Sake, and Israel mine Elect, I have even *called thee by thy* "*Name*, I have *surnamed* thee, and thou hast not known Me," xlv. 3, 4. In this Passage, to call by Name, and to surname, signify to foreknow their Nature and Quality. So again, "Thou shalt be *called* by a new *Name*, which the Mouth of "Jehovah shall *name*," lxii. 2. signifying that he should be changed, as appears from the preceding and subsequent Verses. Again, "Fear not O Israel, for I have Redeemed thee, I have "called thee by thy Name. Thou art mine," xliii. 1. signifying that he knew their Nature and Quality. Again, in the same Prophet, "Lift up your Eyes on high, and behold who "hath created these Things, that bringeth out their Host by "Number, he *calleth them all by their Names*," xl. 26. signifying that he knew them all. So in the Revelations, "Thou "hast a few *Names* in Sardis which have not defiled their Gar-"ments; he that overcometh, the same shall be clothed in "white Raiment, and I will not blot out his *Name* out of "the Book of Life, but I will confess his *Name* before my "Father, and before his Angels," iii. 4, 5. and in another Place, "Whose *Names* are not written in the Book of Life of the Lamb, xiii. 8. By Names in these Passages are never understood Names, but the Natures and Qualities of the Persons spoken of; nor is the Name of any one at all known in Heaven, but only his Nature and Quality.

146. Hence may be seen the Connection of the Things which are signified: In Verse 19, it was said that it was not good that Man should be alone; I will make him an Help as

before him; and presently Beasts and Birds are spoken of, which nevertheless had been before mentioned, and immediately the same Thing is repeated, that for Man there was not found an Help as before him; signifying truly, when it was given him to know his Nature and Quality as to the Affections of Goodness, and the Knowledges of Truth, that still he inclined to Propriety: For they who are of such a Nature and Quality as to covet Propriety, begin to despise the Things of the Lord, howsoever they are represented and demonstrated to them.

147. *And Jehovah God caused a deep Sleep to fall upon the Man, and he slept; and he took one of his Ribs, and closed up the Flesh in the Place thereof.* By Rib, which is a Bone of the Breast, is meant Man's Propriety, wherein there is but little of any vital [Principle], and indeed a Propriety which is dear to him: By Flesh in Place of the Rib is meant a Propriety in which there is a vital [Principle]; by a deep Sleep is meant that State into which he was let, that he seemed to himself to have Propriety, which State is like that of Sleep, because in that State he knoweth no other, but that he liveth, thinketh, speaketh, and acteth of Himself; but when he beginneth to know that this is false, he then starteth as it were out of Sleep, and becometh awake.

148. The Reason why Man's Propriety is called a Rib, which is a Bone of the Breast, and indeed a Propriety which is dear to him, is, because the Breast, with the most ancient People signified Charity, inasmuch as it is the Seat both of the Heart and Lungs: And Bones signified Things of a viler Nature, because there is very little of any vital Principle in them; but Flesh signified Things which had in them a vital Principle: The true Ground of these Significations is one of the deepest Arcana, which was known to the Men of the most ancient Church, and of which more will be said, by the Divine Mercy of the Lord, in the following Pages.

149. In the Word also Propriety is signified by Bones, and indeed a Propriety vivified by the Lord, as in Isaiah, "Jehovah shall satisfy thy Soul in Drought, and make fat thy "*Bones*, and thou shalt be like a watered Garden," lviii. 11. and again, "When ye see this, your Heart shall rejoice, and "your *Bones* shall flourish like an Herb," lxvi. 14. So in David, "All my *Bones* shall say, Lord, who is like unto "Thee?" Psalm xxxv. 10. This is still more clearly expressed in Ezechiel, where he speaketh of Bones receiving Flesh, and having Spirit put in them, "The Hand of the Lord set "me in the midst of a Valley which was full of *Bones*, and "he said unto me, Prophesy upon these *Bones*, and say unto "them,

" them, O ye dry *Bones*, hear the Word of Jehovah; Thus " ſaith the Lord Jehovah unto theſe *Bones*; Behold, I will " cauſe Breath to enter into you and ye ſhall live; and I will " lay Sinews upon you, and will bring up *Fleſh* upon you, and " cover you with Skin, and put Breath in you, and ye ſhall " live, and ye ſhall know that I am Jehovah," xxxvii. 1. 4. " 5. 6. Man's Propriety, when viewed from Heaven, appeareth altogether as ſomething bony, inanimate, and moſt deformed, conſequently dead in itſelf; but when vivified by the Lord, it appeareth to be Fleſhy; for Man's Propriety is nothing but what is dead, although it appeareth to him like Somewhat, yea like all and every Thing; whatſoever liveth in or with him oweth its Life to the Lord, and if this Life ſhould be removed, he would fall down dead like a Stone; for Man is only an Organ of Life, and according to the State and Nature of the Organ, ſuch is the Affection of the Life: The Lord alone hath Propriety, by Virtue whereof he redeemed Man, and by Virtue whereof he ſaveth Man; the Lord's Propriety is Life, and from his Propriety the Propriety of Man is vivified, which in itſelf is dead: The Lord's Propriety is ſignified alſo by his own Words in Luke, " A Spirit hath not " Fleſh and Bones as ye ſee me have," Chap. xxv. 39. It was alſo ſignified by this Statute, that a Bone of the Paſchal Lamb ſhould not be broken, Exod. xii. 46.

150. The State of Man, when he is in Propriety, or when he ſuppoſeth that he liveth of himſelf, is compared to Sleep, nay, by the Ancients it was called Sleep, and in the Word it is ſaid of ſuch, that they are overſpread with the Spirit of Sleep, and ſleep a Sleep. That Man's Propriety in itſelf is dead; or that no one hath any Life of himſelf, is ſhown ſo clearly in the World of Spirits, that evil Spirits, who love nothing but Propriety, and obſtinately inſiſt that they live of Themſelves, are convinced by lively Experience, and forced to confeſs that they do not live of themſelves. The Nature and Circumſtances of Man's Propriety have been exhibited to me in a particular manner, now for ſeveral Years paſt, in that it hath been given me to know, and to perceive clearly, that I have not had a ſingle Thought of, or from Myſelf, but that every Idea of Thought hath entered by Influx, ſo that on ſome Occaſions I could diſcern how and whence the Influx came. Wherefore the Man, who ſuppoſeth that he liveth of himſelf, is in a falſe Idea, and in conſequence of ſuch a Belief appropriateth to himſelf whatſoever is evil and falſe, which he would not appropriate, in caſe he believed according to Truth and Reality.

151. Verse 22. *And the Rib which Jehovah God had taken from Man, he builded into a Woman, and brought her unto the Man.* By building is signified to raise up what was fallen; by Rib is signified Propriety not vivified; by Woman, Propriety vivified by the Lord: by bringing her to the Man, that Propriety was granted him. The Posterity of this Church, not desiring like their Parents to be a Cœlestial Man, but to be under their own Self-Guidance, and thereby inclining to Propriety, had a Propriety granted them, but still vivified by the Lord, wherefore it is called Woman, and afterwards Wife.

152. It requireth but small Attention in any one to discern, that Woman was not formed out of the Rib of a Man, and that deeper Arcana are here implied than any Person hath heretofore been aware of; it must be plain also, that by Woman is signified Propriety, from this Circumstance, that it was Woman who was deceived, for nothing ever deceiveth Man but Propriety, or what is the same thing, the Love of Self and of the World.

153. The Rib is said to be built into a Woman, but it is not said that Woman was created, or formed, or made, as before, in treating on Regeneration; the Reason of using the Expression *built* is, because to build signifieth to raise up that which is fallen; in this Sense it is applied in the Word, where to build is predicated of Evils, to erect of Falses, and to repair of Both, as in Isaiah, "They shall *build* the old Wastes, they "shall *erect* the former Desolations, and they shall *repair* the "waste Cities, the Desolations of many Generations," lxi. 4. Wastes in this and other Passages signify Evils; Desolations signify Falses; the Expression to build is applied to the former, and to erect, to the latter; this Distinction is usual with the Prophets, as will appear to every accurate Observer; it is said in Jeremiah, "Again I will *build* thee, and thou shalt be *built*, O Virgin of Israel," xxxi. 4.

154. Nothing evil and false existeth which is not Propriety, and derived from Propriety; for Man's Propriety is essential Evil, in consequence whereof Man is nothing but what is evil and false; this was made clear to me from this Circumstance, that when Proprieties are rendered visible in the World of Spirits, they appear so deformed, that it is impossible to paint any thing more so, yet with a Diversity according to the Nature of the Propriety; this Deformity is so striking, that he who seeth his own Propriety is struck with Horror at himself, and wisheth to fly from himself as from a Devil. But on the other Hand, Proprieties, which are vivified by the Lord,

appear

appear fair and beautiful, with a Variety according to the Life capable of receiving the cœleſtial Influence of the Lord; ſo that ſuch as have been endowed with, and vivified by Charity, appear like Boys and Girls of moſt beautiful Countenances; and ſuch as have been endowed with, and vivified by Innocence, appear like naked Infants variouſly decorated, with Garlands of Flowers about the Breaſt, and Diadems about the Head, living and ſporting in adamantine Air, with a Perception of Felicity ſpringing from its inmoſt Ground.

155. Theſe Words, that a Rib was built into a Woman, contain in them more hidden Arcana, than it is poſſible for any one to diſcover from the Letter; for the Word of the Lord is ſuch, that in its inmoſt Contents it hath Reference to the Lord Himſelf and his Kingdom, and hence the whole Word receiveth Life; in like manner in the Paſſage before us there is Cœleſtial Marriage, which is ſeen when viewed in its inmoſt Contents; this Cœleſtial Marriage is ſuch, that it exiſteth in Propriety, and that Propriety vivified by the Lord is called the Bride, and alſo Wife of the Lord: Propriety thus vivified by the Lord hath a Perception of all the Good of Love, and the Truth of Faith, conſequently it hath all Wiſdom and Intelligence joined with inexpreſſible Felicity: But the Nature and Quality of ſuch a vivified Propriety, which is called the Bride and Wife of the Lord, cannot be expreſſed in a few Words; ſuffice it therefore to obſerve, that the Angels perceive that they live from the Lord, and when they do not reflect, they know no other but that they live of themſelves; they are influenced however by a general Affection which is of ſuch a Nature, that in the leaſt Departure from the Good of Love, and the Truth of Faith, they perceive a Change; wherefore they are in the Enjoyment of their Peace and Felicity, which is inexpreſſible, when they are in this general Perception that they live from the Lord. This Propriety alſo is what is meant in Jeremiah, when it is ſaid, "Jehovah hath created a new "Thing on the Earth, a *Woman* ſhall compaſs a *Man*," xxxi. 22. it is the cœleſtial Marriage which is ſignified alſo in this Paſſage, and by Woman is meant Propriety vivified by the Lord, of which Woman the Expreſſion to *compaſs* is predicated; for Propriety is ſuch that it encompaſſeth, as a Rib made Fleſh encompaſſeth the Heart.

156. Verſe 23. *And the Man ſaid, This now is Bone of my Bone and Fleſh of my Fleſh; therefore ſhe ſhall be called Wife, becauſe ſhe was taken out of Man.* Bone of Bone, and Fleſh of Fleſh, ſignifies the Propriety of the external Man; Bone, Propriety

ſcarcely

ſcarcely vivified; Fleſh Propriety vivified: Man *(b)* ſignifies the internal Man, and whereas this internal Man is copulated with the external, according to the Deſcription in the ſubſequent Verſe, therefore this Propriety is called Wife, which was before called Woman: *Now* ſignifies, that it was now effected thus, becauſe the State was changed.

157. Inaſmuch as Bone of Bone, and Fleſh of Fleſh, ſignified the Propriety of the external Man containing the internal, therefore in old time all thoſe were called Bone of Bone, and Fleſh of Fleſh, who could be ſaid to be connected [*Proprii*], and were of one Houſe, or of one Family, or in any degree of Relationſhip to each other; thus Laban ſaith of Jacob, "Surely thou art *my Bone* and *my Fleſh*," Geneſ. xxix. 14. and Abimelech ſaith of his Mother's Brethren, and of the Family of the Houſe of his Mother's Father, "Remember that I am "*your Bone* and *your Fleſh*," Judges ix. 1, 2, 3. The Tribes of Iſrael alſo ſay of themſelves to David, "Lo, we are *thy* "*Bone*, and *thy Fleſh*," 2 Sam. v. 1.

158. That Man ſignifies the internal Man, or what is the ſame Thing, one that is intelligent and wiſe, is plain from Iſaiah, "I beheld, and there was no *Man*, even among them, "and there was no Counſellor," xli. 28. by which is ſignified, that there were none wiſe and intelligent. So in Jeremiah, "Run "ye through the Streets of Jeruſalem, and ſee if ye can find a "*Man*, if there be any that executeth Judgment, that ſeeketh "the Truth," v. 1. One that executeth Judgment ſignifieth a wiſe Perſon, and one that ſeeketh the Truth ſignifieth an intelligent Perſon.

159. But it is not eaſy to perceive how theſe Things are, unleſs it be known what is the cœleſtial State of Man; the cœleſtial State of Man is ſuch, that the Internal Man is diſtinct from the External, and indeed ſo diſtinct, that he perceiveth what belongeth to the Internal, and what to the External, and how the External is governed by the Internal from the Lord: But the State of the Poſterity of this cœleſtial Man, in conſequence of inclining to Propriety which belongeth to the External Man was ſo changed, that they no longer perceived that the

(b) It is impoſſible in our Language to give the full and perfect Senſe of the Original in this Paſſage, inaſmuch as we have no Words to diſtinguiſh between the Latin *Homo* and *Vir*, and are obliged to render them both alike by the Word *Man*; whereas their Senſes are very different, *Homo* ſignifying the Human Nature in general, both Male and Female, and *Vir* being particularly applied to denote the Male of the Human Race.

the Internal Man was distinct from the External, but imagined that the Internal was one with the External; for such a Perception taketh place when Men incline to Propriety.

160. Verse 24. *Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife, and they shall be one Flesh.* To leave Father and Mother is to leave the Internal Man, for it is the Internal which conceiveth and bringeth forth the External: To cleave unto a Wife signifieth that the Internal is in the External: To be one Flesh meaneth, that they are therein united together, and that heretofore the Internal, and the External from the Internal, were Spirit, but that they are now made Flesh. Thus cœlestial and spiritual Life was adjoined to Propriety, that they might be as One.

161. This Posterity of the most ancient Church were not evil, but in a measure good, and because they inclined to live in the External Man, or in Propriety, Propriety was granted them by the Lord, but a spiritual-cœlestial [Principle] was in Mercy insinuated therein. How the Internal and External act as One, or how they appear as One, cannot be known, unless the Nature of the Influx of one into the other be known: In order to conceive some Idea of this, let us take an Instance from the Case of Action, in which unless Charity dwelleth as an inward Principle, or Love and Faith, and the Lord therein, it is not such Action as can be called a Work of Charity, or the Fruit of Faith.

162. All Laws relating to what is true and right flow from cœlestial Principles, or from the Order of Life in the cœlestial Man; for the whole Heaven is a Cœlestial Man in consequence of the Lord Alone being a Cœlestial Man, and being the All in All in Heaven and the cœlestial Man; and this is the true Ground of their being called Cœlestial: and as every Law relating to what is true and right floweth from cœlestial Principles, or from the Order of Life in the cœlestial Man, so the Law relating to Marriages, in an especial manner, floweth from the same Origin: It is the cœlestial Marriage, from which, and according to which, all Marriages on Earth ought to be derived and directed, which cœlestial Marriage is grounded in this Circumstance, that there is one Lord, and One Heaven, or One Church, whose Head the Lord is; the Law of Marriages hence resulting is this, that there should be one Husband and one Wife, and when this is the Case, they represent the Cœlestial Marriage, and are a Copy or Exemplar of the Cœlestial Man. This Law was not only revealed to the Men of the most ancient Church, but also inscribed on their Internal Man: wherefore a Husband at that time had but one Wife,

and

and constituted one House; but when their Posterity ceased to be internal Men, and became external, they then married more Wives than one. By reason of this Representation of the cœlestial Marriage in the Marriages of the Men of the most ancient Church, conjugal Love was to them a kind of Heaven and heavenly Felicity; but when the Church declined from this cœlestial State, the Members thereof had no longer any Perception of Happiness in conjugal Love, but in multiplied Connexions, which is a Delight of the external Man: This is called by the Lord Hardness of Heart, which is declared by him to be the Reason why it was permitted by Moses that they should marry more Wives than one, "For the Hardness of "your Heart Moses wrote you this Precept, but from the "Beginning of the Creation God made them Male and Female; "For this Cause shall a Man leave his Father and Mother, and "shall cleave unto his Wife, and they twain shall be one Flesh; "so they are no more twain, but one Flesh; what therefore "God hath joined together, let not Man put asunder," Mark x. 5, 6, 7, 8, 9.

163. Verse 25. *And they were both naked, the Man and his Wife, and they were not ashamed.* Their being naked, and not ashamed, signifies that they were innocent, viz. that the Lord insinuated Innocence into their Propriety, to prevent its being unpleasant, or disagreeable.

164. Man's Propriety, as was observed, is nothing but mere Evil, and when it is exhibited to View, it is most ugly and deformed; but when Charity and Innocence from the Lord are insinuated into Propriety, it then appeareth good and beautiful, according to what was observed No. 154. Charity and Innocence are Qualities, which not only excuse Propriety, or what is evil and false in Man, but as it were abolish it; just as is observable in little Children, in whom what is evil and false is not only concealed, but hath even a Degree of Agreeableness, whilst they love their Parents and one another, and express their childlike Innocence in their Countenances. Hence the Reason may appear, why no one can be admitted into Heaven, unless he partaketh in some Degree of Innocence, according to what the Lord hath said, "Suffer the little Children to "come unto me, and forbid them not, for of such is the King-"dom of God; Verily I say unto you, whosoever shall not "receive the Kingdom of God as a little Child he shall not "enter therein; and he took them up in his Arms, laid his "Hands upon them, and blessed them," Mark x. 14, 15, 16.

165. That Nakedness, where it is without Shame, signifieth Innocence, appears plain from what follows, when Integrity and

and Innocence departed, in which Case Nakedness appeared shameful and disgraceful, and they endeavoured to hide themselves: It is plain also, from what is represented in the spiritual World, that Nakedness, where it is without Shame, signifieth Innocence; for Spirits desirous to exculpate themselves, and testify their Unblameableness, strip themselves naked as a Mark of their Innocence; It is particularly plain from the Case of those in Heaven who are innocent, in that they appear as naked Infants, decorated with Garlands according to the Species of their Innocence; whereas they, who are not so graduated in Innocence, appear clad in handsome and shining Garments, which look like adamantine Silk, as the Angels sometimes appeared to the Prophets.

166. *THESE are the Contents of the Word in this Chapter, which yet are very partially explained; and whereas the Subject treated of is concerning the Cœlestial Man, which very few at this Day are acquainted with, this partial Explication must needs appear obscure to many.*

167. *Nevertheless if any one knew what an Abundance of Arcana is contained in every Part of each particular Verse, he would be all Amazement; for it is so great, that it is not in the Power of human Words to express it; and yet this doth not at all appear from the Letter: The following brief Relation concerning the Spiritual World may serve to give some small Idea of this wonderful Circumstance respecting the Word: In the World of Spirits the Words of the Letter are represented to the Life, in a beautiful Order according to their Arrangements; for the World of Spirits is representative: and whatsoever is represented to the Life in the World of Spirits, is perceived in the inferior Heavens, by Angelic Spirits, as to the more minute Things that are contained in the Representatives; and these minute Things are again perceived by the Angels in the third Heaven, copiously and fully, with inexpressible angelic Ideas, according to the good Pleasure of the Lord, in an endless and infinite Variety. Such is the Word of the Lord.*

Concerning Man's Resurrection from the Dead, and his Entrance into Life Eternal.

168. *IT being permitted me to give a particular Relation, in the Course of this Work, how Man passeth from the Life of the Body into the Life of Eternity, for my better Information on this Subject, I was instructed not by Hearsay, but by lively Experience.*

169. *Accordingly I was reduced into a State of Insensibility as to the bodily Senses, and thereby into a State almost similar to that of dying Persons, yet retaining my interior Life unimpaired, attended with a Thought that I should perceive and retain in my Memory, what befalleth those who die, and are raised, as to the Spirit, together with so much of Respiration as was needful for Life, and afterwards with a tacit Respiration.*

170. *The Cœlestial Angels were present who occupied the Province of the Heart, so that as to my Heart I seemed united with them; at length scarce any thing was left remaining with me but the Thinking-Principle, and a Perception thence derived, and in this State I continued for some Hours.*

171. *Thus I was removed from all Communication with Spirits in the World of Spirits, and they supposed that I was departed from the Life of the Body.*

172. *Besides the Cœlestial Angels, who occupied the Province of the Heart, there were two Angels also sitting at my Head; and it was given me to perceive that this is the Case with every Person.*

173. *The Angels who sat at my Head were perfectly silent, only communicating their Thoughts with the Face, so that I could perceive that another Face was as it were induced upon me, and indeed two Faces; because there were two*

two Angels: The Angels, when they perceive that their Faces are received, immediately know that the Man is dead.

174. *When they found that their Faces were received, they caused certain Changes about the Region of the Mouth, and thereby communicated their Thoughts; for to speak by means of the Region of the Mouth is customary with the cœlestial Angels; It was given me to perceive their cogitative Speech* [Loquelam cogitativam].

175. *An aromatic Odour was very perceivable, like that of an embalmed Corpse; for when the Cœlestial Angels are present, the Scent of a dead Body is perceived as an aromatic Perfume, which when the evil Spirits are sensible of, they cannot approach.*

176. *In the mean time, as to the Province of the Heart, I was kept close enough united with the cœlestial Angels, and this was very perceivable, and also made sensible to me by my Pulse.*

177. *It was insinuated to me, that the Thoughts which a Man hath at the Point of Death, and which are generally pious and holy, are inspired and continued by the Angels; it was also insinuated, that they who die, for the most part have their Thoughts engaged about eternal Life, and seldom about Salvation and Happiness, wherefore the Angels keep the Thoughts of such engaged about eternal Life.*

178. *They are thus kept engaged in Thought, for a sufficient length of Time, by the Cœlestial Angels before their Departure, and then they are entrusted to the Spiritual Angels, with whom they are afterwards associated: In the mean time they know no other but that they are living in the Body, yet faintly and obscurely.*

179. *The vital Substances, as soon as ever the Interiors of the Body grow cold, are separated from the Man, in whatsoever Part they are, even if they were inclosed in a thousand intricate Windings; for such is the Efficacy of the Lord's Mercy, which was before perceived by me as a living and strong Attraction, so that nothing vital could remain behind.*

180. *The Cœlestial Angels, who sat at my Head, after that I was as it were raised again, were with me for some*

time, but conversed only by tacit Expressions; I perceived by their cogitative Speech, that they made light of all Fallacies and Falsities, not indeed treating them with Contempt and Ridicule, but as it were shewing no Concern about them: Their cogitative Speech was without Sound, and this is the Kind of Speech they use in their Conversation with Souls on their first Introduction to them.

181. *Man thus raised up by the Cœlestial Angels is as yet in a faint and obscure Perception of Life; when the Time cometh that he is to be delivered up to the Spiritual Angels, then presently the Cœlestials retire as the Spirituals approach; and it was shewn me how the latter operate in order that Man may receive the Use and Benefit of Light; an Account of which Operation may be seen in the Continuation of this Subject, annexed as a Preface to the following Chapter.*

CHAPTER THE THIRD.

The Continuation concerning the Resurrection, and the Resurgent's Entrance into eternal Life.

182. *THE Cœlestial Angels, who are attendant upon a Person raised from the Dead, do not leave him, inasmuch as they love every one; but when the Soul is such, that it can no longer continue in Consort with the cœlestial Angels, it immediately desires to separate from them, and when this is the Case, then the Spiritual Angels come, and give it the Use and Benefit of Light, for before it saw nothing, but only thought.*

183. *It*

183. *It was shewn me how the Angels perform this Operation: They seemed as it were, to strip off the Coat of the Left Eye towards the Nose, in order that the Eye might be opened, and the Use and Benefit of Light admitted: It appeareth to Man as if this was really the Case, but it is only an Appearance.*

184. *When the little Coat is thus in Appearance stripped off, there is seen a kind of Lucidity, but very faint and obscure, like as what a Man seeth through his Eyelids when he first awaketh out of Sleep; the Spirit is still in a tranquil State, guarded by the cœlestial Angels: At this Time there appeareth a kind of Shade of a cœlestial Colour, with a little Star; but it was perceived that this Appearance is very various.*

185. *Afterwards Somewhat appeareth to be stripped away gently from the Face, and Perception is communicated to it; the Angels at this Time are most especially cautious to prevent any Ideas gaining Admission, but such as are of a soft and tender Nature, or grounded in Love: and it is now given the Person to know that he is a Spirit.*

186. *Then he entereth upon Life, which is at first happy and joyful, for he seemeth to himself to be admitted into eternal Life, which is represented by a bright Light, of a beautiful Yellow, whereby is signified his first Life, viz. that it is Cœlestial-spiritual.*

187. *That he should afterwards be received into the Society of good Spirits, is represented by a Youth sitting on an Horse, and directing him towards Hell, but the Horse cannot stir a Step: He is represented as a Youth, because when he first cometh into eternal Life he is amongst Angels, and consequently appears to himself as in the Flower of Youth.*

188. *His subsequent Life is represented by this Figure, that he should dismount from the Horse and walk on Foot, because he cannot make the Horse stir from the Place where he standeth; and it is insinuated to him, that he should be instructed in the Knowledges of Truth and Goodness.*

189. *Afterwards there appear Path-ways in an oblique Direction leading by a gentle Ascent upwards, which signify, that by the Knowledges of Truth and Goodness, and by an*

Acknow-

Acknowledgment of what he is of Himself, he should be led by Degrees towards Heaven; for no one can be led thither without such Self-Acknowledgment, and the Knowledges of Truth and Goodness. A Continuation of this Subject may be seen at the End of this Chapter.

CHAPTER III.

1. AND the Serpent was more subtil than any Beast of the Field which JEHOVAH GOD had made; and he said unto the Woman, Yea, hath GOD said, Ye shall not eat of every Tree of the Garden?

2. And the Woman said to the Serpent, We may eat of the Fruit of the Trees of the Garden;

3. But of the Fruit of the Tree which is in the midst of the Garden, GOD hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the Serpent said unto the Woman, Ye shall not surely die.

5. For GOD doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as God, knowing Good and Evil.

6. And the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes; and a Tree to be desired to give Intelligence; and she took of the Fruit thereof and did eat; and she gave also unto her Husband with her, and he did eat.

7. And the Eyes of them both were opened, and they knew that they were naked; and they sewed Fig-leaves together, and made themselves Things to gird about.

8. And they heard the Voice of JEHOVAH GOD coming to them in the Garden, in the Air of the Day; and the Man and his Wife hid themselves from the Face of JEHOVAH GOD, in the midst of the Tree of the Garden.

9. And

9. And JEHOVAH GOD cried unto the Man, and said unto him, Where art thou?

10. And he said, I heard thy Voice in the Garden, and I was afraid because I was naked, and I hid myself.

11. And he said, Who told thee that thou wast naked? hast thou eaten of the Tree, whereof I commanded thee that thou shouldest not eat?

12. And the Man said, The Woman, whom thou gavest to be with me, she gave me of the Tree and I did eat.

13. And JEHOVAH GOD said unto the Woman, Why hast thou done this? and the Woman said, the Serpent beguiled me and I did eat.

THE CONTENTS.

190. THE Subject here treated of is concerning the Third State of the most Ancient Church, which inclined to Propriety to such a Degree as to love it.

191. In this State, because they began to believe nothing which they could not conceive with the Senses, by reason of Self-love or Propriety, the Sensual [Nature or Principle] is represented by the Serpent; Self-love or Propriety by the Woman; and the Rational [Nature or Principle by the Man.

192. Hence the Serpent or Sensual [Nature] persuaded the Woman, to scrutinize into the Things respecting Faith in the Lord, whether they really were so or not, which is signified by eating of the Tree of Knowledge; and that the Rational [Principle] of Man consented, is signified by the Man's eating thereof, Verse 1. to 6.

193. But they perceived that they were in Evil; by which Remainder of Perception, which is signified by this, that their Eyes were opened, and that they heard the Voice of Jehovah, Verses 7, 8. and by the Fig-leaves whereof they made themselves Things to gird about,

about, Verse 7. Also by their Shame and Concealment in the midst of the Trees of the Garden, Verses 8, 9. and likewise by their Acknowledgment and Confession, Verses 10, 11, 12, 13, it is plain that natural Goodness remained with them.

THE INTERNAL SENSE.

194. Verse 1. *AND the Serpent was more subtil than any Beast of the Field which Jehovah God had made; and he said unto the Woman, Yea, hath God said, Ye shall not eat of every Tree of the Garden?* By the Serpent is here signified the Sensual [Principle] of Man, when it is trusted to, or depended on: By the Beast of the Field, every Affection of the external Man, as before: By the Woman, Propriety: By the Serpent's saying, Yea, hath God said, ye shall not eat of every Tree! is signified, that they began to doubt. The Subject treated of is concerning the third Generation of the most ancient Church, which began to give no Credit to what was revealed, unless they saw and had sensible Evidence that it was really true; their first State is described in this and in the subsequent Verse, as a State of Doubt.

195. The most ancient People not only compared all Things that are in Man to Beasts and Birds, but also gave them Names according to such Comparison; this was their customary manner of speaking, which remained even in the ancient Church after the Flood, and was preserved amongst the Prophets: The Sensual Things in Man they called Serpents, because as Serpents live close to the Earth, so sensual Things are closely connected with the Body; hence Reasonings grounded in Things sensual, concerning the Mysteries of Faith, were called by them the Poison of Serpents; and the Reasoners themselves were called Serpents; and whereas such Reasoners reason much from sensual or visible Things, such as relate to the Earth, the Body, the World and Nature, therefore it was said that the Serpent was more subtil than any Beast of the Field; in like manner it is said in David; "They sharpen their Tongues like a *Ser-*" *pent*; *Adder*'s Poison is under their Lips," Psalm cxl. 4, 5, 6.

speaking

ſpeaking of thoſe who ſeduce Man by Reaſonings. And again, "The Wicked are eſtranged from the Womb; they go aſtray "ſpeaking Lies; their Poiſon is like the Poiſon of a *Serpent*, "they are like the poiſonous Adder that ſtoppeth her Ears, "which will not hearken to the Voice of Charmers, charm-"ing ever ſo wiſely," Pſalm lviii. 4, 5, 6. Reaſonings are here called the Poiſon of a Serpent, which are of ſuch a Nature as not to hear what is wiſe, or the Voice of wiſe Ones; and hence it became a cuſtomary Saying amongſt the Ancients, that the Serpent ſtoppeth the Ear. Again, in Amos, "As if a Man "cometh to a Houſe, and leaneth his Hand on the Wall, and "a *Serpent* biteth him; ſhall not the Day of the Lord be Dark-"neſs and not Light, even very dark and no Brightneſs in it?" v. 19, 20. To lay the Hand on the Wall ſignifieth Self-derived Power, and Confidence grounded in ſenſual Things, whence cometh the Blindneſs which is here deſcribed. So in Jeremiah, "The Voice of Ægypt ſhall go like a *Serpent*, for "they ſhall march in Strength and come to her with Axes as "Hewers of Wood, they ſhall cut down her Foreſt, ſaith the "Lord, becauſe it cannot be ſearched, for they are more than "the Graſshoppers, and are innumerable; the Daughter of "Ægypt was aſhamed, ſhe ſhall be delivered into the Hand of "the People of the North," xlvi. 20, 22, 23, 24. Ægypt ſignifieth Reaſoning on Things divine from Things ſenſual and ſcientific; ſuch Reaſonings are called the Voice of a Serpent, and the Blindneſs thereby occaſioned is ſignified by the People of the North. So again in Job, "He ſhall ſuck the Poiſon of "*Aſps*; the *Viper's* Tongue ſhall ſlay him; he ſhall not ſee the "Rivers, the ſtreaming Brooks of Honey and Butter," xx. 16, 17. Brooks of Honey and Butter are Things ſpiritual and cœleſtial, which Reaſoners were not to ſee; Reaſonings are called the Poiſon of Aſps, and the Viper's Tongue. More may be ſeen on this Subject concerning the Serpent in the Explication on Verſes 14, 15. of this Chapter.

196. In old Time they were called Serpents, who truſted to Things of Senſe more than to Things revealed; the Caſe is worſe at this Day, inaſmuch as there are Perſons now, who not only believe Nothing unleſs they ſee and feel it, but alſo who confirm themſelves in ſuch Unbelief by Scientifics unkown to the Ancients, and thus occaſion in themſelves a much greater Blindneſs: In order that it may be known how they, who form Concluſions reſpecting Things cœleſtial from Things ſenſual, ſcientifical, and Philoſophical, blind themſelves, ſo that they can afterwards ſee and hear Nothing, and are not only deaf Serpents, but alſo flying Serpents, which are much more

pernicious, and are likewiſe frequently ſpoken of in the Word, let us take an Inſtance from what they believe concerning Spirit: The ſenſual Man, or he who only believeth his Senſes, denieth the Exiſtence of Spirits becauſe he doth not ſee it; it is Nothing, ſaith he, becauſe I am not ſenſible of it; what I ſee and touch, that I am perſuaded hath Exiſtence. The Scientific Man, or he who formeth his Concluſions from the Sciences, ſaith within himſelf, What is Spirit but a caſual Vapour or Heat, or ſome other Term appertaining to Science, which vaniſheth as ſoon as ſuch Vapour or Heat are extinguiſhed? have not other Animals their Bodies, Senſes, and ſomething analogous to Reaſon, and yet we pronounce them mortal, and the Spirit of Man immortal? thus he reaſoneth himſelf into a Denial of the Exiſtence of Spirit. In like Manner Philoſophical Men, who wiſh to have more Diſcernment than others, ſpeak of Spirit in Terms, which they themſelves are unacquainted with, as is evident from their diſputing about them, contending that not a ſingle Expreſſion is applicable to Spirit, which is at all grounded in any thing material, organical, or extended; thus they remove it from their Ideas in ſuch a Manner, that it entirely vaniſheth in reſpect to them, and becometh a mere Nothing. Nevertheleſs the wiſer Sort of theſe Philoſophers aſſert Spirit to be a Thinking-Principle, but in their Reaſonings about this thinking Principle, in Conſequence of ſeparating it from the Idea of Subſtantiality, they at length conclude that it muſt needs vaniſh when the Body dies. Thus all, who ground their Reaſonings in mere ſenſual, ſcientific, and philoſophical Principles, deny the Exiſtence of Spirit, and in ſo doing they become altogether incredulous as to whatever is aſſerted in Relation to Spirit and ſpiritual Things. Not ſo the Simple in Heart; if they are queſtioned concerning the Exiſtence of Spirit, they declare their unfeigned Belief therein, becauſe the Lord hath ſaid that they ſhould continue to live after Death; thus they do not extinguiſh their rational [Principle], but cauſe it to live by the Word of the Lord.

197. By the Serpent, amongſt the moſt ancient People, who were cœleſtial Men, was ſignified Circumſpection; this in like Manner was the Signification they annexed to the Senſual [Principle], whereby they exerciſed Circumſpection, ſo as to be ſecured from the Hurt of Evils; it is in this Senſe that the Lord ſaid to his Diſciples, "Behold, I ſend you forth as Sheep in "the Midſt of Wolves; be ye therefore *wiſe* as *Serpents*, and ſim-"ple as Doves," Matt. x. 16. This was alſo ſignified by the brazen Serpent, which was ſet up in the Wilderneſs, by which

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was signified the Senſual [Nature or Principle] of the Lord, who Alone is a Cœleſtial Man, and Alone is circumſpect and provident over all, ſo that all who look upon Him are preſerved.

198. Verſes 2, 3. *And the Woman ſaid to the Serpent, we may eat of the Fruit of the Trees of the Garden; but of the Fruit of the Tree which is in the Midſt of the Garden, God hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.* The Fruit of the Trees of the Garden is the Good and Truth revealed to them by the moſt Ancient Church: The Fruit of the Tree which is in the Midſt of the Garden, of which they ſhould not eat, is the Good and Truth of Faith, which they ſhould not learn from themſelves: Not to touch it ſignifies, that they ſhould not even think of the Good and Truth of Faith, as originating in themſelves, or in the ſenſual and ſcientific Principles: That they would die thereby ſignifies, that in ſo doing their Faith, or all Wiſdom and Intelligence would periſh.

199. That the Fruit of the Tree of which they ſhould not eat, ſignifies the Good and Truth of Faith revealed to them by the moſt Ancient Church, or the Knowledges of Faith, may appear from this Circumſtance, that it is called the Fruit of the Tree of the Garden, of which they might eat, and not the Tree of the Garden as it was before called in treating of the cœleſtial Man, or the moſt ancient Church, Chap. ii. Verſe 16. The Tree of the Garden, as it is there called, ſignifies the Perception of Goodneſs and Truth, which Goodneſs and Truth, as originating thence, is here called Fruit; it is alſo ſignified by Fruit in many Parts of the Word.

200. The Reaſon why the Tree of Knowledge is here ſaid to be in the Midſt of the Garden, whereas before, Chap. ii. Verſe, 9. the Tree of Lives is ſaid to be in the Midſt of the Garden, and not ſo the Tree of Knowledge, is, becauſe the Midſt of the Garden ſignifies what is Inmoſt; and the Inmoſt [Life or Principle] of the cœleſtial Man, or the moſt Ancient Church, was the Tree of Lives, which is Love and Faith originating in Love, whereas with this Man, which may be called a cœleſtial-ſpiritual Man, or with his Poſterity the Midſt of the Garden, or Inmoſt [Life or Principle] was Faith. It is impoſſible to deſcribe further the Genius and Temper of thoſe who lived in that moſt ancient Time, becauſe the Subject is at this Day ſo very far removed from the Apprehenſion of Mankind; they had a Nature and Diſpoſition altogether different from what prevail in any People on the Face of the Earth at this Time; which Nature and Diſpoſition (that ſome Idea may be conceived thereof) were ſuch, that they knew what was true by virtue of what was good, or what was of

Faith by virtue of Love; but when that Generation expired, another ſucceeded of a Nature and Diſpoſition totally different, in that they did not diſcern Truth by virtue of Goodneſs, or the Things of Faith by virtue of Love, but they learnt to know what was good by virtue of Truth, or what related to Love by virtue of thoſe Things which reſpected the Knowledges of Faith, and with many amongſt them mere Knowledge alone was the prevailing Principle: Such was the Change made after the Flood, to prevent the Deſtruction of the World.

201. Since therefore the Nature and Diſpoſition, prevalent amongſt the moſt ancient People before the Flood, are not found to exiſt at preſent amongſt Mankind, it is no eaſy Matter to explain to the Conception what the Words of this Paſſage in their genuine Senſe imply; they are perfectly well known in Heaven, where the Angels, and angelic Spirits, who are termed Cœleſtials, are of the ſame Nature and Diſpoſition with the moſt ancient People who were Regenerate before the Flood; but the Angels and angelic Spirits, who are termed Spirituals, are of the ſame Nature and Diſpoſition with the Regenerate after the Flood; yet in both Caſes the Varieties are indefinite.

202. The moſt Ancient Church, which was a cœleſtial Man, was ſuch, that it not only refrained from eating of the Tree of Knowledge, that is, from learning what relateth to Faith by Things ſenſual and ſcientific, but the People of that Church were not even allowed to touch that Tree, that is, to think on any Matters of Faith under the Influence of Things ſenſual and ſcientific, leſt they ſhould fall away from cœleſtial Life into ſpiritual Life, and thereby ſhould ſink into Degrees of Life ſtill lower. Such alſo is the Life of the Cœleſtial Angels; the more inwardly cœleſtial amongſt them do not even allow Faith to be named, nor any thing whatever which hath a merely ſpiritual Origin, and if it is named by others, inſtead of Faith they have a Perception of Love with a Difference known only to themſelves; thus whatever is of Faith they derive from Love and Charity: Still leſs can they bear to hear any thing rational, and leaſt of all any thing ſcientific concerning Faith, inaſmuch as they have a Perception from the Lord by Love of what is good and true; by virtue of ſuch Perception they know inſtantly whether it be ſo, or be not ſo; wherefore when any thing is ſaid reſpecting Faith, they anſwer Nothing but that it is ſo, or is not ſo, becauſe they perceive from the Lord: This is what the Lord's Words in Matthew ſignify, "Let your Diſcourſe be *Yea Yea*, *Nay Nay*; for whatſoever is "more than theſe cometh of Evil," v. 37. This then is what

was

was meant by their not being allowed to touch the Fruit of the Tree of Knowledge, for in case they touched, they would be in Evil, or would thereby die: Moreover, the cœleſtial Angels converſe together on various Subjects, like the other Angels, but their cœleſtial Diſcourſe, being formed and derived from Love, is more ineffable than the Diſcourſe of the ſpiritual Angels.

203. The ſpiritual Angels however diſcourſe concerning Faith, and even confirm the Things of Faith by Things intellectual, rational, and ſcientific, but they never form Concluſions concerning Faith from ſuch Things, for to form ſuch Concluſions is to be in Evil; they alſo have a Perception from the Lord of all Things reſpecting Faith, but not ſuch Perception as the cœleſtial Angels enjoy; the Perception of the ſpiritual Angels is Somewhat of Conſcience vivified by the Lord, which appeareth like cœleſtial Perception, yet is not cœleſtial, but only ſpiritual Perception.

204. Verſes 4, 5. *And the Serpent ſaid to the Woman, Ye ſhall not ſurely die. For God doth know that in the Day ye eat thereof, then your Eyes ſhall be opened, and ye ſhall be as God, knowing Good and Evil.* Their Eyes being opened in caſe they ſhould eat of the Fruit of the Tree, ſignifieth, that if they ſcrutinized into the Things of Faith by the Senſual and ſcientific [Principle], that is, of themſelves, it would then appear as clear to them that Things were not ſo circumſtanced: Their being as God, knowing Good and Evil, ſignifies, that if they thus ſcrutinized the Things of Faith of themſelves, they would then be as God, and might direct or guide themſelves.

205. Every ſingle Verſe containeth a Deſcription of a particular State, or Change of State in the Church; the foregoing Verſes expreſs a Perception of the Unlawfulneſs of ſcrutinizing into Matters of Faith by their own Self-Power: the preſent Verſes expreſs a Beginning to doubt whether or no it might not be lawful, inaſmuch as thereby they would ſee whether the Things declared to them by their Forefathers were true, and thus their Eyes would be opened, and at length, in Conſequence of the Aſcendency of Self-love, they might come under the Guidance of Self, and thereby be like the Lord; for this is the Nature of Self-love, to be unwilling to ſubmit to the Lord's Guidance, and to prefer Self-Guidance, in which Caſe the Senſual and Scientific [Principles] are conſulted in reſpect to Matters of Faith.

206. Who are more perſuaded that their Eyes are open, and that as God they know Good and Evil, than they who love themſelves, and at the ſame Time excel in worldly Wiſdom? and

and yet what Set of People are blinder than these? An attentive Examination would shew, that they do not even know, much less believe the Existence of Spirit: The Nature of spiritual and cœlestial Life they are utterly unacquainted with: They do not acknowledge eternal Life, for they believe that they are to die like the Brute Creation: Neither do they acknowledge the Lord, but worship only Themselves and Nature: Those amongst them, who wish to be guarded in their Expressions, say that there is some Supreme Being, whose Nature they are ignorant of, and who ruleth over All. These are their Principles, which they confirm abundantly by sensual and scientific Things, with themselves, and if they durst, they would do the same before all Mankind. Such Persons, altho' they wish themselves to be acknowledged as Gods, or the most wise, yet if they were asked whether they know what it is to have no Propriety, they would answer, that it was the same Thing as to have no Existence, and that in Case they were deprived of Propriety, they should be mere Nothings: Ask them again, whether they know what Conscience is? they will answer, that it is Nothing but a mere Creature of the Imagination, which may be serviceable in keeping the Vulgar under the Restraints of Order: Ask them further, whether they know what Perception is? they would laugh at such a Question, and call it rank Enthusiasm. Such is the Wisdom of those, who have their Eyes open, and who are as Gods; on such Principles, which they imagine to be clearer than the Day, they ground all their Reasonings and Conclusions concerning the Mysteries of Faith; and what can be the Result thereof but an Abyss of Darkness? These are the Serpents above all others, which seduce the World. However, this Posterity of the most ancient Church was not as yet come to such a miserable Pass; nevertheless, it was reduced to the State described from Verse 14. to 19. of this Chapter.

207. Verse 6. *And the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to give Intelligence; and she took of the Fruit thereof and did eat; and she gave also unto her Husband with her, and he did eat.* Good for Food signifies Lust: Pleasant to the Eyes signifies Phantasy: Desirable to give Intelligence signifies Pleasure: These Things belong to Propriety, or the Woman: .By the Man's eating thereof is signified, the Consent of the Rational [Principle]; n: 265.

208. This was the fourth Posterity of the most ancient Church, which suffered itself to be seduced by the Love of Propriety, and was unwilling to believe what was revealed, unless

leſs it could ſee ſuch Revelation confirmed by Things ſenſual and ſcientific.

209. The Expreſſions here applied, as that the Tree was good for Food, pleaſant to the Eyes, and deſirable to give Intelligence, are ſuch as were adapted to the Nature and Genius of thoſe who lived in that moſt ancient Time; they regard the Will in particular, for their Evils originated in the Will as their Fountain-Head; where the Word treateth of the People who lived after the Flood, ſuch Expreſſions are applied, as do not ſo much regard the Will as the Underſtanding; for the moſt ancient People derived Truth from Goodneſs, whereas the People after the Flood derived Goodneſs from Truth.

210. In Order to aſcertain what Propriety is, let it be obſerved, that Man's Propriety is all Evil and Falſity, originating in Self-love and the Love of the World, whereby he is inclined to believe in himſelf, and not in the Lord and the Word, and to ſuppoſe, that what he cannot conceive ſenſually, and ſcientifically, hath no Exiſtence; the Fruit of ſuch Incredulity muſt needs be what is evil and falſe, and thus he ſeeth all Things in a perverted View; what is evil he conceiveth to be good, and what is good to be evil; what is falſe to be true, and what is true to be falſe: The Things which exiſt he ſuppoſeth to be Nothing, and what is Nothing he ſuppoſeth to be All: He calleth Hatred Love, Darkneſs Light, Death Life, and *vice verſâ*: Perſons of this Deſcription are in the Word called lame and blind. This then is the Propriety of Man, which in Itſelf is infernal and curſed.

211. Verſe 7. *And the Eyes of them both were opened, and they knew that they were naked.* Their Eyes being opened ſignifies, that they knew and acknowledged, by an interior Impreſſion, that they were naked, that is, that they were no longer in Innocence as before, but in Evil.

212. That by having the Eyes opened is ſignified an Impreſſion from the Interior, is evident from ſimilar Expreſſions in the Word, as from what Balaam ſaith of himſelf, who in Conſequence of having Viſions, calleth himſelf a Man whoſe Eyes were opened, Numb: xxiv. 3, 4. and from the Caſe of Jonathan, when he taſted of the Honey-Comb, and had an Impreſſion from within that it was Evil, of whom it is ſaid, that his *Eyes ſaw*, and that he was *enlightened*, 1 Sam. xiv. 27. 29. Beſides, in the Word, Eyes are often uſed to ſignify Underſtanding, conſequently an interior Impreſſion thence received, as in David, "Lighten mine *Eyes*, leſt I ſleep Death," Pſalm xiii. 3. where Eyes ſignify Underſtanding. So in Ezechiel, "Who "have *Eyes* to ſee, and ſee not," xii. 2. ſpeaking of thoſe who are unwilling to underſtand. Again, in Iſaiah, "Shut their

"*Eyes*,

" *Eyes*, leſt they ſee with their Eyes," vi. 10. ſignifying to blind them, leſt they ſhould underſtand. So Moſes ſaith to the People, " The Lord hath not given you an Heart to know, " and *Eyes* to ſee, and Ears to hear," Deut. xxix. 3. where Heart ſignifieth the Will, and Eyes the Underſtanding. Thus it is ſaid concerning the Lord in Iſaiah, " That he ſhould open " the blind *Eyes*," xlii. 7. and again, " That the *Eyes* of the blind ſhould ſee out of Obſcurity, and out of Darkneſs." xxix. 18.

213. That by knowing that they were naked, is ſignified, that they knew and acknowledged themſelves not to be in Innocence as before, but to be in Evil, is plain from the laſt Verſe of the foregoing Chapter, where it is ſaid, And they were both naked, the Man and his Wife, and were not aſhamed; in which Paſſage, not to be aſhamed at being naked was ſhewn to ſignify that they were innocent: The contrary is ſignified when they are aſhamed, as in this Verſe where it is ſaid, That they ſewed together Fig-leaves and concealed themſelves: For where there is no Innocence, there Nakedneſs is a Scandal and Diſgrace, becauſe it is attended with a Conſciouſneſs of thinking Evil; hence Nakedneſs is uſed in the Word to ſignify Diſgrace and Evil, and is predicated of a Perverted Church, as in Ezechiel, " Thou waſt *naked* and *bare*, and Polluted in thy Blood," xvi. 7. 22. and again, " They ſhall leave thee *naked* and *bare*, and thy *Nakedneſs* ſhall be diſcovered," xxiii. 29. So in John, "I " counſel thee to buy of me white Raiment that thou mayſt be " cloathed, and that the Shame of thy *Nakedneſs* may not appear," Rev. iii. 18. and concerning the laſt Day, " Bleſſed " is he that watcheth, and keepeth his Garments, leſt he walk " naked, and they ſee his Shame", Rev. xvi. 15. So in Deuteronomy, " If a Man ſhall find any *Nakedneſs* in his Wife, " let him write her a Bill of Divorcement," xxiv. 1. For which Reaſon alſo Aaron and his Sons were enjoined to make them linen Breeches, when they came near to the Altar to miniſter, to cover the Fleſh of their *Nakedneſs*, leſt they ſhould bear Iniquity and die, Exod. xxviii. 42, 43.

214. They are called naked becauſe left to Propriety, for they who are left to Propriety, or to Themſelves, have no longer any thing of Intelligence and Wiſdom, or Faith, remaining; conſequently they are naked as to Truth and Goodneſs, and therefore are in Evil.

215. That Propriety is Nothing but mere Evil and Falſity, was made evident to me from this Circumſtance, that whatever any Spirits ſpoke at any Time from themſelves was evil and falſe, inſomuch that whenſoever it was only given me to know that they did ſpeak from Themſelves, I knew inſtantly that what

what they ſaid was falſe, notwithſtanding the Power of Perſuaſion in themſelves that what they ſaid was true, beyond all poſſible Doubt: The Caſe is the ſame with Men alſo who ſpeak from Themſelves. In like Manner, whenſoever any have begun to reaſon concerning the Things which reſpect ſpiritual and cœleſtial Life, or which relate to Faith, it was given me to perceive that they were in a State of Doubt, yea, of Denial touching ſuch Things; for to reaſon about Faith is to doubt and deny it: And whereas this proceedeth from Themſelves, or from Propriety, they are mere Falſities into which they fall, conſequently into an Abyſs of Darkneſſes, that is, of Falſities; and when they are in this Abyſs, then the leaſt Scruple prevails over a thouſand Truths, which Scruple is like a ſmall Particle of Duſt, falling on the Pupil of the Eye, and blinding it in ſuch a Manner, that it cannot ſee the Univerſe, or any thing contained therein: Concerning ſuch Perſons the Lord thus ſpeaketh in Iſaiah, "Wo unto them that "are wiſe in their own Eyes, and prudent in their own Sight," v. 21. and again, "Thy Wiſdom and thy Knowledge, it hath "perverted thee; and thou haſt ſaid in thine Heart, I, and "none elſe beſide me; therefore ſhall Evil come upon thee, "and thou ſhalt not know whence it cometh, and Miſchief "ſhall fall upon thee, which thou ſhalt not be able to expiate, "and Deſolation ſhall come upon thee ſuddenly, which thou "ſhalt not know," xlvii. 10, 11. Again in Jeremiah, "Every "Man is brutiſh [ſtupid] by his Knowledge, every Founder is "confounded by the graven Image, for his molten Image is Falſ-"hood, there is no Breath [Spirit] in them," li. 17. a graven Image ſignifieth the Falſe which belongeth to Propriety, and a Molten Image ſignifieth the Evil which belongeth to Propriety.

216. *And they ſewed Fig-leaves together, and made themſelves Things to gird about.* To ſew Fig-leaves together, is to excuſe themſelves; the Fig-tree ſignifieth natural Good: To make themſelves Girdles, or Things to gird about, is to be affected with Shame: This was a Manner of Speaking in Uſe amongſt the moſt ancient People, and thus they deſcribed this Poſterity of the Church, in that they poſſeſſed natural Good inſtead of the Innocence which they had before, by which natural Good their Evil was concealed; and it was a Conſequence of abiding in this natural Good, that they were affected with Shame.

217. That the Vine, as uſed in the Word, ſignifies ſpiritual Good, and the Fig-tree natural Good, are Truths at this Day unknown, becauſe the internal Senſe of the Word hath been loſt; nevertheleſs, wherever thoſe Expreſſions occur, they ſignify or imply ſuch a ſpiritual Meaning: This is the Caſe in Reſpect to what the Lord ſpake in his Parables concerning a

Vineyard, and concerning a Fig-tree, and the Ground of what is written in Matthew "Jesus seeing a *Fig-tree* in the Way, came to "it, and found nothing thereon but Leaves only, and said unto it, "Let no Fruit grow on thee henceforward for ever; and presently the Fig-tree withered away," xxi. 19. by which is meant, that Nothing good, not even natural was to be found on the Earth. The like is meant by Vine and Fig-tree in Jeremiah, "Were "they ashamed when they had committed Abomination? nay, "they were not at all ashamed, neither did they blush; there-"fore in gathering I will gather them, saith the Lord; there "shall be no Grapes on the Vine, nor Figs on the *Fig-tree*, "and the Leaf shall fade," viii. 12, 13. by which is signified that all Good, as well spiritual as natural, was lost, because they were such, that they could not even be affected with Shame; like those at this Day who are in Evil, and who so far from being ashamed, make a Boast of their Evil. So in Hosea, "I found Israel like Grapes in the Wilderness; I saw your "Fathers as the first-ripe in the *Fig-tree* at her first Time," ix. 10. and in Joel, "Be not afraid ye Beasts of my Fields, for "the Tree shall bear her Fruit, the *Fig-tree* and the Vine "shall yield their Strength," ii. 22. the Vine signifieth Spiritual Good, the Fig-tree natural Good.

218. Verse 8. *And they heard the Voice of Jehovah God going by Itself in the Garden, in the Air of the Day, and the Man and his Wife hid themselves from the Face of Jehovah God, in the Midst of the Tree of the Garden.* By the Voice of Jehovah God going by Itself in the Garden, is signified an Impression, or Dictate, [Dictamen] which they feared: This Impression or Dictate, was the Remainder of Perception which they possessed: By the Air or Spirit of the Day is signified the Time, when the Church had still somewhat left concerning Perception: By hiding themselves from the Face of Jehovah is signified that they feared the Impression, or Dictate, as they are wont to do who are conscious of Evil: By the Midst of the Tree of the Garden, where they hid themselves, is signified natural Goodness; that is called the Midst, or Middle, which is inmost: Tree signifieth Perception as before; but inasmuch as there was little Perception, it is expressed by the Word Tree in the singular Number, as if but one was remaining.

219. That by the Voice of Jehovah God going by Itself in the Garden is meant an Impression, or Dictate, which they were afraid of, may appear evident from the Signification of Voice as used in the Word, where the Voice of Jehovah is used for the Word Itself, for the Doctrine of Faith, for Conscience, or internal Observation, and likewise for all Reproof and Warning

ing thence reſulting, on which Ground it is that Thunders are called the Voices of Jehovah; as in John, "Then the Angel "cried with a loud Voice, as when a Lion roareth, and when "he cried, ſeven Thunders uttered their *Voices*," Rev: x. 3, 4. by which is ſignified that the Voice was then both external and internal: So again, "In the Days of the *Voice* of the ſeventh "Angel the Myſtery of God was to be finiſhed." Rev: x. 7. ſignifying the ſame thing. So in David, "Sing unto God, "Sing Praiſes unto the Lord, who rideth upon the Heavens of "Heavens which were of old; Lo, he doth ſend out his *Voice*, "and that a mighty *Voice*," Pſalm, lxviii. 32, 33. The Heavens of Heavens which were of old ſignify the Wiſdom of the moſt antient Church: Voice ſignifieth Revelation, and alſo an internal Dictate or Impreſſion. Again, "The *Voice* of "the Lord is upon the Waters; the *Voice* of the Lord is in "Power; the *Voice* of the Lord is in Glory; the *Voice* of the "Lord breaketh the Cedars; the *Voice* of the Lord divideth the "Flames of Fire; the *Voice* of the Lord ſhaketh the Wilder-"neſs; the *Voice* of the Lord maketh the Hinds to bring forth "young, and diſcovereth the Foreſts," Pſalm, xxix. 3. 4. 5. 7. 8. 9. And in Iſaiah, "Jehovah ſhall cauſe his glorious "*Voice* to be heard, for through the Voice of the Lord ſhall the "Aſſyrian be beaten down." xxx. 30, 31.

220. By the Voice going by Itſelf is meant, that but little of Perception was remaining; the Voice was alone by Itſelf, and as it were, not heard, as appears alſo from the following Verſe where it is ſaid, that Jehovah cried to the Man; as in Iſaiah, "*The Voice of him that crieth* in the Wilderneſs; the "Voice ſaid, Cry," xl. 3. 6. The Wilderneſs ſignifieth the Church where there is no Faith; the Voice of him that crieth ſignifieth the Annunciation of the Lord's Advent, and in general every Annunciation of his Advent, as in the Regenerate, who have a Dictate or Impreſſion.

221. That by the Air or Spirit of the Day is ſignified the Time, when the Church had as yet ſomewhat of Perception remaining, may appear evident from the Signification of Day and Night: The moſt ancient People compared the States of the Church to the Times of Day and Night; to the Times of the Day when as yet the Church was in the Light, and therefore in this Paſſage to the Spirit or Air of the Day, when the Members of the Church had ſomewhat of Perception remaining, whereby they knew that they were fallen: The Lord alſo calleth a State of Faith Day, and a State of no Faith Night, as in John, "I muſt work the Works of Him that ſent me "whilſt it is *Day*; the *Night* cometh when no Man can work,"

ix. 4. The States of the Regenerate of Man were therefore in the first Chapter called Days.

222. That to hide themselves from the Face of Jehovah means, to be afraid of the Dictate, or Impression, as is usual with those who are conscious of Evil, appears evident from their Reply, Verse 10. where it is said, I heard thy Voice in the Garden, and was afraid, because I was naked. The Face of Jehovah, or of the Lord, is Mercy, Peace, and every Good, as is plain from the Benediction, "Jehovah make his *Face* to "shine upon thee, and *be merciful* unto thee: Jehovah lift up "his *Countenance* upon thee, and give thee Peace," Numb: vi. 25, 26. and in David, "God be merciful unto us, and bless us, "and cause his *Face* to shine upon us," Psalm lxvii. 1. and in another Place, "There be many that say, Who will make us to "see Good? Jehovah, lift up the Light of thy *Countenance* upon "us," Psalm iv. 6. The Mercy of the Lord is therefore called the Angel of Faces, in Isaiah, "I will mention the Lov-"ing-kindnesses of Jehovah; he hath recompensed them ac-"cording to his *Mercies*, and according to the Multitude of "his *Mercies*, and was made a Saviour to them: In all their "Affliction he was Afflicted, and the Angel of his *Faces* saved "them; in his *Love* and in his Pity he redeemed them," lxiii. 7, 8, 9.

223. Since the Face of the Lord is Mercy, Peace, and every Good, it is evident that he never looketh at any one but in Mercy; and that he never turneth away his Face from any one; but that it is Man, whilst he is in Evil, who turneth away his Face; as it is said by the Lord in Isaiah, "Your Iniquities "have separated between you and your God, and your Sins "have hid his Face from you," lix. 2. and as was the case also here, in that they hid themselves from the Face of Jehovah, because they were naked.

224. Mercy, Peace, every Good, or the Face of Jehovah, are what cause a Dictate, or Impression, with those who have Perception, and also with those who have Conscience, but in a different Manner; and they always operate mercifully, but are received according to the State in which a Man is. The State of this Man, or of this Posterity of the most ancient Church, was natural Goodness; and they who are in natural Goodness are such, that they hide themselves through Fear, and out of Shame that they are naked: But they who are in no natural Goodness, do not even hide themselves, because they are not ashamed; concerning whom, see Jeremiah, Chap. viii. 12, 13. and n: 217. above.

225. That

225. That the Midſt of the Tree of the Garden ſignifieth natural Goodneſs, in which there is ſome Perception, whichis called Tree, may appear evident alſo from the Garden in which the cœleſtial Man was; for all that is called Garden, which is good and true, with a Difference according to the Man who cultivateth it: Goodneſs is not Goodneſs, unleſs it's inmoſt [Principle] be cœleſtial, from which, or by which from the Lord, cometh Perception; this inmoſt [Principle] is called the Midſt, as in other Parts of the Word.

226. Verſes 9, 10. *And Jehovah God cried unto the Man, and ſaid unto him, Where art thou? And he ſaid, I heard thy Voice in the Garden, and I was afraid becauſe I was naked, and I hid myſelf.* What is ſignified by crying; what by a Voice in the Garden; and why they were afraid becauſe they were naked, and therefore hid themſelves, was before explained: It frequently occurs in the Word, that Man is queſtioned by the Lord concerning the What and the Where, altho' the Lord knew all previous to his aſking the Queſtion; but the Cauſe of Enquiry is, to put Man upon Acknowledgment and Confeſſion.

227. The Ground and Origin of Perception, inward Impreſſion, and Conſcience, ought however to be known and attended to; and becauſe this Subject is at this Day altogether unknown, it may be expedient to ſay ſomewhat concerning it: It is a Thing moſt true, that Man is governed by Spirits and Angels from the Lord; when evil Spirits begin to have Dominion, then the Angels labour to avert Evils and Falſes, and hence ariſeth a Combat; it is this Combat which is rendered ſenſible by Perception, inward Impreſſion, and Conſcience: by theſe, and alſo by Temptations it might be clearly known to Man that Spirits and Angels are with him, was he not ſo deeply immerſed in Things corporeal, as to believe nothing of what is ſaid in Relation to Spirits and Angels; wherefore ſuch Perſons, ſuppoſing them to feel theſe Combats ever ſo often, would ſtill inſiſt that they were imaginary and the Effect of a diſordered Mind: With Reſpect to myſelf, it hath been given me to feel ſuch Combats, and to experience a lively Senſe of them, a Thouſand and a Thouſand Times, and almoſt continually now for ſeveral Years, and at the ſame Time to know what Spirits were with me, of what Sort they were, whence they came, at what Time they gained Admiſſion, and when they left me, and alſo to converſe with them.

228. It is impoſſible to deſcribe the exquiſite Perception, whereby the Angels diſcover whether any thing gaineth Admiſſion which is oppoſite to the Truth of Faith and the Good of Love; they perceive both the Quality of ſuch Influx, and the

the preciſe Time of it's Commencement, a Thouſand Times more perfectly than Man himſelf doth, who knoweth but little in Compariſon reſpecting it: The ſmalleſt [Portion or Degree] of Thought in Man is more perceptible to the Angels than the largeſt, which indeed appears incredible, but yet is moſt true.

229. Verſes 11, 12, 13. *And he ſaid, Who told thee that thou waſt naked? haſt thou eaten of the Tree, whereof I commanded thee that ſhouldeſt not eat? And the Man ſaid, the Woman whom thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat. And Jehovah God ſaid unto the Woman, Why haſt thou done this? And the Woman ſaid, The Serpent beguiled me, and I did eat.* What theſe Words ſignify is evident from what hath been explained above, viz: that the Rational [Part or Principle] of Man ſuffered itſelf to be deceived by Propriety which was dear to it, or by Self-love, ſo as to believe Nothing but what it could ſee and feel. Every one may ſee that Jehovah God did not ſpeak to a Serpent, and that indeed there was no Serpent to ſpeak to; nor did he ſpeak to the Senſual [Part or Principle] which is ſignified by the Serpent, but that theſe Words imply a different Meaning, viz: that the Men of this Church perceived that they were deluded by the Senſes, and in Conſequence of Self-love were deſirous to know whether what they heard concerning the Lord, and Faith in Him, was true, and herein were deſirous to lay the Foundation of their Creed.

230. The ruling Evil in the Poſterity of this Church was Self-love, and not ſo much the Love of the World, as at this Day; for they lived apart from each other according to their Houſes and Families, and had no Deſire to accumulate Wealth.

231. The ruling Evil in the moſt ancient Church which was immediately before the Flood, and in the ancient Church which was after the Flood, and alſo in the Jewiſh Church, and afterwards in the new Church eſtabliſhed amongſt the Gentiles after the Coming of the Lord, was this, that they did not believe the Lord or the Word, but Themſelves and their Senſes; hence Faith became annihilated, and in Conſequence thereof neighbourly Love was annihilated, ſo that Nothing remained but Falſhood and Evil; and this Incredulity is alſo the ruling Evil of the preſent Church.

232. In the preſent Church however the Evil is much greater than in former Times, inaſmuch as Men at this Day can confirm the Incredulity of the Senſes by Scientifics unknown to the Ancients, which hath given Birth to an undeſcribable Darkneſs,

whereat Mankind would be aſtoniſhed, did they but know how great and terrible it is.

233. To explore the Myſteries of Faith by Scientifics is as impoſſible as for a Camel to go through the Eye of a Needle, or as for a Rib-bone to enter into and direct the moſt pure Fibrils which compoſe the Breaſt and Heart; ſo craſs and denſe is the Senſual and Scientific [Principle] in reſpect to the Spiritual and Cœleſtial: He who deſires to inveſtigate only the hidden Things of Nature, which are innumerable, with Difficulty diſcovers a ſingle one, and in the Courſe of his Inveſtigation is liable to fall into many Errors, as Experience teacheth; and how much more likely is this to be the Caſe, in inveſtigating the hidden Things of ſpiritual and cœleſtial Life, where Myriads of Myſteries exiſt for one that is to be found in inviſible Nature! For the Sake of illuſtrating this Point let us take the following Inſtance; Man of himſelf cannot do otherwiſe than commit Evil, and turn himſelf away from the Lord; yet it is not Man who doeth this, but the evil Spirits who are attendant on him; nor do the evil Spirits do it, but the Evil itſelf which they have apropriated to themſelves; nevertheleſs Man doeth Evil, and turneth himſelf away from the Lord, and is in Fault; and yet he doth not live but from the Lord. So on the other Hand, Man of himſelf cannot poſſibly do Good, and turn himſelf to the Lord, but by the Angels; nor can the Angels do this, but the Lord Alone; and yet Man may as of himſelf do Good, and turn himſelf to the Lord: That this is really the Caſe, neither the Senſes, nor Science, nor Philoſophy can conceive, or apprehend, and therefore if they are conſulted as to the Truth of ſuch Propoſitions, they reject and deny them, when nevertheleſs in themſelves they are moſt true; and thus it is alſo in all other Caſes reſpecting Things ſpiritual and cœleſtial. Hence it is evident, that they who conſult the Things of Senſe and Science concerning Matters of Faith, not only precipitate themſelves into Doubt, but alſo into Denial, that is, into Darkneſs, and in conſequence of ſuch Darkneſs, into every Sort of Luſt and Concupiſcence; for whilſt they believe what is falſe, they alſo do what is falſe; and whilſt they believe that no ſuch thing exiſteth as what is ſpiritual and cœleſtial, they believe at the ſame Time that Nothing exiſteth but what is corporeal and worldly; thus they come to love whatever relateth to Themſelves and the World, and conſequently immerſe themſelves in all the Luſts and Evils that originate in falſe Opinions.

14. And

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14. And JEHOVAH GOD ſaid unto the Serpent, Becauſe thou haſt done this, thou art curſed above all Cattle, and above every Beaſt of the Field: upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life.

15. And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; He ſhall tread upon thy Head, and thou ſhalt bruiſe his Heel.

16. And to the Woman he ſaid, I will greatly multiply thy Sorrow and thy Conception; in Sorrow thou ſhalt bring forth Children, and thy Obedience ſhall be to thy Huſband, and he ſhall rule over thee.

17. And to the Man he ſaid, Becauſe thou haſt hearkened to the Voice of thy Wife, and haſt eaten of the Tree, of which I commanded thee, ſaying, Thou ſhalt not eat of it; curſed is the Ground for thy Sake; in great Sorrow ſhalt thou eat of it all the Days of thy Life.

18. Thorns and Thiſtles ſhall it bring forth for thee, and thou ſhalt eat the Herb of the Field.

19. In the Sweat of thy Face ſhalt thou eat Bread till thou return unto the Ground; for out of it waſt thou taken; for Duſt thou art, and unto Duſt ſhalt thou return.

THE CONTENTS.

234. THE ſubſequent State of the Church is deſcribed until the Flood; and whereas the Church at that Time utterly deſtroyed itſelf, it is foretold that the Lord would come into the World, and ſave Mankind.

235. Whereas

235. Whereas the Men of the Church were unwilling to believe any thing but what they could conceive and apprehend by the Senſes, the Senſual [Principle] which is the Serpent, curſed itſelf, and became infernal, Verſe 14.

236. To prevent therefore the whole Man's falling into Hell, the Lord promiſed that he would come into the World, Verſe 15.

237. The Church is further deſcribed by the Woman, who ſo loved herſelf, or Propriety, that ſhe could no longer conceive or apprehend any Truth, altho' the Rational [Principle] was given to have Rule, Verſe 16.

238. The Rational [Principle] alſo is deſcribed as to it's Nature and Quality, in that it conſented to the Suggeſtions of the Senſual [Principle], and thus likewiſe curſed itſelf, and became infernal, ſo that Reaſon no longer remained, but Ratiocination, *(i)* Verſe 17.

239. The Curſe and Vaſtation are deſcribed, and alſo their beſtial Nature, Verſe 18.

240. Likewiſe Man's Averſion to all Things reſpecting Faith and Love; and thus that from being Man they became not Men, Verſe 19.

THE INTERNAL SENSE.

241. THE moſt ancient People, who were of a cœleſtial Nature, were ſuch, that whatever they ſaw at any Time in the World and on the Face of the Earth, they ſaw indeed,

(i) The Author here diſtinguiſhes between *Reaſon* and *Ratiocination*; by Reaſon he means the Rational-Principle in it's pure and uncorrupt State, whilſt it is ſubmiſſive to divine Influence: By Ratiocination is meant the ſame Principle in it's corrupt State of Separation from divine Influence, in which State it is capable of arguing, contending, and diſputing about Truth, but not of ſeeing and confirming it by the Light thereof.

indeed, but had their Thoughts employed on the cœleſtial and divine Things ſignified and repreſented thereby; their Sight was only a Kind of inſtrumental [Senſe or Organ] and hence their Speech was in like Manner merely inſtrumental. Every one, by conſulting his own Experience, may apprehend how this was; for whoſoever attendeth earneſtly to the Meaning of the Words ſpoken by another, he heareth indeed the Words, and yet as it were doth not hear them, attending only to their Meaning; and whoſoever thinketh ſtill deeper, he doth not even attend to the Meaning of the Words ſpoken, but to Somewhat more abſtracted and univerſal ſuggeſted by the Meaning. Their Deſcendants however, who come now to be treated of, were not like their Fathers, but when they ſaw worldly and terreſtrial Objects, by Reaſon of the Love they had towards them, they cleaved cloſe to them in their Minds, and employed their Thoughts about them, and by Reflection thence they aroſe to the Contemplation of cœleſtial and divine Things; thus the Senſual [Principle] began with theſe Deſcendants to be a Principal, and not, as with their Fathers, an Inſtrumental; and when this is the Caſe, that what is worldly and terreſtrial becometh a Principal, then Men reaſon by Reflection thence concerning cœleſtial Things, and thereby blind themſelves: Every one alſo, by conſulting his own Experience, may apprehend how this is; for whoſoever doth not attend to the Meaning of the Words ſpoken by another, but to the Words only, he collecteth little of the Meaning, and ſtill leſs of the abſtract or univerſal Senſe contained therein, and judgeth ſometimes from a ſingle Expreſſion, yea, from the Conformity of each Expreſſion with the Rules of Grammar, concerning all that the Speaker uttereth.

242. *And Jehovah God ſaid unto the Serpent, becauſe thou haſt done this, thou art curſed above all Cattle, and above every Beaſt of the Field; upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life.* By Jehovah God's ſpeaking to the Serpent is ſignified, that they perceived that their ſenſual [Principle] was in Fault: By the Serpent's being curſed above all Cattle and Beaſt of the Field is ſignified, that the ſenſual [Principle] averted itſelf from the Cœleſtial, and turned itſelf to the Corporeal, and thus curſed itſelf: By Cattle and the Beaſts of the Field are ſignified here, as before, Affections: By the Serpent's going on his Belly, is ſignified, that the Senſual [Principle] could no longer look upwards towards cœleſtial Things, but downwards towards Things corporeal and terreſtrial: By eating Duſt all the Days of his Life is ſignified, that the Senſual [Principle]

[Principle] was reduced to such a State, that it could only live on what was corporeal and terrestrial, and thus was become infernal.

243. In the most ancient cœlestial Men the Sensual Things of the Body were such that they yielded Obedience and Service to their internal Man, and they had no further Concern about them; but when Men began to love Themselves, then they preferred those sensual Things to the Internal Man, in Consequence whereof these Sensual Things were separated, and became corporeal, and were thus condemned.

244. It was before shewn, that by Jehovah God's speaking to the Serpent is signified, that they perceived their Sensual [Principle] to be in Fault; wherefore no more need be said on that Subject.

245. That his saying to the Serpent, Thou art cursed above all Cattle, and above every Beast of the Field, signifieth, that the Sensual [Principle] averted itself from the cœlestial, and turned itself towards the Corporeal, and thereby condemned or cursed itself, may appear sufficiently plain from the internal Sense of the Word: Jehovah God, or the Lord, never curseth any one, he is never angry with any one, he never leadeth any into Temptation, he punisheth none, much less doth he curse any; but all these evil Things are effected by the deviliſh or infernal Crew, and can never proceed from the Fountain of Mercy, of Peace and Goodness: The Reason why it is said in this and in other Parts of the Word that Jehovah God not only turneth away his Face, is angry, punisheth, tempteth, but also killeth and even curseth, is, in Order that Men might believe that the Lord governeth and disposeth all and every thing in the Universe, even Evil itself, Punishment, and Temptations; and when they have received this most general Idea, might afterwards learn how or in what Manner he governeth and disposeth all Things, and that he turneth the Evil of Punishment and the Evil of Temptation into Good: The Order of teaching and of learning in the Word is from the most general [Ideas], for which Reason the Sense of the Letter aboundeth with such most general [Ideas].

246. That Cattle and the Beast of the Field signify Affections, may appear from what was before said concerning them, n; 45, 46. to which may be added what is written in David, "Thou O "God didst send a Rain of Benevolences, whereby thou didst "confirm thine Inheritance when it was weary: Thy *Beast* "shall dwell therein," Psalm, lxviii. 9, 10. The Reason why they are here called Cattle and Beast of the Field, as also in Chapter ii. 19, 20. whereas in Chap: i. 24, 25. they are

called Cattle and Beaſt of the Earth, is, becauſe the preſent Paſſage treateth of the Church or regenerate Man, whereas the firſt Chapter treateth of what was as yet not a Church, or of Man about to become regenerate; for Field is an Expreſſion which is applied to the Church, or to the Regenerate.

247. That the Serpent's going on his Belly ſignifieth, that the Senſual [Principle] could no longer look upwards to Things cœleſtial, as heretofore, but downwards to Things corporeal and terreſtrial, is plain from hence, that in old Time by the Belly were ſignified thoſe Things which are neareſt to the Earth, by the Breaſt thoſe which are above the Earth, and by the Head thoſe which are ſupreme, or higheſt; thus in the Paſſage before us it is ſaid that the Senſual [Principle], which in itſelf is the loweſt in Man, went upon the Belly, becauſe it turned itſelf to what was terreſtrial or earthly; this was alſo ſignified in the Jewiſh Church by the Depreſſion of the Belly even to the Earth, and by the Sprinkling of Duſt on the Head; thus in David, "Wherefore hideſt thou thy Face, and forgetteſt our "Affliction and our Oppreſſion? for our Soul is bowed down "to the *Duſt*, and *our Belly* cleaveth unto the *Earth*; Ariſe a "Help for us, and redeem us for thy Mercy's Sake," Pſalm xliv. 24, 25, 26. where alſo it is evident, when Man turneth himſelf away from the Face of Jehovah, that he cleaveth with his Belly to the Duſt and the Earth. In Jonah likewiſe, by the Belly of the great Fiſh into which he was caſt, are ſignified the lower Parts of the Earth, as is evident from the words of the Prophecy, "Out of the *Belly* of Hell cried I, and thou "didſt hear my Voice," Jonah ii. 3. where Hell ſignifieth the Earth below.

248. For this Reaſon, when Man looked to Things cœleſtial, it was ſaid that he went erect, or upright, and that he looked upwards, or forwards, which is the ſame Thing; but when he looked towards corporeal and terreſtrial Things, it was uſual to ſay that he was inclined to the Earth, and looked downwards, or backwards, as in Leviticus, "I am Jehovah your God, "who brought you forth out of the Land of Ægypt, that ye "ſhould not be their Bondmen, and I have broken the Bands "of your Yoke, and made you go *upright*," xxvi. 13. and in Micah, "Ye ſhall not remove your Necks thence, neither ſhall "ye go upright," ii. 3. Again in Jeremiah, "Jeruſalem "hath grievouſly ſinned, therefore they have deſpiſed her, be-"cauſe they have ſeen her Nakedneſs, yea, ſhe ſigheth and "turneth *backward*. From above hath he ſent Fire into my "Bones, he hath turned me *back*, he hath made me deſolate,"

"Lament:

" Lament: i. 8. 13. And in Isaiah, Jehovah thy Redeemer, " that turneth wise Men *backwards*, and maketh their Know- " ledge foolish," xliv. 24, 25.

249. That by eating Dust all the Days of it's Life is signified, that the Sensual [Principle] was reduced to such a State, that it could live only on what was corporeal and terrestrial, consequently that it was become infernal, is evident also from the Signification of Dust in the Word, as in Micah, " Feed thy " People as in the Days of old; the Nations shall see and be " confounded at all their Might; they shall lick the *Dust* like " a *Serpent*, and like *creeping Things* of the Earth they shall " move out of their Holes," vii. 14. 16, 17. The Days of old signify the most ancient Church; the Nations signify those who trust in Propriety, of whom is predicated to lick the Dust like a Serpent. So in David, " Barbarians shall bow them- " selves before God, his Enemies shall lick the *Dust*," Psalm, lxxii. 9. Barbarians and Enemies signify those who look towards earthly and worldly Things. And in Isaiah, " *Dust* shall " be the *Serpent*'s Bread," lxv. 25. Inasmuch as Dust signified those who regarded not Things spiritual and cœlestial, but only Things corporeal and terrestrial, therefore the Lord enjoined his Disciples, that if the City or House into which they entered was not worthy, they should *shake off the Dust of their Feet*, Matt: x. 14. That Dust signifieth what is cursed and infernal will be further shewn, Verse 19.

250. Verse 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; He shall tread upon thy Head, and thou shalt bruise his Heel.* Every one is aware that this is the first Prophecy relating to the Lord's Coming into the World; it appears clearly even from the Words themselves; and therefore from hence and from the Prophets the Jews even know that the Messiah is to come. But no one ha h heretofore known what is meant particularly by the Serpent, by the Woman, by the Serpent's Seed, by the Woman's Seed, by the Head of the Serpent which he should bruise; and by the Heel which the Serpent should bruise; wherefore these Things are to be explained. By the Serpent is here meant in general all Evil, and in particular Self-love; by the Woman is meant the Church; by the Seed of the Serpent all Infidelity; by the Seed of the Woman Faith towards the Lord; by He the Lord Himself; by the Head of the Serpent the Dominion of Evil in general, and of Self-love in particular; by treading upon, is signified Depression, or Putting down, so as to go on the Belly and eat Dust; by Heel is signified the lowest natural [Principle] as the corporeal, which the Serpent should bruise.

251. The

251. The Ground and Reaſon why the Serpent ſignifieth all Evil in general, and Self-love in particular, is, becauſe all Evil hath it's Riſe from the ſenſual [Principle] and alſo from the ſcientific, which at firſt were ſignified by the Serpent; wherefore now it ſignifieth every Kind of Evil Itſelf, and in particular Self-love, or Hatred towards our Neighbour and towards the Lord, which is the ſame Thing with Self-love. This Evil or Hatred, by Reaſon of it's being manifold, and conſiſting of various Genera, and ſtill more various Species, is diſtinguiſhed in the Word by different Kinds of Serpents, as by Snakes, Cockatrices, Aſps, Hæmorrhoids, Preſters, or fiery Serpents, flying and creeping Serpents, and by Vipers, according to the Differences of the Poiſon, which is Hatred; as in Iſaiah, "Rejoice not thou whole Paleſtina, becauſe the "Rod of him that ſmote thee is broken; for out of the *Serpent*'s "Root ſhall come forth a *Cockatrice*, and his Fruit ſhall be a "*fiery flying Serpent*," xiv. 29. the Serpent's Root meaneth the ſenſual and ſcientific [Principle]; the Cockatrice meaneth Evil originating in the Falſe that is thence derived; the fiery flying Serpent meaneth the Luſt or Concupiſcence which is of Self-love. And in the ſame Prophet the ſame Things are thus deſcribed in other Terms, "They hatch *Cockatrice* Eggs, and "weave the Spider's Web; he that eateth of their Eggs dieth, "and that which is cruſhed breaketh out into a *Viper*," lix. 5. This Serpent is called in the Revelations the great and red *Dragon*, and the *old Serpent*, and alſo the Devil and Satan, who deceiveth the whole World, Chap: xii. 3. 9. xx. 2. In this and other Paſſages, by the Devil is not meant any particular Devil or Prince of the reſt, but the whole Crew of wicked Spirits, and alſo Evil itſelf.

252 That by the Woman is meant the Church, may appear from what was ſaid above concerning the cœleſtial Marriage, n: 155. The cœleſtial Marriage is ſuch, that Heaven, and conſequently the Church, is united with the Lord by Propriety, ſo that it conſiſteth in Propriety, for without Propriety no Union can exiſt, into which Propriety when the Lord out of Mercy inſinuateth Innocence, Peace and Goodneſs, in this Caſe it appeareth ſtill as Propriety, but cœleſtial and moſt happy, as may be ſeen n: 164. But the Nature and Quality of a cœleſtial and angelical Propriety, which is from the Lord, and of an infernal and diabolical Propriety, which is of Self, cannot as yet be particularly ſpecified; the Difference between them is like what ſubſiſteth between Heaven and Hell.

253. It is by Virtue of a cœleſtial and angelical Propriety, that the Church is called a Woman, and alſo a Wife, a Bride, a Virgin,

a Virgin, and a Daughter; she is called a Woman in the following Passage in the Revelations, "There appeared a great "Wonder in Heaven, a *Woman* cloathed with the Sun, and the "Moon under her Feet, and upon her Head a Crown of twelve "Stars; and the *Dragon* persecuted the *Woman* which brought "forth the Man-child," xii. 1. 4, 5. 13. in which Passage by a Woman is meant the Church, by the Sun Love, by the Moon Faith, by Stars the Truths of Faith, as before, which evil Spirits hate exceedingly, and persecute to the utmost. The Church is called a Woman, and also a Wife in Isaiah, "Thy "Maker is thine Husband, Jehovah of Hosts is his Name, and "thy Redeemer the Holy One of Israel, the God of the "whole Earth shall he be called; for the Lord hath called thee "as a *Woman* forsaken and grieved in Spirit, and a *Wife* "of Youth," liv. 5, 6. in which Passage a Woman forsaken and a Wife of Youth signify in particular the ancient and most ancient Church. In like Manner in Malachi, "Jehovah hath "been Witness between thee and the Wife of thy Youth," ii. 14. She is called a Wife and a Bride in the Revelations, "I saw the holy City new Jerusalem coming down from God "out of Heaven, prepared as a *Bride* adorned for her Husband: "Come hither, and I will shew thee the *Bride* the Lamb's "Wife," xxi. 2. 9. That the Church is called a *Virgin* and "a *Daughter*, may be seen throughout all the Prophets.

254. That by the Seed of the Serpent is meant all Infidelity, is plain from the Signification of Serpent, which is all Evil: Seed is that which produceth, and is produced, or which begetteth and is begotten; and whereas the Church is here spoken of, it is Infidelity; in Isaiah it is called the Seed of evil Doers, the Seed of the Adulterer, the Seed of Falshood, where he is speaking of the Jewish Church in it's perverted State, "Ah, "sinful nation, a People laden with Iniquity, a *Seed* of evil "Doers, Children that are Corrupters, they have forsaken "Jehovah, they have provoked the Holy One of Israel, they "are gone away *backward*," i. 4. and again, "Draw near "hither ye Sons of the Sorceress, the *Seed* of the Adulterer, are "ye not Children of Transgression, a *Seed* of Falshood," lvii. 3, 4. and again, "Thou art cast out of thy Grave like an "abominable Branch, for thou hast destroyed thy Land, and "slain thy People; the *Seed* of evil Doers shall never be re-"nowned," xiv. 19, 20. speaking of the Serpent or Dragon, who is here called Lucifer.

255. That by the Seed of the Woman is meant Faith towards the Lord, appears from the Signification of Woman, who is the Church; her Seed is nothing else but Faith, for it is by virtue of Faith in the Lord that the Church existeth, and

is

called the Church: In Malachi Faith is called the Seed of God, "Jehovah hath been Witneſs between thee and the *Wife* "of thy Youth, and did not he make one? yet had he the Re- "ſidue of the Spirit; and wherefore One? that he might "make a *Seed* of God; therefore take Heed to your Spirit, "and let none deal treacherouſly againſt the *Wife* of thy "Youth," ii. 14, 15. in which Paſſage by the Wife of Youth is ſignified the ancient and moſt ancient Church, of whoſe Seed or Faith the Prophet is here ſpeaking. So in Iſaiah, "I "will pour Water upon him that is thirſty, and Floods on the "dry Ground; I will pour my Spirit upon thy *Seed*, and my "Bleſſing upon thine *Offspring*." xliv. 3. where the Church is alſo ſpoken of. Again, in the Revelations, "The Dragon was "wroth with the Woman, and went to make War with the "Remnant of her *Seed*, which keep the Commandments, of "God, and have the Teſtimony of Jeſus Chriſt," xii. 17. and in David, "I have made a Covenant with my choſen, "I have ſworn unto David my Servant; thy *Seed* will I "eſtabliſh for ever; his *Seed* alſo will I make to endure for "ever, and his Throne as the Days of Heaven; his *Seed* ſhall "endure for ever, and his Throne as the Sun before me," Pſalm lxxxix. 4, 5. 29. 36. where by David is meant the Lord; by Throne his Kingdom; by the Sun Love; by Seed Faith.

256. Not only Faith is called the Seed of the Woman, but alſo the Lord Himſelf, as well becauſe He Alone giveth Faith, and thereby is Faith, as becauſe he was pleaſed to be born, and that in ſuch a Church, as was altogether fallen into an infernal and diabolical Propriety by Self-love and the Love of the World, in Order that of his divine Power he might unite the Divine Cœleſtial Propriety with the Human Propriety in his Human Eſſence, ſo that in Him they might be One; which Union, unleſs it had been effected, the whole World muſt utterly have periſhed; Foraſmuch as the Lord is thus the Seed of the Woman, it is not ſaid It, but He.

257. That by the Head of the Serpent is meant the Dominion of Evil in general, and of Self-love in particular, may appear from it's Nature, which is ſuch, that it not only ſeeketh Dominion, but even Dominion over all Things on Earth; nor doth it reſt ſatisfied with the Things of this World, but aſpireth even to rule over all the Things of Heaven; neither is it here at Reſt, but would extend its Dominion over the Lord Himſelf; nor doth this ſtill content it, as may be known from the latent Luſt in every Spark of Self-love; if it be but indulged, and left free and unreſtrained, it is plain to perceive that

that this would be its Progreſs, and it would grow to this aſpiring Height: Hence it is evident how the Serpent, or the Evil of Self-love, is deſirous of Dominion, and how it hateth all thoſe who refuſe to come under its Sway; this is the Head of the Serpent which exalteth itſelf, and which the Lord treadeth down, and that even to the Earth, that it may go upon its Belly, and eat Duſt, as it is ſaid in the Verſe immediately preceding. Thus the Serpent, or Dragon, which is called Lucifer, is deſcribed in Iſaiah, "O Lucifer, thou haſt ſaid in thine "Heart, I will aſcend into Heaven, I will exalt my Throne "above the Stars of God; I will ſit alſo upon the Mount of "the Congregation, in the Sides of the North; I will aſcend "above the Heights of the Clouds; I will be equal to the moſt "High; yet thou ſhalt be brought down to Hell, to the Sides "of the Pit," xiv. 13, 14, 15. The Serpent or Dragon is alſo thus deſcribed in the Revelations, "A great red Dragon, "having ſeven Heads, and ten Horns, and ſeven *Crowns* upon "his Heads; but he was caſt into the Earth," xii. 3. 9. where it is deſcribed how he exalteth his Head. In like manner in David, "Jehovah ſaid unto my Lord, Sit thou at my right "Hand, untill I make thine Enemies thy Footſtool: Jehovah "ſhall ſend the Rod of thy Strength out of Zion; he ſhall "judge the Nations, he ſhall fill the Places with the dead "Bodies, he ſhall wound the *Head* over many Countries; he "ſhall drink of the Brook in the Way, therefore ſhall he lift "up the *Head*," Pſalm cx. 1, 2. 6, 7.

258. That by treading down, or bruiſing, is meant Depreſſion [Caſting down] even to going on the Belly, and eating the Duſt, is plain now from this and the preceding Verſe; it hath the ſame Signification in Iſaiah, "Jehovah bringeth down "them that dwell on high, the lofty City he layeth it low; he "layeth it low even to the *Ground*; he *bringeth* it even to the "*Duſt*; the *Foot* ſhall *tread it down*," xxvi. 5, 6. and again, "Jehovah ſhall caſt down to the Earth with the Hand: the "Crown of Pride ſhall be *trodden* under *Feet*, xxviii. 2, 3.

259. That by the Heel is meant the loweſt natural or corporeal [Principle] cannot be known, unleſs it be underſtood how the moſt ancient People conſidered the Things that are in Man; they referred his cœleſtial and ſpiritual Things to the Head and Face; the Things which derived Exiſtence thence, as Mercy and Charity, they referred to the Breaſt; his natural Things to the Feet; the inferior natural Things to the Soles of the Feet; the loweſt natural and corporeal Things to the Heel; nor did they conſider them only according to ſuch Reference, but alſo gave them Names agreeable thereto. The

loweſt Things relating to Reaſon, ſuch as Things ſcientific, were alſo underſtood by what Jacob propheſied concerning Dan, "Dan ſhall be a Serpent by the Way, an Adder in the "Path; that biteth the Horſe-*heels*, ſo that his Rider ſhall fall "backward," Gen. xlix. 17. and by what is written in David, "The Iniquity of my *Heels* hath compaſſed me about," Pſalm xlix. 5. In like manner by what is related of Jacob, when he came forth from the Womb, and his Hand laid hold of Eſau's Heel, whence he was called Jacob, Gen. xxv. 26. The Name of Jacob is taken from the Heel, becauſe the Jewiſh Church, ſignified by Jacob, bruiſed the Heel. The Serpent can only hurt the loweſt natural Things in Man, and not the interior natural Things, (unleſs it be a particular Species of Viper) ſtill leſs can it hurt ſpiritual Things, and leaſt of all cœleſtial, which the Lord preſerveth, and concealeth, without Man's Knowledge; the Things thus hidden or concealed by the Lord, are called in the Word Remnants [Remains]; but how the Serpent deſtroyed thoſe loweſt natural Things in the People before the Flood, by the Senſual [Principle] and Self-love; and how he deſtroyed them in the Jews by ſenſual Things, Traditions, and idle Stories, and by Self-love, and the Love of the World; and how at this Day he deſtroyeth, and hath deſtroyed them by the Things of Senſe, of Science and of Philoſophy, and at the ſame time by the ſame evil Kinds of Love, will be ſhewn, by the Divine Mercy of the Lord, in the following Pages.

260. Hence it is evident, that it was revealed to the Church of that time, that the Lord would come into the World to ſave them.

261. Verſe 16. *And to the Woman he ſaid, I will greatly multiply thy Sorrow and thy Conception; in Sorrow thou ſhalt bring forth Sons, and thy Obedience ſhall be to thine Huſband, and he ſhall rule over thee.* By the Woman is now ſignified the Church, by virtue of Propriety which ſhe loved: By greatly multiplying Sorrow is ſignified Combat or Warfare, and Anxiety thence ariſing: By Conception is ſignified all Thought: By the Sons whom ſhe would bring forth in Sorrow are ſignified the Truths which ſhe would thus produce: By Huſband is ſignified here, as before, the Rational [Principle] which ſhe ſhould obey, and which would have Rule.

262. That by the Woman is ſignified the Church, was ſhewn above; in the preſent Paſſage it ſignifies the Church perverted by reaſon of Propriety which was before ſignified by the Woman, becauſe the preſent Paſſage treateth of the Poſterity of the moſt ancient Church, which was become perverted.

263. When

263. When therefore the Senſual [Principle] averteth itſelf, or curſeth itſelf, it follows of conſequence, that the evil Spirits begin to wage violent War, and the attendant Angels to ſtruggle for Man, which War, or Combat, is thus deſcribed by greatly multiplying Sorrow as to Conception and the Birth of Sons, that is, as to Thoughts and the Productions of Truth.

264. That Conception and the Birth of Sons are uſed in the Word in no other than a ſpiritual Senſe, viz. Conception for Thought and the Device of the Heart, and Sons for Truths, may appear from the following Paſſages in Hoſea, "As for "Ephraim, their Glory ſhall fly away like a Bird; from the "*Birth*, and from the *Womb*, and from the *Conception*; though "they bring up their Sons, yet will I bereave them, that they "ſhall not be *a Man*; yea, Wo alſo to them when I depart "from them," ix. 11, 12. in which Paſſage Ephraim ſignifies the Intelligent, or the Intelligence of Truth, and Sons ſignify Truths themſelves. In like manner it is ſaid in another Place concerning Ephraim, or an intelligent Perſon who is become unwiſe, "The Sorrows of a travailing Woman have come "upon him; he is an unwiſe Son; for he ſhall not ſtay a "Time in the *Place of the breaking forth* of Sons," xiii. 13. And in Iſaiah, "Be thou aſhamed, O Zidon, becauſe the Sea "hath ſpoken, even the Strength of the Sea, ſaying, I *travail* "not, nor *bring forth*, neither do I *nouriſh up* young Men, nor "bring up young Women, as at the Report concerning Æ-"gypt, they ſhall *bring forth* according to the Report of Tyre," xxiii. 4, 5. in which Paſſage Zidon ſignifies thoſe who have been in the Knowledges of Faith, and have deſtroyed them by Scientifics, and have thereby become barren. And in the ſame Prophet, "Before ſhe *travailed*, ſhe *brought forth*; before her "Pain came, ſhe was *delivered* of a Man-child; who hath "heard ſuch a Thing? who hath ſeen ſuch Things? ſhall "the Earth be made to *bring forth* in one Day? or ſhall a Na-"tion be *born* at once? Shall I bring to the Birth, and not "cauſe to *bring forth?* ſaith Jehovah; ſhall I cauſe to *bring* "*forth*, and ſhut the Womb?" ſaith thy God," lxvi. 7, 8, 9. where he is ſpeaking of Regeneration, and where by Sons in like manner are ſignified the Truths of Faith. Goodneſſes and Truths, as being the Conception and Birth of the cœleſtial Marriage, are alſo called Sons by the Lord in Matthew, "He "that ſoweth the good Seed is the Son of Man; the Field is "the World; the good Seed are the *Sons* of the Kingdom." xiii. 37, 38. and the "Sons of Abraham," John viii. 39. for Seed, as was ſaid, No. 255. is Faith, wherefore the Sons,

which are of the Seed, are the Goodneſſes and Truths of Faith: It was from this Ground, that the Lord, as being Himſelf the Seed, called himſelf the Son of Man, that is the Faith of the Church.

265. That by Huſband is ſignified the Rational [Principle] appears from Verſe 6. of this Chapter, where it is ſaid that the Woman gave to her Huſband with her, and he did eat, by which is ſignified that he conſented; it appears alſo from what was ſaid concerning the Man, or Huſband, n: 158. in which Paſſage it was uſed to ſignify a wiſe and intelligent Perſon, but in the Paſſage before us it ſignifieth the Rational [Principle] becauſe no other was left remaining, in conſequence of the Deſtruction of Wiſdom and Intelligence by eating of the Tree of Knowledge; for the Rational [Principle] is imitative of Intelligence, or a kind of Copy and Reſemblance thereof.

266. Inaſmuch as every Law and every Precept deriveth its Exiſtence from a cœleſtial and ſpiritual [Origin] as from its true Principle, it follows, that this Law alſo relating to Marriages, (which requireth that the Wife, as actuated by Luſt which is of Propriety, and not ſo much by reaſon as the Huſband is actuated, ſhould be under the Direction of the Huſband) is from the ſame Origin.

267. *And to the Man he ſaid, becauſe thou haſt hearkened to the Voice of thy Wife, and haſt eaten of the Tree, of which I commanded thee, ſaying, Thou ſhalt not eat of it; curſed is the Ground for thy Sake; in great Sorrow ſhalt thou eat of it all the Days of thy Life.* By the Man's hearkening to the Voice of his Wife is ſignified, the Conſenting of the Huſband, or Rational [Principle]; and whereas the Rational conſented, it alſo averted, or curſed itſelf; and on that Account the whole external Man was averted, or curſed, which is ſignified by the Ground being curſed for thy Sake: To eat thereof in great Sorrow, ſignifies, that the State of his Life would become miſerable; and that this State would continue till the End of the Church, is ſignified by all the Days of his Life.

268. That Ground ſignifies the external Man, may appear from what was ſaid above concerning Earth, and Ground, and Field: When Man is regenerate, he is no longer called Earth, but Ground, becauſe cœleſtial Seeds are implanted therein; he is alſo compared to Ground, and is called Ground in every part of the Word; it is the external Man, or his Affection and Memory, in which the Seeds of Goodneſs and Truth are implanted, but not the internal Man, becauſe the Propriety of Man and its Belongings are not in the Internal, but in the External; in the Internal are Goodneſſes and Truths, and

when

when these no longer appear to be present, then Man is external and corporeal; although they are concealed in the Internal by the Lord, without Man's Knowledge, inasmuch as they never come forth to his View, unless when the External as it were dieth, as is the Case in Temptations, Misfortunes, Sickness, and at the Hour of Death. The Rational [Principle] also appertaineth to the external Man, n: 118. which in Itself is a kind of Medium between the Internal and External, for the Internal by means of the Rational [Principle] operates on the corporeal External; but when the Rational [Principle] consents, then it separates the External from the Internal, so that it is no longer known that any Internal existeth, consequently it is no longer known what Intelligence and Wisdom are, which belong to the Internal.

269. That Jehovah God, or the Lord, did not curse the Ground, or the external Man, but that the external Man averted, or separated itself from the Internal, and thereby cursed itself, appears from what was shewn above, n: 245.

270. That to eat of the Ground in great Sorrow signifieth a miserable State of Life, is plain both from what hath been already said, and from what follows, not to mention that Eating in its internal Sense signifies Living; it is plain also from this Circumstance, that such a miserable Life is a certain Consequence of evil Spirits beginning to wage War, whilst the Angels attendant on Man begin to labour, or be in Distress; and this is more particularly the Case when the evil Spirits begin to have Dominion, for then they rule the external Man, whilst the Angels rule only the Internal, of which Internal little remaineth, so that the Angels can scarce find any thing therein wherewith to defend it; hence cometh Misery and Anxiety. The Reason why dead Men are seldom sensible of such Misery and Anxiety is, because they are no longer Men, altho' they think themselves Men more than others; for they have no Knowledge of any thing spiritual and cœlestial, or of eternal Life, more than Brute Beasts, and like them they look downwards to Things terrestrial, or outwards to worldly Things, regarding only the Gratification of Propriety, and the Indulgence of Sense and Fancy, whilst the whole Rational [Principle] consenteth thereto; and whereas they are dead, they would not be able to bear any Warfare, or Temptation, but their Life would sink under the Weight thereof, and would thereby curse themselves still more, and plunge themselves into a deeper Damnation in Hell; wherefore they are spared until they come into another Life, where they can no longer die by any Temptation and Misery, howsoever grievous they may be

to

to endure; and this also is signified by what is here said, that the Ground was cursed, and that the Man should eat thereof in great Sorrow.

271. That the Days of his Life signify the End of the Days of the Church, is plain from this Circumstance, that the Subject here treated of doth not relate to a particular, or individual Man, but to the Church and its State; the End of the Days of the Church was the time of the Flood.

272. Verse 18. *Thorns also and Thistles shall it bring forth for thee, and thou shalt eat the Herb of the Field.* By Thorns and Thistles are signified the Curse and Vastation: By eating the Herb of the Field is signified that he should live as a Beast.

He liveth as a Beast when the internal Man is so separated from the external, as to operate upon it only in a very general and indistinct manner; for Man is Man only by virtue of what he receiveth through the internal Man from the Lord, but Man is a Beast by virtue of what he hath from the external Man, which when separated from the internal is in Itself nothing else but a Beast; for it hath in it a similar Nature, similar Lusts, Appetites, Phantasies, and Sensations; its organical Construction is also similar: It differeth indeed from a Beast in the Power of Reasoning, which it seemeth to itself to exercise with much Cunning and Subtlety, but this Power it possesses by means of a spiritual Substance capable of receiving and transmitting an Influx of Life from the Lord, which Life however is perverted in such a case, and becometh a Life of Evil, which is Death, and hence the Recipient of such Life is called Dead.

273. That Thorns and Thistles signify a Curse and Vastation appears from hence, because Corn-Fields and Fruit-Trees signify Things of an opposite Nature, such as Blessings and Increase in Multiplication: That the Thorn, the Thistle, the Briar, the Bramble, and the Nettle have such a Signification, is plain from many Passages in the Word, as in Hosea, "Lo "they are gone because of Vastation; Egypt shall gather them "up, Memphis shall bury them; their Silver shall be desired; "the *Nettle* shall possess them; *Thorns* shall be in their Taber-"nacles," ix. 6. In which Passage Ægypt and Memphis signify those who wish to be wise in Things Divine by a Power in themselves and their Scientifics, "So in the same Prophet, "The high Places also of Aven, the Sin of Israel shall be "destroyed; the *Thorn* and the *Thistle* shall come up on their "Altars," x. 8. In which Passage the high Places of Aven signify Self-love; the Thorn and Thistle on the Altars signify Prophanation. And in Isaiah, "They shall lament for the "Teats, for the pleasant Fields, for the fruitful Vine; upon

"the

" the Ground of my People ſhall come up *Thorns* and *Briers*," xxxii. 12, 13. And in Ezechiel, " And there ſhall be no more " a *pricking Brier* unto the Houſe of Iſrael, nor any *grieving* " *Thorn* of all that are round about them," xxviii. 24.

274. That to eat the Herb of the Field, or to feed on ſuch Things as grow wild in the Field, is to live as a Beaſt, appears from what is ſaid of Nebuchadnezar in Daniel, " They ſhall " drive thee from Men, and thy Dwelling ſhall be with the " *Beaſts of the Field*, and they ſhall make thee to eat *Graſs* as " Oxen, and ſeven Times ſhall paſs over thee," iv. 25. and from Iſaiah, " Haſt thou not heard long ago how I have done " it, and of ancient Times that I have formed it? now I have " brought it to paſs, that thou ſhouldeſt be to lay waſte de- " fenced Cities into ruinous Heaps; therefore their Inhahitants " were of ſmall Power; they were diſmayed and confounded; " they were as the *Graſs of the Field*, and as the *green Herb*, as " the *Graſs* on the Houſe-tops, and as *Corn blaſted* before it be " grown up, xxxvii." 26, 27. In this Paſſage is explained what is ſignified by the Graſs of the Field, what by the green Herb, what by *Graſs* on the Houſe-tops, and what by Corn blaſted; for the Prophet is here ſpeaking of the Times before the Flood, which are underſtood by the Expreſſions *long ago*, and *of ancient Times*.

275. Verſe 19. *In the Sweat of thy Face ſhalt thou eat Bread, till thou return unto the Ground; for out of it waſt thou taken; for Duſt thou art, and unto Duſt ſhalt thou return.* By eating Bread in the Sweat of the Face is ſignified to have an Averſion to what is Cœleſtial: To return to the Ground from whence he was taken, ſignifies, to return to the external Man, ſuch as he was before Regeneration: Duſt thou art, and unto Duſt thou ſhalt return, ſignifies that he was condemned and become infernal.

276. That to eat Bread in the Sweat of the Face ſignifies to have an Averſion to what is Cœleſtial, may appear from the Signification of Bread: By Bread is meant All that is ſpiritual and cœleſtial, which is the Food of Angels, and ſo neceſſary to their Life, that ſuppoſing them deprived thereof they would ceaſe to live, juſt like Men deprived of Bread or Food: What is Cœleſtial and Spiritual in Heaven correſpondeth alſo to Bread on Earth, and is likewiſe repreſented by Bread, as appears from many Paſſages in the Word: That the Lord is Bread, as being the Fountain of whatever is Cœleſtial and Spiritual, He Himſelf teacheth in John, " This is the Bread which came " down from Heaven; He that eateth of this Bread ſhall live " for ever," vi. 58. Wherefore alſo the Bread and Wine in the

the Holy Supper are Symbols, or Representatives: This Cœleſtial [Principle] was alſo repreſented by Manna: That the Cœleſtial and Spiritual [Principle] is the Food of Angels, appears alſo from the Lord's Words, "Man ſhall not live by "Bread alone, but by every Word which proceedeth out of "the Mouth of God," Matt. iv. 4. that is, by the Life of the Lord, whence all that is cœleſtial and ſpiritual is derived. The laſt Poſterity of the moſt ancient Church, which was immediately before the Flood, and which is here treated of, was become ſo corrupt, and ſo immerſed in ſenſual and corporeal Things, that they had no longer any Inclination to hear or underſtand what was meant by the Truth of Faith, or what by the Lord who was to come and ſave them; and when Mention was made of ſuch Subjects they had an Averſion towards them, which Averſion is deſcribed by eating Bread in the Sweat of the Face; the ſame was the caſe with the Jews in ſucceeding times, who by reaſon of their not acknowledging cœleſtial Things, and their not deſiring any but a worldly Meſſiah, could not help having an Averſion to Manna, becauſe it was a Repreſentation of the Lord, which they called *vile Bread*, and on that Account Serpents were ſent amongſt them, Numb. xxi. 5, 6. Moreover, the Cœleſtial Things which they enjoyed in Adverſity, in Miſery, and with Tears, were called by them the Bread of Adverſity, the Bread of Miſery, and the Bread of Tears, as the cœleſtial Things here held in Averſion are called the Bread of the Sweat of the Face.

277. This is the internal Senſe of this Paſſage, which if underſtood only according to the Letter implies no more than that the Man ſhould procure Bread for himſelf out of the Ground by Labour, or the Sweat of his Face; but by Man in this Paſſage is not meant any one ſingle Man, but the moſt Ancient Church, neither by the Ground is meant Ground, nor by Bread Bread, nor by Garden Garden, but ſuch Things as are Cœleſtial and Spiritual, agreeable to what was ſhewn above.

278. That by returning to the Ground from whence he was taken, is ſignified, that the Church ſhould return to the External Man, ſuch as it was before Regeneration, is evident from this Circumſtance, that the Ground ſignifieth the External Man, as was ſaid above. And that Duſt ſignifieth what is damned and infernal, is plain alſo from what was ſaid of the Serpent, who in conſequence of being curſed is warned that he ſhould eat Duſt. To what was there ſaid of the Signification of Duſt may be added the following Paſſages from David, "All they that go down to the *Duſt* ſhall bow before Jehovah, "and they whoſe Souls he hath not quickened," Pſalm xxii. 29.

and

and in another Place, "Thou hideſt thy Face, they are trou-
" bled; thou takeſt away their Breath, they die, and return
" to their Duſt," civ. 29. as is the Caſe when Men turn themſelves from the Face of the Lord; they then expire or die, and thus return to Duſt, that is, become damned and infernal.

279. All theſe Verſes then in a regular Series imply, that the Senſual [Principle] averted itſelf from the Cœleſtial, Verſe 14. That the Lord would come into the World, who would again unite them, Verſe 15. That Warfare or Combat aroſe in conſequence of the External Man averting himſelf from the Internal, Verſe 17. That hence came Condemnation, Verſe 18. That Hell afterwards ſucceeded as a Fruit of Condemnation, Verſe 19. All theſe Things came to paſs in an orderly Succeſſion in that Church from the fourth Poſterity to the Flood.

* * * * * *

20. And the Man called his Wife's Name Eve, becauſe ſhe was the Mother of all living.

21. And JEHOVAH GOD made unto the Man and his Wife Coats of Skins, and cloathed them.

22. And JEHOVAH GOD ſaid, Behold the Man is become as one of us to know Good and Evil; and now leſt he put forth his Hand, and take alſo of the Tree of Lives, and eat and live for ever;

23. Therefore JEHOVAH GOD ſent him forth from the Garden of Eden, to till the Ground from whence he was taken.

24. So he caſt out the Man; and he placed at the Eaſt of the Garden of Eden Cherubims, and a Flame of a Sword which turned itſelf, to keep the Way of the Tree of Life.

THE CONTENTS.

280. THE Subject here treated of is concerning the moſt ancient Church, and concerning thoſe who fell away; conſequently alſo concerning the

Posterity of that Church, even until the Flood, when it expired.

281. Concerning the most ancient Church, which was Cœlestial, and by Reason of the Life of Faith towards the Lord, was called Eve, and the Mother of all living, Verse 20.

282. Concerning the First Posterity thereof, which was receptive of Cœlestial-spiritual Good; and of the Second and Third Posterity, receptive of Natural Good, which is signified by a Coat of Skin, which Jehovah-God made for the Man and his Wife, Verse 21.

283. Concerning the Fourth Posterity, in which Natural Good began to be dissipated; who would have perished in case they had been created anew, or instructed in the cœlestial Things of Faith; which is signified by these Words, Lest he should put forth his Hand, and take also of the Tree of Life, and eat, and live for ever, Verse 21.

284. Concerning the Fifth Posterity, that they were deprived of all Goodness and Truth, and reduced to the State in which they were before Regeneration; which is signified by the Man's being driven out of the Garden of Eden to till the Ground, from whence he was taken, Verse 23.

285. Concerning the Sixth and Seventh Posterity, that they were separated from the Science of Goodness and Truth, and left to their own filthy Lusts and Persuasions; whereby it was provided that they should not prophane the Holy Things of Faith; all which is signified by the Man's being cast out, and Cherubims being placed at the Garden with a Flame of a Sword to keep the Way of the Tree of Life; Verse 24.

THE

THE INTERNAL SENSE.

286. IN this and the preceding Chapters, to the Verſes now under Conſideration, the Subject treated of was concerning the moſt ancient People, in that they were made Regenerate; in the firſt Place it had relation to thoſe who lived like wild Beaſts, and at length became ſpiritual Men; in the ſecond Place to thoſe, who became Cœleſtial Men and conſtituted the moſt ancient Church; afterwards to thoſe and their Deſcendants who fell away; and herein the Subject is extended in an orderly Succeſſion to the Firſt Poſterity, to the Second, to the Third, and finally to all ſucceeding ones until the Flood. In theſe Verſes which follow at the Cloſe of this Chapter there is contained a Recapitulation of all that paſſeth from the Formation of the Man of the moſt ancient Church until the Flood; conſequently it is a Concluſion of all that precedeth.

287. Verſe 20. *And the Man called his Wife's Name Eve, becauſe ſhe was the Mother of all living.* By Man is here underſtood the Man of the moſt ancient Church, or the cœleſtial Man: By Wife and the Mother of all living, is meant the Church: She is called Mother as being the Firſt Church, and Living, by Reaſon of Faith towards the Lord, who is the real eſſential Life Itſelf.

288. That by Man is meant the Man of the moſt ancient Church, or the cœleſtial Man, was ſhewn above; and in the ſame Place it was alſo ſhewn, that the Lord Alone is Man, and that every cœleſtial Man hath his Birth and Being from Him, becauſe he is His Likeneſs; hence every Member of the Church without Diſtinction was called Man; and at length every one received this Name who appeared in Body like a Man, to diſtinguiſh him from Beaſts.

289 That by Wife is meant the Church, and in an univerſal Senſe the Kingdom of the Lord in the Heavens and the Earths, was alſo ſhewn above; that the ſame is underſtood by Mother, follows of Conſequence. It is very uſual in the Word for the Church to be called Mother, as in Iſaiah, "Where is the Bill "of your *Mother's* Divorcement?" l. 1. and in Jeremiah, "Your *Mother* ſhall be ſore confounded; *She that bare you* ſhall "be aſhamed," l. 12. and in Ezechiel, "Thou art thy

" *Mother's* Daughter that loatheth her Husband and her Chil-
" dren; your *Mother* was an Hittite, and your Father an Amo-
" rite," xvi. 45, where Husband signifieth the Lord and all
" that is Cœlestial; Sons signify the Truths of Faith; an Hit-
tite what is False; an Amorite what is Evil. Again, in the same Prophet, " Thy *Mother* is like a Vine in thy Likeness,
" planted by the Waters; she was fruitful and full of Branches
" by Reason of many Waters," xix. 10. In this Passage Mother signifies the ancient Church. The most ancient Church is principally called Mother, because it was the first Church, and the only one which was cœlestial, and therefore particularly beloved by the Lord.

290. That she was called the Mother of all Living by Reason of Faith towards the Lord, who is real essential Life Itself, may appear likewise from what is shewn above: It is not possible that more than one single Fountain of Life can exist, from whence the Life of all Things is derived; and it is not possible that any Life can exist, which is truly Life, except by Faith towards the Lord, who is real essential Life Itself; nor can Faith exist, in which is Life, except from Him, consequently except He be in it: Wherefore in the Word the Lord Alone is called Living, and is named the LIVING JEHOVAH, Jer. v. 2. xii. 16, xvi. 14, 15. xxiii. 7. Ezech. v. 11. LIVING FOR EVER, Dan. iv. 34. Rev. iv. 10. v. 14. x. 6. A FOUNTAIN OF LIFE, Psalm xxxvi. 9. A FOUNTAIN OF LIVING WATERS, Jerem. xvii. 13. Wherefore Heaven, which liveth by or from Him, is called the LAND OF THE LIVING, Isaiah xxxviii. 11. liii. 8. Ezech. xxvi. 20. xxxii. 23, 24, 25, 26, 27, 32. Psalm xxvii. 13. cxlii. 5. And they are called LIVING, who are in Faith towards the Lord, as in David, " Who holdeth
" our Soul amongst the *Living*," Psalm lxvi. 9. And they who are in Faith are said to be in the Book of LIFE, Psalm lxix. 28. Rev. xiii. 8. xvii. 8. xx. 15. Wherefore also they are said to be made ALIVE who receive Faith towards Him, Hosea vi. 2. Psalm lxxxv. 6. On the contrary, they who are not in Faith are called DEAD, as in Isaiah, " The *Dead*
" shall not live; the Deceased shall not rise because thou
" hast visited and destroyed them," xxvi. 14. where the Dead signify those who are puffed up with Self-love; and to rise signifies to enter into Life: They are also said to be SLAIN WITH THE SWORD, Ezech. xxxii. 23, 24, 25, 26. 28, 29, 30, 31. And Hell is called Death, Isaiah xxv. 8. xxviii. 15. They are also called *Dead*, by the Lord, Matt. iv. 16. John v. 25. viii. 21. 24. 51. 52.

291. In

291. In this Verſe is deſcribed the firſt Time, when the Church was in the Flower of her Youth, repreſenting the cœleſtial Marriage, on which Account ſhe is alſo deſcribed by a Marriage, and called Eve by reaſon of Life.

292. Verſe 21. *And Jehovah God made Coats of Skins for the Man and his Wife, and cloathed them.* Theſe Words ſignify that the Lord inſtructed them in ſpiritual and natural Good: That he inſtructed them is expreſſed by making and cloathing: And ſpiritual and natural Good is expreſſed by a Coat of Skin.

293. That this is the Signification of the Words doth not at all appear from the Letter, but ſtill it is evident that they have a more myſterious Signification than is obvious at firſt Sight, inaſmuch as it muſt be plain to every one, that Jehovah God did not literally make Coats of Skins for the man and his Wife.

294. Neither can it appear to any one, that a Coat of Skin ſignifieth ſpiritual and natural Good, except by a Revelation of the interior Senſe, and afterwards by a Compariſon thereof with ſimilar Expreſſions in the Word where they occur: It is here in general called Skin without Reference to any particular Animal, but it meaneth the Skin of a Kid, of a Sheep, or of a Ram, which in the Word ſignify the Affections of Good, Charity, and the Things relating to Charity; the like is ſignified by Sheep as uſed in Sacrifices: They are named Sheep, who are endowed with the Good of Charity: that is, with ſpiritual and natural Good; hence the Lord is called the Shepherd of the Sheep, and they who are endowed with Charity are called Sheep, as is known to every one.

295. The Reaſon why they are ſaid to be cloathed with a Coat of Skin, is, becauſe the moſt ancient People, by Reaſon of their Innocence, were ſaid to be naked, and afterwards when they loſt their Innocence, and obſerved themſelves to be in Evil, which is alſo called Nakedneſs: That all Things may appear to cohere hiſtorically, agreeable to the Manner of ſpeaking in Uſe amongſt the moſt ancient People, they are here ſaid to be cloathed, and not naked, or in Evil: That they were principled in ſpiritual and natural Good, is evident from what was ſaid and ſhewn above concerning them from Verſe 1, to 13. of this Chapter; and it is now made evident from this Circumſtance, that Jehovah God made them Coats of Skins, and cloathed them; for this Paſſage hath Reſpect to the firſt, ſecond, and third Poſterity of the Church, but particularly to the ſecond and third, who were principled in ſuch Good.

296. That by the Skins of Kids, of Sheep, of Goats, of Badgers, and of Rams, are ſignified ſpiritual and natural Goods, may

may appear from the internal Senſe of the Word, where it treated of Jacob, and of the Ark; of Jacob, in that he was cloathed with the Garments of Eſau, and on his Hands and Neck, with the Skins of Kids of the Goats, which when Iſaac ſmelled, he ſaid, The Smell of my Son is as the Smell of a Field which Jehovah hath bleſſed, Geneſis, xxvii. 22. 27. which Words will be ſhewn to have Relation to ſpiritual and natural Goods, when we come, by the divine Mercy of the Lord, to treat of them. The ſame Thing may appear alſo from what is ſaid of the Ark, in that the Covering of the Tent was of Rams Skins, and Badgers Skins, Exod: xxvi. 14. xxxvi. 14. and that Aaron and his Sons, when they went forwards, covered the Ark with a Covering of Badgers Skins, and in like manner the Table and its Veſſels, the Candleſtick and its Veſſels, the Altar of Gold, the Veſſels of the Miniſtry and of the Altar, Numb: iv. 6. 8. 10, 11, 12. which will alſo be ſhewn to ſignify ſpiritual and natural Good, when by the divine Mercy of the Lord we come to treat of them; for whatever was in the Ark, the Tabernacle, or the Tent, yea, whatever was upon Aaron, when he was cloathed with the Garments of Holineſs, ſignified ſomewhat Cœleſtially-ſpiritual, ſo that there was not the ſmalleſt Thing but what had ſome diſtinct Signification.

297. Cœleſtial Good is that which is not cloathed, becauſe it is inmoſt, and is innocent; but cœleſtial-ſpiritual Good is that which is firſt cloathed, and alſo natural Good, they being of an exterior Nature, on which Account they are compared to Garments, and are called Garments, as in Ezechiel, ſpeaking of the ancient Church, "I *cloathed* thee with broidered "Work, and ſhod thee with *Badgers Skins*, and I *girded* thee "about with fine Linen, and I *covered* thee with Silk," xvi. 10. and in Iſaiah, "*Put on* thy beautiful *Garments*, O Jeruſa-"lem, the City of Holineſs," lii. 1. and in the Revelations, "Which have not defiled their *Garments*, and they walk with "me in *white*, for they are worthy," iii. 4, 5. and it is there ſaid of the four and twenty Elders, "That they were cloathed in "*white Raiment*," Chap: iv. 4. Thus exterior Goods, which are cœleſtial-ſpiritual, and natural, are Garments: wherefore alſo ſuch as are endowed with the good Things of Charity, appear in Heaven cloathed in ſhining Garments, but in this World with a Coat of Skin, becauſe they are as yet in the Body.

298. Verſe 22. *And Jehovah God ſaid, Behold the Man is become as one of us to know Good and Evil; and now leſt he put forth his Hand, and take alſo of the Tree of Lives and eat, and live for ever.* The Reaſon why Jehovah God firſt ſpeaketh in the

ſingular

ſingular Number, and afterwards in the plural, is, becauſe by Jehovah God is meant the Lord, and at the ſame Time the Angelic Heaven: Man's knowing Good and Evil ſignifies, that he was become Cœleſtial, conſequently wiſe and intelligent: That he ſhould not put forth his Hand and take of the Tree of Life, ſignifies, that he ſhould not be inſtructed in the Myſteries of Faith, for thereby it would be impoſſible for him to be ſaved to all Eternity, which is meant by living for ever.

299. In this Paſſage are contained two Arcana, Firſt, that Jehovah God ſignifieth the Lord, and at the ſame Time the Angelic Heaven: Secondly, that if they of this Church had been inſtructed in the Myſteries of Faith they would have periſhed for ever.

300. As to what concerns the firſt of theſe Arcana, viz. that by Jehovah God is meant the Lord and at the ſame Time the Angelic Heaven, it is to be obſerved, that for a myſterious Reaſon the Lord is called in the Word ſometimes by the bare Name Jehovah, ſometimes Jehovah God, ſometimes Jehovah and afterwards God, ſometimes the Lord Jehovah, ſometimes the God of Iſrael, ſometimes barely God, as in the firſt Chapter of Geneſis, where alſo it is ſaid in the plural Number, "Let us make Man in our Image," nor is he called Jehovah God till in the ſubſequent Chapter which treateth of the cœleſtial Man: He is called Jehovah, becauſe He Alone Is, or Liveth, conſequently from Eſſence; he is called God as being all-powerful, conſequently from Power, as appears in the Word where the Names are diſtinguiſhed, Iſaiah, xlix. 4. 5. Chap: lv. 7. Pſalm, xviii. 2. 28, 29. 31. Pſalm, xxxi. 14. wherefore every Angel, or Spirit, who converſed with Man, and who was ſuppoſed to have any Power, was called God, as appears from David, "God ſtandeth in the Congregation of *God*, "he judgeth among the *Gods*," Pſalm lxxxii. 1. and in another Place, "Who in the Heaven can be compared with Jehovah? "who amongſt the Sons of the *Gods* can be likened unto Je- "hovah?" Pſalm lxxxix. 6. and in another Place, "O give "Thanks unto the God of *Gods*, O give Thanks unto the "Lord of *Lords*," Pſalm, cxxxvi. 2, 3. Men alſo as poſſeſſed of Power are called Gods, Pſalm, lxxxii. 6. John x. 34, 35. Moſes alſo is called a God to Pharaoh, Exod: vii. wherefore God is likewiſe expreſſed in the plural Number *Elohim*: But whereas the Angels have not the leaſt Power of Themſelves, as they Themſelves alſo confeſs, but derive their Power ſolely from the Lord, and whereas there is but One God, therefore by Jehovah God in the Word is meant the Lord Alone:

Where

Where however any thing is effected by the Miniſtry of Angels, as in the firſt Chapter of Geneſis, there he is ſpoken of in the plural Number; in this Paſſage alſo, becauſe the cœleſtial Man, as Man, could not be compared with the Lord, but with the Angels, therefore it is ſaid that Man is become as One of us, in knowing Good and Evil, that is wiſe and intelligent.

301. As to what regards the other of theſe Arcana, viz. that if they of that Church had been inſtructed in the Myſteries of Faith, they muſt have periſhed eternally, which is ſignified by theſe Words, "*Leſt now he put forth his Hand, and take alſo of the Tree of Life, and eat, and live for ever*, the Caſe is thus: When Men become inverted Orders of Life, and are unwilling to confeſs their Life and Wiſdom to be derived from any other Fountain but from Themſelves and Propriety, then whatever they hear reſpecting Faith, they reaſon about it whether it be ſo, or not; and whereas ſuch Reaſoning is grounded in Themſelves, and in the Things of Senſe and Science in Themſelves, they muſt needs be led thereby to deny the Things of Faith, and in denying to blaſpheme and profane them, till at length they become ſo indifferent towards them, that they do not ſcruple to mix what is profane with what is holy: When this is the Caſe with Man, he is then ſo condemned in another Life, that there remaineth no Hope of Salvation; for the Things that are mixed together by Profanations adhere in that mixed State, ſo that as ſoon as ever any Idea of what is Holy is preſented, the Idea of Somewhat prophane inſtantly preſents itſelf in Conjunction therewith, the Conſequence whereof is, that ſuch a Perſon cannot poſſibly have his Abode in any Society but that of the Damned: In another Life it is exquiſitely perceived even by Spirits in the World of Spirits, and much more ſo by angelic Spirits, what Mixture there is in every Idea of Thought, ſo that from one ſingle Idea being preſented they know immediately the Nature and Quality of the Perſon. The Separation of profane Things thus joined with Holy Things cannot poſſibly be effected but by infernal Torment, of ſo terrible a Kind, that if Man was aware of it, he would be as cautious of falling into ſuch Prophanation as of falling into Hell itſelf.

302. This was the Reaſon why the Jews, as being a People ſo prone to Profanation, had never the Myſteries of Faith revealed to them, ſo that it was never directly declared to them that they ſhould live after Death, or that the Lord ſhould come into the World to ſave them; nay, they were kept in ſo great Ignorance, and Blindneſs, and are ſtill kept ſo, that they did not know, nor do they know at this Day that any internal Man exiſteth

exiſteth, or that there is any thing Internal; for had they known theſe Truths, or did they know them at preſent, ſo as to acknowledge them, they are a People of ſuch a Nature that they would prophane them, and thus preclude all Hope of Salvation in another Life: This is what is meant by the Lord in John, "He hath blinded their Eyes, and hardened their Heart, "that they ſhould not ſee with their Eyes, nor underſtand "with their Heart, and be converted, and I ſhould heal them," xii. 40. This is the Reaſon too why the Lord ſpake to them by Parables, and did not explain their Meaning to them, leſt as he Himſelf ſaith, "ſeeing they ſhould ſee, and hearing they "ſhould hear and underſtand," Matt. xiii. 13. For the ſame Reaſon likewiſe all the Myſteries of Faith were hid from them and concealed under the Repreſentatives of their Church; and for the ſame Reaſon the Style of the prophetic Writings was in like manner dark and obſcure: But it is one thing to know, and another thing to acknowledge; he who knoweth, and doth not acknowledge, is as if he did not know; but he who acknowledgeth, and afterwards blaſphemeth and profaneth, he it is who falleth under the Deſcription given above by the Lord.

303. Man acquireth a Life to himſelf by and according to the Perſuaſions which he embraceth, that is, the Things which he acknowledgeth and believeth; whatever is not received by Perſuaſion, or what he doth not acknowledge and believe, that doth not at all affect his Mind, and therefore no one can profane holy Things, unleſs he be ſo perſuaded, as to acknowledge them, and ſtill deny them; they who do not acknowledge ſuch Things, may indeed know them, but then they are as if they did not know them, or as thoſe who know Things that are of no Conſequence; ſuch were the Jews about the Time of the Lord's Advent, and being ſuch, they are ſaid in the Word to be vaſtated [*vaſtati*], by which Expreſſion is implied that they have no longer any Faith; in this caſe it doth a People no Injury to have the interior Things of the Word unfolded to them, for then they are as Perſons ſeeing, who do not ſee, and as hearing, who do not hear, and who have an hardened incruſted Heart, thus deſcribed by the Lord in Iſaiah, "Go and tell "this People, hear ye indeed but underſtand not, and ſee ye "indeed, but perceive not; make the Heart of this People fat, "and make their Ears heavy, and ſhut their Eyes, leſt they "ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and convert, and be healed," vi. 9, 10. and that the Myſteries of Faith are not laid open, before a People are reduced to ſuch a State, viz. of *Vaſtation*, in which

they have no longer any Faith, by reason, as was said, lest they should profane them, the Lord also plainly declareth in the subsequent Verses in the same Prophet, "Then said I, Lord, "how long? and he answered, until the Cities be wasted "without Inhabitant, and the Houses without Man, and the "Land be utterly desolate, and the Lord have removed Man "far away," vi. 11, 12. By Man is meant he who is wise, or acknowledgeth and believeth. Such were the Jews, as was observed, about the Time of the Lord's Advent, and for the same reason they are also still kept in such a State of Vastation by their Lusts, particularly by Avarice, that although they should be instructed a thousand and a thousand Times concerning the Lord, and concerning the Representatives of the Church planted amongst them, as significative of the Lord in every particular Instance, they would still acknowledge and believe nothing. This then was the Reason why the People before the Flood were banished from the Garden of Eden, and reduced to a State of Vastation, till they could not acknowledge any thing that was true.

304. From what hath been said, it is evident what is meant by these Words, "Lest he put forth his Hand, and take also "of the Tree of Lives, and eat, and live for ever:" To take of the Tree of Life, and eat, is to know, so as to acknowledge whatever relateth to Love and Faith, for Lives in the plural Number signify Love and Faith, and to eat signifieth here, as before, to know; to live for ever doth not mean to live for ever in the Body, but to live after Death in eternal Damnation; a Man, who is dead, is not called dead on this account, because he is to remain dead after the Life of the Body, but because he is to live a Life of Death, for Death is Damnation and Hell; in like manner to live is used in a similar Signification by Ezechiel, "Ye hunt the Souls of my People, and ye "cause the Souls to live unto you, and ye have polluted me "among my People, to slay the Souls that should not *die*, and "to cause the Souls *to live* that should not *live*," xiii. 18, 19.

305. Verse 23. *And Jehovah God sent him forth from the Garden of Eden, to till the Ground from whence he was taken.* To be cast out of the Garden of Eden is to be deprived of all Intelligence and Wisdom: To till the Ground from whence he was taken is to become corporeal, as he was before Regeneration.

That to be cast out of the Garden of Eden, is to be deprived of all Intelligence and Wisdom, appears from the Signification of a Garden, and of Eden, whereof we have spoken above; for a Garden signifies Intelligence, or the Understanding of Truth; and Eden, as significative of Love, signifies Wisdom, or the Will of Good.

That

That to till the Ground from whence he was taken, signifies to become corporeal, as he was before Regeneration, was shewn above, Verse 19. where the same Words occur.

306. Verse 24. *And he cast out the Man; and he placed at the East of the Garden of Eden, Cherubims, and a Flame of a Sword, which turned itself to keep the Way of the Tree of Lives.* To cast out the Man signifies to deprive him altogether of all Will towards Good, and Understanding of Truth, so that he might be separated from them, and be no longer Man. To place Cherubims at the East signifies to provide lest he should enter into any Mystery of Faith; for the East of the Garden of Eden signifies the Cœlestial [Principle] from whence Intelligence is derived: By Cherubims is signified the Providence of the Lord to prevent Man in such a State entering into the Things of Faith: By a Flame of a Sword turning itself is signified Self-love with its wild Lusts, and consequent Persuasions, which are of such a Nature that it wisheth to enter indeed, but is carried thence to Things corporeal and terrestrial; and this is to keep the Way of the Tree of Lives, that is, to prevent the Prophanation of holy Things.

307. This Verse treateth of the sixth and seventh Posterity, which perished by the Flood, and which were cast out from the Garden of Eden, or from all Intelligence of Truth, and were reduced to a State in which they were no longer as Men, being delivered up to their disorderly Lusts and Persuasions.

308. It was shewn above what is signified by the East, and what by the Garden of Eden, wherefore it is needless to dwell longer on the Explication of those Terms: But that Cherubims signify the Divine Providence of the Lord, to prevent Man's entering wildly into the Mysteries of Faith, under the Influence of Propriety, and the sensual and scientific [Principle], whereby he would profane such Mysteries, and thus destroy himself, may appear from all the Passages in the Word where mention is made of Cherubims. Whereas the Jews were a People of such a Nature, that if they had had any clear Knowledge concerning the Lord's Coming, concerning the Representatives or Types of the Church, as significative of the Lord, concerning a Life after Death, concerning the interior Man and the internal Sense of the Word, they would have profaned such Knowledge, and would thus have perished eternally, therefore this was represented by the Cherubims on the Mercy-Seat over the Ark, over the Curtains of the Tabernacle, over the Vail, and in like manner in the Temple, by which was signified that the Lord was their Security, Exod. xxv. 18, 19, 20, 21, Chap. xxvi. 1. 31. 1 Kings, vi. 23. to 29. 32. 35. For the Ark, in which was the Testimony,

ſignified the ſame thing as the Tree of Lives in this Paſſage, that is, the Lord, and Things cœleſtial, which belong ſolely to the Lord; hence alſo the Lord is ſo often called the God of Iſrael ſitting on the Cherubims; and hence he ſpake with Moſes and Aaron between the Cherubims, Exod. xxv. 22. Numb. vii. 89. This is plainly deſcribed in Ezechiel, in the following Words, "The Glory of the God of Iſrael was gone "up from the *Cherub* whereupon he was, to the Threſhold of "the Houſe; and he called to the Man cloathed with Linen, "and ſaid unto him, Go through the midſt of the City, "through the midſt of Jeruſalem, and ſet a Mark upon the "Foreheads of the Men that ſigh, and that cry for all the "Abominations that be done in the midſt thereof: And he "ſaid to them, Go ye after him through the City, and ſmite; "let not your Eye ſpare, neither have ye Pity; ſlay utterly "Old and Young, both Maids, and little Children, and Wo-"men; defile the Houſe, and fill the Courts with the ſlain," ix. 3, 4, 5, 6. and again, "He ſpake unto the Man cloathed "with Linen, and ſaid, Go in between the Wheels even unto "the *Cherub*, and fill the Hollow of thine Hands with Coals "of *Fire* from between the *Cherubims*, and ſcatter them over "the City; and a *Cherub* ſtretched forth his Hand from be-"tween the *Cherubims*, unto the *Fire* that was between the *Che-"rubims*, and took thereof, and put it into the Hands of him "that was cloathed with Linen, who took it, and went out," x. 1, to 7. From which Paſſages it is evident that the Provi-dence of the Lord, to prevent Men entering into the Myſteries of Faith, is underſtood by Cherubims, and that therefore Men are left to their wild Luſts, which are here ſignified by the Fire that was to be ſcattered over the City, ſo that none might be ſpared.

309. That by a Flame of a Sword turning itſelf, is ſigni-fied Self-love with its wild Luſts and Perſuaſions, which are of ſuch a Nature, that they are deſirous to enter into the Myſ-teries of Faith, but are carried thence to Things corporeal and terreſtrial, might be confirmed by ſo many Paſſages from the Word, that many Pages would be required to contain them; ſuffice it therefore to give the following Quotation from Eze-chiel, "Propheſy and ſay, Thus ſaith Jehovah, Say, a *Sword*, "a *Sword* is ſharpened, and alſo furbiſhed, it is ſharpened to "make a ſore Slaughter; it is furbiſhed that it may glitter; "let the *Sword* be doubled the third Time, the *Sword* of the "ſlain, the *Sword* of a great Slaughter, which entereth into "their privy Chambers, that their Heart may melt, and their "Offences be multiplied; it is made bright, it is wrapped up

"for

" for the Slaughter," xxi. 9, to 15. Sword here ſignifies the Deſolation of Man, ſo that he can ſee nothing that is good and true, but only mere Falſes and Contrarieties, which is meant by multiplying Offences. To the ſame purpoſe in Nahum, " The Horſeman lifteth up both the *Flame of the Sword*, and " the *Lightening of the Spear*, and there is a Multitute of Slain," iii. 3. which Words are ſpoken of thoſe who deſire to enter into the Myſteries of Faith.

310. Each particular Expreſſion in this Verſe involveth ſo many and important Arcana, that it is impoſſible they ſhould ever be fully unfolded; they are applicable to the Genius of this People who periſhed by the Flood, which Genius was altogether different from that of the People who lived after the Flood. Suffice it to give a brief Account of this Difference of Genius: The firſt People, who conſtituted the moſt ancient Church, were of a Cœleſtial Genius, conſequently had cœleſtial Seeds implanted in them; hence their Deſcendants had Seed in them from a cœleſtial Origin: Seed from a cœleſtial Origin is of ſuch a nature, that Love ruleth the whole Mind, and maketh it one; for the human Mind conſiſteth of Two Parts, Will and Underſtanding; Love or Good belongeth to the Will; Faith or Truth belongeth to the Underſtanding: By virtue of Love or Good thoſe People perceived the Things relating to Faith or Truth, and thus their Mind was ſingle, or one. With the Poſterity of ſuch a People there remaineth Seed from the ſame cœleſtial Origin, and in caſe they fall away from Truth and Goodneſs, it is attended with the moſt dangerous Conſequences, inaſmuch as by ſo doing they pervert their whole Mind, ſo as to render a Reſtoration impoſſible in another Life. It is otherwiſe with thoſe who have not in them cœleſtial Seed, but only ſpiritual, as was the Caſe with the People after the Flood, and as is the Caſe with the preſent Race of Men; they have no Love, conſequently no Will to Goodneſs, but ſtill they have a Capacity of receiving Faith, or the Underſtanding of Truth, by means whereof they may be brought to a certain State of Charity, yet by a different Proceſs, viz. by the Inſinuation of Conſcience from the Lord grounded in the Knowledges of Truth and Goodneſs; wherefore the State of ſuch is altogether different from what was the State of the People before the Flood, concerning which State, by the Divine Mercy of the Lord, more will be ſaid hereafter: Theſe are Arcana which Men at this Day are utterly unacquainted with, inaſmuch as at this Day none know what is the Nature of the Cœleſtial Man, nor even what is the Nature of the Spiritual Man, much leſs do they know the

State

State and Quality of the Mind and Life of Man thence resulting, and his consequent State after Death.

311. The State of those who perished by the Flood, in another Life is such, that they cannot exist anywhere in the World of Spirits, or with other Spirits, but in a Hell separated from the Hells of others, and that as it were under a certain Mountain; this apparent intermediate Mountain is a Consequence of their dreadful Phantasies and Persuasions, which are of such a Nature, as to occasion in other Spirits a Stupor, to so great a Degree that they do not know whether they live or are dead; for they deprive them of all Understanding of Truth, so that they are without any Perception: Such was their Persuasion during their Abode in the World, and because it was foreseen that they would be such in another Life, that they could not associate with other Spirits without occasioning in them an Appearance of Death, therefore they were all destroyed, and the Lord through his divine Mercy changed the State of the People who lived after the Flood.

312. The State of the People before the Flood is fully described in this Verse, as that they were cast out, or separated from cœlestial Good; that Cherubims were placed on the East at the Garden of Eden, which Expression "on the East at the "Garden of Eden" is only applicable to the Genius of these People, for had the succeeding Generation been spoken of, it would have been said, "On the Garden of Eden towards the East;" in like Manner this Expression, "The Flame of a "Sword turning itself," had it been applied to the present Race of Men, would have been transposed thus, "The Sword of a Flame turning itself;" nor would it have been called "the Tree of Lives," but the Tree of Life; not to mention other Terms in the Series of this Relation, which are inexplicable, and understood only by the Angels to whom the Lord revealeth them; for every State containeth infinite Arcana respecting it, whereof not a single one is known to Mankind.

313. From what is here said concerning the first Man, it may appear, that hereditary Evil did not come from him upon all who live at this Day, according to the common false Idea that this first Man was the sole Cause of such hereditary Evil; for it is the most ancient Church which is here treated of, and is called Man, and when it is called Adam signifies, that Man was formed from the Ground, or that he was made Man who before was not Man, by Regeneration from the Lord; this is the Origin of the Name, and this it's signification. But with respect to hereditary Evil the Case is this; every one who committeth actual Sin, acquireth to himself a Nature conformable

able thereto, whence Evil is implanted in his Children, and becometh hereditary, and consequently is derived from every particular Parent, from his Father, Grandfather, Great-grandfather, and other Forefathers in order, and thus is multiplied and groweth in each descending Posterity, and remaineth with each, and is increased in each by their actual Sins; nor is it ever dissipated so as to lose its baneful Influence, except in those who are Regenerated by the Lord. That the Case is thus must appear to every attentive Observer from this Circumstance, that the evil Inclinations of Parents remain visibly in their Children, so that one Family, yea one Generation may be thereby distinguished from another.

A Continuation concerning Man's Entrance into Eternal Life.

314. *THE Spiritual Angels before spoken of, when the Resurgent, or the Soul, hath received the Use of Light, so as to be enabled to look about him, are ready to do him every Service that he can desire in that State, and instruct him concerning the Things of the other Life so far as he is in a Capacity to receive Instruction: In case he was principled in Faith, and is desirous of it, they shew him also the wonderful and magnificent Scenes of Heaven.*

315. *But if he be not of such a Disposition as to desire Instruction, then he wisheth to separate himself from his associate Angels, which the Angels have an exquisite Perception of, inasmuch as in another Life there subsisteth a Communication of all the Ideas of Thought: And in this Case, when the Resurgent, or the Soul, wisheth to separate himself from the Angels, then they do not leave him, but he disuniteth himself from them. The Angels love every one, and desire nothing more than to do him Services, to instruct him,*

him, and convey him to Heaven; herein consisteth their chief Delight.

316. *When the Soul thus separateth itself, it is received by good Spirits who are ready to do it all kind Offices whilst it is in Consort with them: But if its Life in the World was such that it cannot remain in Consort with the Good, it then wisheth also to separate from them; and this Separation is repeated again and again, until it associateth itself with such as entirely agree with its former Life in the World, and with them it findeth as it were its own Life; and then, what is wonderful, it liveth with them a Life similar to that which it lived in the Body: But when Souls relapse into that Life, then it is to them as a new Beginning of Life, and some after a longer, some after a shorter Space of Time, are carried thence towards Hell; but they who have been principled in Faith towards the Lord, are led from that new Beginning of Life by Degrees to Heaven.*

317. *Some however are conveyed more slowly, some more quickly to Heaven; I have seen some who were taken up into Heaven immediately after their Decease: Suffice it here to mention two Instances:*

318. *A certain Spirit came to me, and entered into Discourse with me; it was apparent, from some particular Signs, that he was but lately deceased; at first he knew not where he was, supposing himself still to be in the World; and when it was given him to know that he was in another Life, and that now he was deprived of all his Possessions, as House, Wealth, and the like, being in another Kingdom where he could not retain the Things he had in the World, at first he was seized with Concern, and knew not where to betake himself, or whither to go for a Place of Abode; but it was told him that the Lord Alone provideth for Him and for All; then he was left to himself to think as he was wont to do in the former World, and considered with himself (for in another Life the Thoughts of all Spirits may be plainly perceived) what he should do in this case, being deprived of all those Things whereby he might live: But whilst he was in this State of Anxiety, he was translated amongst the cœlestial Spirits, who were of the Province of the Heart, and who did him every kind of Service that he could desire;*

hereupon

hereupon being again left to himself, he began to think from a Principle of Charity how he might repay so great Kindness, from whence it appeared that whilst he was in the Life of the Body, he had been principled in a Charity grounded in Faith, wherefore he was immediately taken up into Heaven.

319. *I saw another also instantly translated into Heaven by the Angels, and that he was accepted by the Lord, and was shewn the Glory of Heaven. Not to mention much further Experience concerning some who had to wait their Times of Probation for the heavenly Mansions.*

GENESIS.

CHAPTER THE FOURTH.

Concerning the Nature and Quality of the Life of the Soul, or Spirit.

320. *AS to what in general respects the Life of Souls, or Spirits lately deceased, it was made manifest to me by much Experience, that when a Man cometh into another Life, he doth not know that he is in another Life, imagining that he is still in the World, yea, in his own material Body; insomuch that when he is informed that he is a Spirit, he is all Wonder and Astonishment, as well because he perceiveth himself to be altogether as a Man, with regard to his Senses, Desires, and Thoughts, as because he did not believe, during his Abode in the World, that he was a Spirit, or (as is the Case with some) that a Spirit could be such as he now findeth himself to be.*

321. *Another Circumstance to be noted is, that a Spirit enjoyeth much more excellent sensitive Faculties, and much more excellent Powers of thinking and speaking, than when he lived in the Body, insomuch that the Perfections of one State and of the other in these respects will admit of no Comparison; nevertheless this is unknown to Spirits before they are gifted by the Lord with Reflection.*

322. *Let every one take heed to himself, how he giveth into that false Notion, that Spirits do not enjoy the sensitive Faculty in a much more exquisite State of Perfection than they did during the Life of the Body, for I have been convinced to the contrary by repeated Experience a thousand*

and

and a thousand times; and if any are unwilling to believe me, by reason of their presupposed Ideas concerning a Spirit, let them take heed to themselves when they come into another Life, where they will be compelled to believe by their own Experience. Spirits enjoy Vision, inasmuch as they live in Light, which with good Spirits, angelic Spirits, and Angels, is so bright, that the mid-day Light of this World cannot be compared with it: Concerning this Light in which they live and see, by the divine Mercy of the Lord, we shall speak more particularly hereafter: They enjoy the Faculty of Hearing also, and that is so exquisite as infinitely to exceed what they enjoyed in the Body; of this I have been convinced by many Years Experience, during which time it hath been permitted me to converse with them; but the Particulars relating to their Speech, or Conversation, by the Divine Mercy of the Lord, will also be related more at large hereafter: They enjoy likewise the Faculty of Smelling, which by the Divine Mercy of the Lord will be further described in a future Part of this Work: They have besides a most exquisite Touch, whence come the Pains and Torments that are suffered in Hell, for all Sensations have Relation to the Touch, and are only Diversities and Varieties thereof: They have moreover Desires and Affections incomparably stronger than what they possessed during the Life of the Body, of which also, by the Divine Mercy of the Lord, we shall relate further Particulars hereafter: They think with much more Perspicuity and Distinctness than they thought in the Body, for a single Idea of a Spirit's Thought involveth more in it than a thousand Ideas whilst it was cloathed with a material Covering: They converse with each other so acutely, with so much Penetration, Sagacity, and Distinctness, that if a Man had the least Perception thereof, he would be quite amazed: In short, they lose nothing by Death, but are still like Men in all respects, except as to Bones and Flesh, and the Imperfections thence resulting, which being laid aside renders them more perfect than they were in the Body. They acknowledge and perceive, that whilst they lived in the Body, there was a Spirit which was sensible, that altho' it appeared in the Body, yet still it was not of the Body; wherefore on the Rejection of the Body Sensations live in a

much more exquisite and perfect State; for Life consisteth in Sensation, inasmuch as without Sensation there can be no Life, and such as the Sensation is, such is the Life, which every one may know to be true by his own Experience.

323. *At the End of the Chapter follow some particular Cases of such Persons, as have thought otherwise in the Life of the Body.*

CHAPTER IV.

1. AND the Man knew Eve his Wife, and she conceived and bare Cain; and said, I have gotten a Man, Jehovah.

2. And she again bare his Brother Abel; and Abel was a Shepherd of the Flock, but Cain was a Tiller of the Ground.

3. And at the End of Days it came to pass, that Cain brought of the Fruit of the Ground an Offering to JEHOVAH.

4. And Abel, he also brought of the Firstlings of his Flock, and of the Fat thereof; and JEHOVAH had Respect unto Abel, and to his Offering.

5. But unto Cain and to his Offering he had not Respect; and Cain was very wrath, and his Countenance fell.

6. And JEHOVAH said unto Cain, Why art thou wroth? and why is thy Countenance fallen?

7. If thou doest well, shalt thou not be raised up? and if thou doest not well Sin lieth at the Door; and unto thee shall be his Desire, and thou shalt rule over him.

8. And Cain talked with Abel his Brother, and it came to pass when they were in the Field, that Cain rose up against Abel his Brother and slew him.

9. And

9. And JEHOVAH said unto Cain, where is Abel thy Brother? and he said, I know not; Am I my Brother's Keeper?

10. And he said, What hast thou done? The Voice of thy Brother's Bloods (*k*) crieth unto me from the Ground.

11. And now cursed art thou from the Ground, which hath opened its Mouth to receive thy Brother's Bloods from thy Hand.

12. When thou tillest the Ground, it shall not henceforth yield unto thee its Strength; a Fugitive and a Vagabond shalt thou be in the Earth.

13. And Cain said unto JEHOVAH, Mine Iniquity is greater than that it can be removed.

14. Behold, thou hast driven me out this Day from the Face of the Ground; and from thy Face shall I be hid; and I shall be a Fugitive and a Vagabond in the Earth; and it shall come to pass that every one that findeth me shall slay me.

15. And JEHOVAH said unto him, Therefore whosoever slayeth Cain, Vengeance shall be taken on him sevenfold: And JEHOVAH set a Mark upon Cain, lest any finding him should smite him.

16. And Cain went out from the Presence of JEHOVAH, and dwelt in the Land of Nod, towards the East of Eden.

17. And Cain knew his Wife, and she conceived and bare Enoch; and he builded a City, and called the the Name of the City after the Name of his Son, Enoch.

18. And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

19. And Lamech took unto him two Wives; the Name of the one was Adah, and the Name of the other Zillah.

20. And

(*k*) It is called *Bloods*, in the plural Number, and not *Blood* in the Singular, for a Reason which will be seen hereafter, in the Explication of this Verse, N: 374.

20. And Adah bare Jabal; he was the Father of such as dwell in Tents, and of Cattle.

21. And his Brother's Name was Jubal; he was the Father of all such as handle the Harp and Organ.

22. And Zillah, she also bare Tubal Cain, an Instructor of every Artificer in Brass and Iron. And the Sister of Tubal Cain was Naamah.

23. And Lamech said unto his Wives Adah and Zillah, Hear my Voice ye Wives of Lamech, and with your Ears perceive my Speech; for I have slain a Man to my Wounding, and a little Child to my Hurt.

24. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25. And the Man knew his Wife again, and she bare a Son, and called his Name Seth; for God hath appointed me another Seed instead of Abel whom Cain slew.

26. And to Seth, to him also was born a Son, and he called his Name Enos: Then began they to call on the Name of JEHOVAH.

THE CONTENTS.

324. THE Subject here treated of is concerning Doctrines separate from the Church, or Heresies, and concerning a new Church afterwards raised up, called Enos.

325. The most ancient Church had Faith towards the Lord by Love; but there were some who separated Faith from Love. The Doctrine of Faith separate from Love was called Cain: Charity, which is neighbourly Love, was called Abel, Verses 1, 2.

326. The Worship of each is described; that of Faith separate from Charity by the Offering of Cain; and that of Charity by the Offering of Abel, Verses 3, 4. And that

that the Worſhip proceeding from Charity was acceptable, but not ſo the Worſhip proceeding from Faith alone, is ſhewn, Verſes 4, 5.

327. That their State was changed into Evil, who were principled in Faith alone, is deſcribed by Cain's Anger being kindled, and his Countenance falling, Verſes 5, 6.

328. And that the Quality of Faith is known by Charity: Alſo that Charity wiſheth to abide with Faith, if Faith doth not become the Principal, and exalt itſelf above Charity, Verſe 7.

329. That Charity is extinguiſhed with thoſe who have ſeparated Faith, and preferred it to Charity, is deſcribed by Cain's ſlaying his Brother Abel, Verſes 8, 9.

330. Charity extinguiſhed is called the Voice of Bloods, Verſe 10. Perverſe Doctrine is called the Curſe from the Ground, Verſe 11. The Falſe and the Evil originating therein are the Fugitive and Vagabond in the Earth, Verſe 12. And whereas they turned themſelves away from the Lord, they were in Danger of eternal Death, Verſes 13, 14. But whereas Faith is the Principle, by which Charity might afterwards be implanted, it was to be held ſacred and inviolable; and this is the Mark ſet upon Cain, Verſe 15. And that Faith removed from the Habitation which it before poſſeſſed, is ſignified by Cain's dwelling towards the Eaſt of Eden, Verſe 16.

331. That Hereſy in its further Extenſion was called Enoch, Verſe 17.

332. The Hereſies thence ariſing are alſo called by their Names; in the laſt whereof, which is called Lamech, there was nothing of Faith remaining, Verſe 18.

333. A new Church at that time aroſe, which is underſtood by Adah and Zillah, and deſcribed by their Sons Jabal, Jubal, and Tubal-Cain; the cœleſtial Things of the Church by Jabal; the ſpiritual Things by Jubal; and the natural Things by Tubal-Cain, Verſes 19, 20, 21, 22.

334. That

334. That that Church aroſe when the All of Faith and Charity was extinct, and when Violence was done to what was moſt ſacred and inviolable, is deſcribed, Verſes 23, 24.

335. A general Recapitulation of the Subject is given; that after Faith in its State of Separation had extinguiſhed Charity, which Faith is ſignified by Cain, a new Faith was given by the Lord, whereby Charity was implanted; which Faith is Seth, Verſe 25.

336. Charity implanted by Faith is called Enos, or another Man, which is the Name of that Church, Verſe 26.

THE INTERNAL SENSE.

337. INASMUCH as the Subject of this Chapter hath reſpect to the Degeneracy of the moſt ancient Church, or the Falſification of Doctrine, and conſequently to Hereſies and Sects under the Names of Cain and his Deſcendants, it is to be obſerved, that there is no Poſſibility of underſtanding how Doctrine was falſified, or what was the Nature of the Hereſies and Sects of that Church, unleſs the Nature of the true Church be well underſtood. Enough hath been ſaid above concerning the moſt ancient Church, proving abundantly that it was a Cœleſtial Man, and acknowledged no other Faith than what was connected with Love towards the Lord, and neighbourly Love; by means of that Love the Members of that Church had Faith towards the Lord, or a Perception of all Things which reſpected Faith; wherefore they were unwilling to mention the Term Faith, leſt it ſhould be ſeparated from Love, as was ſhewn above, n: 200. to 203. Such is the Nature of the Cœleſtial Man, and as ſuch he is deſcribed in the Pſalms by Repreſentatives, where ſpeaking of the Lord who is called King, and of the cœleſtial Man who is called the King's Son, it is ſaid, "Give the King thy Judgements, O God, and thy Righte-"ouſneſs unto the King's Son; the Mountains ſhall bring "Peace to the People, and the little Hills in Righteouſneſs;

they

" they ſhall fear Thee with the Sun, and at the Face of the " Moon, a Generation of Generations; in his Days ſhall the " Righteous flouriſh, and Abundance of Peace, untill the " Moon is not," Pſalm lxxii. 1, 2, 3, 5. 7. By the Sun is here ſignified Love; and by the Moon Faith; by Mountains and Hills the moſt ancient Church; by Generation of Generations, the Churches after the Flood; untill the Moon is not is an Expreſſion to ſignify that Faith ſhould become Love: See alſo what is ſaid in Iſaiah, xxx. 26. Such was the moſt ancient Church, and ſuch its Doctrine; but the Caſe is otherwiſe at this Day, for now Faith precedeth Charity, and by Faith Charity is given from the Lord, and then Charity becometh the Principal, wherefore it follows, that Doctrine was falſified of old Time when they made Confeſſion of Faith, and thereby ſeparated Faith from Love; they who thus falſified Doctrine, or ſeparated Faith from Love, or made Confeſſion of Faith alone, were at that time called Cain, and their Enormity was ſuch as is deſcribed of Cain.

338. Verſe 1. *And the Man knew Eve his Wife; and ſhe conceived, and bare Cain, and ſaid, I have gotten a Man, Jehovah.* By the Man and his Wife is ſignified the moſt ancient Church, as hath been ſhewn above: It's firſt Offspring, or Firſt-born, is Faith, which is here called Cain: The Expreſſion, I have gotten a Man Jehovah, ſignifies, that Faith with ſuch as are called Cain, is known and acknowledged as a Thing by itſelf.

339. In the three foregoing Chapters it was abundantly ſhewn, that by the Man and his Wife is ſignified the moſt ancient Church, ſo that there can remain no Doubt concerning it; and whereas the Man and his Wife ſignify the moſt ancient Church, it is thence evident what muſt be the Nature of its Conception and Birth: It was cuſtomary with the moſt ancient People to give Names, and by Names to ſignify Things, and thus to inſtitute a Genealogy; for whatever hath Relation to the Church may be conſidered in ſuch a genealogical View; one Thing is conceived and born of another, in the Way of Generation; wherefore it is common in the Word, ſpeaking of ſuch Things as regard the Church, to talk of Conceptions, Births, Offſprings, Infants, little Children, Sons, Daughters, Young Men, &c. with which Names the Prophetical Parts of the Word abound.

340. That the Expreſſion " I have gotten a Man Jehovah" ſignifies, that Faith, with ſuch as are called Cain, is known and acknowledged as a Thing by itſelf, is evident from what was ſaid in the Introduction to this Chapter: They were before

ignorant, as it were, what Faith was, because they had all Perception of whatever regarded Faith; but when they began to make a distinct Doctrine concerning Faith, they then collected together the Things of which they had Perception, and reduced them into Doctrine, and called it, "I have gotten a Man "Jehovah," as if they had found out somewhat new, and thus what was before inscribed on the Heart became mere matter of Science [*Scientificum*]: In old Time they called every new Thing by a Name, and thus explained what the Name implied; as by the Name Ismael is signified, That Jehovah heard his Misery, Genesis xvi. 11. by the Name Reuben, That Jehovah saw my Misery, Genesis xxix. 32. by the Name Simeon, That Jehovah heard that I was hated, Genesis xxix. 33. by the Name Judah, Now will I praise Jehovah, Verse 35. The Altar built by Moses was called Jehovah my Banner, Ex. xvii. 15. in like manner, the Doctrine of Faith is here called, "I have gotten a Man Jehovah, or Cain.

341. Verse 2. *And she again bare his Brother Abel: And Abel was a Shepherd of the Flock, but Cain was a Tiller of the Ground.* The other Birth of the Church is Charity, which is signified by Abel and Brother: A Shepherd of the Flock is one who exerciseth the Good of Charity: A Tiller of the Ground is one who is without Charity, whatever Pretensions he may make to Faith, which when separated from Love is no Faith.

342. That the other Birth of the Church is Charity, may appear evident from the Things which the Church conceiveth and bringeth forth, and which are nothing else but Faith and Charity; the like Things are signified by the first Births of Leah begotten of Jacob, Reuben signifying Faith, Simeon Faith operative, and Levi Charity, Gen. xxix. 32, 33, 34. wherefore also the Tribe of Levi received the Priesthood, and represented the Shepherd of the Flock: Charity, which is the other Birth of the Church, is called Brother, and named Abel.

343. That a Shepherd of the Flock is one who exerciseth the Good of Charity, must be obvious to every one, inasmuch as the Expression is commonly used in this Signification in the Word of the Old and New Testament: he who leadeth and teacheth is called Shepherd; they who are led and taught are called the Flock; he who doth not lead to the Good of Charity, and who doth not teach the Good of Charity, is not a true Shepherd, and he who is not led to Good, and doth not learn what is Good is not of the Flock. That Shepherd and Flock have such Signification, is indeed needless to be confirmed by Quotations from the Word, nevertheless we shall adduce the following

following Paſſages from the Prophets, " The Lord ſhall give " the Rain of thy Seed that thou ſhalt ſow the Ground withal, " and Bread of the Increaſe of the Ground; in that Day ſhall " he *feed thy Cattle* in a large Paſture," Iſaiah xxx. 23. In which Paſſage, Bread of the Increaſe of the Ground ſignifies Charity. So again, " The Lord Jehovah ſhall *feed his Flock* " *like a Shepherd*; he ſhall gather the Lambs with his Arm, and " carry them in his Boſom, and ſhall gently *lead* thoſe that are " with young," xl. 11. So in David, " Hearken, O *Shep-* " *herd* of Iſrael, thou that *leadeſt* Joſeph like a *Flock*; thou " that ſitteſt on the Cherubims, ſhine forth," Pſalm lxxx. 1. And in Jeremiah, " I have likened the Daughter of Zion to a " comely and delicate Woman; the *Shepherds* with their *Flocks* " ſhall come unto her; they ſhall pitch their *Tents* near her " round about; they ſhall feed every one in his Place," vi. 2, 3. And in Ezechiel, " Thus ſaith the Lord Jehovah, I " will multiply them like a *Flock of Men*, as a holy *Flock*, as " the *Flock* of Jeruſalem in her ſolemn Feaſts; ſo ſhall the " waſte Cities be filled with *Flocks of Men*," xxxvi. 37, 38. Again in Iſaiah, " All the *Flocks* of Arabia ſhall be gathered " together unto thee, the *Rams* of Nebaioth ſhall miniſter unto " thee," lx. 7. They who lead the Flock to the Good of Charity, are they who gather the Flock; but they who do not lead to the Good of Charity, are they who diſperſe the Flock; for all Gathering together and Union are from Charity, but all Diſperſion and Diſunion come from Want of Charity.

344. What doth Faith profit, or the Science, Knowledge, and Doctrine of Faith, but that Man ſhould become ſuch as Faith teacheth him to become? and the principal Thing which it teacheth is Charity, Mark xii. 28. to 35. Matt. xxii. 34. to 39. This is the End of whatever Faith inculcates; and if this End be not attained, what are Science and Doctrine but vain Words?

345. That a Tiller of the Ground is one who is without Charity, whatever Pretenſions he may make to Faith, may appear from the Circumſtances which follow, that Jehovah had no Reſpect to his Offering, and that he ſlew his Brother, that is, deſtroyed Charity, ſignified by Abel. In old Time they were ſaid to till the Ground who regarded corporeal and terreſtrial Things, as is evident from what is related in the ſecond Chapter, Verſes 19. 23. where it is ſaid, that the Man was caſt out of the Garden of Eden to till the Ground.

346. Verſe 3. *And at the End of Days it came to paſs, that Cain brought of the Fruit of the Ground an Offering to Jehovah.* By End of Days is underſtood Proceſs of Time: By Fruit of the

Ground are signified Works of Faith without Charity: By an Offering to Jehovah is signified Worship thence proceeding.

347. That by End of Days is signified Process of Time, must be obvious to every one: This Doctrine, which is called Cain, in its Commencement, when it was influenced by Simplicity, appears not to have been so unpleasant and unacceptable, as it became afterwards, which is evident from this Circumstance, that they called it "a Man Jehovah, gotten, or "acquired;" thus in its Commencement Faith was not so far separated from Love, as in the End of Days, or the Process of Time, which is a common Case with every Doctrine of true Faith.

348. That by Fruit of the Ground are signified Works of Faith without Charity, appears also from what follows; for Works of Faith without Charity are Works of no Faith, in themselves dead, being the Produce only of the external Man, concerning which it is thus written in Jeremiah, "Wherefore "doth the Way of the Wicked prosper? Thou hast planted "them, yea, they have taken Root; they go on, yea, they "bring forth *Fruit*; thou art near in their Mouth, and far "from their Reins; how long shall the Land mourn, and the "Herb of every Field wither!" xii. 1, 2, 4. Near in the Mouth and far from the Reins are they, who act from a Principle of Faith separate from Charity, concerning whom it is predicated, that the Land mourneth. They are called also the Fruit of Works in the same Prophet, "The Heart is deceitful "above all Things, and desperately wicked; who can know "it? I Jehovah search the Heart; I try the Reins, even to "give every Man according to his *Ways*, and according to the "*Fruit of his Works*, xvii. 9, 10. So in Micah, "The Land "shall be desolate, because of them that dwell therein, for "the *Fruit of their Works*," vii. 13. But that such Fruit is no Fruit, or that the Work is dead, and that both the Fruit and Root perish, is thus declared in Amos, "I destroyed the "Amorite before them, whose Height was like the Height of "the Cedars, and he was strong as the Oaks; yet I destroyed "his *Fruit* from above, and his *Roots* from beneath," ii. 9. And in David, "Their *Fruit* shalt thou destroy from the Earth, "and their Seed from amongst the Sons of Men," Psalm xxi. 10. But Works of Charity are alive, concerning which it is declared, that they take *Root* downwards, and bear *Fruit* upwards, as in Isaiah, "The Remnant that is escaped of the House of "Judah shall again take *Root* downwards, and bear *Fruit* up"wards," xxxvii. 31. To bear Fruit upwards, is to act from "a Principle of Charity; such Fruit is called Fruit of Excellence in the same Prophet, "In that Day shall the Branch of

"Jehovah

" Jehovah be for Beauty and Glory, and the Fruit of the " Earth for Excellence and Comelineſs, for the Eſcaping of " Iſrael," iv. 2. It is alſo the Fruit of Salvation, as it is called in the ſame Prophet, " Drop down ye Heavens from " above, and let the Skies pour down Righteouſneſs; let the " Earth open itſelf, and bring forth the *Fruit of Salvation*, " and let Righteouſneſs ſpring forth together; I Jehovah *will* " *create* this." xlv. 8.

349. That by Offering is meant Worſhip, may appear from Repreſentatives in the Jewiſh Church, where Sacrifices of every Kind, and alſo the Firſt-Fruits of the Earth, and of all its Produce, and likewiſe the Oblation of the Firſt-born, are called Offerings, wherein their Workſhip conſiſted; and whereas all thoſe Things were repreſentative of Things cœleſtial, and had reference to the Lord, by thoſe Offerings was ſignified true Worſhip, as muſt be obvious to every one; for what is a Repreſentative without the Thing which it repreſents? or what is the External without the Internal, but as a kind of dead Idol? the External hath Life from Things internal, or by Things internal from the Lord; hence it is evident that all the Offerings in the repreſentative Church ſignify the Worſhip of the Lord, whereof we ſhall ſpeak particularly by the Divine Mercy of the Lord, in the following Pages. That by Offerings in general is meant Worſhip, may appear from the Prophets throughout, as in Malachi, " Who may abide the Day " of his Coming? He ſhall ſit as a Refiner and Purifier of " Silver, and he ſhall purify the Sons of Levi, and purge " them as Gold and Silver, that they may offer unto Jehovah " an *Offering* in Righteouſneſs: then ſhall the *Offering* of " Judah and of Jeruſalem be pleaſant unto Jehovah, as in the " Days of Old, and as in the former Years," iii. 2, 3, 4. An Offering in Righteouſneſs is the internal Offering, which the Sons of Levi, or holy Worſhippers, ſhould offer: The Days of old ſignify the moſt ancient Church; the former Years ſignify the ancient Church. So in Ezechiel, " In the Mountain " of my Holineſs, in the Mountain of the Height of Iſrael, " ſhall all the Houſe of Iſrael, all that Land worſhip Me; " there will I accept them, and there will I require your *Of-* " *ferings*, and the Firſt-fruits of your *Oblations*, with all your " holy Things," xx. 40. Offerings and the Firſt-fruits of Oblations with holy Things, in like manner, are Works ſanctified by Charity from the Lord. Again, in Zephaniah, " From the Paſſage of the Rivers of Æthiopia my Suppliants " ſhall bring mine *Offering*," iii. 10. Æthiopia ſignifies thoſe who are in Poſſeſſion of cœleſtial Things, ſuch as Love, Charity, and Works of Charity.

350. *And Abel he also brought of the Firstlings of his Flock, and of the Fat thereof; and Jehovah had Respect unto Abel, and to his Offering.* By Abel is here signified Charity as before: By the Firstlings of the Flock is signified the Holy [Principle] which is of the Lord alone: By Fat is signified the Cœlestial [Principle] which is also of the Lord: By Jehovah having Respect unto Abel and to his Offering is signified, that the Things of Charity, and all Worship grounded therein, were pleasing to the Lord.

351. That Abel signifies Charity was shewn above: Charity signifies neighbourly Love and Mercy; for he who loveth his Neighbour as himself, is also tender and merciful towards him in his Sufferings, as towards himself.

352. That by the Firstlings of the Flock is signified what is of the Lord alone, may appear from the Firstlings, or First-born in the representative Church, which were all holy, because they had Respect to the Lord, who is alone the First-born: Love, and Faith therein originating, is the First-born, and all Love is of the Lord, and not the least Portion thereof of Man, wherefore the Lord alone is the First-born: This was represented in the ancient Churches by the First-born of Man and Beast, in that they were holy to Jehovah, Exodus xiii. 2. 12. 15. and by the Tribe of Levi, which in an internal Sense signifies Love, being born after Reuben and Simeon, who in an internal Sense signify Faith, and accepted instead of all the First-born, and made the Priesthood, Numb. iii. 40, to 46. Chap. viii. 14. to 20. Concerning the Lord, as being the First-born of all, with respect to his human Essence, it is thus written in David, "He shall call me, thou art my Father, my "God, and the Rock of my Salvation; I will also make him "my *First-born*, higher than the Kings of the Earth," Psalm lxxxix. 26, 27. And in John, "Jesus Christ the *First-begot-* "*ten* from the Dead, and the Prince of the Kings of the "Earth," Rev. i. 5. Observe, that the First-born of Worship signify the Lord, but the First-born of the Church signify Faith.

353. That by Fat is signified the Essence of the Cœlestial [Principle] which is likewise of the Lord, may thus appear: The Cœlestial [Principle] is All that hath relation to Love; Faith is also cœlestial when it originates in Love; Charity is cœlestial; all the Good of Charity is cœlestial; which Things were all represented by various kinds of Fat in Sacrifices, and were pointed at particularly by the Fat which covered the Liver, or the Caul: by the Fat upon the Kidneys; by the Fat which covered the Intestines, and was over the Intestines; all which

were

were holy and were offered as a Burnt-offering on the Altar. Exod. xxix. 13. 22. Levit. iii. 3, 4. 14. chap. iv. 8, 9. 19. 26. 31. 35. chap. viii. 16. 25. Wherefore they are called the Bread of an Offering made by Fire for the Reſt of Jehovah, Levit. iii. 15, 16. and for this reaſon the People of the Jews were forbid to eat any of the Fat of Beaſts, which is called an everlaſting Statute for Generations, Levit. iii. 17. chap. vii. 23. 25. becauſe that Church was ſuch, that it did not acknowledge what was internal, much leſs what was cœleſtial. That Fat ſignifieth Things cœleſtial and the good Things of Charity, is evident alſo from the Prophets, as in Iſaiah, "Wherefore do ye "ſpend Money for that which is not Bread, and your Labour "for that which ſatisfieth not? hearken diligently unto me, "and eat ye that which is good, and let your Soul delight it-"ſelf in *Fatneſs*," lv. 2. and in Jeremiah, "I will ſatiate the "Soul of the Prieſts with *Fatneſs*, and my People ſhall be "ſatisfied with my Goodneſs," xxxi. 14. In which Paſſages it is very plain that Fat doth not mean material Fat, but cœleſtial-ſpiritual Good. So in David, "They ſhall be ſatisfied "with the *Fatneſs* of thy Houſe, and thou ſhalt make them "drink of the River of thy Delights; for with thee is the "Fountain of Lives, and in thy Light ſhall we ſee Light," Pſalm xxxvi. 8, 9. in which Paſſage Fatneſs and the Fountain of Lives ſignify the cœleſtial [Principle] which hath relation to Love; and the River of Delights and Light ſignify the ſpiritual [Principle] which hath Relation to Faith originating in Love. Again, "My Soul ſhall be ſatisfied with *Marrow and Fatneſs*, and my Mouth ſhall praiſe thee with joyful Lips," Pſalm lxiii. 5. in which Paſſage Fat, in like manner, ſignifieth the cœleſtial [Principle], and joyful Lips ſignify the ſpiritual; that ſomewhat cœleſtial is underſtood cannot be doubted, inaſmuch as it is ſaid, "My Soul ſhall be ſatisfied." The Firſt-fruits, which were the Firſt-born of the Earth, are hence called Fat, Numbers xviii. 12. Whereas there are cœleſtial Things of innumerable Genera, and ſtill more innumerable Species, they are thus all together deſcribed in the Song which Moſes recited before the People, "*Butter* of Kine, and *Milk* "of Sheep, with *Fat* of Lambs, and of Rams of the Sons of "Baſhan, and of Goats, with the *Fat* of Kidneys of Wheat, "and thou didſt drink the pure *Blood* of the Grape, Deut. xxxii. 14. It is impoſſible for any one to know the Signification of theſe Expreſſions except from the internal Senſe; as what is meant by Butter of Kine, what by Milk of Sheep, what by the Fat of Lambs, what by the Fat of Rams and of Goats, what by Sons of Baſhan, what by the Fat of the Kidneys

neys of Wheat, what by the Blood of the Grape; without an internal Senſe theſe Expreſſions would be mere empty Sounds without Meaning, when nevertheleſs they all and each of them ſignify Genera and Species of cœleſtial Things.

354. That Jehovah had Reſpect to Abel, and to his Offering, ſignifies, that the Things of Charity, and the Worſhip grounded therein, were pleaſing to the Lord; what is meant by Abel, and what by Offering was explained above.

355. Verſe 5. *But to Cain and to his Offering he had not Regard: and Cain's Anger was kindled greatly, and his Countenance fell.* By Cain is ſignified, as was ſaid, Faith ſeparate from Love, or ſuch Doctrine that Faith may be ſeparated: By his Offering, which was not regarded, is ſignified as before, that his Worſhip was not acceptable: By Cain's Anger being kindled, and his Countenance falling is ſignified, that the Interiors were changed: By Anger is ſignified that Charity departed; and by Countenance are ſignified the Interiors, which are ſaid to fall when they are changed.

356. That by Cain is ſignified Faith ſeparate from Love, or ſuch Doctrine that Faith may be ſeparated; alſo, that the Offering which was not regarded, ſignifies that his Worſhip was not acceptable, was ſhewn above.

357. That by Cain's Anger being kindled is ſignified, that Charity departed, may appear from what follows concerning his killing his Brother Abel, by whom is ſignified Charity. Anger is a general Affection reſulting from whatever is contradictory to Self-love and its Luſts; this is manifeſtly perceivable in the World of evil Spirits, who are impelled by a general Anger againſt the Lord, in conſequence of their Want of Charity, and being full of Animoſity; whatever doth not favour Self-love and the Love of the World, exciteth a Contrariety which is manifeſted by Anger: Anger, Rage, and even Fury, are frequently in the Word predicated of Jehovah; but in reality they belong only to Man, and are attributed to Jehovah becauſe they appear to be in him; for a Reaſon mentioned above: Thus it is written in David, "He caſt upon "them the Fierceneſs of his *Wrath*, *Anger*, *Indignation*, and "Trouble, by ſending evil Angels amongſt them; he made "a Way for his Anger, he ſpared not their Soul from Death," Pſalm lxxviii. 49. Not that Jehovah ever caſteth Anger on any one, but that Men bring it on themſelves; nor that he ſendeth evil Angels amongſt them, but that Man draweth them to him as his Aſſociates, therefore it is added, that he made a Way for his Anger, and ſpared not their Soul from Death; on this Ground it is written in Iſaiah, "To Jehovah ſhall

Men

" Men come, and all that are *incenſed* againſt him ſhall be " aſhamed," xlv. 24. Hence it is evident that Anger ſignifieth Evils, or what is the ſame Thing, a Departure from Charity.

358. That by the Countenance falling is ſignified that the Interiors were changed, is evident alſo from the Signification of Countenance and of Falling: Countenance with the Ancients ſignified internal Things, becauſe internal Things ſhine forth through the Countenance: The People of the moſt ancient Times alſo were ſuch, that their Countenances were in perfect Agreement with their Internals, ſo that it appeared plainly from the Countenance what was the Nature and Quality of the Soul or Mind within; they conſidered it as an enormous Crime to think one Thing, and by the Countenance profeſs another Thing; Hypocriſy and Deceit were then held in utter Deteſtation; and this was the Reaſon why Things internal were ſignified by the Countenance; when Charity ſhone forth from the Countenance, it was then ſaid to be elevated; but when the contrary happened, the Countenanee was then ſaid to fall; wherefore alſo it is ſaid of the Lord, that he lifteth up the Countenance on Man, as in the Benediction, Numb. vi. 26. and Pſalm iv. 6. by which is ſignified, that the Lord giveth Charity to Man: What is meant by the Countenance falling appears from Jeremiah, " I will not make my *Countenance to* " *fall* towards you, for I am merciful ſaith Jehovah," iii. 12. The Countenance of Jehovah is Mercy, and when he lifteth up his Countenance on any one, it ſignifies, that he giveth him Charity out of Mercy: The Reverſe is ſignified, when he maketh the Countenance to fall, that is, when Man's Countenance falleth.

359. Verſe 6. *And Jehovah ſaid unto Cain, Why is thy Anger kindled, and why is thy Countenance fallen?* By Jehovah ſpeaking to Cain is ſignified the Dictate of Conſcience: By Cain's Anger being kindled, and his Countenance fallen, is ſignified as before, that Charity departed, and that the Interiors were changed.

360. That Jehovah's ſpeaking to Cain ſignifies the Dictate of Conſcience, it is needleſs to inſiſt further upon, as the like Paſſage was explained above.

361. Verſe 7. *If thou doeſt well, ſhalt thou not be raiſed up? and if thou doeſt not well, Sin lieth at thy Door; and unto thee ſhall be his Deſire, and thou ſhalt rule over him.* Being raiſed up in conſequence of doing well, ſignifies that Charity would be with him in caſe he was well diſpoſed: Sin lying at the Door in conſequence of doing not well, ſignifies, that there would be

no Charity, but Evil with him, in case he was not well disposed: His Desire shall be towards thee, and thou shalt rule over him, signifies, that Charity was willing to be with him, but could not, by reason of his desiring to rule over it.

362. In this Verse is described the Doctrine of Faith, which is called Cain, and which in consequence of separating Faith from Love, separated it also from Charity, which is the Offspring of Love: Heresies are ever attendant on the true Church, and the Ground of Heresy is the being intent on some particular Article of Faith, and giving that the Precedence; for such is the Nature of Man's Thought, that whilst he is attentive to some one particular Thing, he prefers it to another, especially when his Imagination claims it as a Discovery of his own, and when Self-love and the Love of the World conspire to work upon the Imagination; in this case every thing tends to administer fresh Proof and Confirmation of his Opinions, so that he is ready to attest their Truth in the most solemn manner, when nevertheless they may be utterly false; as they, who were called Cain, made Faith an Essential of Salvation, and gave it the Precedence to Love; and because they thus lived without Love, they were confirmed in their own false Doctrines, both by Self-love, and by the Phantasy therein originating.

363. The Nature and Quality of the Doctrine of Faith, which is called Cain, appears from the Description given of it in this Verse, that Charity might be joined to Faith, but in such a manner that Charity should have the Dominion, and not Faith; wherefore it is said in the first place, "If thou doest "well shalt thou not be raised up?" by which is signified, that if he was well disposed, Charity might be present with him: To do well signifies, in its internal Sense, to be well-disposed, for good Actions proceed from good Dispositions; Action and Will, in old time were One, and by the Action the Will was rendered visible, inasmuch as no Deceit or Simulation at that Time prevailed: That to be raised signifies the Presence of Charity, appears from what was said above concerning the Countenance, that to raise the Countenance is to have Charity, as on the contrary, for the Countenance to fall is to have no Charity.

364. In the second place it is said, If thou doest not well, Sin lieth at the Door, by which is signified, that if he was not well disposed, there would be no Charity, but Evil, present with him: That Sin, whilst it lieth at the Door, is Evil which is near at hand, and wisheth to get Admission, must be obvious to every one; for in case Charity be not present, Unmercifulness

neſs and Hatred, and conſequently all Evil are preſent in its Place. Sin in general is taken for the Devil, or his Crew of Infernals, who are ever at hand when Man is void of Charity, and the only thing which drives away the Devil and his Crew from the Door, is Love towards the Lord and our Neighbour.

365. In the third place it is ſaid, "Unto thee ſhall be his "Deſire, and thou ſhalt rule over him," by which is ſignified, that Charity is willing to abide with Faith, but that it cannot abide, becauſe Faith wiſheth to rule over it, which is contrary to Order: So long as Faith wiſheth to have Rule, it is not Faith, but it becometh Faith when Charity ruleth, for Charity is the Principal of Faith, as was ſhewn above. Charity may be compared to Flame, which is the Eſſential of Heat and Light, for Heat and Light are thence derived; Faith in a State of Separation may be compared to Light which is without the Heat of Flame, in which caſe there is Light indeed, but then it is the Light of Winter, cauſing Death and Deſolation on the Face of the Earth.

366. Verſe 8. *And Cain ſpake unto Abel his Brother: And it came to paſs when they were in the Field, that Cain roſe up againſt Abel his Brother and ſlew him.* By Cain's ſpeaking to Abel is ſignified a Space of Time: By Cain is ſignified as was ſaid, Faith ſeparate from Love: By Abel is ſignified Charity, which is the Brother of Faith, on which account he is here twice called Brother: Field ſignifies whatever hath reſpect to Doctrine: Cain's riſing up againſt Abel his Brother and ſlaying him, ſignifies, that Faith in its ſeparate State extinguiſhed Charity.

367. There is no need to confirm this Explication by ſimilar Paſſages from the Word, only ſo far as relates to Charity being the Brother of Faith, and to Field as ſignifying whatever hath reſpect to Doctrine. That Charity is the Brother of Faith may appear to every one who conſiders the Nature or Eſſence of Faith: Their Brotherhood was likewiſe repreſented by Eſau and Jacob, which was the Ground of their Diſpute about the Birthright [Primogeniture] and the Dominion thence reſulting: It was alſo repreſented by Phares and Zarah the Sons of Tamar by Judah, Gen. xxxviii. 28, 29, 30. where likewiſe we find a Diſpute about Primogeniture: It was alſo repreſented by Ephraim and Manaſſeh, Gen. xlviii. 13, 14. where in like manner there is a Diſpute about Primogeniture, and the Dominion thence reſulting: and ſo alſo in other caſes: For each of them, both Faith and Charity, is an Offering of the Church: Faith is called a Man, as Cain was, Verſe 1. of this Chapter, and Charity is called Brother, as in Iſaiah, xix. 2. Jeremiah

xiii. 14. and in other places. The Union of Faith and Charity is called the Covenant of Brethren, Amos i. 9. The same Thing which is signified by Cain and Abel, was represented by Jacob and Esau, as was said; for that Jacob in like manner was desirous to supplant Esau, is plain also from Hosea, "Jehovah will visit Jacob according to his Ways; according to "his Doings will he recompense him; he supplanted his Brother in the Womb," xii. 3, 4. But that Esau, or Charity represented by Esau, should nevertheless have the Dominion, appears from the prophetical Declaration delivered by their Father Isaac, "By thy Sword thou shalt live, and shalt serve "thy Brother, and it shall come to pass, when thou *shalt have* "*the Dominion*, that thou shalt break his Yoke from off thy "Neck," Gen. xxvii. 40. or what is the same Thing, the Church of the Gentiles, or the new Church, signified by Esau, and the Jewish Church signified by Jacob; wherefore it is so often said, that they should acknowledge the Gentiles as Brethren: In the Church of the Gentiles, or the primitive Church, they were also all called Brethren from a Principle of Charity: They were likewise called Brethren by the Lord, who hear the Word and do it, Luke viii. 21. They who hear are such as have Faith; they who do are such as have Charity; but they who hear, or say that they have Faith, and do not, or have not Charity, are not Brethren, for the Lord likens them unto Fools, Matt. vii. 24. 26.

368. That Field signifies Doctrine, and consequently whatever hath respect unto Doctrine concerning Faith and Charity, is plain from the Word, as in Jeremiah, "O my Mountain in "the *Field*, I will give thy Substance and all thy Treasures to "the Spoil," xvii. 3. in which Passage Field signifies Doctrine; Substance and Treasures signify the spiritual Riches of Faith, or the Things which relate to the Doctrine of Faith: Again, in the same Prophet, "Will the Snow of Lebanon fail "from the Rock of my *Field*?" xviii. 14. It is declared concerning Zion, that she should be plowed as a *Field*, when there was no Doctrine of Faith, Jerem. xxvi. 18. Micah iii. 12. and in Ezechiel, "He took also of the Seed of the Land, and planted it in a fruitful *Field*," xvii. 5. in which Passage he is speaking of the Church and her Faith, for Doctrine is called a Field by reason of Seed: So again, in the same Prophet, "And all "the Trees of the *Field* shall know that I Jehovah have brought "down the high Tree," xvii. 24. and in Joel, "The *Field* "is wasted, the Land mourneth, because the Corn is wasted, "the new Wine is dried up, the Oil languisheth, the *Husband-*"*men* are ashamed, the *Harvest of the Field* is perished, all the

"*Trees*

" *Trees of the Field* are withered," i. 10, 11, 12. In which Paſſage Field ſignifies Doctrine, Trees ſignify Knowledges, and Huſbandmen ſignify Worſhippers: So in David, " Let the " *Field* be joyful and all that is therein, then ſhall all the " Trees of the Wood rejoice:" Pſalm xcvi. 12. where it is plain to ſee that the Field cannot be joyful, nor the Trees of the Wood rejoice, but the Expreſſions muſt relate to what is in Man, that is, the Knowledges of Faith. Again in Jeremiah, " How long ſhall the Land mourn, and the *Herb* of every *Field* " wither? xii. 4. where it is plain in like manner, that neither the Land, nor the Herb of the Field can mourn, but the Expreſſions muſt relate to ſomewhat in Man which is in a State of Vaſtation. To the ſame purpoſe it is written in Iſaiah, " The Mountains and the Hills ſhall break forth before you " into Singing, and all the *Trees* of the *Field* ſhall clap their " Hands," lv. 12. The Lord alſo in his Prediction concerning the Conſummation of the Age, calleth the Doctrine of Faith a Field, " Then ſhall two be in the *Field*, the one ſhall be taken, the other left," Matt. xxiv. 40. Luke xvii. 36. where by Field is meant the Doctrine of Faith, both true and falſe, as in the preſent Paſſage: It is from this Ground of the Signification of the Word Field, that whoſoever receiveth any Seed of Faith is called a Field, and a Man, and a Church, and a World.

369. Hence then it follows of conſequence, what muſt be the Signification of Cain's riſing up againſt his Brother Abel, and ſlaying him, when they were in the Field, viz. that when both Faith and Charity originated in the Doctrine of Faith, then Faith ſeparate from Love could not but think lightly of Charity, and thereby extinguiſh it; as is the caſe at this Day with thoſe who maintain that Faith alone ſaveth, although they do no Work of Charity; thus in the very Suppoſition they extinguiſh Charity, when nevertheleſs they know, and confeſs with their Lips, that Faith hath no ſaving Virtue in it, unleſs it be attended with Love.

370. Verſe 9. *And Jehovah ſaid unto Cain, Where is Abel thy Brother? And he ſaid, I know not; am I my Brother's Keeper?* By Jehovah's ſpeaking to Cain is ſignified Somewhat perceptive from the Interior, which dictated concerning Charity, or his Brother Abel: His Reply, " I know not, am I my Brother's " Keeper?" ſignifies, that he made light of Charity, and was not willing to be ſubſervient thereto, conſequently that he altogether rejected whatever had reſpect to Charity: Such was the Doctrine of thoſe who were called Cain.

371. The

371. The most ancient People, by the Speaking of Jehovah, signified Perception, for they knew that the Lord gave them the Faculty to perceive: This Perception could continue no longer than whilst Love was the ruling Principle; when Love towards the Lord ceased, and neighbourly Love in consequence thereof, Perception perished at the same time; and in the same Degree that Love remained, Perception also proportionably flourished: This perceptive [Faculty] was peculiar to the most ancient Church, but when Faith was separated from Love, as in the People after the Flood, and Charity was given by means of Faith, then Conscience succeeded in the place of Perception, which also dictates to the Mind, but in a different Manner, whereof by the Divine Mercy of the Lord, we shall speak hereafter: When Conscience dictates, it is in like manner said in the Word that Jehovah speaks, because Conscience is formed out of Knowledges collected from the Word, and out of the Things therein revealed, and when the Word speaks, or dictates, it is the Lord who speaks; wherefore nothing is more common, even at this Day, than to say that the Lord speaks, in treating on any matter of Conscience or Faith.

372. To be a Keeper signifies to serve, as is the case with Keepers of a Gate, and the Keepers of the Porch in the Jewish Church; Faith is called the Keeper of Charity from this Circumstance of its being subservient thereto; but according to the Principles of the Doctrine called Cain, Faith was to have Dominion, as was said in the Explication of the seventh Verse.

373. Verse 10. *And he said, What hast thou done? The Voice of thy Brother's Bloods crieth unto me from the Ground.* The Voice of his Brother's Bloods signifies Violence offered to Charity: The Crying of Bloods signifies Guilt: Ground signifies Schism, or Heresy.

374. That the Voice of Bloods signifies Violence offered to Charity, appears from several Passages in the Word, in which the Expression Voice is taken for whatever accuseth, and Blood is taken for all Sin, particularly for Hatred; for whosoever beareth Hatred towards his Brother, killeth him in his Heart, as the Lord teacheth, "Ye have heard that it was said to them "of old Time, *Thou shalt not kill*, and whosoever *shall kill* shall "be in Danger of the Judgment; but I say unto you, that "whosoever *is angry* with his Brother without a Cause, shall "be in Danger of the Judgment; and whosoever shall say to "his Brother, Raca, shall be in Danger of the Council; but "whosoever shall say, Thou Fool, shall be in Danger of Hell "Fire," Matt. v. 21, 22. By which are meant Degrees of Hatred:

Hatred: Hatred is contrary to Charity, and if it doth not murder with the Hand, yet it murdereth in Mind and by all possible Methods, being only prevented from committing the outward Act by outward Restraints; wherefore all Hatred is Blood, as appears from Jeremiah, "Why trimmest thou thy Way "to seek Love? Even in thy Skirts is found the *Blood* of the "Souls of the poor Innocents," ii. 33, 34. And whereas Hatred is Blood, all Iniquity is Blood, for Hatred is the Fountain of all Iniquities, as it is said in Hosea, "By Swearing, and "Lying, and Killing, and Stealing, and committing Adul-"tery, they break out, and *Blood* toucheth *Blood*; therefore "shall the Land mourn, and every one that dwelleth therein "shall languish," iv. 2, 3. and in Ezechiel, Wilt thou judge "the City of *Bloods?* yea, thou shalt shew her all her Abomi-"nations; the City sheddeth *Blood* in the midst of it; by thy "*Blood* that thou hast shed thou art become guilty," xxii. 2, 3, 4, 6, 9. where he is speaking of Unmercifulness. Again, in the same Prophet, "The Land is full of the Judgment of "*Bloods*, and the City is full of *Violence*," vii. 23. and in Jeremiah, "For the Sins of the Prophets of Jerusalem, and "the Iniquities of her Priests, that have shed the *Blood* of the "Just in the midst of her, they wander as blind Men in the "Streets, they are polluted with *Blood*," Lament. iv. 13, 14. and in Isaiah, "When the Lord shall wash away the Filth of "the Daughters of Zion, and shall purge the *Bloods* of Jeru-"salem from the Midst thereof, by the Spirit of Judgment, "and by the Spirit of Burning," iv. 4. and again, "Your "Hands are defiled with *Blood*, and your Fingers with *Iniquity*," lix. 3. and in Ezechiel, "I passed by thee, and saw thee pol-"luted in thine own *Bloods*, and I said unto thee, Live in thy "*Bloods*, yea, I said unto thee, Live in thy *Bloods*," xvi. 6. 22. speaking of the Abominations of Jerusalem, which are called Bloods. The Unmercifulness and Hatred of the last Times is also described by Blood in the Revelations, xvi. 3, 4. They are called Bloods, in the Plural Number, because all unjust and abominable Things flow from Hatred, as all good and holy Things flow from Love: whosoever therefore beareth Hatred towards his Neighbour, would murder him if he could, and doth murder him by every Method in his Power; and this is to offer Violence to him, which is here properly signified by the Voice of Bloods.

375. A Voice crying, and the Voice of a Cry, are common Forms of Expression used in the Word, and are applied to every Case, where there is any Noise or Disturbance, or any thing that infesteth and is troublesome, yea, and to Cases where

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there is matter of Rejoicing, as Exod. xxxii. 17, 18. Zeph. i. 9, 10. Isaiah lxv. 19. Jerem. xlviii. 3. In the present Case it is used to express what bringeth Accusation.

376. Hence then it follows, that the Crying of Bloods signifies Guilt, for they who use Violence have Guilt, as it is written in David, "Evil shall slay the Wicked, and the *Haters* "of the Righteous shall have *Guilt*," Psalm xxxiv. 21. and in Ezechiel, "Thou art become *guilty* by the *Blood* which thou hast shed," xxii. 4.

377. That Ground as here used, signifies Schism, or Heresy, is evident on this Account, because Field signifies Doctrine, wherefore the Ground, wherein the Field is, signifies Schism: Man himself is Ground, and also a Field, by reason of the Things that are sown in him, for it is by virtue of such Things that he is a Man; a good and a true Man by virtue of the good and true Things which he receiveth, and an evil and a false Man by reason of what is evil and false; he who is principled in any particular Doctrine, deriveth a Name from that Doctrine, and whosoever giveth into any Schism, or Heresy, taketh thence his Name, so in the present Passage, Ground is used to express the Schism, or Heresy which is in Man.

378. Verse 11. *And now cursed art thou from the Ground, which hath opened its Mouth to receive thy Brother's Bloods from thy Hand.* Cursed art thou from the Ground signifies, that by reason of Schism he was become averse (to Goodness): Which hath opened its Mouth signifies that it taught: To receive the Bloods of thy Brother from thy Hand signifies, that he offered Violence to Charity which he extinguished.

379. That this is the Signification of these Expressions, appears from what was said above; and that to be cursed signifies to be averse (to what is good) was also shewn above, n: 245. for Iniquities and Abominations, or Hatreds, are the Things which avert Man, and cause him to look only downwards, that is, to corporeal and terrestrial Things, and thereby to the Things that are of Hell; and this is the case when Charity is banished and extinguished, for then the Bond is broken between the Lord and Man, which can only be preserved entire and connected by means of Charity, or Love and Mercy: Faith alone without Charity cannot preserve the Connection, for such Faith is no Faith, being mere Science, such as the Crew of Devils themselves may profess, whereby they can endeavour to pass for good Spirits, and feign themselves Angels of Light; as is the case sometimes with very bad Men, who in their Discourses from the Pulpit are influenced by an apparent Zeal for Piety, altho' nothing is further from their Heart than what proceedeth

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from their Lips: Can any one be so weak as to imagine, that mere Faith alone abiding in the Memory can be of any Avail, or that the Thought thence derived is of any Consequence, when every one is convinced by Experience, that mere Words and Declarations of Assent, of whatever Sort or Kind they be, are held in no Estimation, unless they be grounded in the Will, or Intention; for it is Will and Intention which give Weight to Words, and are the Cause of Connection and Conjunction: To *will* constituteth the real Man, and not to think and to speak what he doth not will; every one deriveth his particular Nature and Complexion from the Will-Principle, because that communicates its Tincture to the whole Man: Nevertheless, if any one thinketh what is good, in such Case the Essence of Faith, that is, Charity influenceth his Thought, because a good Will is therein; but if he saith that he thinketh what is good, and yet liveth in Evil, it is then impossible he should will any thing but Evil, and of consequence he hath no Faith.

380. Verse 12. *When thou tillest the Ground, it shall not henceforth yield unto thee its Strength; a Fugitive and a Vagabond shalt thou be on the Earth.* To till the Ground signifies to cultivate this Schism or Heresy: Its not yielding its Strength signifies, that it should be barren: To be a Fugitive and a Vagabond in the Earth is not to know what is true and good.

381. That to till the Ground signifies to cultivate this Schism, or Heresy: appears from the Signification of Ground, of which we have just now spoken: That its not yielding its Strength signifies, its being barren, is evident from what was said concerning Ground, and from the Words themselves; and also from this Consideration, that they who profess Faith without Charity, profess no Faith, as was said above.

382. That to be a Fugitive and a Vagabond in the Earth, signifies not to know what is true and good, is evident from the Signification of wandering and running away, as used in the Word, as in Jeremiah, "The Prophets and Priests *wander* "blind in the Streets, they are polluted with Blood," Lam. iv. 13, 14. In which Passage by Prophets are signified those who teach, and by Priests those who live according to what is taught; to wander blind in the Streets is not to know what is true and good: So in Amos, "One Piece of the Field was "rained upon, and the Piece whereupon it did not rain wither-"ed; whence two or three Cities *wandered* unto one City to "drink Waters, but they were not satisfied," iv. 7, 8. In which Passage, by the Part of the Field on which it rained, is signified the Doctrine of Faith originating in Charity; and by

the Part, or Glebe, on which it did not rain, is signified the Doctrine of Faith without Charity; to wander to drink Water signifies in like manner to seek Truth. And in Hosea, "Ephraim is smitten, their Root is dried up, they shall bear "no Fruit, my God will cast them away because they did not "hearken unto him, and they shall be *Wanderers* among the "Nations," ix. 16, 17. Ephraim here signifies the Intelligence of Truth, or Faith, as being the First-born of Joseph; the Root which was dried up signifies Charity, which could not bear Fruit; Wanderers among the Nations signify, that they did not know what was true and good. So in Jeremiah, "Go up to Kedar [Arabia], and spoil the Sons of the East, "*flee*, *wander* ye afar off, the Inhabitants of Hazor have let "themselves down into the Deep for an Habitation," xlix. 28. 30. Arabia, and the Sons of the East signify the Possession of cœlestial Riches, or of the Things that relate to Love, which Things, if wasted [vastated], are said to flee, and to wander, or to be Fugitives and Vagabonds, when they yield no good Fruit; and of the Inhabitants of Hazor, or such as possess spiritual Riches, which are the Things of Faith, it is said that they let themselves down into the Deep, or perish. So in Isaiah, "All thy Rulers *wander* together, they are bound by "the Archers, they have *fled* from far," xxii. 3. speaking of the Valley of Vision, or the Phantasy concerning Faith, as if it could exist without Charity: Hence appears the Reason why it is said in the subsequent Verse, 14. that he is a Fugitive and a Vagabond, or that he knoweth nothing of Truth and Goodness, who professeth any other Faith than what is grounded in Charity.

383. Verse 13. *And Cain said unto Jehovah, My Iniquity is greater than that it can be removed.* By Cain's speaking to Jehovah is signified a kind of Confession, from a certain internal Pain, that he was in Evil: His Iniquity being greater than that it could be removed signifies, the State of Desperation thereby occasioned.

384. Hence it appears that something of Goodness still remained in Cain; but that all the Good of Charity afterwards perished, is evident from what is said of Lamech, Verses 19, 23, 24.

385. Verse 14. *Behold, thou hast driven me out this Day from the Faces of the Ground, and from thy Faces shall I be hid; and I shall be a Fugitive and a Vagabond in the Earth; and it shall come to pass, that every one that findeth me shall slay me.* To be driven from the Faces of the Ground signifies to be separated from every Truth of the Church: To be hid from thy Faces signifies

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to be separated from every Good of Faith grounded in Love: To be a Fugitive and a Vagabond in the Earth, signifies not to know what is true and good: That every one that found him would slay him, signifies that every Evil, and every False would destroy him.

386. That to be driven from the Faces of the Ground signifies to be separated from every Truth of the Church, appears from the Signification of Ground, which in a genuine Sense is the Church, or a Man of the Church; hence it signifies whatever the Church professes, as was shewn above: The Sense predicated is according to the Subject of which it is predicated; wherefore such as profess the pernicious Doctrine of Faith alone, or Schism, or Heresy, are also called Ground: To be driven from the Faces of the Ground signifieth therefore in this Passage, to be no longer principled in any Truth of the Church.

387. That to be hid from thy Faces signifies to be separated from every Good of Faith grounded in Love, is evident from the Signification of the Faces of Jehovah; the Face of Jehovah, as was shewn above, is Mercy, from which come all the good Things of Faith grounded in Love; wherefore the good Things of such Faith are here signified by Faces.

388. To be a Fugitive and a Vagabond in the Earth, signifies as before not to know what is true and good.

389. That by every one finding and slaying him, is signified, that every Evil and every False would destroy him, is a Consequence of what hath been said: For the case is thus; when Man depriveth himself of Charity, he then separateth himself from the Lord; it is Charity alone, or neighbourly Love, and Mercy, which joineth Man to the Lord; where there is no Charity, there is Disjunction, and when there is Disjunction, then Man is left to himself, or to Propriety; in this case whatsoever he thinks is false, and whatsoever he wills is Evil; these are the Things which slay Man, or cause him to have nothing of Life in him.

390. That such as are principled in Evil and the False, are in continual Terror from the Apprehension of being slain, is thus described in Moses, "Your Land shall be desolate, and "your Cities waste, and upon them that are left of you I will "put *Faintness* into their Hearts in the Land of their Enemies, "and the *Sound of a shaken Leaf shall chase them, and they shall* "*flee, as fleeing from a Sword*, and they shall fall when none "pursueth, and they shall dash one upon another, as it were "before a Sword, when none pursueth," Levit. xxvi. 33. 36. 37. and in Isaiah, "The treacherous Dealers deal treache-

" rouſly, yea the treacherous Dealers deal very treacherouſly;
" and it ſhall come to paſs, that *he who fleeth from the Noiſe of*
" *Fear* ſhall fall into the Pit, and he that cometh out of the
" Midſt of the Pit ſhall be taken in the Snare; the Tranſ-
" greſſion of the Earth ſhall be heavy upon it, and it ſhall fall,
" and not riſe again," xxiv. 16, to 20. and in Jeremiah,
" Behold, I bring *Fear* upon thee, from all thoſe that be about
" thee, and ye ſhall be driven out every Man right forth, and
" none ſhall gather up him that *wandereth*," xlix. 5. Again,
in Iſaiah, " We will flee upon Horſes, therefore ſhall ye flee;
" and we will ride upon the ſwift, therefore ſhall they that
" purſue you be ſwift: A thouſand ſhall flee at the Rebuke of
" one; at the Rebuke of five ſhall ye flee;" xxx. 16, 17. In
theſe and other Paſſages of the Word, they who are principled
in the Falſe and in Evil are deſcribed as fleeing, and in fear of
being ſlain; ſuch Fear is their ruling Affection, becauſe there
is no one to defend them: Every one who is principled in Evil
and the Falſe, beareth hatred towards his Neighbour, and
hence each of them is deſirous to ſlay another.

391. That they who are principled in Evil and the Falſe are
afraid of all others, may beſt appear from the caſe of Evil Spi-
rits in another Life; ſuch as have deprived themſelves of all
Charity wander about and fly here and there; whitherſoever
they go, if it be to any Societies of other Spirits, they are
immediately diſcovered as to their evil Nature and Qualities, in
conſequence of the Perception prevalent in another Life, and
are not only driven away, but likewiſe ſeverely puniſhed, even
to the Deſtruction of Life were it poſſible: For the evil Spirits
are particularly delighted in puniſhing and tormenting one ano-
ther, and their higheſt Satisfaction conſiſteth therein. And
what hath heretofore been an Arcanum, all this is grounded in
the very Nature of Evil and the Falſe, inaſmuch as whatſoever
any Perſon wiſheth for another returneth upon himſelf; for
Evil and the Falſe have in them the Puniſhment of Evil and
the Falſe, conſequently the Fear of Puniſhment.

392. Verſe 15. *And Jehovah ſaid unto him, Therefore whoſoever*
ſlayeth Cain, Vengeance ſhall be taken on him ſeven-fold; and Jehovah
ſet a Mark upon Cain, leſt any finding him ſhould ſmite him. By
Vengeance being taken ſeven-fold on every one who ſlayeth
Cain, is ſignified, that Faith in its State of Separation was to
be held ſacred and inviolable; By Jehovah's ſetting a Mark
upon Cain, leſt any finding him ſhould ſmite him, is ſignified,
that the Lord diſtinguiſhed Faith in a particular Manner for
its Preſervation.

393. Before

393. Before we proceed to elucidate this internal Signification of the Words before us, it may be expedient to obſerve how the Caſe ſtands with reſpect to Faith: The moſt ancient Church was ſuch, that it acknowledged no Faith but what originated in Love, inſomuch that the Members of that Church were unwilling to mention the Word Faith; for they had a Perception of all Things which appertained to Faith by means of Love from the Lord; ſuch alſo are the cœleſtial Angels, of whom we have ſpoken above. But whereas it was foreſeen that Mankind could not continue in ſuch a cœleſtial State, and that they would ſeparate Faith from Love towards the Lord, and would form a particular Doctrine out of Faith, it was alſo provided that Faith might be ſeparated, but ſtill in ſuch a manner, that by means of Faith, or by the Knowledges of Faith, Men might receive Charity from the Lord, ſo that Knowledge or Hearing would precede, and by Knowledge or Hearing they might be gifted by the Lord with Charity, that is, with neighbourly Love and Mercy, which Charity was not only to be inſeparable from Faith, but was alſo to conſtitute the Principal of Faith: When this was the Caſe, inſtead of Perception which the moſt ancient Church enjoyed, Conſcience ſucceeded, which being procured by Faith adjoined to Charity, dictated not what is true, but that ſuch and ſuch Things are true, becauſe the Lord hath declared them to be ſo in his Word; ſuch were the Churches after the Flood for the moſt part; ſuch alſo was the Primitive Church, or the Firſt Church after the Lord's Coming: Herein the ſpiritual Angels are diſtinguiſhed from the cœleſtial Angels.

394. Now whereas this was foreſeen, and in conſequence thereof Proviſion was made to ſecure Mankind from periſhing by eternal Death, therefore it is here declared that none ſhould do Violence to Cain, by whom is ſignified Faith ſeparate from Charity; and it is further ſaid, that a Mark was ſet on him, that is, that the Lord diſtinguiſhed him in a particular Manner, in order to his Preſervation: Theſe are Arcana which have heretofore been undiſcovered, and are what the Lord meant by what he ſaid concerning Marriage, and concerning Eunuchs in Matthew, "There are ſome Eunuchs which were ſo born "from the Mother's Womb; and there are ſome Eunuchs "which were made Eunuchs of Men; and there be Eunuchs "which have made themſelves Eunuchs for the Kingdom of "Heaven's Sake: He that is able to receive it, let him re-"ceive it," xix. 12. They are called Eunuchs who are Subjects of the cœleſtial Marriage; born from the Womb, who are like the cœleſtial Angels; made of Men, who are like the

ſpiritual

ſpiritual Angels; made of themſelves, who are like angelic Spirits, not ſo much influenced by Charity as by Obedience.

395. That the ſeven-fold Avenging of every one who ſlayeth Cain, ſignifieth, that Faith in its State of Separation ſhould be held ſacred and inviolable, is evident from the Signification of Cain, as denoting Faith ſeparate from Charity, and from the Signification of Seven, as denoting what is holy and ſacred. The Number Seven was eſteemed holy, as is well known, by reaſon of the ſix Days of Creation, and of the ſeventh, which is the cœleſtial Man, in whom is Peace, Reſt, and the Sabbath; hence the Number Seven ſo frequently occurs in the Rites of the Jewiſh Church, and is every where held as holy; and hence Times were diſtinguiſhed into ſeven, both the greater and the leſſer Intervals, and were called Weeks [*Septimanæ*] as the great Intervals of Times till the Coming of the Meſſiah, Dan. ix. 24, 25. and the Time of ſeven Years is called a Week [*Septimana*] by Laban and Jacob, Gen. xxix. 27, 28. wherefore whereſoever the Number Seven occurs, it is eſteemed holy and ſacred, as in David, "*Seven Times* a Day do I praiſe "thee," Pſalm cxix. 164. and in Iſaiah, "The Light of the "Moon ſhall be as the Light of the Sun, and the Light of "the Sun *ſeven-fold*, as the Light of *ſeven* Days," xxx. 26. In which Paſſage the Sun is Love, the Moon is Faith proceeding from Love, which ſhould be as Love. As the Times of Man's Regeneration are diſtinguiſhed into ſix, previous to the ſeventh, or the cœleſtial Man, ſo alſo the Times of Vaſtation are diſtinguiſhed, previous to the Separation of every thing cœleſtial; this was repreſented by ſeveral Captivities of the Jews, and by the laſt Babyloniſh Captivity, which laſted ſeven Ages, or ſeventy Years; it was likewiſe repreſented by Nebuchadnezar in Daniel, "His Heart ſhall be changed from "Man's, and a Beaſt's Heart ſhall be given unto him untill "*ſeven* Times ſhall paſs over him," iv. 16. 22. 29. It is therefore written concerning the Vaſtation of the laſt Times in John, "I ſaw another Sign in Heaven, great and marvellous, "*ſeven* Angels, having the *ſeven* laſt Plagues," Rev. xv. 1. 7, 8. and that they ſhould tread the holy City under foot forty and two Months, or ſix Times *ſeven*, Rev. xi. 2. and again, "I ſaw a Book written within and on the back-ſide, ſealed "with *ſeven* Seals," Rev. v. 1. Hence the Severity and Increments of Puniſhment were expreſſed by the Number Seven, as in Moſes, "If ye will not yet for all this hearken unto me, "then I will puniſh you *ſeven Times* more for your Sins," Lev. xxvi. 18. 21. 24. 28. and in David, "Render unto our Neigh- "bours *ſeven-fold* into their Boſoms," Pſalm lxxix. 12. Since therefore

therefore Faith was to be held ſacred and inviolable, inaſmuch as it might ſerve to introduce Charity, this was the true Ground of its being ſaid, that whoſoever ſhould ſlay Cain, Vengeance ſhould be taken on him ſeven-fold.

396. That Jehovah's ſetting a Mark on Cain, leſt any one ſhould ſmite him, ſignifies that the Lord diſtinguiſhed Faith in a particular Manner for its Preſervation, is evident from the Signification of a Mark, and of ſetting a Mark on any one, that it meaneth to diſtinguiſh; as in Ezechiel, "Jehovah "ſaid, Go through the midſt of the City; through the midſt of "Jeruſalem, and ſet a *Mark* on the Foreheads of the Men "that ſigh, and that cry for all the Abominations thereof," ix. 4. In which Paſſage by marking their Foreheads, is not meant to draw a Mark or Line upon their Foreheads, but to diſtinguiſh them from others. In like manner it is written in John, "That the Locuſts ſhould hurt only the Men, who had "not the *Mark of God* on their Foreheads," Rev. ix. 4. where by having a Mark is alſo meant, to be diſtinguiſhed. Mark is alſo called Character in the ſame Book. "To give a *Character* "on the Hand and on the Foreheads," Rev. xiii. 16. This was repreſented in the Jewiſh Church by the binding the great and firſt Commandment on the Hand and on the Forehead, of which it is thus written in Moſes, "Hear, O Iſrael, "Jehovah our God is One Jehovah; and thou ſhalt love "Jehovah thy God, with all thy Heart, and with all thy Soul, "and with all thy Strength; and thou ſhalt bind them for a "*Sign*, (or Mark) upon thine Hand, and they ſhall be as "Frontlets between thine Eyes," Deut. vi. 4. 8. xi. 13. 18. By which was repreſentatively ſignified, that they ſhould diſtinguiſh the Commandment reſpecting Love above all other Commandments; hence it is evident what is ſignified by marking the Hand and the Forehead. So in Iſaiah, "I will come to "gather all Nations and Tongues; and they ſhall come, and "ſee my Glory; and I will *ſet* a *Mark* on them." lxvi. 18, 19. and in David, "O look unto me, and have Mercy upon me, "give thy Strength unto thy Servant, and ſave the Son of "thine Handmaid; ſet on me a *Mark* for Good, that they "which hate me may ſee it, and be aſhamed," Pſalm lxxxvi. 16, 17. Hence then it appears what is meant by Mark; wherefore let none imagine that any Mark was ſet upon any Perſon called Cain, for the internal Senſe of the Word differs altogether from the literal Senſe as to what is implied in it.

397. Verſe 16. *And Cain went out from the Faces of Jehovah, and dwelt in the Land of Nod, towards the Eaſt of Eden.* By Cain's going out from the Faces of Jehovah is ſignified, that he

he was separated from the Good of Faith grounded in Love: By his dwelling in the Land of Nod is signified, his Abode out of Goodness and Truth: Towards the East of Eden signifies, near the intellectual Mind, where Love was before.

398. That to go out from the Faces of Jehovah signifies to be separated from the Good of Faith grounded in Love, may be seen above in the Explication of Verse 14. That by dwelling in the Land of Nod is signified to abide out of Goodness and Truth, appears from the Signification of the Word Nod, which is, to be a Fugitive and a Vagabond; and that to be a Fugitive and a Vagabond signifies to be deprived of Truth and Goodness, may also be seen above. That towards the East of Eden signifies near the intellectual Mind, where Love before reigned, and also near the rational Mind, where Charity before reigned, is evident from what was said above concerning the Signification of the East of Eden, viz. that the East is the Lord, and that Eden is Love: With the Men of the most ancient Church, the Mind, consisting of Will and Understanding was One, for the Will was All therein, so that the Understanding was of the Will, inasmuch as there was no Distinction between Love which is of the Will, and Faith which is of the Understanding, because Love was All, and Faith was of Love: But when Faith came to be separated from Love, as was the Case with those who were called Cain, the Will had no longer any Rule; yet inasmuch as the Understanding ruled in the Mind instead of the Will, or Faith instead of Love, it is said, that he dwelt towards the East of Eden; for as was just now observed, Faith was distinguished, or had a Mark set upon it, that it might be preserved for the Use of Mankind.

399. Verse 17. *And Cain knew his Wife, and she conceived, and bare Enoch; and he builded a City, and called the Name of the City after the Name of his Son, Enoch.* By Cain's knowing his Wife, and her conceiving, and bearing Enoch, is signified that this Schism, or Heresy, produced another from itself, which was called Enoch: By the City which he built, is signified every doctrinal and heretical [Principle] thence derived: Inasmuch as this Schism, or Heresy, was called Enoch, it is said, that the Name of the City was called after the Name of his Son, Enoch.

400. That by Cain's knowing his Wife, and her conceiving, and bearing Enoch, is signified, that this Schism, or Heresy produced another from itself, follows evidently from what goes before, and also from what is said in the first Verse concerning the Man and Eve his Wife producing Cain; thus what follow are similar Conceptions and Births, as well respecting

the

the Church, as respecting Heresies, the Genealogy whereof is instituted, as being both similar in their Production; for as many Churches are propagated from one, so also is it the Case with Heresies.

401. That this Heresy, and all its heretical Doctrine was called Enoch, appears also in some degree from the Name, Enoch signifying Instruction thence beginning or originating.

402. That by the City which was built is signified every doctrinal and heretical [Principle] derived from that Heresy, is evident from every Passage in the Word, wheresoever the Term City occurs; for in all such Passages it never signifies a City, but something doctrinal, or heretical; for the Angels are altogether ignorant what a City is, or the Name of a City; nor have they, or can they have any Idea of a City, inasmuch as their Ideas are of a spiritual and cœlestial Nature, according to what was shewn above; they only perceive what a City and its Name signify; as by the holy City, which is called also the holy Jerusalem, nothing else is meant but the Kingdom of the Lord in general, or in each Individual in particular, who is a Subject thereof; the like is signified by the City or Mountain of Zion, by the latter the cœlestial [Principle] of Faith, by the former the spiritual [Principle] of Faith: The essential cœlestial and spiritual [Principle] Itself is also described by Cities, Palaces, Houses, Walls, Foundations of Walls, Suburbs, Gates, Bars, and the Temple in the Midst; as in Ezechiel, chap. xlviii. in the Revelations, chap. xxi. 15, to the end: In the same chapter it is called the Holy Jerusalem, verses 2. 10. and in Jeremiah, chap. xxxi. 38. In David it is called the City of God, the Holy of the Tabernacles of the Most High, Psalm xlvi. 4. In Ezechiel it is called City, Jehovah there, chap. xlviii. 35. concerning which it is written in Isaiah, "The Sons of Strangers shall build up thy *Walls*, "all they that despised thee shall bow themselves down at the "Soles of thy Feet, and they shall call thee the *City* of "Jehovah, the Zion of the Holy One of Israel," lx. 10. 14. and in Zechariah, "Jerusalem shall be called a *City* of Truth, "and the Mountain of Zion, the Mountain of Holiness," viii. 3. In which Passage the City of Truth or Jerusalem, signifies the spiritual Things of Faith, and the Mountain of Holiness, or of Zion, the cœlestial Things of Faith. As the cœlestial and spiritual Things of Faith are represented by a City, so all Things relating to Doctrine are signified by the Cities of Judah and of Israel, which, according to their Names, signify respectively some particular Doctrine, but such as can only be known by Virtue of the internal Sense. And as Things

relating to Doctrine are signified by Cities, so also are Things relating to Heresy, and in this Case every particular City, according to its Name, signifies some particular heretical Opinion. It is needless to point this out in particular Instances, and therefore at present we shall only shew, from the following Passages of the Word, that a City in general signifies somewhat respecting Doctrine, or Heresy; thus in Isaiah, "In that Day "shall five *Cities* in the Land of Egypt speak the Language of "Canaan, and swear to the Lord of Hosts; one shall be called the *City* Heres," xix. 18. in which Passage the Prophet speaketh concerning the Science of spiritual and cœlestial Things at the Time of the Lord's Coming: So again, "Thou "art full of Stirs, a tumultuous *City*, a joyous *City*," xxii. 2. speaking of the Valley of Vision, or concerning Phantasy: So in Jeremiah, "The *Cities* of the South shall be shut up, and "none shall open them," xiii. 19. speaking of those who are in the South, or in the Light of Truth, and who extinguish it. Again, "Jehovah hath thought to destroy the *Wall* of the "Daughter of Zion, therefore he made the *Rampart* and the "*Wall* to lament; they languished together; her *Gates* are "sunk into the Ground; he hath destroyed and broken her "*Bars*," Lament. ii. 8, 9. In which Passage it is plain to see, that by a Wall, a Rampart, Gates, and Bars, nothing else could be signified but Doctrinals: Again in Isaiah, "This Song "shall be sung in the Land of Judah; We have a strong *City*; "Salvation will fix Walls and Bulwarks; Open the *Gates*, that "the righteous Nation which keepeth the Truths may enter "in," xxvi. 1, 2. Again, "I will exalt thee, I will praise thy "Name; for thou hast made of a *City* an Heap, a defenced "*City* a Ruin, a Palace of Strangers shall never be built out "of the *City*; therefore shall the strong People glorify thee, "the *City* of the terrible Nations shall fear thee, xxv. 1, 2, 3. in which Passage there is no Reference to any particular City: Thus in the Prophecy of Balaam, "Edom shall be an Inheri-"tance; out of Jacob shall come he that shall have Dominion, "and shall destroy him that remaineth of the *City*," Numb. xxiv. 18, 19. where it must be plain to every one, that City doth not signify a City: Again in Isaiah, "The *City* of Vanity "is broken down; every House is shut up, that the Cry for "Wine in the *Streets* cannot enter," xxiv. 10, 11. where the City of Vanity means the Vanities of Doctrine; Streets in this as in other Passages signify what relate to the City, that is, Falses or Truths: Thus in John, "When the seventh Angel "poured out his Phial, the great *City* was divided into three "Parts, and the *Cities* of the Nations fell," Rev. xvi. 19.

That

That the great City ſignifies heretical Doctrine, as do alſo the Cities of the Nations, muſt be obvious to every one; it is explained alſo that the great City was the Woman whom he ſaw, chap. xvii. 18. That Woman ſignifies the Church was ſhewn above.

403. Hence it is evident what is ſignified by a City; but whereas all Things are here connected hiſtorically, it muſt needs appear to thoſe who abide in the Senſe of the Letter, that Cain built a City which was called Enoch, although by the Senſe of the Letter, in this Caſe, they might be led to ſuppoſe that the Earth was very populous, when yet Cain was the Firſt-born of Adam: This is a neceſſary Conſequence reſulting from the hiſtorical Series here preſented; but as we obſerved above, the moſt ancient People were accuſtomed to connect all Things hiſtorically under repreſentative Types, and were particularly delighted with ſuch a Method of writing, as having a Tendency to give every thing an Appearance of Life.

404. Verſe 18. *And unto Enoch was born Irad; and Irad begat Mehujael, and Mehujael begat Methuſael, and Methuſael begat Lamech.* All theſe Names ſignify Hereſies derived from the firſt which was called Cain; and whereas nothing is extant reſpecting them but the Names, there is no need to ſay any thing about them: Something might be aſcertained from the Derivations of the Names, as in regard to the Signification of Irad, which means, to deſcend from a City, conſequently from the Hereſy called Enoch, and ſo in other Caſes.

405. Verſe 19. *And Lamech took unto him two Wives; the Name of the one was Adah, and the Name of the other Zillah.* By Lamech, who is the Sixth in Order from Cain, is ſignified Vaſtation, or that there was no longer any Faith remaining: By two Wives is ſignified the Origin of a new Church: By Adah is ſignified the Mother of the cœleſtial and ſpiritual Things of that Church; by Zillah, the Mother of the natural Things of the ſame Church.

406. That by Lamech is ſignified Vaſtation, or that there was no longer any Faith, may appear from the following Verſes, 23, 24. where it is ſaid, that he ſlew a Man to his Wounding, and a little Child to his Hurt; where by a Man is meant Faith, and by a little Child, Charity.

407. The State of the Church in general is this, that in proceſs of Time it departeth from a true Faith, till it cometh at length to have no Faith, in which latter State it is ſaid to be vaſtated*(l)*[*vaſtata*]; this was the Caſe with the moſt ancient Church

(l) We are here reluctantly obliged to uſe the Term *vaſtated*, as there is no other in our Language which will fully expreſs the true

amongſt thoſe who were called Cainites, and alſo with the ancient Church after the Flood, and ſo likewiſe with the Jewiſh Church, which was in ſuch a State of Vaſtation at the time of the Lord's Coming, that they knew nothing concerning the Lord, as about to come and ſave them, much leſs did they know any thing concerning Faith in Him; this was alſo the Caſe with the primitive Church, or that which exiſted after the Lord's Coming, which at this Day is ſo vaſtated, that there is no longer any Faith remaining in it; nevertheleſs there always remains ſome Kernel of the Church, which they who are vaſtated as to Faith do not acknowledge; thus it was with the moſt ancient Church, wherein a Remnant [*Reſiduum*] remained untill the Flood, and was continued after the Flood, which Remnant of the Church is called Noah.

408. When a Church is thus vaſtated, that there is no longer any Faith left in it, then a new Church firſt commenceth, or a new Light ſhineth forth, which in the Word is called Morning; the Reaſon why a new Light or Morning, doth not ſhine forth untill the former is vaſtated, is, becauſe the Things of Faith and Charity are mixed together with Things profane, and ſo long as they are in ſuch a State of Mixture, it is impoſſible for any thing of Light or Charity to be inſinuated, for in ſuch caſe the Tares deſtroy the good Seed; but when there is no Faith remaining, then Faith cannot any longer be profaned, becauſe Men do not believe what is declared unto them; they who do not acknowledge and believe Truth, but only know it, cannot profane it, as was obſerved above; this is the Caſe at this Day with the Jews, who by reaſon of living amongſt Chriſtians, muſt needs know that the Lord is acknowledged by Chriſtians to be the Meſſiah, whom they expected, and ſtill expect, but ſtill they cannot profane this Truth, becauſe they do not acknowledge and believe it: So neither can the Mahometans or the Gentiles profane it, who ſtill have heard of the Lord: This was the Reaſon why the Lord did not come into the World, untill the Jewiſh Church acknowledged and believed nothing.

409. The Caſe was ſimilar with reſpect to the Hereſy which was called Cain, which in proceſs of Time was vaſtated; for it made Acknowledgment indeed of Love, but ſet up Faith as a Principal, and preferred it to Love; but the Hereſies thence derived

Senſe of the Latin Word *vaſtata*, according to our Author's Application of it in this and other Parts of the following Work. The Reader will eaſily comprehend the Meaning of the Term, by conſulting what is ſaid above, No. 18. in the Note on *Vaſtation*.

derived by Degrees wandered ſtill further out of the Way, and Lamech, who was the Sixth in Order, altogether denied even Faith: When this Time was accompliſhed, then a new Light, or Morning, ſhone forth, and became a new Church, which is here named Adah and Zillah, who are called the Wives of Lamech. They are called the Wives of Lamech, who himſelf had no Faith, juſt as the Internal and External Church of the Jews, who themſelves had no Faith, are alſo called Wives in the Word; and this too was repreſented by Leah and Rachel, the two Wives of Jacob, whereof Leah repreſented the External Church, and Rachel the Internal; which Churches, although they appear as two, are yet but one, for the External, or Repreſentative, ſeparate from the Internal, is but as ſomewhat idolatrous, or dead, whereas the Internal with the External conſtitutes a Church, and that One and the ſame, as Adah and Zillah here deſcribed: But whereas Jacob, or the Poſterity of Jacob, like Lamech in this Paſſage, had no Faith, the Church could not remain there, but was tranſlated to the Gentiles, who lived not in Infidelity but in Ignorance. The Church very rarely, if ever, remains with thoſe, who during their Vaſtation are in Poſſeſſion of Truths, but is transferred to thoſe, who know nothing concerning Truths; for theſe latter embrace the Faith much more eaſily than the former.

410. Vaſtation is of two kinds, firſt of thoſe who know, and do not wiſh to know, or who ſee, and do not wiſh to ſee, as was the caſe with the Jews of old, and as is the caſe with Chriſtians at this Day; ſecondly, of thoſe who know or ſee nothing by reaſon of their Ignorance, as was the caſe with the Gentiles formerly, and as is the caſe with the modern Gentiles: when the laſt Time of Vaſtation cometh upon thoſe, who know, and do not wiſh to know, or who ſee and do not wiſh to ſee, then a Church ariſeth anew, not amongſt them, but amongſt thoſe whom they call Gentiles: This was the Caſe with the moſt ancient Church which exiſted before the Flood, and alſo with the ancient Church which exiſted after the Flood, and with the Jewiſh Church in like manner. The Reaſon why new Light beginneth only then to appear, is, as was obſerved, becauſe then Men can no longer profane the Things that are revealed, by reaſon of their not acknowledging and believing them to be true.

411. That the laſt Time of Vaſtation muſt needs be accompliſhed, before a new Church can ariſe, is frequently declared by the Lord in the Prophets, and is there called Vaſtation, as reſpecting the cœleſtial Things of Faith, and Deſolation, as reſpecting the ſpiritual Things of Faith; it is alſo called Conſummation

ſummation and Exciſion [Cutting off] as in Iſaiah, vi. 9. 11, 12. Chap. xxiv. 1. to the End ;—xxiii. 8. to the End ;—xlii. 15, to 18. Jeremiah, xxv. 1, to the End ; Dan. viii. 1, to the End ;—ix. 24, to the End ; Zeph. i. 1. to the End ; Deut. xxxii. 1, to the End ; Rev. xv. xvi. and the following Chapters.

412. Verſe 20. *And Adah bare Jabal; he was the Father of ſuch as dwell in Tents, and of Cattle.* By Adah is ſignified, as above, the Mother of the cœleſtial and ſpiritual Things of Faith : By Jabal the Father of ſuch as dwell in Tents and of Cattle, is ſignified Doctrine concerning the holy Things of Love, and the good Things thence derived, which are cœleſtial.

413. That by Adah is ſignified the Mother of the cœleſtial Things of Faith is evident from her Firſt-born Jabal, in that he is called the Father of ſuch as dwell in Tents, and of Cattle, which are cœleſtial Things, becauſe they ſignify the holy Things of Love, and the good Things thence derived.

414. That to dwell in Tents ſignifies the Holy [Principle] of Love, is evident from the Signification of Tents in the Word, as in David, " Jehovah, Who ſhall *abide* in thy *Tent ?* " who ſhall *dwell* in the *Mountain* of thy *Holineſs ?* he that " walketh uprightly, and worketh Righteouſneſs, and ſpeaketh " the Truth in his Heart," Pſalm xv. 1, 2. In which Paſſage, to dwell in the Tent, or in the Mountain of Holineſs, is deſcribed by the holy Things of Love, ſuch as walking uprightly, and working Righteouſneſs : So again, " Their Line is " gone out through all the Earth, and their Words to the End " of the World ; in them hath he *ſet a Tent for the Sun*," Pſalm xix. 4. where Sun ſignifies Love. Again, " I will *abide* in " thy *Tent* for ever, I will truſt in the Covert of thy Wings," Pſalm lxi. 4. where Tent ſignifies what is Cœleſtial, and Covert of Wings ſignifies what is Spiritual : So in Iſaiah, " By " Mercy the Throne is eſtabliſhed, and he *ſitteth* upon it in " Truth, in the *Tent* of David, judging and ſeeking Judge- " ment, and haſting Righteouſneſs," xvi. 5. where alſo Tent is expreſſive of the Holy [Principle] of Love, as is ſignified by judging Judgment, and haſting Righteouſneſs. Again, " Look upon Zion the City of our Solemnities ; thine Eyes " ſhall ſee Jeruſalem a quiet *Habitation*, a *Tent* that ſhall not " be taken down," xxxiii. 20. ſpeaking of the cœleſtial Jeruſalem. So in Jeremiah, " Thus ſaith Jehovah, Behold I will " bring again the Captivity of Jacob's *Tents*, and have Mercy " on his *Dwelling-places*, and the City ſhall be builded upon " her own Heap," xxx. 18. The Captivity of Tents ſignifies the Vaſtation of cœleſtial Things, or of the holy Things of Love :

Love: So in Amos, "In that Day will I raise up the *Tent* of "David which is fallen, and close up the Breaches thereof, "and I will raise up its Ruins, and I will build it as in the "Days of old." ix. 11. where Tent in like manner signifies Things cœlestial, and the holy Things thereto belonging: Again, in Jeremiah, "The whole Land is wasted, suddenly "are my *Tents* wasted, and my *Curtains* in a Moment," iv. 20. and in another Place, "My *Tent* is wasted, and all my "*Cords* are broken, my Children are gone forth of me, and "are not; there is none to stretch forth my *Tent* any more, "and to set up my *Curtains*," x. 20. where Tent signifies cœlestial Things; Curtains and Cords signify spiritual Things from a cœlestial Origin. Again, "Their *Tents* and their "Flocks shall they take away; they shall take to themselves "their *Curtains*, and all their Vessels, and their Camels," xlix. 29. speaking of Arabia and the Sons of the East, by whom are represented such as possess Things Holy and Cœlestial. Again, "The Lord poured out as it were Fire upon the *Tent* of "the Daughter of Zion," Lamentations, ii. 4. signifying the Vastation of the cœlestial or holy Things of Faith. The true Ground and Reason why Tent is used in the Word to signify the cœlestial and holy Things of Love is, because in old Time they performed holy Worship in their Tents, but when they began to profane Tents by profane Worship, then the Tabernacle was built, and afterwards the Temple; wherefore what the Tabernacle and afterwards the Temple signified, that also was signified by Tents; a holy Man was therefore called a Tent, and likewise a Tabernacle and Temple of the Lord: that Tent, Tabernacle, and Temple have the same Signification is evident from what is written in David, "One Thing have I "desired of Jehovah, which I will seek after, that I may dwell "in the *House* of Jehovah all the Days of my Life, to behold "Jehovah in Sweetness, and to visit him in the Morning in "his *Temple*: For in the Day of Evil he shall hide me in "his *Tabernacle*; in the Secret of his *Tent* shall he hide me; "he shall exalt me on a Rock; and now shall mine Head be "lifted up against mine Enemies round about me, and I will "offer in his *Tent* Sacrifices of Joy," Psalm xxvii. 4, 5, 6. In a supreme Sense, the Lord, as to his human Essence, is a Tent, a Tabernacle, and a Temple; hence every cœlestial Man is so called, and hence every Thing cœlestial and holy hath acquired those Names: And whereas the most ancient Church was beloved of the Lord more than the succeeding Churches, and Men at that Time lived apart, or in Families, one amongst another, and celebrated so holy Worship in their Tents, therefore

fore Tents were accounted more holy than the Temple, which was profaned; and for this Reason the Feast of Tabernacles was instituted, when they gathered in the Produce of the Earth, as a Remembrance of those former holy Times, and it was ordained, that at this Feast they should dwell in Tabernacles, like the People of the most ancient Church, Levit. xxiii. 39, to 44. Deut. xvi. 13. Hosea xii. 9.

415. That by a Father of Cattle is signified Good thence originating, or derived from the holy Things of Love, may appear from what was shewn above, at Verse 2. of this Chapter, where it was proved that a Shepherd of the Flock signifies the Good of Charity: In this Passage however the Term Father is used instead of Shepherd, and the Term Cattle instead of Flock; and the Term Cattle, of which Jabal is said to be a Father, follows immediately after Tent; hence it is evident that it signifies the Good which cometh from the Holy [Principle] of Love, and that herein is meant an Habitation or Fold of Cattle, or a Father of those who inhabited a Tent or Folds of Cattle, which Expressions are constantly used in the Word, as significative of Good derived from the cœlestial Things of Love; thus in Jeremiah, "I will gather the Remnant of my "*Flock* out of all Countries whither I have driven them, and "will bring them again to their *Folds*, that they may be fruit-"ful and encrease," xxiii. 3. and in Ezechiel, "I will feed "them in a good Pasture, and upon the high Mountains of "Israel shall their *Fold* be; there shall they lie in a good *Fold*, "and in a fat Pasture shall they feed upon the Mountains of "Israel," xxxiv, 14. In which Passage Folds and Pastures signify the good Things of Love, whereof Fatness is predicated: So in Isaiah, "Then shall he give the Rain of thy Seed "that thou shalt sow the Ground withal; and Bread the In-"crease of the Earth shall be fat and oily; in that Day he "shall feed thy *Cattle* in a wide Pasture," xxx. 23. where by Bread is signified the Cœlestial [Principle], and by Fat on which the Cattle should feed are signified the good Things thence derived: Again, in Jeremiah, "Jehovah hath redeemed "Jacob, therefore shall they come and sing in the Height of "Zion, and shall flow together to the Goodness of Jehovah "for Wheat, and for Wine, and for Oil, and for the Sons of "the *Flock* and of the *Herd*, and their Soul shall be as a "watered Garden," xxxi. 11, 12. In which Passage the Holy of Jehovah is described by Wheat and Oil; and the good Things thence derived are described by Wine, the Sons of the Flock and of the Herd, or of Cattle: So again, "The *Shep-*"*herds* and the *Flocks* of their Cattle shall come to the

"Daughter

Daughter of Zion, they shall pitch their *Tents* round about her; they shall feed every one in his Place, vi. 3. The Daughter of Zion here signifies the cœlestial Church, whereof Tents and Flocks of Cattle are predicated.

416. That the holy Things of Love, and the good Things originating therein are here signified, may appear also from this Circumstance, that Jabal was not the first of those who dwelt in Tents and in Folds of Cattle, for it is said likewise of Abel the second Son of the Man and of Eve, that he was a Shepherd of the Flock, and Jabal was the seventh in Order of Descent from Cain.

417. Verse 21. *And his Brother's Name was Jubal; he was the Father of such as handle the Harp and Organ.* By the Name of his Brother Jubal is signified the Doctrine of Things spiritual in the same Church; by the Father of all such as handle the Harp and Organ are signified the Truths and good Things of Faith.

418. The former Verse treated concerning the cœlestial Things which have relation to Love; this Verse treateth concerning the spiritual Things which have relation to Faith, and which are expressed by the Harp and Organ. It appears from many Circumstances that String-Instruments, as Harps and the like, were significative of the spiritual Things of Faith: Such Instruments in the Worship of the representative Church had a like spiritual Signification, as was the case also with Singing; hence came so many Singers and Musicians in that Church, the true Ground of whose Institution was, because all cœlestial Joy produces Gladness of Heart, which was testified by Singing, and afterwards by String-Instruments, which at the same time imitated and exalted Singing; every Affection of the Heart hath also this Tendency to produce Singing, and consequently to produce whatever hath relation to Singing; the Affection of the Heart is cœlestial, Singing thence derived is spiritual. That Singing and the like signifies what is Spiritual, was confirmed also to me by the angelic Choirs, which are of two Kinds, cœlestial and spiritual; the spiritual Choirs are easily distinguished from the cœlestial by their high canorous Tone, to which the Tone of String Instruments may be likened; but of these Choirs, by the Divine Mercy of the Lord, we shall speak more hereafter. The most ancient People also considered what was cœlestial as having Reference to the Province of the Heart, and what was spiritual as having Reference to the Province of the Lungs, consequently to whatever belonged to the Lungs, as the Voice of Singing and the like; thus they considered the spiritual [Principle] as having

Reference to the Notes or Sounds of particular Musical Instruments; and the Ground of this Reference was(m), not only because the Heart and Lungs represent a kind of Marriage, like Love and Faith, but also because the cœlestial Angels appertain to the Province of the Heart, whereas the spiritual Angels appertain to the Province of the Lungs. That such a spiritual Sense is implied in this Passage, may also appear evident from this Circumstance, that it is the Word of the Lord, in which there would be no Life, if there was no other Signification contained in it than what is expressed when it is said, that Jubal was the Father of such as handle the Harp and the Organ; nor would the Passage in this literal Sense convey any edifying Information.

419. As Things cœlestial are the holy Things of Love, and the good Things thence derived, so Things spiritual are the Truths and good Things of Faith; for it is the Part of Faith to understand not only what is true, but also what is good, the Knowledges of Faith implying both; but to be such as Faith teacheth, is the Part of the cœlestial [Principle]. Inasmuch as Faith implieth the Knowledge both of Goodness and Truth, they are signified by two Instruments, the Harp and the Organ; the Harp is a String-Instrument, as every one knows, and therefore signifies spiritual Truth: but the Organ is between a String-Instrument and a Wind-Instrument, and therefore signifies spiritual Good.

420. In the Word, Mention is made of various Instruments, and each hath its particular Signification, as will be shewn, by the Divine Mercy of the Lord, in its proper Place: At present we shall only adduce some Passages from David in relation thereto, as for Instance, "I will offer in the *Tent* of Jehovah "Sacrifices of *Shouting*, I will *sing* and *play* to Jehovah," Psalm xxvii. 6. where by Tent is expressed what is cœlestial, and by Shouting, singing, and Playing, what is spiritual. Again, "*Sing* to Jehovah, ye Righteous, for his Praise is "comely for the upright; praise Jehovah on the *Harp*, *Play* "unto him on the *Psaltery*, an Instrument of ten Strings; *Sing* "unto

(m) Concerning the true heavenly Ground of the Reference here spoken of, and of the Correspondence between the Things of Heaven and the several Parts of the human Body, more will be seen when the Author comes to speak of Representations and Correspondencies in a future Part of this Work, No. 2987. In the mean time, if the Reader is desirous of immediate Satisfaction on this Subject, let him consult what is said thereon by the Author in his Treatise on Heaven and Hell, No: 87.

" unto him a new Song, *play* ſkilfully with a *loud Noiſe*, be-
" cauſe the Word of Jehovah is right, and all his Work is in
" Truth," Pſalm xxxiii. 1, 2, 3, 4. ſignifying the Truths of Faith, whereof ſuch Things are predicated: Things ſpiritual, or the Truths and good Things of Faith, were celebrated by the Harp and Pſaltery, by Singing and the like; whereas Things holy, or the cœleſtial Things of Faith, were celebrated by Wind Inſtruments, as Trumpets and the like; hence ſo many Inſtruments were uſed about the Temple, and it was ordained ſo frequently, that this or that ſhould be celebrated with particular Inſtruments; and this was the Reaſon why Inſtruments were applied and underſtood to ſignify the Things themſelves which were celebrated by them, as in the Caſes now before us. Again, " I will confeſs unto thee with the Inſtru-
" ment of *Pſaltery*, thy Truth, O my God; unto thee will I
" *play* with the *Harp*, O thou Holy One of Iſrael; my Lips ſhall
" *ſing* when I *play* unto thee, and my Soul which Thou haſt re-
" deemed," Pſ. lxxi. 22, 23. where in like manner the Truths of Faith are ſignified: Again, " Anſwer to Jehovah in Confeſ-
" ſion, *play* on the *Harp* to our God," Pſ. cxlvii. 7, in which Paſſage Confeſſion hath reſpect to the cœleſtial Things of Faith, and therefore Mention is made of Jehovah, whereas to play on the Harp hath reſpect to the ſpiritual Things of Faith, and therefore Mention is made of God. Again, " Let them praiſe
" the Name of Jehovah in the Dance, let them *play* unto Him
" with the *Timbrel* and *Harp*," Pſalm cxlix. 3. the Timbrel ſignifies Good, and the Harp Truth, which they praiſe. Again, " Praiſe God in the Sound of the *Trumpet*; praiſe him on the
" *Pſaltery* and *Harp*; praiſe him with the *Timbrel* and Dance;
" praiſe him on *ſtringed Inſtruments* and *Organs*; praiſe him on
" the *Cymbals* of Hearing; praiſe him on the *Cymbals* of Shout-
" ing," Pſalm cl. 3, 4, 5. ſignifying the good Things and Truths of Faith, which were the Ground of Praiſe: Nor let any one ſuppoſe that ſo many different Inſtruments would have been here mentioned, unleſs they had had ſuch ſpiritual Signification. Again, " Send out thy Light and thy Truth, let
" them lead me; let them bring me unto the Mountain of
" thy Holineſs, and to thy Habitations, and I will go unto
" the Altar of God, unto the God of the Gladneſs of my
" Rejoicing, and I will confeſs to thee on the Harp, O God,
" my God," Pſalm xliii. 3, 4. ſignifying the Knowledges of Goodneſs and Truth. So in Iſaiah, " Take an *Harp*, go
" about the City, make ſweet *Melody*, *ſing* many Songs, that
" thou mayeſt be remembered," xxiii. 16. ſignifying the Things reſpecting Faith, and the Knowledges thereof. The ſame is

expreſſed ſtill more plainly in John, "The four Animals and "the four and twenty Elders fell down before the Lamb, hav- "ing every one of them *Harps*, and golden Vials full of "Odours, which are the Prayers of the Saints," Rev. v. 8. where it muſt be evident to every one that the Animals and Elders had not Harps, but that by Harps are ſignified the Truths of Faith, as by golden Vials full of Odours are ſignified the good Things of Faith: In David they are called Praiſes and Confeſſions, which were made by Inſtruments, Pſalm xlii. 5. lxix. 31. And in another Place, in John, "I heard a "Voice from Heaven, as the Voice of many Waters; and I "heard the Voice of *Harpers harping* with their *Harps*, and "they *ſung* a new *Song*," Rev. xiv. 2. and in another Place, "I ſaw them that had gotten the Victory ſtand near the Sea "of Glaſs having the *Harps* of God," Rev. xv. 2. It is worthy to be remarked, that Angels and Spirits, according to their Differences with reſpect to Goodneſs and Truth, diſtinguiſh Tones, and this not only in the Caſe of Singing and of Inſtruments, but alſo in the Words of Speech, and admit only ſuch Tones as are in Concord, ſo that there is an Agreement of Tones, conſequently of Inſtruments, with the Nature and Eſſence of Goodneſs and Truth.

421. Verſe 22. *And Zillah, ſhe alſo bare Tubal-Cain, an Inſtructor of every Artificer in Braſs and Iron: And the Siſter of Tubal-Cain was Naamah.* By Zillah is ſignified, as was ſaid, the Mother of the natural Things of the new Church: By Tubal-Cain an Inſtructor of every Artificer in Braſs and Iron, is ſignified the Doctrine of natural Goodneſs and Truth: Braſs ſignifies natural Good; Iron natural Truth: By Naamah the Siſter of Tubal-Cain is ſignified a ſimilar Church, or the Doctrine of natural Goodneſs and Truth out of that Church.

422. How the Caſe was with this new Church, may appear from the Caſe of the Jewiſh Church; it was both internal and external; the internal conſiſted of Things cœleſtial and ſpiritual, the external of Things natural: The Internal was repreſented by Rachel, the External by Leah; but whereas Jacob or his Poſterity underſtood by Jacob in the Word, were ſuch, that they deſired only Things external, or a Worſhip conſiſting in Externals, therefore Leah was given to Jacob before Rachel, and by blear-eyed Leah was repreſented the Jewiſh Church, and by Rachel the new Church of the Gentiles; wherefore Jacob is taken in each Senſe by the Prophets, in one, when the Jewiſh Church is ſignified in its perverted State, in the other, when the true external Church of the Gentiles is ſignified; when the Internal is ſignified it is called Iſrael, concerning

which

which Churches, by the Divine Mercy of the Lord, more will be ſaid hereafter.

423. Tubal-Cain is called an *Inſtructor* of every Artificer, and not a *Father*, as was the Caſe with Jabal and Jubal; the Reaſon is, becauſe cœleſtial and ſpiritual, or internal Things, had before no Exiſtence in the Church, wherefore the Term Father is applied in the Caſe of Jabal and Jubal, as ſignifying that ſuch internal Things then firſt began to exiſt; whereas natural or external Things exiſted before, but were now applied to internal Things, therefore Tubal-Cain is not called Father, but an Inſtructor of every Artificer.

424. By Artificer is ſignified in the Word, a wiſe, intelligent, and ſkilful Perſon; in the preſent Paſſage, by every Artificer in Braſs and Iron are ſignified ſuch as are ſkilful in natural Goodneſs and Truth; as in John, "With Violence ſhall that "great City Babylon be thrown down, and ſhall be found no "more at all; and the Voice of *Harpers*, and Muſicians, and "of Pipers, and Trumpeters, ſhall be heard in her no more "at all; and no *Artificer* of whatever *Art* ſhall be found any "more in her," Rev. xviii. 21, 22. Harpers as above ſignify Truths; Trumpeters the good Things of Faith; an Artificer of Art ſignifieth one that is ſkilful, or the Science of Truth and Goodneſs. So in Iſaiah, "The *Artificer* melteth a graven "Image, and the Goldſmith ſpreadeth it over with Gold, and "caſteth ſilver Chains; he ſeeketh unto him a *cunning Artificer*, "to prepare a graven Image that ſhall not be moved," xl. 19, 20. ſignifying thoſe, who out of their own Phantaſy or Imagination form to themſelves what is falſe, which is a graven Image, and teach in ſuch a manner that it may appear as true. So in Jeremiah, "They are altogether brutiſh and fooliſh; "the Wood is a Doctrine of Vanities; Silver ſpread into Plates "is brought from Tarſhiſh, and Gold from Uphaz, the Work "of the *Artificer*, and of the Hands of the *Founder*; blue and "purple is their Cloathing, all the Work of *cunning* Men," x. 3. 8. 9. which Words ſignify ſuch as teach what is falſe, and collect from the Word ſomewhat wherewith to cover over their Devices; wherefore it is called a Doctrine of Vanities, and the Work of cunning Men; ſuch Perſons were repreſented in old Time by Artificers, who caſt molten Idols, or Falſes, which they adorn with Gold, that is, with a Semblance of Goodneſs; and with Silver, that is with a Semblance of Truth; and with blue and purple Cloaths, that is, with Things natural, which have a Semblance of Concord or Agreement.

425. That Braſs ſignifies natural Good is a Secret at this Day unknown to the World, and alſo that every Metal mentioned

tioned in the Word signifies somewhat spiritual in its internal Sense; as Gold, cœlestial Good; Silver, spiritual Truth; Brass, natural Good; Iron, natural Truth; and so with the other Metals; in like manner Wood and Stone have a spiritual Signification; like Things were signified by the Gold, Silver, Brass, and Wood, used in the Ark and in the Tabernacle, as also in the Temple, whereof, by the Divine Mercy of the Lord we shall speak hereafter: In the Prophets it is very clear that such spiritual Things are signified, as in Isaiah, "Thou shalt "suck the Milk of the Gentiles, and shalt suck the Breast of "Kings; for *Brass* I will bring *Gold*, and for *Iron* I will bring "*Silver*, and for Wood *Brass*, and for Stones *Iron*; I will also "make thy Officers Peace, and thine Exactors Righteousness," lx. 16, 17. speaking of the Lord's Advent, and of his Kingdom, and of the cœlestial Church; Gold for Brass signifies cœlestial Good instead of natural Good; Silver for Iron signifies spiritual Truth instead of natural Truth; Brass for Wood signifies natural Good instead of corporeal Good; Iron for Stone signifies natural Truth instead of sensual Truth. So in Ezekiel, "Javan, Tubal, and Meshech, they were thy Merchants; "they traded in the Soul of Man, and gave Vessels of *Brass* "for thy Merchandise," xxvii. 13. speaking of Tyre, by which City are signified those who possess spiritual and cœlestial Riches, Vessels of Brass signifying natural good Things. So in Moses, "A Land whose Stones are *Iron*, and out of whose "Mountains thou mayest dig *Brass*," Deut. 8, 9. where in like manner Stones signify sensual Truth; and Iron natural or rational Truth; and Brass natural Good. Again, in Ezechiel, "The Feet [of the four Animals or Cherubs] shone like "burnished *Brass*," i. 7. where Brass in like manner signifies natural Good, for the Foot of Man represents what is natural: In like manner there appeared to Daniel, "A Man cloathed "in Linen, whose Loins were girded with fine Gold of "Uphaz, and his Body like Beryl, his Arms and Feet like "polished *Brass*," x. 6. That the *Brazen* Serpent, Numb. xxi. 9. represented the sensual and natural Good of the Lord, may be seen above.

426. That Iron signifies natural Truth, is evident also from what Ezechiel says of Tyre, as well as from the Passages above quoted, "Tarshish was thy Merchant by reason of the Multi-"tude of all Riches in Silver, *Iron*, Tin, and Lead, they "traded in thy Fairs: Dan also, and Juván, and Meusal, oc-"cupied in thy Fairs; *bright Iron*, Cassia and Calamus were "in thy Market," xxvii. 12. 19. from which Words, as well as from the preceding and subsequent Passages in the same Chapter,

Chapter, it is very evident that cœleſtial and ſpiritual Riches are ſignified, and that every particular Expreſſion hath ſome ſpecial Signification; the ſame alſo is true of the Names mentioned therein; for the Word of the Lord is ſpiritual, and not verbal. So in Jeremiah, "Shall *Iron* break the Northern *Iron* "and *Braſs*? Thy Subſtance and thy Treaſure will I give to "the Spoil without Price, and that for all thy Sins," xv. 12, 13. in which Paſſage Iron and Braſs ſignify natural Truth and Good; Northern, or what cometh from the North, ſignifies what is ſenſual and natural; for what is natural, in reſpect to what is ſpiritual and cœleſtial, is like Darkneſs or the North, in reſpect to Light or the South; or like Shade, which is alſo ſignified here by Zillah who is the Mother: That Subſtance and Treaſure are cœleſtial and ſpiritual Riches, is alſo very evident. Again in Ezechiel, "Take thou unto thee a Pan of *Iron*, and ſet it for "a Wall of *Iron* between thee and the City, and ſet thy Face "againſt it, and it ſhall be beſieged, and thou ſhalt lay Siege "againſt it," iv. 3. That by Iron is here ſignified Truth, is alſo evident; Strength is attributed to Truth becauſe it cannot be reſiſted, wherefore alſo it is predicated of Iron, by which is ſignified Truth, or the True of Faith, that it breaketh and bruiſeth, as in Daniel, ii. 33, 40. and in John, "He that over-"cometh to him will I give Power over the Nations, and he "ſhall rule them with a Rod of Iron; as the Veſſels of a "Potter ſhall they be broken to Shivers," Rev. ii. 26, 27. Again, "The Woman brought forth a Man-Child, who was "to rule all Nations with a *Rod of Iron*," Rev. xii. 5. That a Rod of Iron is Truth which is of the Word of the Lord, is thus unfolded in John, "I ſaw Heaven open, and behold a "white Horſe, and he that ſat upon him was called Faithful "and True, and in Righteouſneſs he doth judge and make "War; he was cloathed with a Veſture dipped with Blood; "and his Name is called the Word of God; out of his Mouth "goeth a ſharp Sword, that with it he ſhould ſmite the Nations, "and he ſhall rule them with a *Rod of Iron*," Rev. xix. 11. 13. 15.

427. Verſe 23. *And Lamech ſaid unto his Wives Adah and Zillah, hear my Voice, ye Wives of Lamech, and with your Ears perceive my Speech; for I have ſlain a Man to my Wounding, and a little Child to my Hurt,* [*or the Blackneſs of my Wound.*] By Lamech is ſignified Vaſtation(*n*), as above: By ſaying to his Wives

(*n*) For the Meaning of this Term *Vaſtation*, ſee Note above, N: 18.

Wives Adah and Zillah, that they ſhould perceive his Speech with their Ears, is ſignified Confeſſion, which is only made where the Church exiſteth: That the Church was ſignified by his Wives was ſhewn above: By ſlaying a Man to his Wounding is ſignified that he extinguiſhed Faith, for by Man is ſignified Faith: By ſlaying a little Child to his Hurt [or the Blackneſs of his Wound] is ſignified that he extinguiſhed Charity: By Wound and its Blackneſs, is ſignified that there was no longer any thing ſound or unhurt: By Wound is ſignified the Deſolation of Faith; by its Blackneſs the Devaſtation of Charity.

428. From the Contents of this and of the following Verſes, it is very evident that by Lamech is ſignified Vaſtation; for he ſaith, that he had ſlain a Man and a little Child, and that Cain ſhould be avenged ſeven-fold, but Lamech ſeventy and ſeven-fold.

429. That by a Man is ſignified Faith, appears from the firſt Verſe of this Chapter, where Eve ſaith, when ſhe had brought forth Cain, "I have gained a Man-Jehovah;" by whom was meant the Doctrine of Faith, called Man-Jehovah; the ſame appears alſo from what was ſhewn above concerning a Man [or Male] that it ſignifies Underſtanding, which hath Reſpect to Faith. That he alſo extinguiſhed Charity, which is called a little one, or a little Child, is hence evident; for he who denieth or killeth Faith, denieth and killeth Charity alſo at the ſame time, which hath its Birth from Faith.

430. A little One, or a little Child in the Word ſignifies Innocence, and alſo Charity, for true Innocence cannot poſſibly exiſt without Charity, nor can true Charity exiſt without Innocence: There are three Degrees of Innocence, which are diſtinguiſhed in the Word by Sucklings, Infants, and little Children; and whereas there cannot poſſibly be any true Innocence without true Love and Charity, therefore alſo by Sucklings, Infants, and little Children are ſignified three Degrees of Love, viz. tender Love, as of a ſucking Child towards its Mother or Nurſe; the Love as of an Infant towards its Parents; and the Charity as of a little Child towards its Inſtructors; as in Iſaiah, "The Wolf alſo ſhall dwell with the "Lamb, and the Leopard ſhall lie down with the Kid, and "the Calf and the young Lion, and the Fatling together, and "a *little Child* ſhall lead them," xi. 6. where Lamb, Kid, and Calf ſignify three Degrees of Innocence and Love; Wolf, Leopard and young Lion ſignify their Oppoſites; a little Child ſignifies Charity. So in Jeremiah, "Wherefore commit ye this "great Evil againſt your Souls, to cut off from you *Man* and "Woman,

" Woman, *Infant* and *Suckling* out of the Midſt of Judah, to " leave you none to remain?" xliv. 7. Man and Woman ſignify the intellectual Things of Truth, and the Things of Goodneſs in the Will; Infant and Suckling ſignify the firſt Degrees of Love. That Infant and a little Child ſignify Innocence and Charity, is very evident from the Lord's Words in Luke, " They brought *Infants* to Jeſus that he ſhould touch " them; and he ſaid, Suffer the *little Children* to come unto me, " and forbid them not, for of ſuch is the Kingdom of God; " Verily I ſay unto you, whoſoever ſhall not receive the King- " dom of God as a *little Child*, he ſhall not enter therein," xviii. 15, 16, 17. The Lord Himſelf is called a little One, or a little Child, Iſaiah, ix. 5. becauſe He is eſſential Innocence, and eſſential Love; and in the ſame Paſſage he is called Wonderful, Counſellor, God, Hero, the Father of Eternity, the Prince of Peace.

431. That by Wound and its Blackneſs is ſignified that there was no longer any thing ſound, or unhurt; in particular, that by Wound is ſignified the Deſolation of Faith, and by Blackneſs the Devaſtation of Charity, is evident from this Circumſtance, that Wound is predicated of a Man, and Blackneſs of a little Child; by the ſame Expreſſions are deſcribed the Deſolation of Faith, and the Vaſtation of Charity in Iſaiah, " From " the Sole of the Foot even to the Head there is no *Soundneſs* " in it, but *Wounds*, and *Blackneſs*, and freſh Sores; they have " not been cloſed, neither bound up, neither mollified with " Ointment," i. 6. in which Paſſage, Wound is predicated of the Deſolation of Faith, Blackneſs of the Deſolation of Charity, and Sore of each.

432. Verſe 24. *If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.* By theſe Words is ſignified, that they had extinguiſhed Faith, underſtood by Cain, which was to be held ſacred and inviolable, and that at the ſame time they had extinguiſhed Charity, which was about to be born by means of Faith, and which was much more ſacred and holy, and that hence came Damnation, ſignified by being avenged ſeventy and ſeven-fold.

433. That by Cain's being avenged ſeven-fold is ſignified, that Faith ſeparate from Charity was to be held ſacred and inviolable, may be ſeen above, Verſe 15. and that by being avenged ſeventy and ſeven-fold is ſignified, that Charity was to be held much more ſacred and holy, and that Damnation came from the Violation thereof, may appear from the Signification of Seventy and Seven. That the Number Seven is holy, is from this Ground, becauſe the Seventh Day ſignifies the cœ-

leſtial Man, the cœleſtial Church, the cœleſtial Kingdom, and in a ſupreme Senſe the Lord Himſelf; hence the Number Seven, whereſoever it occurs in the Word, ſignifies what is holy, or particularly ſacred, and that Holineſs, or Sacredneſs, is predicated of, or according to the Things whereof the Word treateth; hence likewiſe the Number Seventy hath a like Signification, as comprehending ſeven Ages, for an Age in the Word is ten Years: Whenſoever any thing particularly holy or ſacred was to be expreſſed, then the Term Seventy-ſeven was applied, as where the Lord ſaid, "That a Man ſhould "forgive his Brother, not only untill *ſeven* times, but untill "*ſeventy* and *ſeven*," Matt. xviii. 21, 22. by which is meant, that a Man ſhould forgive as often as his Brother treſpaſſeth againſt him, conſequently without End, or for ever, which is Holy. The Reaſon why by avenging ſeventy and ſeven-fold is here ſignified Damnation is, becauſe Charity is particularly ſacred and inviolable.

434. Verſe 25. *And the Man knew his Wife again, and ſhe bare a Son, and called his Name Seth; for God hath appointed me another Seed inſtead of Abel, whom Cain ſlew.* By the Man and his Wife is here meant the new Church, ſignified above by Adah and Zillah: By her Son, whoſe Name was called Seth, is ſignified a new Faith, whereby cometh Charity: by God's appointing another Seed inſtead of Abel, whom Cain ſlew, is ſignified, that Charity, which Cain ſeparated, and extinguiſhed, was now given by the Lord to this new Church.

435. That by the Man and his Wife is here meant the new Church ſignified above by Adah and Zillah, is impoſſible to be known and aſcertained from the literal Senſe, becauſe the Man and his Wife had before ſignified the moſt ancient Church and its Poſterity; nevertheleſs it is very apparent from the internal Senſe; and alſo from this Circumſtance, that preſently in the following Chapter, Verſes 1, 2. Mention is again made of the Man and his Wife, that they begat Seth, but in Words altogether different, by which is ſignified the firſt Poſterity of the moſt ancient Church: If nothing elſe had been ſignified in this Paſſage, there would have been no need to have repeated the ſame again; but the Caſe is here as in the firſt Chapter, where the Creation of Man is treated of, and alſo of the Plants of the Earth, and of Cattle, and yet the ſame is again repeated in the ſecond Chapter, by reaſon, as was obſerved, becauſe in the firſt Chapter the Creation of the ſpiritual Man is treated of, whereas the ſecond Chapter treateth of the Creation of the cœleſtial Man: Whenever ſuch a Repetition occurreth of one and the ſame Perſon and Thing, there is a different Significa-

cation

cation intended to be conveyed in each Paſſage; but the particular Signification of each can only be known from the internal Senſe: The Series itſelf of the Things treated of in like manner confirms the Signification: Moreover it is to be obſerved that Man and Wife are general Expreſſions, ſignifying the Church as a productive Subject.

436. That by her Son, whoſe Name ſhe called Seth, is ſignified a new Faith by which cometh Charity, is evident from what was obſerved above, and alſo from what was ſaid of Cain, that a Mark was ſet upon him, leſt any one ſhould ſlay him: For according to the regular Series of the Relation the Caſe is thus; Faith ſeparate from Love was ſignified by Cain; Charity by Abel; that Faith in its ſeparate State extinguiſhed Charity was ſignified by Cain's ſlaying Abel; and that Faith was preſerved in order that Charity might be thereby implanted from the Lord, was ſignified by Jehovah's ſetting a Mark on Cain leſt any one ſhould ſlay him: That afterwards the Holy [Principle of Love, and Goodneſs thence derived, were given from the Lord by Faith, was ſignified by Jabal whom Adah bare; and that the ſpiritual [Principle] of Faith was given, was ſignified by his Brother Jubal; and that natural Goodneſs and Truth were thereby produced, is ſignified by Tubal-Cain whom Zillah bare; in theſe two Verſes is the Concluſion, conſequently the Sum of the Things treated of, which is this, that by the Man and his Wife is ſignified the New Church before called Adah and Zillah; and by Seth is ſignified Faith whereby Charity is implanted; and in the following Verſe by Enoch is ſignified Charity implanted by Faith.

437. That Seth here ſignifies a new Faith, by which cometh Charity, is explained by his Name, which is ſo called, becauſe God appointed another Seed inſtead of Abel, whom Cain ſlew: That God appointed another Seed ſignifies that the Lord gave another Faith: another Seed is Faith by which cometh Charity; that Seed ſignifies Faith may be ſeen above, n: 255.

438. Verſe 26. *And to Seth, to him alſo was born a Son, and he called his Name Enos: Then began they to call on the Name of Jehovah.* By Seth is ſignified Faith, by which cometh Charity, as was obſerved above: By his Son, whoſe Name is Enos, is ſignified a Church which accounted Charity to be the *(o)* Principal of Faith: By beginning then to call on the Name of

(o) By the Word *Principal* is here meant what hath Priority, Superiority, or Dominion; and when applied to Charity in reſpect of Faith, it ſignifies, that Charity was eſteemed as ſuperior to Faith, and Faith as ſubordinate or *inſtrumental* to Charity. *Principal* and *Inſtru-*

Jehovah is signified the Worship of that Church from a Principle of Charity.

439. That by Seth is signified Faith, by which cometh Charity, was shewn in the preceding Verse: That by his Son, whose Name was Enos, is signified a Church which accounted Charity to be the Principal of Faith, appears also from what was said above, and likewise from this Circumstance, that it is called Enos, which Name also signifies a *Man*, yet not a cœlestial Man, but only a human-spiritual Man, which here is Enos: The same appears likewise from the Words which immediately follow, that then they began to call on the Name of Jehovah.

440. That by beginning then to call on the Name of Jehovah is signified the Worship of that Church grounded in Charity, may appear from this Consideration, that to call on the Name of Jehovah is a customary and general Form of speaking expressive of all Worship of the Lord; and that this Worship was grounded in Charity is evident from hence, because Jehovah is here mentioned, whereas in the preceding Verse he was called God; it is further evident from this Consideration, that the Lord cannot be worshipped except from a Principle of Charity, inasmuch as true Worship cannot proceed from Faith alone not grounded in Charity, such Worship being confined to the Lips, and not proceeding from the Heart. That to call on the Name of Jehovah is a customary Form of speaking, expressive of all Worship of the Lord, appears from the Word, as where it is written of Abraham, "That he "built an Altar to Jehovah, and *called on the Name of Jehovah*," Gen. xii. 8.—xiii. 4. and again, "That he planted a Grove "in Beersheba, and *called there on the Name of Jehovah the God "of Eternity*," Gen. xxi. 33. That the Expression includeth all Worship is plain from Isaiah, "Jehovah the Holy One of "Israel hath said, Thou hast not called upon me, O Jacob, "but thou hast been weary of me, O Israel; and with thy "Sacrifices thou hast not honoured me; I have not caused "thee to serve by an Offering, nor wearied thee with Incense;" xliii. 22, 23. In which Passage a Summary is given of all representative Worship.

441. That the Invocation of the Name of Jehovah was not now first begun, may sufficiently appear from what hath been said

mental are Terms adopted by the Learned to denote this Relationship between two Things, one of which is the prime and ruling Agent, whilst the other acteth only in a secondary State of Subordination thereto.

ſaid above in regard to the moſt ancient Church, which above all others adored and worſhipped the Lord; and alſo from this Circumſtance, that Abel brought an Offering of the Firſtlings of the Flock; wherefore in this Paſſage, by calling on the Name of Jehovah, nothing elſe is meant but the Worſhip of the new Church, after that the former had been extinguiſhed by thoſe who were called Cain and laſtly Lamech.

442. From the Contents of this Chapter as above explained, it appears that in the moſt ancient Time there prevailed ſeveral Doctrines ſeparate from the Church, and Hereſies, each of which had its particular Name; which ſeparate Doctrines and Hereſies originated from a deeper Ground in the Thinking-Principle than is uſual at this Day, owing to the particular Genius of that ancient People.

Some particular Caſes in Relation to Spirits, and the Conceptions they had formed, during the Life of the Body, in reſpect to the Soul or Spirit.

443. *IN another Life it is given to perceive clearly what Opinions People have entertained whilſt they lived in the Body, concerning the Soul, or Spirit, and concerning a Life after Death; for when they are kept in a State, as if they were in the Body, they then think in like manner, and their Thoughts are communicated as plainly as if they were expreſſed aloud in Speech. In the Caſe of one particular Perſon, not long after his Deceaſe, it was given me to perceive, as he himſelf confeſſed, that he believed indeed in the Exiſtence of a Spirit, but imagined that it muſt live after Death an obſcure kind of Life, by reaſon that, on the Removal of the Life of the Body, there would remain nothing but what was dark and obſcure; he was betrayed into this Imagination by ſuppoſing that Life depended*

depended on the Body; wherefore his Idea of a Spirit was as of a Ghoſt, or Phantom, and he confirmed himſelf herein by what he had obſerved concerning Brute Animals, that they alſo had Life in ſome reſpects reſembling that of Men: But what was now his Aſtoniſhment when he ſaw that Spirits and Angels live in the higheſt Degrees of Light, of Intelligence, of Wiſdom and of Happineſs, attended with ſuch a Meaſure of Perception as can ſcarce be deſcribed! conſequently that their Life, ſo far from being obſcure, was moſt perfectly clear and diſtinct.

444. *Diſcourſing with another, who during his Life in the Body ſuppoſed that a Spirit was not extended, in Conſequence of which Principle he was unwilling to admit of any Expreſſion reſpecting a Spirit which implied what was extended, I aſked him, What he now thought of Himſelf, ſince he was become a Soul, or Spirit, in relation to his having Sight, and Hearing, and Smelling, and an exquiſite Touch, and Deſires and Thought, inſomuch that he ſuppoſed himſelf altogether as in the Body? Being ſtill poſſeſſed with the ſame Idea which he had entertained whilſt in the World, he ſaid, That a Spirit is a Thinking-Principle. In Reply to this it was given me to aſk him, Whether he did not know, from what he had learnt in the former Life, that bodily Viſion cannot exiſt without an Organ of Viſion, as the Eye? and how then can internal Viſion or Thought, exiſt, without ſome organical Subſtance in like manner as the Form and Mode of its Exiſtence? He then acknowledged that in the Life of the Body he had been perplexed with this Imagination concerning a Spirit, that it was a mere Thinking-Principle, without any organized or extended Subſtance. I proceeded further to obſerve, that in caſe the Soul or Spirit was merely a Thinking-Principle, Man would have had no need of ſo large a Brain, inaſmuch as the whole Brain is an organical [Recipient] of the interior Senſes; if it was not ſo, the Skull might be hollowed out and emptied of its Contents, and the Thinking-Principle ſtill act therein as a Spirit: From this ſingle Circumſtance, and alſo from the Operation of the Soul upon the Muſcles, to the producing ſo great Motions, it might appear very evident to him that a Spirit is organical, or an organized Subſtance: In fine he confeſſed*

confeſſed his Error, and wondered that he had been ſo infatuated.

445. *It was further remarked, that the Learned are entirely in this Belief, that the Soul, which is to live after Death, or the Spirit, is an abſtracted Thinking Principle, which Belief of theirs appears plainly from this Circumſtance, that they are unwilling to admit any Expreſſion, which hath Reference to what is extended, as applicable to the Soul, becauſe, as they urge, the Thinking-Principle abſtracted from its Subject is not extended, and the Term Extenſion can only be applied to the Subject and Objects of the Thinking-Principle; for ſuch Objects as are not extended Men limit by Terms and make them extended, in Order that they may conceive or apprehend them: Hence it plainly appears, that the Learned have no Idea of the Soul, or Spirit, but as of a Thinking-Principle, and thus they muſt needs believe, that when they die, it will vaniſh or be as nothing.*

446. *I have diſcourſed with Spirits concerning the common Opinion which prevails amongſt Mankind at this Day, that the Exiſtence of Spirit is not to be believed, becauſe they do not ſee it with their Eyes, nor comprehend it by the Sciences, and that thus they not only deny the Extenſion of Spirit, but alſo its Subſtantiality, inaſmuch as they diſpute concerning the Nature of Subſtance; and whereas they deny the Extenſion of Spirit, and diſpute about the Nature of Subſtance, they deny alſo that Spirit exiſteth in any Place, and conſequently they deny its Exiſtence in the human Body; when nevertheleſs the moſt ſimple Perſon might know that his Soul or Spirit is in his Body: The more ſimple Spirits were much aſtoniſhed to learn by this Account, that Mankind at this Day are ſo blind and fooliſh; and when they were told of ſome Expreſſions, which gave Occaſion to Diſpute, as Parts out of Parts, and the like, they called ſuch Things grating, ridiculous, and vain, which were never deſigned to have any Place in the Mind, becauſe they obſtruct the Way to Intelligence.*

447. *A certain Spirit, ſoon after his Deceaſe, on hearing me ſpeak concerning a Spirit, ſaid, What is a Spirit? ſuppoſing himſelf to be a Man; and when I told him that there is a Spirit in every Man, and that every Man in reſpect to*

Life

Life is a Spirit, and that the Body only serveth him to live on the Earth, and that Bone and Flesh, or the Body, do in no wise live and think, he hesitated as one in Doubt whether what I told him was true: I then asked him, whether he had ever had any Information respecting the Soul? He replied, What is the Soul? I know not what it means: It was then given me to acquaint him, that he was now a Soul, or Spirit, as he might know from this Circumstance, that he was over my Head, and did not stand on the Earth, as must be plain to his own Perception: At that Instant being terrified he fled away, exclaiming, "I am a Spirit, I am a Spirit." A certain Few, after his Decease, supposed himself to be still living in the Body, so that it was with Difficulty he was persuaded to think otherwise, and when it was shewn him that he was a Spirit, he still persisted in declaring that he was a Man, because he saw and heard; such are they who, during their Abode in the World, have led a merely corporeal Life. Many other Cases might be mentioned of a similar kind, but these are sufficient to prove, that it is the Spirit in Man which hath Sensation, and not the Body.

448. *I have conversed with many after their Decease, with whom I was well acquainted during their Life in the Body, and such Conversation hath been of long Continuance, sometimes for Months, sometimes for a whole Year, and that with as clear and distinct a Voice, but internal, as with Friends here on Earth: The Subject of our Discourse hath sometimes turned on the State of Man after Death, and they have greatly wondered that no one, in the Life of the Body, knoweth, or believeth, that he is to live in such a manner after the Life of the Body; when nevertheless Death is but a Continuation of Life, and of such a Nature, that the deceased passeth from an obscure Life into a clear and distinct one; and they who are in Faith towards the Lord into a Life more and more clear and distinct: They have frequently desired me to acquaint their Friends on Earth that they are alive, and to write to them an Account of their several States, as I have often informed them of several Particulars respecting their Friends: but my Reply was, If I should speak to them,*

them, or write to them, they would not believe, but would call my Information mere Fancy, and make a Mock at it, asking for Signs or Miracles as Attestations of its Truth, and thus I should be exposed to their Derision: Few possibly will believe that the Things here declared are true, so disposed are Mankind to deny in their Hearts the Existence of Spirits; and they who do not deny such Existence, are yet very unwilling to allow the Possibility of any one's conversing with Spirits. In ancient Times they were Strangers to such Incredulity respecting Spirits, which only then began to prevail, when Men were desirous to explore the Nature of Spirit by Reasonings spun out of their own Brains, and when by their Definitions and Suppositions they deprived Spirit of all Sensation; and the more Men wish to pass for Learned, the more they sink into such Incredulity.

GENESIS,

CHAPTER THE FIFTH.

Concerning Heaven and Heavenly Joy.

449. *THE Nature of Heaven and heavenly Joy hath been heretofore concealed from Mankind; they who have thought on the Subject have conceived so general and indigested an Idea concerning it, that it can scarce be called an Idea: I had an Opportunity of being perfectly well acquainted, from the Spirits newly arrived in another World, what Notions they had formed to themselves respecting Heaven and heavenly Joy, for when left to themselves they think in like manner as if they were still in the material Body: It is permitted me to mention a few Examples:*

450. *Some who during their Abode in the World, seemed to be particularly enlightened in respect to the Word, had conceived so false an Idea of Heaven, that they supposed themselves to be in Heaven, when they were mounted aloft, and that they could thence govern all Things beneath, and thus rule over others in selfish Pride and Distinction: To convince them of the false Ground of such an Imagination, they were taken up aloft, and were permitted to bear Rule in their elevated Station over Things below; but they presently observed with Confusion of Face that this was but a fanciful Heaven, and that Heaven did not consist in being raised aloft, or in Preheminence over others, but in Love and Charity, and consequently was every where extended*

and

and to every one, who is in Love and Charity, or in whom the Kingdom of the Lord is formed; for to wish to be greater than others is not Heaven but Hell.

451. *A certain Spirit, who during his Life in the Body, had been exalted above others, retained his Desire of Preheminence and Rule when he came into another Life; but it was then given him to understand that he was in another Kingdom, which was eternal, and that his State of Authority on Earth was now no more; and that every one was estimated in the spiritual World according to Goodness and Truth and the Mercy of the Lord in which he was principled; and further, that in this respect the Kingdom of Heaven was like the Kingdoms of the World, where all are estimated according to their Wealth and their Favour with the Sovereign; but Wealth in the heavenly Kingdoms is Goodness and Truth, and the Favour of the Sovereign is the Mercy of the Lord; if therefore he was desirous of bearing Rule from any other Principles, he was a Rebel, inasmuch as he was in the Kingdom of another Sovereign. On receiving this Information he was much ashamed.*

452. *I have discoursed with Spirits, who conceived that Heaven and heavenly Joy consisted in their being greatest; but it was given them to understand, that in Heaven he is the greatest of all who is least of all; for whosoever wisheth to be least, hath the greatest Happiness, and in consequence thereof is the greatest; for what is it to be greatest except to be most happy? It is this Happiness which the Powerful seek in Power, and the Rich in Riches: They were further informed, that Heaven doth not consist in desiring to be least with a View to being the greatest, for in such Desire there lurketh a Lust of Preheminence, but it consisteth in this, that every one should from his Heart wish better Things for others than for himself, and that he should serve others with a View to their Happiness, that is, from a Principle of Love, without any regard to selfish Ends.*

453. *Some entertain so gross an Idea of Heaven, as to suppose it to consist in the mere Ceremony of Admission; and that it is like a large Room, into which they are admitted through a Door, which is opened for that purpose, and that they are let in by a Sort of Door-keepers.*

454. *Some conceive Heaven to consist in leading an indolent Life, and in being served by others; but they are informed, that Happiness can by no means consist in a State of Idleness and Rest, for in such a case every one would wish Happiness for Himself alone, and thus none would possess it; moreover, such a Life would not be active, but idle, in which the Spirit would become torpid and lifeless, and consequently unhappy, since it must be obvious to every one, that without Activity of Life there can be no Happiness: The angelic Life consists in Uses, and in doing good Works of Charity; for nothing is more delightful to the Angels than to instruct and teach Spirits at their first coming into the spiritual World, and also to serve Mankind, by inspiring them with what is good, and by restraining the evil Spirits attendant on them from passing their proper Bounds; it is likewise their Happiness to raise up the Dead to the Life of Eternity, and afterwards if it be possible, and there be a Capacity in the Soul, to introduce it into Heaven; from these Offices they receive a Delight which cannot be described; thus they are Images of the Lord; thus they love their Neighbour more than themselves; and thus Heaven is Heaven to them; wherefore the angelic Happiness consisteth in Uses, and is derived from Uses, and is perceived according to Uses, that is according to the good Offices of Love and Charity. They who had entertained such an Idea, that heavenly Joy consisted in being idle, and in a continual Respiration of eternal Delight in Idleness, were thus convinced to their Shame what false Notions they had imbibed, and in order to encrease their Shame, it was given them to perceive the Nature and Quality of such an indolent Life, whereby they were convinced that it is most sad and sorrowful, and that being destructive of all Joy it must needs soon become irksome and nauseous.*

455. *A certain Spirit who, during his Life in the Body, had been particularly distinguished for his Knowledge respecting the Word, had conceived an Idea of heavenly Joy, as consisting in a Light of Glory, like the Light when the Rays of the Sun appear of a golden Hue; thus he supposed also that it consisted in an idle Life; in order to convince him that his Idea was false, it was given him to see such a Light as*

he

he had conceived, and to dwell in the midst thereof, at which he was so delighted, that he fancied himself immediately to be in Heaven; but he could not long continue therein, for by Degrees it grew tiresome to him, and lost its Power of pleasing.

456. They who seemed to have formed the justest Notions on the Subject declared that heavenly Joy consisted in a Life separated from good Offices of Charity, and employed merely in praising and celebrating the Lord, and that this was an active Life; but they were informed, that to praise and celebrate the Lord is not such an active Life, but an Effect of that Life, for the Lord hath no need of Praises, but is desirous that all should do good Offices of Charity, according to which they receive Happiness from the Lord. Still these Spirits, who seemed to be best informed on the Subject, could not form to themselves any Idea of Joy, but rather of Slavery, in doing such good Offices of Charity; nevertheless the Angels testified that such Offices were consistent with the most perfect Freedom, and were attended with inexpressible Felicity.

457. Almost all who come into another Life, suppose that there is the same Hell for every one, and the same Heaven also for every one, when nevertheless there are infinite Diversities and Varieties of each, and no two People ever dwell in exactly a similar Hell, or Heaven, just as no two Men, Spirits or Angels are exactly alike: The Spirits in the World of Spirits, and the Angels in Heaven, expressed Horror when I barely conceived that any two were exactly alike, or equal: saying, that the Oneness of every Thing (Omne Unum) is formed from the Harmony of many Things united, and that according to the Harmony such is the Oneness; and that it is impossible for any absolute Oneness to subsist, but only a Oneness resulting from the Harmony of Variety; thus every Society in the Heaven formeth a One, and all the Societies taken collectively, or the universal Heaven, form a One; and this is from the Lord Alone by Means of Love. A certain Angel, in recounting only the most universal Genera of the Joys of Spirits, or of the first Heaven, reckoned them up to about Four hundred and seventy-eight in Number; hence it may be concluded how innumerable are the less universal Genera, and how innumerable are the Species belonging to each Genus; and if this be the case in the first Heaven,

what

what are we to suppose concerning the indefinite Genera of Felicities in the Heaven of Angelic Spirits, and especially in the Heaven of Angels!

458. *Evil Spirits have been sometimes led to suppose, that there existed some other Heaven than the Lord's, and accordingly they were permitted to seek in all places whether they could find one; but to their great Confusion they always sought in vain: The evil Spirits are betrayed into such wild Imaginations, as well by the Hatred they bear towards the Lord, as by the infernal Pain they endure.*

459. *There are three Heavens; the first is the Abode of good Spirits; the Second is the Abode of Angelic Spirits; the Third is the Abode of Angels: Both Spirits, Angelic Spirits, and Angels, are distinguished into two Orders, Cœlestial and Spiritual; the Cœlestials are such as have received Faith from the Lord by Love, like the Men of the most ancient Church above described: The Spirituals are such as have received Charity from the Lord by means of the Knowledges of Faith, which Charity is their Principle of Action.*

The Continuation of this Subject will be given at the End of this Chapter.

CHAPTER V.

1. THIS is the Book of the Generations of Man, in the Day that GOD created Man; in the Likeness of God made he him.

2. Male and Female created he them, and blessed them; and called their Name Man, in the Day when they were creaetd.

3. And Man lived an Hundred and thirty Years, and begat in his own Likeness, after his own Image, and called his Name Seth.

4. And the Days of Man after he begat Seth were Eight hundred Years; and he begat Sons and Daughters.

5. And

5. And all the Days that Man lived were Nine hundred and thirty Years; and he died.

6. And Seth lived an Hundred and five Years, and begat Enos.

7. And Seth lived after he begat Enos Eight hundred and ſeven Years, and begat Sons and Daughters.

8. And all the Days of Seth were Nine hundred and twelve Years, and he died.

9. And Enos lived ninety Years, and begat Cainan.

10. And Enos lived after he begat Cainan Eight hundred and fifteen Years, and begat Sons and Daughters.

11. And all the Days of Enos were Nine hundred and five Years; and he died.

12. And Cainan lived Seventy Years, and begat Mahalaleel.

13. And Cainan lived after he begat Mahalaleel Eight hundred and forty Years, and begat Sons and Daughters.

14. And all the Days of Cainan were nine hundred and ten Years, and he died.

15. And Mahalaleel lived ſixty and five Years, and begat Jared.

16. And Mahalaleel lived after he begat Jared eight Hundred and thirty Years, and begat Sons and Daughters.

17. And all the Days of Mahalaleel were Eight hundred ninety and five Years, and he died.

18. And Jared lived an hundred ſixty and two Years, and begat Enoch,

19. And Jared lived after he begat Enoch Eight hundred Years, and begat Sons and Daughters.

20. And all the Days of Jared were Nine hundred ſixty and two Years, and he died.

21. And Enoch lived ſixty and five Years, and begat Methuſaleh.

22. And Enoch walked with God after he begat Methuſaleh Three hundred Years, and begat Sons and Daughters.

23. And

23. And all the Days of Enoch were three hundred ſixty and five Years.

24. And Enoch walked with God; and he was not; for God took him.

25. And Methuſaleh lived an Hundred eighty and ſeven Years, and begat Lamech.

26. And Methuſaleh lived after he begat Lamech Seven hundred eighty and two Years, and begat Sons and Daughters.

27. And all the Days of Methuſaleh were Nine hundred ſixty and nine Years, and he died.

28. And Lamech lived an Hundred eighty and two Years, and begat a Son.

29. And he called his Name Noah, ſaying, He ſhall comfort us concerning our Work and Toil of our Hands out of the Ground which JEHOVAH hath curſed.

30. And Lamech lived after he begat Noah Five hundred ninety and five Years, and begat Sons and Daughters.

31. And all the Days of Lamech were Seven hundred ſeventy and ſeven Years, and he died.

32. And Noah was a Son of five hundred Years; and Noah begat Shem, Ham, and Japhet.

THE CONTENTS.

460. THIS Chapter treateth in particular concerning the Propagation of the moſt ancient Church, through ſucceſſive Generations, even almoſt to the Flood.

461. The moſt ancient Church, which was cœleſtial, is what is called Man, and a Likeneſs of God, Verſe 1.

462. A ſecond Church, which was not ſo cœleſtial as the moſt ancient Church, is called Seth, Verſes 2, 3.

463. A third Church was called Enos, Verſe 6. A fourth Church Cainan, Verſe 9. A fifth Church Mahalaleel, Verſe 12. A ſixth Church Jared, Verſe 15. A ſeventh

seventh Church Enoch, Verse 18. An eighth Church Methuselah, Verse 21.

464. The Church called Enoch is described as framing Doctrine from what was revealed to and perceived by the most ancient Church; which Doctrine, although it was of no Use at that Time, was yet preserved for the Use of Posterity; and this is signified by these Words, that Enoch was not, because God took him. Verses 22, 23, 24.

465. A ninth Church was called Lamech, Verse 25.

466. A Tenth, the Parent of three Churches after the Flood, was called Noah, which Church is to be called the *ancient Church*, Verses 28, 29.

467. The Church called Lamech is described as retaining nothing of the Perception which the most ancient Church enjoyed; and the Church called Noah is described as a new Church, Verse 29.

THE INTERNAL SENSE.

468. FROM what hath been said and shewn in the foregoing Chapter it appears, that by Names are signified Heresies and Doctrines; hence it may appear also that by Names in this Chapter are not signified Persons, but Things, and in the present Case Doctrines, or Churches, which were preserved, notwithstanding the various Changes they underwent, from the time of the most ancient Church till that of Noah. But the case with every Church is, that in process of Time it decreaseth, and at last remaineth amongst few; these few, with whom it remained at the time of the Flood, were called Noah. That the true Church decreaseth, and remaineth with a few, may appear from other Churches, which in like manner have decreased; they who remain are in the Word called Remains(p), and a Remnant, being indeed reserved in the

(p) For further Information on this important Doctrine concerning Remains, the Reader is referred to N: 560, and 561. of the following Work. The Subject is altogether new, but we doubt not will be found highly interesting and edifying to every serious and considerate

midſt, or middle Point of the Earth: And as this is the Caſe with the Church in General, ſo is it the Caſe alſo with the Church in particular, or with every particular Perſon; unleſs Remains, or a Remnant were preſerved by the Lord in every one, he muſt needs periſh eternally, inaſmuch as ſpiritual and cœleſtial Life is in thoſe Remains; this alſo is true in a general or univerſal Senſe, ſo that unleſs there was always a Reſerve of ſome, with whom the true Church, or a true Faith remained, Mankind muſt needs periſh everlaſtingly; for, as is generally allowed, the City is ſaved becauſe of a few, nay ſometimes a whole Kingdom; it is in this reſpect with the Church as it is with the human Body; ſo long as the Heart is ſound, Life is extended to the neighbouring Viſcera, but when the Heart is decayed, the Diſeaſe ſpreads univerſally through the Body, and the Man dies. The laſt Remains are thoſe which are ſignified by Noah, for it appears from Verſe 12. of the following Chapter, and alſo from other Places, that the whole Earth was become corrupt. Concerning Remains in every particular Man, and in the Church in general, much is ſaid in the Prophets, as in Iſaiah, "He that is *left* in Zion, "and he that *remaineth* in Jeruſalem, ſhall be called Holy to "*Him*, every one that is written to Lives in Jeruſalem; when "the Lord ſhall have waſhed away the Filth of the Daughters "of Zion, and ſhall have purged the Bloods of Jeruſalem from "the midſt thereof, iv. 3, 4. In which Paſſage Holineſs is predicated of Remains, by which are ſignified the Remains of the Church, and alſo of every Member of the Church; for they that remained in Zion and Jeruſalem could not be holy: So again, "It ſhall come to paſs in that Day, that the *Rem-* "*nant* of Iſrael, and ſuch as are *eſcaped* of the Houſe of Jacob, "ſhall no more again ſtay upon him that ſmote them, but ſhall "ſtay upon Jehovah the Holy One of Iſrael in Truth; the "*Remnant* ſhall return, the *Remnant* of Jacob, unto the "mighty God, x. 20, 21, 22. So in Jeremiah, "In thoſe "Days, and in that time, ſaith Jehovah, the Iniquity of Iſrael "ſhall be ſought for, and there ſhall be none; and the Sins "of Judah, and they ſhall not be found; for I will pardon "them whom I *reſerve*" [make a Remnant], l. 20. And in Micah,

Mind, as tending to unfold more clearly the Myſteries and Miracles of the Divine Mercy and Providence, not only in the Re-eſtabliſhment of general and particular Churches, but alſo in the Regeneration of every individual Soul, which may be conſidered as the Re-eſtabliſhment of an individual Church. The Doctrine therefore is ſincerely recommended to the Reader's attentive Conſideration.

Micah, " The *Remnant* of Jacob ſhall be in the midſt of many " People, as the Dew from Jehovah, as the Showers upon " the Graſs," v. 7. The Remnant, or Remains of Man or the Church were alſo repreſented by the Tenths, or Tithes, which were holy; hence alſo the Number Ten was holy, on which Account it is predicated of a Remnant, or Remains, as in Iſaiah, " The Lord ſhall remove Man, and many Things " ſhall be left in *the Midſt of* the Land; and yet in it ſhall be " a *tenth Part*, and it ſhall return, and ſhall be to exterminate, " as a Teil-tree, and as an Oak, when a Stem is caſt forth " from them; *the Seed of Holineſs is the Stem thereof*," vi. 12, 13. where the Remnant is called a Seed of Holineſs. So in Amos, " Thus ſaith the Lord Jehovah, " The City that went out a " Thouſand ſhall *leave* an *Hundred*, and that which went forth an Hundred ſhall *leave Ten* to the Houſe of Iſrael," v. 3. In theſe and many other Paſſages according to the internal Senſe are ſignified Remains, of which we have been ſpeaking: That a City, or State, is preſerved becauſe of the Remains of the Church, is evident from what was ſaid to Abraham concerning Sodom, " Abraham ſaid, Peradventure *Ten* ſhall be found " there, and he ſaid, I will not deſtroy it for the ſake of *Ten*," Gen. xviii. 32.

469. Verſe 1. *This is the Book of the Generations of Man, in the Day that God created Man, in the Likeneſs of God made he him.* The Book of Generations is an Account of thoſe who were of the moſt ancient Church. In the Day that God created Man ſignifies that he was made ſpiritual: In the Likeneſs of God made he him, ſignifies, that he was made cœleſtial: Thus it is a Deſcription of the moſt ancient Church.

470. That the Book of Generations is an Account of thoſe who were of the moſt ancient Church, is very evident from what follows; for from this to the Eleventh Chapter, or to Eber, Names never ſignify Perſons, but Things. In the moſt ancient Time Mankind were diſtinguiſhed into Houſes, Families, and Tribes: A Houſe conſiſted of the Huſband and Wife with their Children, and alſo of ſome who ſerved: A Family conſiſted of a larger or leſſer Number of Houſes, which were at no great Diſtance from each other, but ſtill were not one Houſe: A Tribe conſiſted of a larger or leſſer Number of Families.

471. The Reaſon why they thus dwelt, viz. apart one amongſt another, divided only into Houſes, Families, and Tribes, was, that by this means the Church might be preſerved entire, and that all the Houſes, and Families, might be dependent on the Parent, and might thereby remain in Love

and in true Worship; it is to be remarked also, that every House had a peculiar Genius, or Temper, distinct from every other; for it is well known that Children, and even remote Descendants, derive from their Parents a Genius, and such characteristic Marks, as cause a Difference in their Faces, and other parts of their Persons; to prevent therefore a Confusion of Tempers and Dispositions, and to preserve the Distinction accurate, it pleased the Lord that they should dwell in this manner: Thus the Church was a lively Representative of the Kingdom of the Lord, for in the Lord's Kingdom there are innumerable Societies, each distinguished from another, according to the Differences of Love and Faith: This, as we observed above, is what is meant by living *Alone*; and this too is to dwell in Tents: It was for this Reason also that the Jewish Church was distinguished by the Lord into Houses, Families, and Tribes, and it was required that they should contract Marriages each within their respective Families: But of this, by the divine Mercy of the Lord, we shall speak more particularly in a future Part of this Work.

472. That by the Day in which God created Man is signified, when he was made Spiritual; and that by God's making him in his Likeness is signified, when he was made Cœlestial, appears from what was said and shewn above: The Expression *to create* properly relates to Man when he is created anew, or regenerated; and the Expression *to make*, when he is perfected; wherefore in the Word there is a nice Distinction between *creating*, *forming*, and *making*, as was also shewn above in the second Chapter, where it is said of the spiritual Man made cœlestial, that "God rested from all his Work, which God *created* in *making*," and so in other Passages, where *to create* relates to the spiritual Man; and to make, that is, to perfect, relates to the cœlestial Man: See above, n: 16. and 88.

473. That a Likeness of God is a cœlestial Man, and an Image of God a spiritual Man, was also shewn above; for an Image is preparatory to a Likeness, and a Likeness is an Effigy, inasmuch as a cœlestial Man is altogether governed by the Lord as his Likeness.

474. Since therefore the Subject here treated of is concerning the Generation or Propagation of the most ancient Church, it is first described as coming from a spiritual to a cœlestial State, and then follow the Propagations from that State.

475. Verse 2. *Male and Female created he them, and blessed them, and called their Name Man, in the Day that they were created.* By Male and Female is signified the Marriage between Faith and Love: By calling their Name Man is signified, that

that they were the Church, which is in an especial Sense called Man.

476. That by Male and Female is signified the Marriage between Faith and Love, was declared and proved above, where it was shewn, that Male or Man signifies Understanding, and the Things appertaining to Understanding, consequently the Things appertaining to Faith; and that Female, or Woman, signifies Will, or the Things appertaining to Will, consequently the Things appertaining to Love; wherefore she was also called Eve, a Name signifying Life, which hath Relation solely to Love: By Female therefore is also signified the Church, as was likewise shewn above, and by Male a Man of the Church: The Subject here treated of is concerning the State of the Church when it was spiritual, and which presently was made cœlestial, wherefore Male is mentioned before Female, in like manner as in Chapter i. 26, 27. The Expression *to create* also hath respect to the spiritual Man: But soon after, when a Marriage was effected, or the Church was made cœlestial, then there is no mention made either of Male or Female, but it is called Man, which by reason of Marriage signifies both; wherefore it presently follows, "*And he called their Name Man*," by which is signified the Church.

477. That Man is the most ancient Church hath been often said and shewn above; for in a supreme Sense the Lord Himself alone is Man; hence the cœlestial Church is called Man, as being a Likeness, and hence too the spiritual Church is so called, as being an Image: But in a general Sense every one is called Man who hath human Understanding; for Man is Man by virtue of Understanding, and according thereto one Person is more Man than another, although the Distinction of one Man from another ought to be made according to Faith as grounded in Love to the Lord. That the most ancient Church, and every true Church, and hence they who are of the Church or they who are principled in Love and Faith towards the Lord, are especially called Man, is evident from the Word, as in Ezechiel, "I will cause *Man* to multiply upon you all the House "of Israel all of it; I will cause to multiply upon you *Man* "and Beast, and they shall encrease and bear Fruit; and I will "cause you to dwell according to your *Antiquities*; and I will "do better unto you than at your *Beginnings*; and I will cause "*Man* to walk upon you, my People Israel," xxxvi. 10, 11, 12. where by Antiquities is signified the most ancient Church; by Beginnings the ancient Churches; by the House of Israel and People Israel, the primitive Church, or Church of the Gentiles; all which Churches are called Man. So in Moses, "Remember

" Remember the *Days of old*, conſider the Years of *Generation* " and *Generation*, when the Moſt High divided to the Nations " an Inheritance, when he ſeparated the *Sons of Man*, he ſet " the Bounds of the People according to the Number of the " Children of Iſrael," Deut. xxxii. 7, 8. where by the Days of old is meant the moſt ancient Church; by Generation and Generation the ancient Churches: The Sons of Man are thoſe who were principled in Faith towards the Lord, which Faith is the Number of the Sons of Iſrael. That a Regenerate Perſon is called Man, appears from Jeremiah, " I beheld the " Earth, and lo it was empty and void; and the Heavens, and " they had no Light; I beheld, and lo, no *Man*, and all the " Birds of the Heavens were fled," iv. 23. 25. where Earth ſignifies the external Man, Heaven the internal; Man the Love of Goodneſs; the Birds of Heaven the Underſtanding of Truth. Again, " Behold the Days come, ſaith Jehovah, that I will " ſow the Houſe of Iſrael, and the Houſe of Judah, with the " Seed of *Man*, and with the Seed of Beaſt," xxxi. 27. where Man ſignifies the internal Man, Beaſt the external. So in Iſaiah, " Ceaſe ye from *Man* in whoſe Noſtrils is Breath, for " wherein is he to be accounted of," ii. 22. where by Man is ſignified a Man of the Church. Again, " Jehovah ſhall re- " move *Man* far away, and many Things that were left in the " midſt of the Land," vi. 12. ſpeaking of the Vaſtation of Man, in that there ſhould no longer exiſt either Goodneſs or Truth. Again, " The Inhabitants of the Earth ſhall be burned, and " *Man* ſhall be left very few," xxiv. 6. where Man ſignifies ſuch as have Faith. Again, " The Highways lie waſte, the " way-faring Man ceaſeth, he hath broken the Covenant, he " hath deſpiſed the Cities, he hath not regarded *Man*, the " Earth mourneth and languiſheth," xxxiii. 8, 9. ſignifying Man, who in the Hebrew Tongue is Enos. Again, " I will " make a *Man* more precious than fine Gold, and a *Man* than " the Gold of Ophir; therefore I will ſhake the Heavens, and " the Earth ſhall be moved out of her Place," xiii. 12, 13. where Man (in the Original) is firſt called Enos, and is afterwards called Adam.

478. The Reaſon why he is called Adam is, becauſe the Hebrew Word Adam ſignifies *Man*; but that he is never by Name properly called Adam, but Man, is very evident both from this and former Paſſages; Man is predicated both of Male and Female, and therefore they are both together called Man, for it is ſaid, " He called their Name Man in the Day that they were created; in like manner it is ſaid in the firſt Chapter, " Let us make Man in our Image, and let *them* have Do-

" minion

" minion over the Fiſh of the Sea," &c. 27, 28. Hence alſo it may appear, that the Subject treated of is not concerning the Creation of ſome one particular Man who was the Firſt of Mankind, but concerning the moſt ancient Church.

479. By calling a Name, or calling by Name, is ſignified in the Word to know the Quality of Things, as was ſhewn above, and in the preſent Caſe it hath relation to the Quality of the moſt ancient Church, denoting that Man was taken from the Ground, or regenerated by the Lord, for Adam is Ground; and afterwards when he was made cœleſtial, that he became moſt eminently Man, by virtue of Faith originating in Love towards the Lord.

480. That they were called Man in the Day that they were created, appears alſo from the firſt Chapter, Verſes 26, 27. viz. at the End of the Sixth Day, which anſwers to the Evening of the Sabbath, or when the Sabbath or ſeventh Day began; for the ſeventh Day, or Sabbath, is the cœleſtial Man, as was ſhewn above.

481. Verſe 3. *And Man lived an Hundred and thirty Years, and begat after his own Likeneſs, according to his own Image, and called his Name Seth.* By an Hundred and thirty Years is ſignified the Time before the Riſe of a New Church, which, being not very unlike the moſt ancient, is ſaid to be born in its Likeneſs, and according to its Image; but Image hath relation to Faith, and Likeneſs to Love; this Church was called Seth.

482. What Years, and Numbers of Years, which occur in this Chapter, ſignify in an internal Senſe, hath been heretofore a hidden Myſtery; they who abide in the literal Senſe ſuppoſe them to be ſecular Years, whereas from this to the twelfth Chapter there is nothing hiſtorical contained, according to its Appearance in the literal Senſe, but all and every thing containeth ſomewhat different from ſuch Appearance; and as this is the caſe with Names, ſo is it alſo with Numbers: In the Word we find frequent mention made of the Number Three, and alſo of the Number Seven, and whereſoever they occur they ſignify ſomewhat holy, or particularly ſacred, as to States, which Times or other Things imply or repreſent; they have a like Signification in the leaſt Intervals and in the greateſt, for as Parts have relation to the whole, ſo the leaſt have Relation to the greateſt; for there muſt needs be ſuch a Similarity of Caſes, in order that the Whole as compounded of its Parts, or the Greateſt as ariſing from the Leaſt, may exiſt in Agreement therewith; thus in Iſaiah, " Now hath Jehovah ſpoken, ſay-
" ing, Within *three Years*, as the *Years* of an Hireling, and the
" Glory of Moab ſhall be contemned," xvi. 14. Again,

" Thus

" Thus hath the Lord said unto me, Within a *Year*, according " to the *Years* of an Hireling, and all the Glory of Kedar " shall fail," xxi. 16. In which Passages are signified both the least and greatest Intervals: So in Habakkuk, " Jehovah, I " have heard thy Report, and was afraid, O Jehovah, revive " thy Work in the midst of the *Years*, in the midst of the " *Years* make known," iii. 2. where the midst of Years signifies the Lord's Coming; also in lesser Intervals it signifies every Coming of the Lord, as when Man is regenerated; in greater when the Church of the Lord ariseth anew: It is likewise called the Year of the Redeemed, as in Isaiah, " The Day of " Vengeance is in mine Heart, the *Year* of my Redeemed is " come, lxiii. 4. as also the Thousand Years in which Satan was bound, Rev. xx. 2. 7. and the Thousand Years of the first Resurrection, Rev. xx. 4, 5, 6. never signify a Thousand Years, but their States; for as Days are used to express States, according to what was shewn above, so also are Years, and States are described by the Number of Years; hence it may appear, that Times in this Chapter also imply States, for every particular Church was in a different State of Perception from the rest, according to the Differences of Genius, or Temper, hereditary and acquired.

483. By the Names which follow, as by Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, Lamech, Noah, are signified so many Churches, the first and principal whereof was that which was called Man. Of these Churches the Principal [Character or Distinction] was Perception, wherefore the Differences of the Churches of that Time consisted especially in the Differences of Perceptions: It is permitted me here to relate this Circumstance concerning Perception, that in the universal Heaven there prevaileth Nothing but a Perception of Goodness and Truth, which is such as cannot be described, with innumerable Differences, so that no two Societies enjoy similar Perception; The Perceptions there prevalent are distinguished into Genera and Species, each whereof are innumerable, but of these, by the Divine Mercy of the Lord, we shall speak more particularly hereafter. Since the Genera of Perceptions are innumerable, and the Species also of each particular Genus, and the Particulars likewise of each Species, it may appear how little the World at this Day knoweth concerning Things cœlestial and spiritual, or rather how totally blind Men are to such Knowledge, since they do not even know what Perception is, and if they are told, they do not believe that any such Thing existeth; and so also in other Cases. The most ancient Church represented the cœlestial Kingdom of the Lord,

even

even as to the generic and ſpecific Differences of Perceptions: But whereas the Nature of Perception, even in its moſt general [Idea], is at this Day utterly unknown, a Deſcription of the Genera and Species of the Perceptions of theſe Churches, muſt needs appear dark and ſtrange: They were diſtinguiſhed at that Time into Houſes, Families, and Tribes, and contracted Marriages within Houſes and Families, for this Reaſon, that the Genera and Species of Perceptions might exiſt, and might be derived in no other manner than according to the Propagations of Tempers and Diſpoſitions from the Parents; wherefore they who were of the moſt ancient Church cohabit together in Heaven.

484. That the Church, which was called Seth, was very nearly ſimilar to the moſt ancient Church, is evident from this Circumſtance, that it is ſaid that Man begat in his Likeneſs, according to his Image, and called his Name Seth; Likeneſs hath Relation to Faith, and Image to Love; for that this Church was not like the moſt ancient Church with reſpect to Love and Faith originating therein, is plain from it's being juſt before ſaid, "Male and Female created he them, and bleſſed them, and called their Name Man," by which is ſignified the ſpiritual Man of the ſixth Day, as was ſaid above, wherefore the Likeneſs of this Man was as a ſpiritual Man of the ſixth Day, conſiſting in this, that Love was not ſo much his Principal [Characteriſtic], but ſtill that Faith was joined with Love.

485. That a different Church is here meant by Seth from what was deſcribed above, Chap. iv. 25. may be ſeen in the Explication, n: 435. That Churches of different Doctrines were called by ſimilar Names, appears from the Churches which in the foregoing Chapter, Verſes, 17. and 18. were called Enoch and Lamech, which were in like Manner different from what are called Enoch and Lamech in this Chapter, Verſes, 21. 30.

486. Verſe, 4. *And the Days of Man after he begat Seth were eight Hundred Years, and he begat Sons and Daughters.* By Days are ſignified Times and States in general; by Years, Times and States in particular; by Sons and Daughters are ſignified Truths and Goodneſſes which they perceived.

487. That by Days are ſignified Times and States in general, was ſhewn in the firſt Chapter, where the Days of Creation are uſed according to ſuch Signification: In the Word it is very uſual to call all Time Days, as is the Caſe in the preſent Verſe, and in thoſe which follow, 5, 8. 11. 14. 17. 20. 23. 27. 31. wherefore alſo States of Time in general are likewiſe ſignified by Days; and when Years are added, then by the Seaſons of the Years are ſignified the Kinds and Qualities of States, conſe-

quently States in particular. The moſt ancient People had their Numbers, by which they expreſſed various Things reſpecting the Church, as by the Numbers Three, Seven, Ten, Twelve, and ſeveral more compounded of theſe and others, whereby they comprehended States of the Church; wherefore theſe Numbers contain Arcana, which would require much Time to explain: By Means hereof they formed a Computation or Reckoning of the States of the Church, which occurs in many Parts of the Word, particularly the prophetical; even in the Rites of the Jewiſh Church, Numbers are applied both to Times and Meaſures as in Relation to Sacrifices, Meat-offerings, Oblations, and other Things, which in their reſpective Application ſignify what is Holy; wherefore the Things particularly implied by eight Hundred, and in the following Verſe by nine Hundred and thirty, and by the ſeveral numbers of Years in the ſubſequent Verſes, are too many to be enumerated, inaſmuch as they are expreſſive of the ſeveral Changes of States in the Church with Reference to their general State: In a future Part of this Work, by the Divine Mercy of the Lord, we ſhall take Occaſion to ſhew what the ſimple Numbers up to Twelve ſignify, for untill the Signification of theſe is known, it will be impoſſible to conceive the Signification of the compound Numbers.

488. That Days ſignify States in general, and Years States in particular, may appear alſo from the Word, as in Ezechiel, "Thou haſt cauſed thy *Days* to draw near, and art come even "to thine *Years*," xxii. 4. ſpeaking of thoſe who commit Abominations, and fill up the Meaſure of their Sins, of whoſe State in general are predicated Days, and in particular, Years. So in David, "Thou ſhalt add *Days* to the *Days* of the King, and "his *Years* as of Generation and Generation," Pſalm lxi. 6. ſpeaking of the Lord and of his Kingdom, where alſo Days and Years ſignify the State of his Kingdom: So again, "I have "conſidered the *Days* of old, the *Years* of ancient Times," Pſalm, lxxvii. 5. where Days of old ſignify States of the moſt ancient Church, and Years of ancient Times ſignify States of the ancient Church. So in Iſaiah, "The *Day* of Vengeance is in "my Heart, and the *Year* of my Redeemed is come," lxiii. 4. ſpeaking of the laſt Times, where the Day of Vengeance ſignifies a State of Damnation, and the Year of the Redeemed a State of Bleſſedneſs: Again, "To proclaim the acceptable *Year* of the Lord, and the *Day* of Vengeance of our God; to comfort all that mourn," lxi. 2. where both Days and Years ſignify States: So in Jeremiah, "Renew our Days as of old," Lament. v. 21. where Days manifeſtly ſignify States: So in Joel, "The *Day* of Jehovah cometh, for it is nigh at Hand, a *Day* "of Darkneſs, and of Gloomineſs, a *Day* of Clouds and of "Obſcurity;

" Obscurity; there hath not been ever the like, neither shall " be after it, even to the *Years* of Generation and Generation," ii. 1, 2. where Day signifies a State of Darkness and of Gloominess, of Cloud and of Obscurity, with every one in particular, and with all Men in general. So in Zechariah, " I will " remove the Iniquity of that Land in one *Day*; in that *Day* " shall ye cry every Man to his Neighbour under the Vine, " and under the Fig-tree," iii. 9, 10. and again, " It shall be " one *Day*, which shall be known to Jehovah, not *Day* nor " Night, and it shall come to pass that at evening-time it shall " be Light." xiv. 7. where it is plain that by Day is signified State, because it is said, It shall be Day, not Day nor Night, at Evening-time it shall be Light. The like is manifest from the Decalogue, " Honour thy Father and Mother, that thy " *Days* may be prolonged, and that it may be well with thee " in the Land, &c. Deut. v. 16. chap. xxv. 15. where to have Days prolonged does not signify Length of Life, but a happy State: In the literal Sense it must needs appear as if Day signifieth Time, but in the internal Sense it signifies State: The Angels, who are in the internal Sense, do not know what Time is, for they have no Sun and Moon to distinguish Times; consequently they do not know what Days and Years are, but only what States are and the Changes thereof; wherefore before the Angels, who are in the internal Sense, every thing relating to Matter, Space, and Time disappears, as in the literal Sense of this Passage in Ezechiel, " The *Day* is near, even the " *Day* of Jehovah is near; a *Day* of Cloud; it shall be the " Time of the Heathen," xxx. 3. and of this in Joel, " Alas " for the *Day!* for the *Day* of Jehovah is at Hand, and as " Vastation shall it come," i. 15. where a Day of Cloud signifies a Cloud, or Falsity; A Day of the Heathen signifies the Heathen, or Wickedness; The Day of Jehovah signifies Vastation: When the Notion of Time is removed, there remaineth the Notion of the State of Things which existed at that time. The Case is similar with respect to Days and Years, which are so often mentioned in this Chapter.

489. That by Sons and Daughters are signified Truths and Goodnesses, which they had a Perception of, and that by Sons are meant Truths, and by Daughters Goodnesses, may appear from many Passages in the Prophets; for the Conceptions and Births of the Church, in the Word, as of old Time, are called Sons and Daughters; as in Isaiah, " The Gentiles shall walk " to thy Light, and Kings to the Brightness of thy Rising; " lift up thine Eyes round about and see; all gather themselves " together and come to thee; thy *Sons* shall come from far,

" and thy *Daughters* ſhall be nurſed at thy Side; then thou " ſhalt ſee and flow together, and thine Heart ſhall be amazed, " and ſhall be enlarged," lx. 3, 4, 5. In which Paſſage Sons ſignify Truths, and Daughters Goodneſſes. So in David, " Rid me and deliver me from the Hand of the *Sons* of the " Stranger, whoſe Mouth ſpeaketh Vanity; that our *Sons* may " be as Plantations grown up in their Youth, that our *Daugh-* " *ters* may be as Corners, cut out in the Form of a Temple," Pſalm xliv. 11, 12. The Sons of the Stranger ſignify ſpurious Truths, or Falſes; our Sons ſignify the Doctrinals of Truth; our Daughters the Doctrinals of Goodneſs. So in Iſaiah, " I will ſay to the North, Give up, and to the South, Keep " not back; Bring my *Sons* from far, and my *Daughters* from " the Ends of the Earth; bring for the blind People, and they " ſhall have Eyes, the deaf, and they ſhall have Ears," xliii. 6. 8. In which Paſſage Sons ſignify Truths; Daughters Good- neſſes; the blind thoſe who would ſee Truths, and the deaf thoſe who would obey them. So in Jeremiah, " Shame hath " devoured the Labour of our Fathers from our Youth, their " Flocks and their Herds, their *Sons* and their *Daughters*," iii. 24. where Sons and Daughters ſignify Truths and Good- neſſes. That Children and Sons ſignify Truths, is plain from Iſaiah, " Jacob ſhall not now be aſhamed, neither ſhall his Face " now wax pale, for when he ſhall ſee his *Children* the Work " of mine Hands in the midſt of him, they ſhall ſanctify my " Name, and ſanctify the Holy One of Jacob, and ſhall fear " the God of Iſrael; they alſo that erred in Spirit ſhall come " to Underſtanding," xxix. 22, 23, 24. The Holy One of Jacob, the God of Iſrael ſignifies the Lord; Children ſignify the Regenerate, who have the Underſtanding of Goodneſs and Truth, according to what follows. So again, " Sing, O Bar- " ren, thou that didſt not bare; becauſe more are the *Children* " of the deſolate, than the *Children* of the married Wife," liv. 1. The Children of the deſolate ſignify the Truths of the primitive Church, or of the Gentiles; the Children of the married Wife ſignify the Truths of the Jewiſh Church. So in Jeremiah, " My Tabernacle is ſpoiled, and all my Cords are broken; " my *Sons* are gone forth of me, and are not," x. 20. where Sons ſignify Truths. Again, " His *Children* alſo ſhall be as " aforetime, and their Congregation ſhall be eſtabliſhed before " me," xxx. 20. where Children ſignify the Truths of the ancient Church. So in Zechariah, " I will raiſe up thy *Sons*, " O Zion, with thy *Sons*, O Javan, and make thee as the Sword of a mighty Man, ix. 13. ſignifying the Truths of Love grounded in Faith.

490. That

490. That Daughters signify Goodnesses appears from many Passages in the Word, as in David, "Kings *Daughters* were "among thy precious ones; upon thy right Hand did stand the "Queen in Gold of Ophir; the *Daughter* of Tyre with a "Gift; the King's *Daughter* is all glorious within; her Cloth- "ing is of wrought Gold; instead of thy Fathers shall be thy "*Sons*," Psalm xlv. 10, to 17. where the Goodness and Beauty of Love and Faith are described by Daughter: Hence Churches are called Daughters by virtue of Goodnesses, as the Daughter of Zion, and the Daughter of Jerusalem, Isaiah, xxxvii. 22. and in many other places: They are also called Daughters of the People, Isaiah xxii. 4. and the Daughter of Tarshish, Isaiah xxiii. 10. and the Daughter of Sidon, Verse 12. of the same Chapter; and Daughters in the Field, Ezech. xxvi. 6. 8.

491. The same Things are signified by Sons and Daughters in this Chapter, Verses 4, 7. 10. 13. 16. 19. 26, 30. but according to the Nature and Quality of the Church, such are its Sons and Daughters, or such are Goodnesses and Truths; the Truths and Goodnesses here spoken of are such as were distinctly perceived, because they are predicated of the most ancient Church, the Principal and Parent of all other succeeding Churches.

492. Verse 5. *And all the Days that Man lived were Nine hundred and thirty Years, and he died.* By Days and Years are here signified Times and States, as above: By Man's dying is signified, that such Perception no longer existed.

493. That by Days and Years are signified Times and States needeth no further Explication; we shall only here observe, that in the World there must needs exist Times and Measures, to which Numbers are applicable, as being in the Ultimates of Nature; but whensoever they are applied, by Numbers of Days and Years, and also by Numbers of Measures, is signified somewhat abstracted from Times and Measures, according to the Signification of the Number; as where it is said, that there are six Days of Labour, and that the seventh is holy, according to what was mentioned above; that the Jubilee should be proclaimed every forty-ninth Year, and should be celebrated on the fiftieth; that the Tribes of Israel were twelve, and the Apostles of the Lord the same Number; that there were seventy Elders, and as many Disciples of the Lord; and so in many other cases, where Numbers signify somewhat abstracted from the Things to which they are applied; and in such abstracted Sense they are States, which are signified by Numbers.

494. That by the Man's dying is signified, that such Perception no longer existed, appears from the Signification of the Expression

Expreſſion *to die*, which is applicable to every thing when it ceaſes to be ſuch as it was before; as in John, "Unto the "Angel of the Church in Sardis, write; theſe Things ſaith "He that hath the *ſeven* Spirits of God, and the ſeven Stars; "I know thy Works, that thou art ſaid to live, but art *dead*; "be watchful, and ſtrengthen the Things which remain, that "are *ready to die*; for I have not found thy Works perfect be- "fore God," Rev. iii. 1, 2. So in Jeremiah, "I will caſt "thee out and thy Mother that bare thee into another Coun- "try where ye were not born, and there ſhall ye *die*," xxii. 26. where Mother ſignifies the Church. For the Caſe with the Church is, as was obſerved, that it decreaſeth and degenerateth, and that its firſt Integrity decayeth, chiefly by reaſon of the Encreaſe of hereditary Evil, for every ſucceeding Parent addeth ſome new Evil to what was hereditary in himſelf; every actual Evil in Parents aſſumes an Appearance of Nature, and when it often recurs, it becomes natural, and is an Addition to what was hereditary, and is tranſplanted into their Children, and thereby into their Poſterity, in conſequence whereof there is an immenſe Encreaſe of hereditary Evil in ſucceeding Generations; and this muſt appear plain to every one who attends to the evil Diſpoſitions of Children, and traces the Reſemblance therein between them, their Parents, and Forefathers: It is a moſt falſe Idea to ſuppoſe with ſome, that there is no hereditary Evil but what was implanted by Deſcent from Adam, ſee n: 313. when nevertheleſs every particular Perſon, by his own actual Sins, cauſeth hereditary Evil, and maketh an Addition to what he received from his Parents, and thus accumulateth what remaineth in all his Poſterity; nor doth this Evil ſuffer any Check, or Temperament, except in thoſe who are regenerated by the Lord: This is the primary Cauſe why every Church degenerateth; and this was the Caſe with the moſt ancient Church.

495. How the moſt ancient Church decreaſed cannot be ſeen, unleſs the Nature and Meaning of Perception be underſtood, for that Church enjoyed a Perception, ſuch as at this Day doth not exiſt: The Perception of a Church conſiſteth in this, that the Members thereof perceive from the Lord what is good and true, like the Angels; not ſo much what is good and true with reſpect to civil Society, but what is good and true with reſpect to Love and Faith towards the Lord; from a Confeſſion of Faith confirmed by Life it may appear, what is the Nature of Perception, and whether it exiſteth or not.

496. Verſe 6. *And Seth lived an Hundred and five Years, and begat Enos.* Seth, as was obſerved, is another Church, leſs cœleſtial

cœleſtial than its moſt ancient Parent, yet ſtill one of the moſt ancient Churches: By living an Hundred and five Years are ſignified Times and States, as above: By begetting Enos is ſignified, that another Church thence deſcended, which was called Enos.

497. That Seth is another Church leſs cœleſtial than the moſt ancient Parent, yet ſtill one of the moſt ancient Churches, may appear from what was ſaid above concerning Seth, Verſe 3. The Caſe with Churches, as was obſerved, is this, that by Degrees, and in proceſs of Time, they decreaſe as to Eſſentials, owing to the Cauſe above-mentioned.

498. That by begetting Enos is ſignified, that another Church thence deſcended, which was called Enos, appears alſo from this Circumſtance, that Names in this Chapter ſignify nothing elſe but Churches.

499. Verſes 7, 8. *And Seth lived, after he begat Enos, Eight hundred and ſeven Years, and begat Sons and Daughters. And all the Days of Seth were Nine hundred and twelve Years, and he died.* Days and Numbers of Years ſignify in this, as in the former Verſe, Times and States: Sons and Daughters too have the ſame Signification as before: By dying, in like manner, is ſignified as above.

500. Verſe 9. *And Enos lived ninety Years and begat Cainan.* By Enos, as was ſaid, is ſignified a third Church leſs cœleſtial than the Church Seth, yet ſtill one of the moſt ancient Churches: By Cainan is ſignified a Fourth Church, which ſucceeded the former.

501. The Caſe of the Churches, ſucceeding each other at particular Periods, and of which it is ſaid that one was deſcended from another, may be compared with that of Fruits and their Seeds, in the midſt or inmoſt Ground whereof are contained, as it were, Fruits of Fruits, and Seeds of Seeds, from which the other Parts in a regular Succeſſion of Order receive Life; for as each Part is further removed from that inmoſt Centre towards the Circumference, in the ſame proportion it partaketh leſs of the Eſſence of the Fruit or Seed, till at length it becometh a mere Skin or Covering, wherein the Fruits or Seeds have their Termination. Or as in the caſe of the Brain, in the inmoſt Ground whereof are ſubtle organical Subſtances, called Cortical, from which, and by which, the Operations of the Soul proceed: to theſe Subſtances others ſucceed in order, firſt the purer Coverings, then the denſer, afterwards the common Coats called Meninges, which are terminated in Coverings ſtill more common, and at laſt in the moſt common or general of all, which is the Skull.

502. Theſe

502. Theſe three Churches, Man, Seth, and Enos, conſtitute the moſt ancient Church, but ſtill with a Difference of Perfection as to Perceptions: The perceptive Faculty of the firſt Church was conſtantly diminiſhing in the ſucceeding Churches, and becoming more common, as was obſerved concerning Fruit or its Seed, and concerning the Brain: Perfection conſiſts in the Faculty of perceiving diſtinctly, which Faculty is diminiſhed when the Perception is leſs diſtinct and more common; in this caſe an obſcurer Perception ſucceeds in the place of that which was clearer, and thus it beginneth to vaniſh.

503. The perceptive Faculty of the moſt ancient Church not only conſiſted in a Perception of what was good and true, but alſo in a Perception of Happineſs and Delight ariſing from well-doing; without ſuch Happineſs and Delight in doing what is good, the perceptive Faculty hath no Life, but by virtue of ſuch Happineſs and Delight it receiveth Life. The Life of Love, and of Faith grounded in Love, ſuch as the moſt ancient Church enjoyed, is Life during its Exerciſe in Uſe, or in the Good and Truth of Uſe; from Uſe, by Uſe, and according to Uſe Life is communicated from the Lord; there can be no Life in what is uſeleſs, for whatever is uſeleſs is rejected: Herein the moſt ancient People were Likeneſſes of the Lord, wherefore alſo in Things relating to Perception they became Images: Perception conſiſteth in knowing what is good and true, conſequently what is of Faith; he who is principled in Love, is not delighted only in knowing, but in doing what is good and true, that is, in being uſeful.

504. Verſes 10, 11. *And Enos lived after he begat Cainan eight Hundred and fifteen Years, and begat Sons and Daughters. And all the Days of Enos were nine Hundred and five Years, and he died.* By Days and Numbers of Years, and alſo by Sons and Daughters, and by dying, are here ſignified the ſame Things as above.

505. Enos, as was obſerved, is a Third Church, yet one of the moſt ancient Churches, but leſs cœleſtial, and conſequently leſs perceptive than the Church Seth, and this latter was not ſo cœleſtial and perceptive as the Parent Church, called Man. Theſe Three are what conſtitute the moſt ancient Church, which with reſpect to the ſucceeding ones was as the *Nucleus(q)* of

(q) By the Word *Nucleus* is here meant that Part of Fruits and Seeds which is innermoſt and pureſt, containing in it a more active and lively Spirit, or Principle, than what exiſteth in the outward or membranaceous Parts, which receive their Virtue and Spirit from that which is within, and of which they are the external derivative Coverings.

of Fruits, or Seeds, whereas the ſucceeding Churches reſpectively repreſented the membranaceous Nature of the ſeveral outward Coverings ſurrounding the *Nucleus*.

506. Verſe 12. *And Cainan lived ſeventy Years, and begat Mahalaleel.* By Cainan is ſignified a Fourth Church; and by Mahalaleel a Fifth.

507. The Church called Cainan is not to be reckoned amongſt thoſe three more perfect ones, inaſmuch as Perception began then to be common, which in the former Churches had been diſtinct, and was comparatively like the firſt and ſofter membranous Subſtances in reſpect to the Nucleus of Fruits or Seeds; which State indeed is not deſcribed, but ſtill it is apparent from what follows, as from the Deſcription of the Churches which were called Enoch and Noah.

508. *And Cainan lived after he begat Mahalaleel, Eight hundred and forty Years, and begat Sons and Daughters. And all the Days of Cainan were Nine hundred and ten Years, and he died.* Days and Numbers of Years have the ſame Signification here as before: Sons and Daughters ſignify here too Truths and Goodneſſes, whereof the Members of the Church had a Perception, but in a Degree more common or obſcure: By dying is ſignified, in like manner, the Ceſſation of ſuch a State of Perception.

509. It is here only to be remarked, that all things have a particular Signification according to the reſpective State of each Church.

510. Verſe 15. *And Mahalaleel lived ſixty and five Years, and begat Jared.* By Mahalaleel is ſignified, as was ſaid, a Fifth Church; by Jared a Sixth.

511. Whereas the perceptive Faculty decreaſed, and was reduced from a more particular, or more diſtinct State, to one more common or obſcure, ſo alſo the Life of Love or of Uſes in like manner decreaſed and was reduced; for the Caſe is the ſame with the Life of Love and of Uſes, as with the perceptive Faculty; to know what is true by virtue of what is good is cœleſtial; the Life alſo of thoſe, who conſtituted the Church called Mahalaleel, was ſuch, that they preferred the Delight ariſing from Truth to the Joy ariſing from Uſes, as was given me to know by Experience amongſt their like in another Life.

512. Verſes 16, 17. *And Mahalaleel lived after he begat Jared Eight hundred and thirty Years, and begat Sons and Daughters. And all the Days of Mahalaleel were Eight hundred ninety and five Years, and he died.* The Signification of theſe Words is ſimilar to what is implied above in the like Words.

513. Verse 18. *And Jared lived an Hundred sixty and two Years, and begat Enoch.* By Jared is signified, as was said, a Sixth Church; by Enoch a Seventh.

514. Nothing particular likewise is related of the Church called Jared, but its Nature and Quality may appear from the Church Mahalaleel which preceded it, and from the Church Enoch which succeeded, of which Churches it was an Intermediate.

515. Verses 19, 20. *And Jared lived after he begat Enoch eight Hundred Years, and begat Sons and Daughters. And all the Days of Jared were Nine hundred sixty and two Years, and he died.* The Signification of these Words is also similar to that of the like Words above: That the Ages of the Antediluvians were not so great, as that Jared should live to be Nine hundred and sixty-two Years old, and Methuselah to be Nine hundred and sixty-nine Years old, may also appear obvious to every one, and will be further confirmed by what will be said, through the Divine Mercy of the Lord, in the Explication of the following Chapter, Verse 3. where are these Words, "Their "Days shall be an hundred and twenty Years;" wherefore a Number of Years doth not signify the Age of the Life of any particular Man, but Times and States of the Church.

516. *And Enoch lived sixty and five Years, and begat Methuselah.* By Enoch, as was said, is signified a Seventh Church; and by Methuselah an Eighth.

517. The Nature and Quality of the Church Enoch are described in the following Verses.

518. Verse 22. *And Enoch walked with God after he begat Methuselah, three hundred Years, and begat Sons and Daughters.* To walk with God signifies Doctrine respecting Faith: By begetting Sons and Daughters are signified Doctrinals concerning Truths and Goodnesses.

519. There were some at that time who framed Doctrines out of the Things that had been Objects of Perception in the most ancient and the following Churches, with Design that such Doctrine should serve as a Rule whereby to know what was good and true; such Persons were called Enoch, which is signified by these Words, "*And Enoch walked with God*;" so also they called that Doctrine which is likewise signified by the Name Enoch, meaning *to instruct*: The same is evident also from the Signification of the Expression *to walk*, and from this Circumstance, that he is said to have walked with God, not with Jehovah: To walk with God is to teach and live according to the Doctrine of Faith, but to walk with Jehovah is to

live

live the Life of Love: To walk is a cuſtomary Form of ſpeaking ſignifying to live, as to walk in the Law, to walk in the Statutes, to walk in the Truth: To walk hath reſpect properly to Way which relateth to Truth, conſequently which relateth to Faith; or the Doctrine of Faith: What is ſignified in the Word by Walking, may in ſome meaſure appear from the following Paſſages; as in this from Micah, "He hath *ſhewed* "thee, O Man, what is good, and what doth Jehovah require "of thee, but to do juſtly, and to love Mercy, and to humble "thyſelf *by walking with thy God?*" vi. 8. In this Paſſage, to walk with God ſignifies alſo to live according to thoſe Things which he hath ſhewed. So in David, "Thou haſt delivered "my Feet from Falling, that I may *walk before God* in the "Light of the living," Pſalm lvi. 13. where to walk before God is to walk in the Truth of Faith, which is the Light of the living: To the ſame purport in Iſaiah, "The People that "*walked* in Darkneſs have ſeen a great Light," ix. 1. and ſo the Lord ſaith by Moſes, "I will *walk* in the midſt of you, "and will be your *God*, and ye ſhall be my People," Levit. xxvi. 12. ſignifying that they ſhould live according to the Doctrine of the Law: So in Jeremiah, "They ſhall ſpread them "before the Sun, and the Moon, and all the Hoſt of Hea-"ven, whom they have *loved*, and whom they have *ſerved*, and "after whom they have *walked*, and whom they have *ſought*," viii. 2. Here is a manifeſt Diſtinction made between the Things relating to Love, and the Things relating to Faith; the Things relating to Love are expreſſed by loving and ſerving; the Things relating to Faith are expreſſed by walking and ſeeking; in all the prophetical Writings every Expreſſion is accurately attended to, nor is one Expreſſion ever adopted inſtead of another. But to walk with Jehovah, or before Jehovah, ſignifies in the Word to live the Life of Love.

520. Verſes 23, 24. *And all the Days of Enoch were Three hundred ſixty and five Years. And Enoch walked with God, and was not, for God took him.* By all the Days of Enoch being three hundred ſixty and five Years is ſignified that they were few: By his walking with God is ſignified, as above, Doctrine reſpecting Faith: By this Expreſſion, "he was not, for God took Him," is ſignified, that that Doctrine was preſerved for the Uſe of Poſterity.

521. That by this Expreſſion, "He was not, for God took Him," is ſignified that that Doctrine was preſerved for the Uſe of Poſterity, appears from the Caſe above-mentioned reſpecting Enoch, that he reduced to Doctrine what had been Matter of Perception in the moſt ancient Church; and this at that Time

was not allowable; for it is a very different Thing to know what is good and true by Perception, and to learn what is good and true by means of Doctrine; they who know by Perception have no need of the Knowledge acquired in the way of eſtabliſhed Doctrines; as for Example; he who knoweth how to think well, hath no occaſion to be taught to think by any Rules of Art, for hereby his Faculty of thinking well would be impaired, as is the caſe with thoſe who bury the Thinking-Principle in the Duſt of School Logic: To ſuch as are principled in perceptive Knowledge, it is given from the Lord to know what is good and true by an internal Way; but ſuch as are taught by Doctrine, to them Knowledge is given by an external Way, or that of the bodily Senſes; and the Difference of Knowledge in theſe two Caſes is like the Difference between Light and Darkneſs; add to this, that the Perceptions of the cœleſtial Man are ſuch as to admit of no Deſcription, for they extend to the moſt minute and particular Things, with an infinite Variety according to States and Circumſtances. But whereas it was foreſeen that the perceptive Faculty of the moſt ancient Church would periſh, and that afterwards Mankind would learn by Doctrines what is true and good, or would come by Darkneſs to Light, therefore it is here ſaid that God took him, that is, preſerved him for the Uſe of Poſterity.

522. The State and Quality of Perception, with thoſe who were called Enoch, were alſo made known to me by Experience; it was a kind of general obſcure Perception without any Diſtinctneſs; for the Mind in ſuch caſe determines its Intuition to Doctrinals out of or without Itſelf.

523. Verſe 25. *And Methuſelah lived an Hundred Eighty and ſeven Years, and begat Lamech.* By Methuſaleh is ſignified an Eighth Church, and by Lamech a Ninth.

524. Nothing is particularly mentioned concerning the Nature and Quality of this Church; but that its perceptive Faculty was become common and obſcure, is evident from the Deſcription of the Church which is called Noah; ſo that Integrity decreaſed, and with Integrity Wiſdom and Intelligence.

525. Verſes 26, 27. *And Methuſaleh lived after he begat Lamech Seven hundred eighty and two Years, and begat Sons and Daughters. And all the Days of Methuſaleh were Nine hundred ſixty and nine Years, and he died.* The ſame Signification is here implied as in ſimilar Words above.

526. Verſe 28. *And Lamech lived an Hundred eighty and two Years, and begat a Son.* By Lamech is here ſignified a ninth Church, wherein the Perception of Truth and Goodneſs was become ſo common and obſcure, that it was next to none, and

thus

thus the Church was vaſtated: By Son is ſignified the Riſe of a new Church.

527. That by Lamech is ſignified a Church, wherein the Perception of Truth and Goodneſs was ſo common and obſcure, as to be next to none, conſequently a Church vaſtated, may appear from what was ſaid in the preceding Chapter, and from what follows in the next Verſe. Lamech in the preceding Chapter has nearly the ſame Signification as in this, viz. Vaſtation, concerning which ſee Verſes, 18, 19. 23. 24. of that Chapter; and he who begat him is alſo called nearly by the ſame Name, viz. Methuſael, ſo that they were ſignified by Names nearly alike: By Methuſael and Methuſelah is ſignified Somewhat about to die; by Lamech Somewhat deſtroyed.

528. Verſe 29. *And he called his Name Noah, ſaying, he ſhall comfort us concerning our Work and Toil of our Hands, out of the Ground which Jehovah hath curſed.* By Noah is ſignified the ancient Church: By comforting us concerning our Work and Toil of our Hands out of the Ground which Jehovah hath curſed, is ſignified Doctrine, whereby what had been perverted would be reſtored.

529. That by Noah is ſignified the ancient Church, or the Parent of the three Churches after the Flood, will appear from the following Pages, where Noah is particularly treated of.

530. By Names in this Chapter, as was obſerved, are ſignified Churches, or what is the ſame Thing, Doctrines; for the Church exiſteth and hath it's Name by Virtue of Doctrine; thus by Noah is ſignified the ancient Church, or the Doctrine which ſurvived the moſt ancient Church: We before noted a particular Circumſtance attending Churches, or Doctrines, viz: that in Proceſs of Time they decline untill there remaineth no longer any Goodneſs or Truth of Faith, in which Caſe the Church is ſaid in the Word to be *vaſtated*: Still however there are always preſerved Remains, or ſome who have the Goodneſs and Truth of Faith remaining in them, altho' they are few; for unleſs the Goodneſs and Truth of Faith were preſerved in theſe few, there would be no Conjunction of Heaven with Mankind. As to what reſpects Remains with every particular Man, it is to be obſerved that the fewer thoſe Remains are, the leſs capable is He of being enlightened as to Things rational and ſcientific; for the Light of Goodneſs and Truth enters by Influx from the Remains, or by the Remains from the Lord: In Caſe a Man had in him no Remains, he would not be a Man, but much viler than a Brute; and the fewer Remains there are, the leſs he is a Man, and the more Remains there are, the more he is a Man: It is with Remains in Man as with ſome heavenly Conſtellation,

the

the leſs it is, ſo much the leſs Light proceedeth from it, but the larger it is, ſo much the more Light it emitteth. The few Things which remained of the moſt ancient Church, were reſerved amongſt thoſe, who conſtituted the Church called Noah; But theſe Remnants were not of Perception, but of Integrity, and alſo of Doctrine derived from the Objects of Perception in the moſt ancient Churches; wherefore now firſt a new Church was raiſed up by the Lord, which being of a different Complexion from the moſt ancient Churches, is to be called the ancient Church, ancient on this Account, becauſe it commenced at the End of the Ages before the Flood, and at the earlieſt Period after the Flood: Of this Church, by the Divine Mercy of the Lord, more will be ſaid hereafter.

531. That by comforting us concerning our Work and Toil of our Hands, out of the Ground which Jehovah hath curſed, is ſignified Doctrine, whereby what had been perverted would be reſtored, will alſo be made appear, by the Divine Mercy of the Lord in the following Pages: By Work is ſignified, that they could no longer perceive what was good and true, but with Labour and Difficulty: By Toil of the Hands out of the Ground which Jehovah curſed, is ſignified, that they could do nothing that was good; thus Lamech is deſcribed, or the Church vaſtated: Work and Toil of our Hands ſignifies to enquire what is true, and to do what is good, from themſelves or Propriety; what is thereby produced is the Ground which Jehovah hath curſed, denoting that it is nothing but what is falſe and evil: What is ſignified by Jehovah curſing, may be ſeen above, n: 245. To comfort hath reſpect to the Son, or Noah, whereby is ſignified a new Regeneration, that is, a new Church, which is the ancient Church, by which, or by Noah, is therefore likewiſe ſignified Reſt, and Comfort proceeding from Reſt, as was the Caſe with the moſt ancient Church, in that it was the ſeventh Day whereon the Lord reſted, ſee n: 84, to 88.

532. Verſes 30, 31. *And Lamech lived after he begat Noah five Hundred ninety and five Years, and begat Sons and Daughters. And all the Days of Lamech were ſeven hundred ſeventy and ſeven Years, and he died.* By Lamech is ſignified, as was ſaid, the Church vaſtated: By Sons and Daughters are ſignified the Conceptions and Births of ſuch a Church.

533. Inaſmuch as no more is ſaid of Lamech, than that he begat Sons and Daughters, which are the Conceptions and Births of ſuch a Church, therefore we ſhall dwell no longer on the Subject of this Church: What the Births were, or the Sons and Daughters, may appear from the Church; for according to the Nature of the Church, ſuch are its Births.

Both

Both those Churches, which were called Methuſaleh and Lamech, expired immediately before the Flood.

534. Verſe 32. *And Noah was a Son of five hundred Years; and Noah begat Shem, Ham, and Japhet.* By Noah is ſignified, as was ſaid, the ancient Church: By Schem, Ham, and Japhet, are ſignified three ancient Churches, the Parent whereof was the ancient Church called Noah.

535. That the Church called Noah is not to be numbered amongſt the Churches, which were before the Flood, may appear from Verſe 29. where it is ſaid, "that it ſhould comfort them "concerning their Work and Toil of their Hands, out of the "Ground which Jehovah curſed;" the Comfort was that it ſhould ſurvive and endure: But concerning Noah and his Sons, by the Divine Mercy of the Lord, more will be ſaid hereafter.

536. Having had occaſion in the foregoing Pages to ſpeak much concerning the Perception, which the Churches before the Flood enjoyed, and whereas at this Day Perception is a Thing altogether unknown, and even ſo far unknown, that it may be taken for a kind of continued Revelation, or ſuppoſed to be ſomewhat innate in Man, or a mere imaginary Thing, with other Miſconceptions of a like Nature; and whereas Perception is notwithſtanding the very Eſſence of every thing cœleſtial, given by the Lord to thoſe who are principled in a Faith grounded in Love, and exiſteth in the univerſal Heaven with an infinite Variety; therefore in order to give ſome Idea of Perception, by the Divine Mercy of the Lord, it is permitted in the following Pages to deſcribe it as to its Kinds, according to its State and Quality in the Heavens.

A Continuation of the Subject concerning Heaven and Heavenly Joy.

537. *A Certain Spirit applied himſelf to my left Side, and aſked me, whether I knew how he might enter into Heaven; to whom it was given me to reply, that it belongeth to the Lord alone, who alone knoweth the State and Quality of every one, to give Admiſſion into*

into Heaven. This is the Case with several, on their first Entrance into another Life, that they are inquisitive only how to be admitted into Heaven, being in utter Ignorance of the Nature of Heaven and of heavenly Joy, that Heaven consisteth in mutual Love, and that heavenly Joy is the Joy thence derived: Wherefore in Consideration of this their Ignorance, they are first informed what Heaven is, and what heavenly Joy is, even by lively Experience: A certain Spirit, on an Occasion of this Sort, who at his first Entrance into another Life expressed a great Desire to be admitted into Heaven, had his Interiors opened, in Order that he might perceive the Nature and Quality of Heaven, and be made sensible of heavenly Joy; but no sooner did he feel the heavenly Influx, than he began to cry out in great Agony, praying earnestly to be delivered, and declaring that he should die if his Pain was not removed; wherefore his Interiors were closed towards Heaven, and he was thus restored to himself again: From this Instance it may appear with what Stings of Conscience, and with what Uneasiness they are tortured, who are but in a small Degree admitted into Heaven, if they be not prepared to receive the heavenly Influx.

538. *Certain others also were desirous of going into Heaven, who were in like manner ignorant of the Nature of Heaven, and it was told them, that to go into Heaven, unless they were principled in a Faith grounded in Love, was as dangerous as to walk into a Fire: Still however they persisted in their Desire; but when they came to the outermost Verge of Heaven, or to the inferior Sphere of angelic Spirits, they were so affected, that they instantly cast themselves headlong down again: Hereby they were instructed how dangerous a Thing it is even to approach towards Heaven, before the Spirit is prepared by the Lord to receive the Affections of Faith.*

539. *A certain Spirit, who during his Life in the Body had made light of Adulteries, was, agreeable to his Desire, admitted to the Verge of Heaven; but when he was come thither, he began to be tortured, and to smell as it were the Stench of a dead Body arising from himself, which was intolerable; it also appeared to him that to advance further would*

would be attended with most fatal Consequences to him; wherefore he threw himself down headlong to the Earth beneath, where he was enraged at himself, to think that he should be made sensible of such exquisite Tortures at the Verge of Heaven, by reason of coming into a Sphere which was opposite to Adultery: This Spirit is amongst the unhappy.

540. *Almost all who come into another Life are ignorant of the Nature of heavenly Blessedness and Felicity, by reason of their Ignorance respecting the Nature and Quality of internal Joy, of which they form a Judgment merely from corporeal and worldly Pleasures and Satisfactions; wherefore what they are ignorant of they think can have no Existence, when nevertheless bodily and worldly Joys, compared with such as are internal, are respectively of no Account, and rather to be considered as impure and filthy; wherefore the upright and well-disposed Spirits, who are unacquainted with the Nature of heavenly Joy, as a Means of their Instruction herein, are introduced first to a Sight of paradisiacal Scenes which exceed every Idea of the Imagination, concerning which by the Divine Mercy of the Lord, more will be said in a future part of this Work; as soon as they are introduced, they immediately fancy that they are come to a cœlestial Paradise, but it is given them to understand, that this is not true cœlestial Happiness, wherefore they are let into interior States of Joy, rendered perceptible even to the very inmost Ground of their Spirits; afterwards they are conveyed to a State of Peace perceptible also to the same inmost Ground, in which State they confess that what they experience is above all Expression or Conception: Lastly they are let into a State of Innocence, which is in like manner rendered perceptible to the same inmost Ground: Hereby it is given them to know what spiritual and cœlestial Good truly is, and in what it consisteth.*

541. *Certain Spirits, who were ignorant of the Nature of heavenly Joy, were unexpectedly raised up into Heaven, being previously reduced to a State which rendered them capable of such Elevation, by means of a Sleep or Stupor*

being induced on the corporeal Frame, and on the Imagination: It was given me to hear one of them discoursing in that State, who said, that he now for the first Time was made sensible how great were the Joys of Heaven; and that he had been much deceived in entertaining other Ideas on the Subject, for that since he had a Perception of the Joys communicable in the inmost Ground of his own Spirit, he found them infinitely transcending the highest Gratifications of the bodily Life, which comparatively seemed as Filth and Uncleanness.

542. *They who are taken up into Heaven, for the Sake of knowing the Nature and Quality thereof, are either reduced to a State of Sleep or Stupor, as to the bodily Frame, and the imaginative Powers, inasmuch as none can enter into Heaven untill they are stripped of such Things as they derive from this World) or they are encompassed with a Sphere of Spirits, by whose Influence such Things as are impure, and which might occasion Disagreement, are miraculously tempered: In some Cases the Interiors are opened; and thus they are introduced to Heaven by various Processes accommodated to the Life and consequent Dispositions of every particular Spirit.*

543. *Certain Spirits were desirous to know the Nature of heavenly Joy, accordingly it was permitted them to have a Perception of their own inmost [Ground or Principle of Life] to such a Degree that they could endure it no longer; still however this was not angelic Joy, scarce amounting to the least of what might be called angelic, as was given me to perceive by a Communication of their Joy, which was so trifling, that it seemed like somewhat of a coldish Quality, and yet to them it appeared otherwise, and they called it most heavenly, because it was their Inmost [Ground or Principle of Life]; hence it was evident, not only that there are different Degrees [of Life and Joy] but also that the Inmost of one Degree scarce reacheth to the Outermost or Middle of another, and further that when any one receiveth his own inmost [Ground or Principle of Life], he is then in*

Possession

Poſſeſſion of his own heavenly Joy, and cannot bear an interior Degree(r), but would find it moſt painful.

544. *Certain Spirits being admitted to the Sphere of Innocence in the firſt Heaven, and diſcourſing with me whilſt in that State, confeſſed, that their Joy and Gladneſs were of ſuch a Nature as could not be conceived; yet this was only in the firſt Heaven, for there are three Heavens, and a State of Innocence in each with its innumerable Varieties.*

545. *But in order that I might be fully acquainted with the Nature and Quality of Heaven, and of heavenly Joy, it was frequently, and for a long Continuance, granted me by the Lord to perceive the Delights of heavenly Joys; in conſequence whereof, being convinced by lively Experience, I can teſtify to them, but by no means deſcribe them: However a Word ſhall be ſpoken on the Subject, for the ſake of conveying ſome Idea thereof howſoever imperfect. It is an Affection or State of the Soul, in which innumerable leſſer Pleaſures and Joys form one Total and Aggregate, wherein the component particular ones harmonize, but are not diſtinctly and ſeverally perceived, only as forming one general or common Perception or Senſation; however I could find that there were innumerable others therein diſpoſed in a marvellous Manner according to heavenly Order, for in all, even the very leaſt, ſuch Order is obſerved, though all combined form but one general Senſation, according to the Quality of the Recipient. In a Word, every General containeth infinite Particulars arranged in a moſt orderly Form, every one of which has its vital Influence and Operation, and that from the inmoſt Ground or Centre, from which heavenly Joys proceed. I perceived alſo, that this Joy and Delight iſſued as it were, from the Heart, diffuſing itſelf gently and ſweetly through all the inmoſt Fibres, and from them to the compound Fibres, and that with ſo exquiſite and inward a Senſe of Pleaſure, as if every Fibre were a Fountain of joyous*

(r) The Doctrine concerning Degrees here mentioned, may be ſeen fully and clearly ſtated in the Author's Treatiſe on Influx, n: 16. tranſlated many Years ago into Engliſh; which Treatiſe is earneſtly recommended to the Reader's Peruſal as abounding with a great Variety of important ſpiritual Inſtruction.

Perceptions and Sensations, in comparison with which, gross corporeal Pleasures are but as the muddy Waters of a putrid Lake compared with the wholesome Ventilations of pure refreshing Breezes.

546. *For my better Information concerning the State and Circumstances of those who desire to be admitted into Heaven, and who yet are such as not to be in a Capacity of remaining there, I have been favoured with the following Experience: During my Presence in an heavenly Society, there appeared to me an Angel as an Infant, with a Wreath of Flowers of a bright blue Colour about his Head, and having his Breast adorned with Garlands of other Colours; hereby it was given me to know that I was in a Society abounding with Charity; at that Instant certain upright and well-disposed Spirits were admitted into the same Society, who immediately on their Entrance became much more intelligent, and conversed like angelic Spirits. Afterwards were introduced such as desired to be innocent by virtue of some Power inherent in themselves, whose State was represented by an Infant vomiting up Milk, which was a true Picture of the Condition and Circumstances of such Spirits. Presently there were others admitted, who thought to become intelligent of themselves, or by some independent Power inherent in themselves, and their States were represented by Faces of a sharp acute Aspect, rather beautiful than otherwise; they seemed to have Hats on that had a like sharp and pointed Appearance, from which there issued a kind of Dart or Spear; they did not look however like human Faces of Flesh, but rather like graven Images without Life; such is the State of those who think to become spiritual, or that they can attain Faith of themselves, independent of a higher Power. Other Spirits were admitted, who could not continue in the Society, but being anxious and affrighted made their Escape by Flight.*

GENESIS,

CHAPTER THE SIXTH.

Of Heaven, and heavenly Joy.

547. THE Souls which come into another Life are all ignorant of the Nature of Heaven and of Heavenly Joy; several suppose that it is a kind of Joy to which every one may be admitted, without regard to his Life, even though he hath indulged in Hatred towards his Neighbour, and hath made light of Adultery, not knowing that Heaven consisteth in mutual and chaste Love, and that heavenly Joy is the Happiness derived from such Love.

548. I have sometimes conversed with Spirits newly come from this World respecting their eternal State, observing to them, that it nearly concerned them to know who was the Sovereign of the Kingdom, what the Constitution of it, and what the particular Form of its Government; and that if such as travelled into a foreign Country in this World considered it of Consequence to be acquainted with these and the like Particulars relating to it, it was surely of greater Importance to them to be informed of the same Particulars in reference to the Kingdom in which they now were, and wherein they were to live forever: that therefore they were to know that the Lord alone was the King of Heaven, and also the Governor of the Universe, for both must needs have the same Ruler; that therefore they were now the Lord's Subjects, and moreover that the Laws of his Kingdom were eternal Truths founded on that universal indispensible Law of loving

loving the Lord above all Things, and their Neighbour as themselves; nay, what was still more, that now, if they would be as the Angels, they ought to love their Neighbour more than themselves: On hearing this they were struck dumb, for though in this World they might possibly have heard of such a Doctrine, yet they gave no Credit to it, and therefore wondered at such Love even in Heaven, nay, that it was possible for any one to love his Neighbour better than himself: But they were informed that all kinds of Good become immensely increased in the other World, and though in this Life, few, through the Imperfection of human Nature, could go further than to love their Neighbour as themselves, being here subject to corporeal Influences, yet on the Removal of these Impediments, true Love became more pure, and exalted even to an angelical Degree, which is to love their Neighbour more than themselves. With respect to the Possibility and Reality of such Love, they were told, that many convincing Proofs might be brought from Examples in this World, as from the conjugal State, where it had been known that one of the Parties had suffered Death to save the other; and from the case of Mothers, who would endure Hunger rather than their Children should want Food; and even from many Instances in the Brute Creation: The same was apparent also from the mutual Love of sincere Friends, urging one to expose himself to Dangers and Hardships for the sake of the other; nay, even in decent and polite Company, where such kind of Love is only imitated, how common is it for People of good Breeding to offer Preference and the best Things to others, from mere Civility and Shew of greater Respect! and lastly they were told, that it was of the very Essence and Nature of true Love to do all kind Offices to the Objects of it, not from selfish Views, but from disinterested Affection. But notwithstanding the Force of these Arguments, they who were deep in the Love of Self, and had been greedy of filthy Lucre in this World could not receive such Doctrine, and the covetous least of all.

549. *The angelic State is such, that each communicateth his own Blessedness and Happiness to another; for in another Life there is given a Communication and most exquisite Perception of Affections and Thoughts, in consequence whereof every*

every Individual communicates his Joy to all others, and all others to every Individual, so that each Individual is as it were the Centre of all, which is the cœlestial Form: Wherefore as the Number of those who constitute the Lord's Kingdom is encreased, so much greater is their Happiness, and hence it is that the Happiness of Heaven is inexpressible. Such is the Communication of all with each Individual, and of each Individual with all, when one loveth another better than Himself; but in Case any one wisheth better to himself than to another, then the Love of Self prevails which communicates Nothing from itself to another, except an Idea of Itself, which Idea is most filthy and defiled, and as soon as it is perceived, is instantly separated and rejected.

550. *As in the human Body all and each particular Part concur to the general and particular Uses of all, so it is in the Kingdom of the Lord, which is as a single Man, and is also called the* GRAND MAN *(s); herein each particular Member concurreth more nearly or more remotely by manifold Methods to the general and particular Uses of all, consequently to the Happiness of every one, and this according to an Order instituted and constantly maintained by the Lord.*

551. *That the universal Heaven hath Relation to the Lord Alone and that all and every one therein have the same Relation, both in general and in the most particular Cases, hath been often proved to me by much experience; this Relationship is the true Cause and Ground of Order, of Union, of mutual Love and Happiness; for by Virtue thereof each Individual regardeth the Security and Happiness of the whole Body at large, and the Body at large, regard the Security and Hpapiness of each Individual.*

552. *By like repeated Experience I have been convinced, that all the Joy and Happiness known in Heaven are from the Lord alone, one Instance of which Experience it is here permitted me to relate: I observed some angelic Spirits busily*

(s) Concerning the universal Heaven, as being in an human Form, and therefore called the GRAND MAN, more will be said in a future Part of this Work, when the Author comes to treat of Representatives and Correspondencies.

busily employed in forming a Candlestick, with its Sconces and Decorations all after a most exquisite Taste, in Honour of the Lord; it was given me to attend to them for an Hour or two, during which Time I was witness to the Pains they took, in Order that the Whole and every Part might be beautiful and representative, whilst they in the mean Time supposed that what they did was done independently and from Themselves; but it was given me to perceive clearly, that it was not in their Power to devize or invent any thing of themselves: At Length after many Hours they said, that they had constructed a most beautiful representative Candlestick in Honour of the Lord, whereat they rejoiced from the inmost Ground of their Hearts; but I told them that they had neither devized nor constructed any Part of the Workmanship of themselves, but that the Lord Alone had done it for them; at first they would scarce believe what I said, but being angelic Spirits, they were enlightened, and confessed that it was really so. The same is true with Respect to all other Representatives, and with all and every thing belonging to Affection and Thought, and consequently with all heavenly Joys and Happinesses, that the smallest of them all is from the Lord Alone.

553. *Such as are principled in mutual Love, are continually advancing in Heaven to the Spring-time of their Youth; and the more Thousands of Years they pass, they attain to a more joyous and delightful Spring, and so continue on to Eternity with fresh Increases of Blessedness, according to their respective Proficiencies and Gradations of mutual Love, Charity, and Faith. Those of the female Sex, who had departed this Life broken with the Infirmities of old Age, but after having lived in Faith towards the Lord, in Charity towards their Neighbour, and in all the social Duties of conjugal Affection, after a Succession of Ages appear as advancing towards Perfection in the Bloom of youthful Beauty surpassing all Description; for Goodness and Charity form their own Image in such Persons, and express their Delights and Beauties in every Feature of their Faces, insomuch that they become real Forms of Charity: Certain Spirits that beheld them were astonished at the Sight. Such is the Form of Charity, which*

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in Heaven is repreſented to the Life, for it is Charity that pourtrays it, and is pourtrayed in it, and that in a Manner ſo expreſſive, that the whole Angel, more particularly as to the Face, appears as Charity itſelf, in a perſonal Form of exquiſite Beauty, affecting the Soul of the Spectator with ſomething of the ſame Grace; by the Beauty of that Form, the Truths of Faith are exhibited in an Image, and are alſo thereby rendered perceptible: Such as have lived in Faith towards the Lord, that is in a Faith grounded in Charity, become ſuch Forms, or ſuch Beauties, in another Life; all the Angels are ſuch Forms with an infinite Variety, and of ſuch is Heaven compoſed.

CHAPTER VI.

1. AND it came to paſs, that Man began to multiply himſelf on the Face of the Ground, and Daughters were born unto them.

2. And the Sons of God ſaw the Daughters of Man that they were good; and they took to themſelves Wives of all which they choſe.

3. And JEHOVAH ſaid, My Spirit ſhall not always ſtrive with Man, for that He is Fleſh; and his Days ſhall be an Hundred and twenty Years.

4. There were Giants in the Earth in thoſe Days, and eſpecially after that the Sons of God came in unto the Daughters of Man, and they bare to them; the ſame became mighty Men, which were of old Men of a Name.

5. And JEHOVAH ſaw that the Wickedneſs of Man was multiplied on the Earth, and that the Faſhion of the Thoughts of his Heart was only Evil continually.

6. And it repented JEHOVAH that he had made Man on the Earth, and it grieved him at his Heart.

7. And JEHOVAH said, I will destroy Man whom I have created, from off the Face of the Ground, from Man unto Beast, and the creeping Thing, and the Fowls of the Air, for it repenteth me that I have made them.

8. And Noah found Grace in the Eyes of JEHOVAH.

THE CONTENTS.

554. THE Subject here treated of is concerning the State of the People before the Flood.

555. That Lusts began to prevail in Man, or in those who were called the Church, which Lusts are signified by Daughters. Also that they joined the Doctrinals of Faith to their Lusts, and thus confirmed themselves in Evils and Falses, signified by the Sons of God taking to themselves Wives of the Daughters of Man, Verses 1. 2.

556. And whereas there were thus no Remains of Goodness and Truth left him, it is foretold that Man should be otherwise formed, in order that he might have such Remains, and this is signified by his Days being an hundred and twenty Years, Verse 3.

557. They who immersed the Doctrinals of Faith in their Lusts, and by reason of such Immersion, and also of Self-love, conceived dreadful Persuasions of their own Greatness and Consequence when compared with others, are signified by Giants, Verse 4.

558. Hence there no longer remained any Will or Perception of Goodness and Truth, Verse 5.

559. The Mercy of the Lord is described by repenting and grieving at Heart, Verse 6. because Men were reduced to such a State, that their Lusts and Persuasions must needs prove fatal to them, Verse 7. Wherefore that Mankind might be saved, it is foretold that a new Church should exist, which is signified by Noah, Verse 8.

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THE INTERNAL SENSE.

560. BEFORE we proceed further, it may be expedient to obſerve how the Church before the Flood was circumſtanced; in a general View it reſembled ſucceeding Churches, as the Jewiſh Church before the Lord's Coming, and Chriſtian Church after his Coming, in that its Members had corrupted and adulterated the Knowledges of true Faith: As to what regards the antediluvian Church conſidered in a particular View, its Members in proceſs of Time conceived dreadful Perſuaſions, and immerſed the Goodneſſes and Truths of Faith in their filthy Luſts, to ſuch a Degree, that there were ſcarce any Remains of Goodneſs and Truth left in them; and when they were reduced to this State, they were as it were ſuffocated of themſelves, inaſmuch as Man cannot live without Remains; for Remains, as was before obſerved, are Man's Capacity of receiving Life above the Brute Creation, ſince by virtue of Remains, or by Remains from the Lord, Man hath a Capacity to be as Man, to know what is good and true, to reflect upon each, conſequently to think and reaſon; for Remains alone are receptive of ſpiritual and cœleſtial Life.

561. But in order to the better underſtanding the Nature of Remains, let it be obſerved, that they are not only the Goodneſſes and Truths which a Man hath learnt from his Infancy out of the Lord's Word, and which were thereby impreſſed on his Memory, but they are likewiſe all States thence derived, as States of Innocence from Infancy; States of Love towards Parents, Brothers, Teachers, and Friends; States of Charity towards our Neighbour, and alſo of Mercy towards the Poor and Needy; in a Word all States of Goodneſs and Truth: Theſe States with their ſeveral Goodneſſes and Truths are called Remains, which Remains are preſerved in Man by the Lord, and are concealed in his internal Man, whilſt he is altogether ignorant thereof, and are carefully ſeparated from the Things which are of Man's Propriety, that is, from Evils and Falſes: All theſe States are ſo preſerved in Man by the Lord, that there is not the ſmalleſt of them loſt, as it was given me to know by this Circumſtance, that every State of Man, from his Infancy even to extreme old Age, not only remaineth in another Life, but alſo returneth, and that in their Return they are exactly ſuch as they were during Man's Abode in this World; thus not only the Goodneſſes and Truths as ſtored up in the Memory remain and return, but likewiſe all States of

Innocence and Charity; and when States of Evil and of the Falſe, or of Wickedneſs and Phantaſy recur, which alſo both generally and particularly as to every ſmalleſt Circumſtance remain and return, then theſe latter States are tempered by the former through the divine Operation of the Lord; from whence it may appear evident, that unleſs Man had ſome Remains, he could not poſſibly avoid eternal Condemnation.

562. The Caſe with the People before the Flood was this, that at length they were left almoſt entirely deſtitute of Remains, by reaſon of their being of ſuch a Genius and Temper, that they were infected with dreadful and abominable Perſuaſions reſpecting all kinds of Events, which Perſuaſions became ſo deep-rooted in the Thinking-Principle, that they were unwilling to relinquiſh them; and this was chiefly owing to Self-love, in conſequence whereof they ſuppoſed themſelves to be as Gods, and that whatever entered their Thoughts was divine: This kind of Perſuaſion never exiſted either before or ſince in any other People, inaſmuch as it has a fatal and ſuffocating Quality; wherefore in another Life the People before the Flood cannot aſſociate with other Spirits, for when they preſent themſelves they deprive others of all Power of thinking by the Influx of their ſtubborn Perſuaſions; not to mention other Particulars concerning them, which, by the divine Mercy of the Lord will be treated of in a future Part of this Work.

563. When Man is poſſeſſed by ſuch Perſuaſion, he then becometh like ſome clammy, glutinous Subſtance, to which Goodneſſes and Truths ſtick faſt, being detained by the viſcid Matter on the Surface, ſo that what were intended for Remains cannot be ſtored up, or if ſtored up cannot be rendered of any Uſe; wherefore when the People before the Flood arrived at the Summit of ſuch Perſuaſion, they became extinct of themſelves, and were choaked or drowned as with an Inundation not unlike a Flood, therefore their Extinction is compared to a Flood, and alſo according to the Cuſtom of the moſt ancient People is deſcribed by a Flood.

564. Verſe 1. *And it came to paſs that Man began to multiply on the Face of the Ground, and Daughters were born unto them.* By Man is here ſignified the Race of Mankind exiſtingat that Time: By the Face of the Ground is ſignified all that Tract where the Church was planted: By Daughters are here ſignified the Things appertaining to the Will of that Man, conſequently Luſts.

565. That by Man is here ſignified the Race of Mankind exiſting at that Time, and indeed a Race which was Evil and

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corrupt, may appear from the following Paſſages, " My Spirit " ſhall not always ſtrive with *Man*, for that he is Fleſh," Verſe 3. " The Wickedneſs of *Man* was multiplied on the Earth, " and the Device of the Thoughts of his Heart was only Evil." Verſe 5. " I will deſtroy *Man* whom I have created," Verſe 7. and in the following Chapter, Verſes, 21, 22. " All Fleſh " died that crept upon the Earth, and every *Man*, in whoſe " Noſtrils was the Breath of the Spirit of Lives." It was above obſerved reſpecting Man, that the Lord Alone is Man, and that from him every cœleſtial Man, or cœleſtial Church, is called Man; hence all others are called Men, without regard to their Faith, to diſtinguiſh them from Brutes; nevertheleſs Man is not Man, and diſtinct from the Brutes, except by virtue of Remains, as was obſerved, which are of the Lord; hence alſo Man is called Man, and inaſmuch as he is ſo called by Reaſon of Remains, which are of the Lord therefore in this reſpect alſo he hath the Name of Man from the Lord, be he ever ſo wicked, for Man is not Man, but the vileſt of Brutes, unleſs he hath Remains.

566. That by the Face of the Ground is ſignified all that Tract where the Church was, is evident from the ſignification of Ground, for in the Word there is an accurate Diſtinction made between Ground and Earth; by Ground is every where ſignified the Church, or ſomewhat relating to the Church; hence alſo is derived the Name of Man, or Adam, which is Ground; by Earth is meant where the Church is not, or where there is nothing relating to the Church, as in the firſt Chapter Earth only is named, becauſe as yet there was no Church, or regenerate Man; in the ſecond Chapter Mention is firſt made of Ground, becauſe then there was a Church; in like manner it is ſaid in this and the following Chapter, that every Subſtance ſhould be deſtroyed from off the Face of the *Ground*," Verſes 4, 23. by which is ſignified the Tract where the Church was; and in the ſame Chapter it is ſaid " To " make Seed alive on the Face of the *Ground*," verſe, 3. ſpeaking of a Church about to be created. Ground is applied to the ſame purport in other parts of the Word, as in Iſaiah, " Jehovah will have mercy on Jacob, and will yet chooſe Iſra- " el, and will ſet them in their *Ground*, and the people ſhall " take them, and ſhall bring them to their place, and the " Houſe of Iſrael ſhall inherit them on the *Ground* of Jehovah." xiv. 1, 2. ſpeaking of the Church made and eſtabliſhed, whereas where there is no Church it is called *Earth* in the ſame Chapter, Verſes 9, 12, 16, 20, 21, 25, 26. Again in the ſame Prophet, " And the *Ground* of Judah ſhall be a Terror unto " Eygpt;

" Egypt; in that day there ſhall be five Cities in the *Land* of " Egypt ſpeaking the Language of Canaan", xix. 17, 18. in which Paſſage, Ground ſignifies the Church, and Earth where there is no Church. Again in the ſame Prophet, " The *Earth* " ſhall reel to and fro like a Drunkard; Jehovah ſhall viſit " upon the Hoſt of the Highth in the Highth, and upon the Kings of the *Ground* on the *Ground*," xxiv. 20, 21. In like manner in Jeremiah, " Becauſe the *Ground* is chapt, by reaſon " that there is no Rain on the *Earth*, the Huſbandmen were " aſhamed, they covered their Heads, yea, the Hind alſo calved " in the Field," xiv. 4, 5. in which Paſſage, Earth ſignifies that wherein Ground is contained, and Ground ſignifies that where in Field is contained. So in the ſame Prophet, " He brought " the Seed of the Houſe of Iſrael from the northern *Land*, from all " *Lands* whither I have driven them, and they ſhall dwell on " their own *Ground*," xxiii. 8. Land and Lands ſignify that no Churches exiſted therein; Ground ſignifies the Exiſtence of a Church, or of true Worſhip. Again in the ſame Prophet, " I will give the *Remains* of Jeruſalem, them that are *left* in " this *Land*, and them that dwell in the *Land* of Egypt, and I " will deliver them to Commotion, for Evil to all the Kings " of the *Land*, and I will ſend the Sword, the Famine and " Peſtilence among them, till they be conſumed from off the " *Ground* which I gave to them and to their Fathers," xxiv. 8, 9, 10. where Ground ſignifies Doctrine and Worſhip thence derived: See alſo in the ſame Prophet, Chap. xxv. 5. And in Ezechiel, " I will gather you out of the *Lands* where- " in you have been ſcattered, and ye ſhall know that I am " Jehovah, when I ſhall bring you into the *Ground* of Iſrael, " in the *Ground* for the which I lifted up mine Hand to give it " to your Fathers." xx. 41, 42. Ground ſignifies internal Worſhip, called Land whilſt the Worſhip was not internal. So in Malachi, " I will rebuke the Devourer for your Sakes, " and he ſhall not corrupt the Fruits of the *Ground*, nor ſhall " the Vine caſt her Fruits before the Time in the Field; and " all Nations ſhall call you bleſſed, " becauſe *ye ſhall be a delightſome Land*," iii. 11, 12. in which Paſſage, Land evidently ſignifies that which containeth, conſequently it ſignifies Man, who is called Land, where Ground ſignifies the Church or Doctrine. So in Moſes, " Sing O ye Nations, his People, " for he will expiate his *Ground*, his People," Deut. xxxii. 43. evidently ſignifying the Church of the Gentiles, which is called Ground. So in Iſaiah, " Before the Child ſhall know to " refuſe the Evil and chooſe the Good, the *Ground* ſhall be " forſaken, which thou abhorreſt before both her Kings,"

vii.

vii. 16. ſpeaking of the Coming of the Lord, where by the Ground being forſaken is ſignified the Church, or the true Doctrine of Faith. That Ground and Field are ſo called from being ſown with Seed, is evident, as in Iſaiah, "Then ſhall he give Rain "of thy Seed that thou ſhalt ſow the *Ground* withal; the "Oxen alſo and the Young Aſſes that labour on the *Ground*," xx. 23, 24. And in Joel, "The *Field* is waſted, and the *Ground* "mourneth, becauſe the Corn is waſted," i. 10. Hence then it is evident, that Man, who in the Hebrew Tongue is called Adam, from Ground, ſignifies the Church.

567. All that Region is called the Tract of the Church, where thoſe inhabit, who are inſtructed in the Doctrine of the true Faith, as the Land of Canaan, when the Jewiſh Church was planted therein, and as Europe, where the Chriſtian Church is at preſent planted; the Lands and Countries, which are without, are not Tracts of the Church, or Faces of the Ground, where the Tract of the Church was before the Flood, may alſo appear from the Lands, which the Rivers encompaſſed that came forth from the Garden of Eden, by which in all parts of the Word are likewiſe deſcribed the Boundaries of the Land of Canaan; it is evident alſo from what follows concerning the Giants that were in the Land, which Giants, that they dwelt in the Land of Canaan, is plain from what is ſaid of the Sons of Anak, that they were of the Giants, Numb. xiii. 33.

568. That Daughters ſignify ſuch things as reſpect the Will, conſequently Luſts, is evident from what was ſaid and ſhewn concerning Sons and Daughters in the foregoing Chapter, Verſe, 4. where Sons ſignified Truths, and Daughters Goodneſſes; Daughters or Goodneſſes have reſpect to the Will; but according to Man's Nature and Quality, ſuch is his Underſtanding, and ſuch his Will; conſequently ſuch are Sons and Daughters; the preſent Paſſage treateth of Man in a corrupt State, who hath no Will, but mere Luſt inſtead of Will, which is ſuppoſed by him to be Will, and is alſo ſo called; the Thing predicated is always determined in it's ſignification by the Quality of the Thing whereof it is predicated; that Man means here Man in a corrupt State, was ſhewn above, of which Man Daughters are predicated. The true Ground and Reaſon why Daughters ſignify Things that reſpect the Will, and where there is no Will, ſignify Luſts, and why Sons ſignify Things that reſpect the Underſtanding, and where there is no underſtanding of Truth, ſignify Phantaſies, is becauſe the Female Sex is ſuch, and ſo formed, that Will or Luſt prevaileth therein more than Underſtanding; ſuch is the entire Diſpoſition of their component Parts, or Fibres,

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and such is their Nature; whereas the Male Sex is such, and so formed, that Understanding or Reason is prevalent therein, and agreeable thereto is the Disposition also of their component Parts, or Fibres, and such is their Nature; hence cometh the Marriage or conjugal Connection of each, as of the Will and Understanding in every particular Man; And whereas at this Day there is no Will of Good remaining but only mere Lust, and still somewhat intellectual or rational is capable of being formed, this was the true Ground and Reason why so many Laws were enacted in the Jewish Church concerning the Prerogative of the Husband, and the Obedience of the Wife.

569. Verse, 2. *And the Sons of God saw the Daughters of Man that they were good, and they took to themselves Wives of all which they chose.* By the Sons of God are signified Doctrinals of Faith: By Daughters are signified in this, as in the foregoing Verse, Lusts: By the Sons of God seeing the Daughters of Man that they were good, and taking to themselves Wives of all which they chose is signified, that the Doctrinals of Faith joined themselves together with Lusts, and that such Conjunction was promiscuous and without Distinction.

570. That by the Sons of God are signified Doctrinals of Faith, is plain from the Signification of Sons just now spoken of, and remarked also in the foregoing Chapter, Verse 4. where Sons signified the Truths of the Church: The Truths of the Church are Doctrinals, which being derived, in the present Case, from the most ancient People, were real Truths in their inmost Ground, and therefore they are called Sons of God; this Name is also given them respectively because Lusts are called the Daughters of Man. The Nature and Quality of the Members of this Church are here described, viz: That they immersed the Truths of the Church, which were holy, in their Lusts, and thereby defiled them; hence also they confirmed their Principles already most deeply rooted in the Ground of Persuasion: The Nature and Manner of such Confirmation may be easily conceived by any one, from observing only what passes in himself and others; they who persuade themselves in regard to any Subject, confirm themselves in such Persuasion by every thing which they imagine to be true, even by what they find contained in the Word of the Lord; for whilst they adhere to Principles which they have received, and rooted in themselves by Persuasion, they force every thing to favour and flatter those Principles, and the more any one is under the Influence of Self-love, so much the more he confirmeth himself in them: Such was this People here described, of whom, by the Divine Mercy of the Lord, more will be said in the following

lowing Pages, when we come to treat of their dreadful Perſuaſions, which are of ſuch an extraordinary Nature, that it is never permitted them to enter into other Spirits by an Influx from their Reaſonings, becauſe in that Caſe they would deſtroy the Rational [Principle] of ſuch Spirits, but only to enter by an Influx from their Luſts: Hence it appears what is ſignified by the Sons of God ſeeing the Daughters of Man that they were Good, and taking to themſelves Wives of all that they choſe, viz: that the Doctrinals of Faith joined themſelves with Luſts, and that ſuch Conjunction was promiſcuous and without Diſtinction.

571. When Man becometh ſuch, as to immerſe the Truths of Faith in his own wild Luſts, he then profaneth Truths, and depriveth himſelf of Remains, which cannot be brought forth to Uſe, even ſuppoſing they were preſerved ſafe; for the very Inſtant they are brought forth, they are again profaned by the profane Things abiding in the Spirit, inaſmuch as all Profanations of the Word cauſe as it were a hard callous Subſtance to grow, which oppoſes and abſorbs the Goodneſſes and Truths of Remains; wherefore let every Man take good Heed leſt he profaneth the Word of the Lord, which containeth in it eternal Truths, each whereof hath in it eternal Life, howſoever it may be ſuppoſed, by ſuch as are principled in what is falſe, that no ſuch Truths are contained therein.

572. *And Jehovah ſaid, My Spirit ſhall not always ſtrive with Man, for that he is Fleſh; and his Days ſhall be an Hundred and twenty Years.* By Jehovah's ſaying, My Spirit ſhall not always ſtrive with Man, is ſignified, that Man would not be ſo led any longer: For that he is Fleſh ſignifies, becauſe he was become corporeal: And his Days ſhall be an Hundred and twenty Years ſignifies, that he ought to have Remains of Faith; it is alſo a Prediction concerning a future Church.

573. That by Jehovah's ſaying, My Spirit ſhall not always ſtrive with Man, is ſignified, that Man would not be ſo led any longer, appears from what goeth before and from what follows after; from what goeth before, in that they were reduced to ſuch a State by the Immerſion of the Doctrinals or Truths of Faith in their Luſts, that they could no longer be reproved, or taught what Evil was; for the Perceptive Faculty, neceſſary for the Diſcernment of Truth and Goodneſs, was entirely extinguiſhed by Perſuaſions, ſo that they thought that alone to be true which was agreeable to their Perſuaſions: The ſame appears alſo from what follows after, in that the Man of the Church, which ſucceeded the Flood, was altogether differently formed, being gifted with Conſcience inſtead of Perception,

by Means whereof he was capable of being reproved ; wherefore by Reproof, or ſtriving, from the Spirit of Jehovah, is ſignified an internal Dictate, Perception, or Conſcience ; and by the Spirit of Jehovah is ſignified the Influx of Truth and Goodneſs ; as appears alſo from Iſaiah, " I will not *contend* for " ever, neither will I be always wroth, for the *Spirit* would fail " before me, and the Souls which I have made, lvii. 16.

574. That by Fleſh is ſignified, that Man was become corporeal, appears from the Signification of Fleſh as uſed in the Word, where it is applied to ſignify both every Man in general, and the corporeal Man in particular ; it is applied to ſignify every Man in general in Joel, " I will pour out my *Spirit* upon " all *Fleſh*, and your Sons and your Daughters ſhall propheſy," ii. 28. where Fleſh ſignifies Man, and Spirit the Influx of Truth and Goodneſs from the Lord : So in David, " Thou " that heareſt Prayer, unto thee ſhall all *Fleſh* come," Pſalm, lxv. 2. where Fleſh ſignifies every Man : So in Jeremiah, " Curſed is the Man that truſteth in Man, and maketh *Fleſh* " his Arm." xvii. 5. where Fleſh ſignifies Man, and Arm ſignifies Power. And in Ezekiel, " That all *Fleſh* may know." xxi. 4, 5. and in Zechariah, " Be ſilent, O all *Fleſh*, before " Jehovah," ii. 13. in which Paſſages Fleſh ſignifies every Man. That is, ſignifies the corporeal Man in particular, appears from Iſaiah, " The Egyptian is Man and not God, " and his Horſes are *Fleſh* and not Spirit," xxxi. 3. ſignifying that their Scientific [Principle] is corporeal, Horſes in this and in other Parts of the Word denoting the Rational [Principle.] Again in the ſame Prophet, " He ſhall ſnatch on the " right Hand and ſhall be hungry, and he ſhall eat on the left " Hand, and they ſhall not be ſatisfied ; they ſhall eat every " one the *Fleſh* of his own Arm," ix. 20. ſignifying ſuch Things as belong to Man's Propriety, which are all corporeal. Again in the ſame Prophet, " He ſhall conſume from the Soul, " and even to the Fleſh," x. 18. where Fleſh ſignifies corporeal Things, Again in the ſame Prophet, " The Glory of Jehovah " ſhall be revealed, and all *Fleſh* ſhall ſee it together ; the Voice " ſaid Cry ; and he ſaid what ſhall I cry ? All *Fleſh* is Graſs," xl. 5, 6. Fleſh here ſignifies every Man who is corporeal. Again in the ſame Prophet, " By Fire and by his Sword will " Jehovah plead with all *Fleſh*, and the ſlain of Jehovah ſhall " be multiplied," lxvi. 16. where Fire ſignifies the Puniſhment of Luſts, the Sword the Puniſhment of Falſities, and Fleſh the corporeal Parts of Man. So in David, " God re- " membered that they were *Fleſh*, a Breath that paſſeth away, " and cometh not again." lxxviii. 39. ſpeaking of the People

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in the Wilderneſs that they were become corporeal; by their deſiring Fleſh was repreſented that they luſted only after Things corporeal, Numb. xi. 32, 33, 34.

575 That by the Days of Man being an Hundred and twenty Years, is ſignified, that he ought to have Remains of Faith, appears from what was ſaid in the foregoing Chapter, Verſes 3, and 4. concerning Days and Years ſignifying Times and States; and alſo from this Circumſtance, that the moſt ancient People, by Numbers variouſly combined, denoted States and Changes of States in the Church; but the Nature and Meaning of ſuch their ſpiritual Computation are now totally loſt. Here in like manner Numbers of Years are mentioned, whoſe Signification it is impoſſible for any one to underſtand, unleſs he be firſt acquainted with the latent Meaning of each particular Number, from 1, to 12. &c. It evidently appears that ſome Arcanum or other, diſtinct from the literal Senſe, is here implied, inaſmuch as the living an hundred and twenty Years has no Connection with the foregoing Part of the Verſe; nor did they live afterwards one Hundred and Twenty Years, as is plain from the People after the Flood, Chap. xi. where it is ſaid of Shem, that he lived after he begat Arphaxad Five Hundred Years; and that Arphaxad lived after he begat Selah four Hundred and Three Years; and that Selah lived after he begat Eber in like Manner four Hundred and three Years; and that Eber lived after he begat Peleg four hundred and thirty Years; and that Noah lived after the Flood Three Hundred and Fifty Years, Chap. ix. 28. &c. But what is implied in the Number One Hundred and Twenty, appears only from the meaning of Ten and Twelve, which being multiplied together compoſe One Hundred and Twenty, and from the Signification of thoſe component Numbers; it may be ſeen, that One Hundred and Twenty ſignifies the Remains of Faith: The Number Ten in the Word, as alſo Tenths, ſignify and repreſent Remains, which are preſerved by the Lord in the internal Man, and which are Holy, as being of the Lord alone: The Number Twelve ſignifies Faith, or all Things relating to Faith in the Complex; the Number therefore compounded of theſe two ſignifies the Remains of Faith.

576. That the Number *Ten*, and alſo *Tenths*, ſignify Remains, may appear from the following Paſſages of the Word, "Many Houſes ſhall be a Deſolation, great and fair, without "an Inhabitant; for *Ten* Acres of Vineyard ſhall yield one "Bath, and the Seed of an Homer ſhall yield an Epha," Iſaiah, v. 9, 10. ſpeaking of the Vaſtation of Things ſpiritual and cœleſtial: Ten Acres of Vineyard making a Bath, ſignifies that the Remains of Things Spiritual were ſo few; and the

Seed of an Homer yielding an Ephah ſignifies, that there were ſo few Remains of Things Cœleſtial. Again in the ſame Prophet, " And many Things ſhall be forſaken in the Midſt " of the Land, yet in it ſhall be a *Tenth Part*, and it ſhall be " converted, and nevertheleſs it ſhall be to extirpate," vi. 12, 13. the Midſt of the Land ſignifies the internal Man; a Tenth Part ſignifies the Smallneſs of the Remains. So in Ezekiel, " Ye " ſhall have Balances of Juſtice, and an Ephah of Juſtice, and " a Bath of Juſtice: The Ephah and the Bath ſhall be of one " Meaſure, the Bath to contain the *Tenth* of an Homer, and an " Ephah the *Tenth* of an Homer; the Meaſure thereof ſhall be " after the Homer; and the Ordinance of Oil a Bath of Oil, the " *Tenth* of a Bath out of a Kor, an Homer of *Ten* Baths are " an Homer," xlv. 10, 11, 14. In this Paſſage the Holy Things of Jehovah are treated of by Meaſures, whereby are ſignified the Genera, or Kinds, of the Holy Things: By Ten are here ſignified the Remains of cœleſtial and ſpiritual Things; for unleſs ſuch Holy Arcana were contained herein, what could be the Uſe or Intent of deſcribing ſo many Meaſures according to their determined Numbers, as is done in this and the former Chapters in the ſame Prophet, where he is treating of the Heavenly Jeruſalem and of the New Temple? ſo in Amos, " The Virgin of Iſrael is fallen, ſhe ſhall no " more riſe: Thus ſaith the Lord Jehovah, the City that " went out a *Thouſand* ſhall make an *Hundred Remains*, and " that which went out an *Hundred* ſhall make *Ten Remains* to " the Houſe of Iſrael," v. 2, 3. where ſpeaking of Remains it is ſaid, that the leaſt thereof ſhould abide, as being only a tenth Part, or Remains of Remains. Again, in the ſame Prophet, " I abhor the Pride of Jacob and his Palaces, and will " ſhut up the City, and it's Fullneſs; and it ſhall come to paſs if " there *remain Ten* Men in one Houſe, they ſhall die," vi. 8, 9. ſpeaking of Remains which ſhould with Difficulty continue. So in Moſes, " An Ammonite or Moabite ſhall not " come into the Congregation of Jehovah, even the *Tenth* " Generation of them ſhall not come into the Congregation of " Jehovah," Deut. xxiii. 3. An Ammonite and Moabite ſignify the Prophanation of the cœleſtial and ſpiritual Things of Faith, the Remains of which Things are ſpoken of in the foregoing Verſe. Hence it appears alſo that Tenths repreſent Remains, as in Malachi, " Bring ye all the *Tithes* [Tenths] " into the Treaſure-Houſe, that there may be Spoil in mine " Houſe, and prove me now herewith, if I will not open you " the Windows of Heaven, and pour you out a Bleſſing." iii. 10. That there may be Spoil in mine Houſe ſignifies Remains

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in the internal Man, which are compared to Spoil, becauſe they are inſinuated, as it were by Theft, amongſt ſo many Evils and Falſes; it is by theſe Remains that all Bleſſing cometh. That all Man's Charity cometh by Remains, which are in the Internal Man, was alſo repreſented in the Jewiſh Church by this Statute, that when they had made an End of tithing all the Tithes [Tenths,] they ſhould give to the Levite, to the Stranger, to the Fatherleſs, and to the Widow, Deut. xxvi. 12, and the following Verſes. Inaſmuch as Remains are of the Lord Alone, therefore the Tenths are called the Holineſs of Jehovah, as it is thus written in Moſes, "All the "*Tenths* of the Land, of the Seed of the Land, of the Fruit "of the Tree, they are Jehovah's, the Holineſs of Jehovah: All "the *Tenths* of the Herd and of the Flock, whatſoever paſſeth "under the [Paſtoral] Rod, the *Tenths* ſhall be the Holineſs "of Jehovah," Levit. xxvii. 30, 31. That the *Decalogue* conſiſted of ten Precepts, or ten Words, and that Jehovah wrote them on Tables, Deut. x. 4. ſignifies Remains, and their being written by the Hand of Jehovah ſignifies, that Remains are of the Lord Alone; their being in the internal Man was repreſented by Tables.

577. That the Number Twelve ſignifies Faith, or the Things relating to Love and Faith grounded therein in the Complex, might alſo be confirmed by many Paſſages from the Word, both in regard to the Twelve Sons of Jacob and their Names, and to the Twelve Tribes of Iſrael, and to the Lord's Twelve Apoſtles; but of theſe we ſhall ſpeak more hereafter, by the Divine Mercy of the Lord, particularly in the Explication of the xxixth and xxxth Chapters of Geneſis.

578. From theſe Numbers alone it may appear, what the Word of the Lord contains in it's Boſom and interior Receſſes, and how many Arcana are concealed therein, which do not at all appear to the naked Eye; and as this is the Caſe with every particular Paſſage, ſo is it alſo with every particular Expreſſion.

579. That with the Antediluvians here ſpoken of, there were few, and almoſt no Remains, will appear from what, by the Divine Mercy of the Lord, will be ſaid of them hereafter; and inaſmuch as no Remains could be preſerved amongſt them, therefore it is here foretold of the new Church called Noah, that it ſhould have Remains, whereof alſo more will be ſaid, by the Divine Mercy of the Lord, in a future Part of this Work.

580. Verſe, 4. *There were Giants* [Nephilim] *in the Earth in thoſe Days, and eſpecially after that the Sons of God came in unto the Daughters of Men, and they bare to them; the ſame became Mighty Men,*

Men, which were of old Men of a Name. By Giants are signified those, who through a Persuasion of their own Heighth and Preheminence, set at nought whatever was holy and true: By these Words, "And especially after that the Sons of God "came in unto the Daughters of Men, and they bare to "them," is signified, that this was the Case particularly, when they immersed the Doctrinals of Faith in their Lusts, and formed thereby Persuasions of what was false: They are called Mighty Men by reason of Self-love: Of old, Men of a Name signified, that such also existed heretofore.

581. That by Giants are signified those, who through a Persuasion of their own Height and Preheminence, set at nought whatever was holy and true, appears from what goes before, and from what follows after, viz: that they immersed the Doctrinals of Faith in their Lusts, signified by the Sons of God going in unto the Daughters of Men, and their bearing unto them: Persuasion concerning Self and it's Phantasies encreases also according to the Multitude of Things that enter in, till at length it becometh indelible; and when the Doctrinals of Faith are added thereto, then, by Reason of Principles rooted most deeply in the Ground of Persuasion, they set at nought whatever is holy and true, and become Giants: That Nation, which lived before the Flood, was such, as was observed above, that they kill and suffocate all Spirits alike by their most dreadful Phantasies, which as a poisoned and suffocative Sphere exhale from them, and are so terrible in their Effects, that they destroy in others the Power of thinking, and reduce them to a State bordering on apparent Death; and unless the Lord, by his coming into the World, had freed the World of Spirits from that poisonous Crew, it would have been impossible for any to have existed therein, and consequently Mankind must have perished, who are ruled by Spirits from the Lord; wherefore they are now confined in Hell beneath a dusky and close compacted Kind of Rock, under the Heel of the left Foot, whence they dare not attempt to emerge, and thus the World of Spirits is free from the Influence of that most pernicious Crew, concerning which, and it's most poisonous Sphere of Persuasions, more will be said, by the Divine Mercy of the Lord, under a particular Article by itself: These are they who are called Giants, and who set at Nought whatever is holy and true. Further Mention is also made of them in the Word, but their Posterity were called Anakims, and Rephaims; that they were called Anakims appears from Moses, "There we saw the Giants, [*Nephilim*] the Sons of *Anak*, of "*Nephilim*, and we were in our own Eyes as Grasshoppers, "and so we were in their Eyes," Num. xiii. 33. that they were

were called Rephaim, appears also from Moses, " The Em-
" mims dwelt before in the Land of Moab, a People great,
" and many, and tall as the *Anakims*, which also were account-
" ed *Rephaims* as the *Anakims*, and the Moabites call them
" Emims," Deut. ii. 10, 11. Nephilim are no longer mentioned but Rephaims, who are described by the Prophets to be such as are above spoken of, as in Isaiah, " Hell from be-
" neath is moved for thee, to meet thee at thy Coming, it hath
" stirred up the *Rephaims* for thee," xiv. 9. speaking of Hell the Abode of such Spirits. So in the same Prophet, " The
" dead shall not live, the *Rephaims* shall not arise, because thou
" hast visited and destroyed them, and made all their Memory to
" perish," xxvi. 14. where also he speaketh of their Hell, from which they shall no more rise again. Again in the same Prophet, " Thy dead shall live, they shall arise my Corpse; awake and
" sing, ye that dwell in the Dust, for the Dew of Herbs is thy
" Dew; but thou shalt cast out the Earth of the *Rephaims*," xxvi. 19. The Earth of the Rephaims is Hell, so in David, " Wilt thou shew Wonders to the Dead? shall the *Rephaims*
" arise and praise thee? Psalm lxxxviii. 10. speaking in like Manner concerning the Hell of the Rephaims, and that they cannot arise, and infest the Sphere of the World of Spirits with the very terrible Poison of their Persuasions. But it is provided by the Lord that Mankind should no longer be infected by so dreadful Phantasies and Persuasions. They who lived before the Flood were of such a Nature and Genius as rendered them subject to such Infection, for a Reason heretofore utterly unknown, which Reason, by the Divine Mercy of the Lord, will be opened in a future Part of this Work.

582. That by this Effect being produced after that the Sons of God came in unto the Daughters of Men, and they bare to them, is signified, that they then became Giants [Nephilim,] when they immersed the Doctrinals of Faith in their Lusts, appears from what was said and shewn above at Verse 2. viz: that Sons of God signify Doctrinals of Faith, and that Daughters signify Lusts; the Births thereby produced must needs set at nought and prophane the holy Things of Faith; for the Lusts of Man, which have their Ground in the Love of Self and the World, are altogether contrary to what is Holy and True; wherefore when any thing Holy and True is acknowledged by a Man in whom such Lusts prevail, and is immersed therein, his Case becometh truly desperate, inasmuch as his Lust cannot be extirpated and brought into Separation; for they cohere together in every single Idea, and Ideas are the Things which are mutually communicated in another Life,

wherefore

wherefore as ſoon as any Idea of what is Holy and True is produced there is adjoined thereto what is prophane and falſe, which is inſtantly and in a Moment perceived; the Conſequence is, that ſuch Spirits muſt of Neceſſity be ſeparated, and thruſt down into Hell.

583. That Giants [Nephilim] are called Mighty Men from Self-love, appears alſo from every Part of the Word where ſuch Mighty Men are ſpoken of, as in Jeremiah, "The *Mighty* "*Ones* of Babel have ceaſed to fight, they ſit in their Holds, "their *Might* faileth, they are become as Women," li. 30. where the Mighty Ones of Babel ſignify thoſe who are intoxicated with Self-love: Again in the ſame Prophet, "A Sword "is againſt the Liars, and they ſhall be inſane, a Sword is "againſt her *Mighty Ones*, and they ſhall be diſmayed," l. 36. So in the ſame Prophet, "I ſaw them diſmayed, and turning "away back, their *Mighty Ones* were broken in pieces, and "have fled a Flight, and looked not back, Fear was round "about, the Swift ſhall not flee away, nor the *Mighty One* "eſcape; come up ye Horſes, and rage ye Chariots, and let "the *Mighty Ones* come forth, the Ethiopians, the Libyans, "and the Lydians," xlvi. 5, 6, 9. ſpeaking of Perſuaſion grounded in Reaſonings. Again in the ſame Prophet, "How "ſay ye, we are *Mighty*, and Men of Strength for War? Moab "is ſpoiled," xlviii. 14, 15. Again, "The City is taken, "and the ſtrong Holds are ſurprized, and the *Mighty Men's* "Hearts in Moab in that Day became as the Heart of a Wo-"man in her Pangs," xlviii. 41. the ſame is ſpoken of "the Heart of the *Mighty Ones* of Edom," xlix. 22. Again in the ſame Prophet, "Jehovah hath redeemed Jacob, and ranſomed "him from the Hand of him that was *Mightier* than he, xxxi. 11. That the Anakims, who were of the Giants, [Nephilim,] were called Mighty Ones, appears from Moſes, "Thou "paſſeſt over Jordan to Day, to go in to poſſeſs Nations great-"er and more numerous than thyſelf, Cities great and fenced "up to Heaven, a People great and tall, the Sons of the "Anakims, whom thou knoweſt, and of whom thou haſt "heard ſay, Who can ſtand before the Sons of Anak? Deut. ix. 1, 2.

584. Verſe, 5. *And Jehovah ſaw that the Wickedneſs of Man was multiplied on the Earth, and that all the Faſhion of the Thoughts of his Heart was only evil continually.* By Jehovah's ſeeing that the Wickedneſs of Man was multiplied on the Earth, is ſignified, that there began to be no Will of Good: By all the Faſhion of the Thoughts of his Heart being evil continually, is ſignified, that there was no Perception of Truth and Goodneſs.

585.

585. That by the Wickedneſs of Man being multiplied on the Earth, is ſignified, that there began to be no Will of Good, appears from what was ſaid above, viz. that there no longer remained any Will, but only Luſt; it appears alſo from the Signification of the Expreſſion "*Man on the Earth*;" Earth in a literal Senſe is the Place where Man dwelleth; in an internal Senſe it is the Place where Love dwelleth, and inaſmuch as Love hath relation to Will, or Luſt, Earth is taken for Man's real Will: for Man is Man by virtue of willing, and not ſo much by virtue of knowing and underſtanding, becauſe to know and to underſtand are Faculties flowing from his Will, and whatſoever doth not flow from his Will, he doth not deſire to know or underſtand; nay, when he ſpeaketh and acteth contrary to what he willeth, ſtill there is ſomewhat of Will more remote from Speech and Action, which ruleth him. That the Land of Canaan, or the Holy Land, is taken for Love, and conſequently for the Will of the cœleſtial Man, might be proved by many Paſſages from the Word; in like manner that the Lands of the different Nations are uſed to ſignify the different Kinds of Love prevalent in the Inhabitants, which in general are Self-love and the Love of the World; but as ſuch Paſſages occur ſo very frequently, it would be tedious to tranſcribe them: Hence it appears that by the Wickedneſs of Man on the Earth is ſignified his natural Evil, which is of the Will, and which is ſaid to be multiplied, becauſe it was not ſo depraved in all, but that they wiſhed Good to others, yet for the ſake of themſelves: But what was rendered altogether perverſe, is the Faſhion of the Thoughts of the Heart.

586. The Faſhion of the Thoughts of the Heart being only evil continually, ſignifieth, that there was no Perception of Truth and Goodneſs, by reaſon, as was ſaid and ſhewn above, that they immerſed the Doctrinals of Faith in their filthy Luſts and when this was the Caſe, all Perception was loſt, and in the Place thereof a dreadful Perſuaſion ſucceeded, or a moſt deep-rooted and deadly Phantaſy, which was alſo the Cauſe of their Extinction and Suffocation; ſuch deadly Perſuaſion is here ſignified by the Faſhion of the Thoughts of the Heart, but by Faſhion of Heart, without the Addition of Thoughts, is ſignified the Evil of Self-love, or of Luſts, as in the following Chapter, where Jehovah ſaid, after Noah had offered a Burnt-offering, "I will not again curſe the Ground for Man's ſake, "becauſe the *Faſhion of the Heart* of Man is evil from his "Childhood," viii. 21. A Faſhion is that which Man faſhioneth to himſelf, and of which he is ſelf-perſuaded, as in Habbakuk, "What profiteth a graven Image, that the *Faſhioner* "thereof

" thereof hath graven it? the molten Image and Teacher of " Lies, that the Fashioner trusteth to his *Fashion*, to make " dumb Idols," ii. 18. What is graven signifies false Persuasions originating in Principles self-conceived, and brought forth; the Fashioner is one who is thus self-persuaded, of whom Fashion is predicated. So in Isaiah, " Shall the Potter be reputed " as the Clay, that the Work should say to him that made it, " He made me not; and the *Fashion* shall say to him that *fashi-* " *oned* it, He had no Understanding?" xxix. 16. Fashion in this Passage signifies Thought originating in Propriety, and the Persuasion of what is false thence derived. Fashion in general is what a Man fashioneth from the Heart or Will, and also what he fashioneth from the Thought or Persuasion, as in David, " Jehovah knoweth our *Fashion*, he remembereth that " we are Dust," Psalm ciii. 14. and in Moses, " I know his " *Fashion*, what he is doing To-day, before I introduce him " into the Land," Deut. xxxi. 21.

586. Verse 6. *And it repented Jehovah that he made Man on the Earth, and it grieved him at his Heart.* That he repented, signifies Mercy: That he grieved at the Heart, has a like Signification: To repent respecteth Wisdom; to grieve at the Heart respecteth Love.

587. That by Jehovah's repenting that he made Man upon the Earth is signified Mercy, and that his grieving at Heart has a like Signification, is evident from this Circumstance, that Jehovah never repents, because he foresees all and every thing from Eternity; and when he made Man, that is, created him anew, and perfected him till he became cœlestial, he also foresaw, that in process of Time he would be reduced to the State here described, and therefore he could not repent: This appears very plain from what Samuel said, " The invincible One of " Israel doth not lye, nor *repent*, for he is not a Man that he " should *repent*," 1 Sam. xv. 29. and in Moses, God is not a " Man that he should lie, or the Son of Man that he should " *repent*; hath he said, and shall he not do; or hath he spoken, " and shall he not make it good?" Numb. xxiii. 19. But to repent signifies to be merciful: The Mercy of Jehovah or of the Lord implies all and every thing done by the Lord towards Mankind, who are in such a State, that the Lord pitieth them, and each one according to his State; thus he pitieth the State of him whom he permitteth to be punished, and him also to whom he granteth to enjoy Good: It is of Mercy to be punished, because Mercy turneth all the Evil of Punishment into Good; and it is of Mercy to grant the Enjoyment of Good, because no one meriteth any thing that is good; for all Man-

kind

kind are evil, and of themſelves are every one of them ruſhing headlong into Hell, wherefore it is a Mercy that they are delivered thence; nor is it any thing but Mercy, inaſmuch as the Lord hath no need of any Man: Mercy hath its Name from this Circumſtance of it's delivering Man from Miſeries and from Hell, thus it is called Mercy in reſpect to Mankind, as being in ſuch a State of Miſery, and is the Effect of Love towards all, becauſe they are in ſuch a State.

588. But Repentance and Grief of Heart are predicated of the Lord, inaſmuch as ſuch Affections appear to be in all human Mercy, wherefore what is ſaid here of the Lord's repenting and grieving, is ſpoken according to Appearance, as is the Caſe in various other Paſſages in the Word: What the Mercy of the Lord is, none can know, becauſe it infinitely tranſcendeth the Underſtanding of Man; but what the Mercy of Man is, Man knoweth, viz. that it is to repent and grieve; and unleſs Man was to form his Ideas of Mercy and other Affections, according to his own Apprehenſion of their Qualities, it would be impoſſible for him to have any Conception at all about them, and of conſequence he could never receive Inſtruction; and this is the reaſon why human Properties are often predicated concerning the Attributes of Jehovah, or the Lord, as that Jehovah or the Lord puniſheth, leadeth into Temptation, deſtroyeth, is angry, when yet the Truth is, that he never puniſheth any one, never leadeth any into Temptation, never deſtroyeth any, and is never angry; wherefore ſince ſuch Things are predicated of the Lord, it follows, that Repentance alſo and Grief muſt be predicated of him, for the Predication of the one is a conſequence of the Predication of the other, as plainly appears from theſe Paſſages in the Word, "Mine *Anger* ſhall "be accompliſhed, I will cauſe my *Fury* to reſt, and it ſhall "*repent* me," v. 13. where becauſe Anger and Fury are predicated of Jehovah, Repentance is alſo predicated: So in Zechariah, "When I thought to do *Evil*, when your Fathers "provoked me to *Wrath*, ſaith Jehovah of Hoſts, and I *repented* not, ſo again in theſe Days will I think to do Good to "Jeruſalem, and to the Houſe of Judah," viii. 14, 15. where it is ſaid that Jehovah thought to do Evil, when yet he never thinketh to do Evil to any one, but to do Good to all and every one. So in Moſes, when he beſought the Faces of Jehovah, "Return from the *Fierceneſs* of thy *Wrath*, and *repent* of this "Evil againſt thy People; and Jehovah *repented* of the *Evil* "which he thought to do unto his People," Exod. xxii. 12. 14. In this Paſſage alſo Fierceneſs of Wrath is attributed to Jehovah, and conſequently Repentance: So the King of Nini-

veh ſaith in Jonah, "Who can tell if God will turn and *repent*, "and turn away from the *Fierceneſs of his Anger*, that we periſh "not?" where in like manner Repentance is predicated becauſe Anger is predicated. So in Hoſea, "Mine Heart is "turned upon me, my *Repentings* are kindled at the ſame time, "I will not execute the *Fierceneſs of mine Anger*, xi. 8, 9. where in like manner it is ſaid of the Heart, that Repentings were kindled, as it is here ſaid that he grieved at Heart: Repentings evidently ſignify much Mercy: To the ſame purport in Joel, "Turn ye to Jehovah your God, for he is gracious and *mer-* "*ciful*, long-ſuffering, and abundant in *Mercy*, and *repenteth* "him of the Evil," ii. 13. where alſo it is very evident, that to repent ſignifies Mercy. So in Jeremiah, "If ſo be they "will hearken, and turn every Man from his evil Way, "that I may *repent* me of the Evil," xvi. 3. where to repent ſignifies to be merciful. Again in the ſame Prophet, "If that Nation turn from their Evil, I will *repent* of the Evil," xviii. 8. where alſo to repent ſignifies to be merciful, in caſe they would turn themſelves; for it is Man who turneth away from himſelf the Mercy of the Lord, and not the Lord who turneth himſelf away from Man.

589. From theſe and ſeveral other Paſſages of the Word it may appear, that what is ſaid therein is ſpoken according to Appearances in Man, wherefore whoſoever is diſpoſed to confirm falſe Principles by Appearances, according to which the Word is written, may do ſo in innumerable Inſtances: But there is a Difference between confirming falſe Principles by Paſſages from the Word, and believing in Simplicity what is ſpoken in the Word: He who confirmeth falſe Principles, firſt aſſumeth ſome Principle of his own, from which he is unwilling to depart, and whoſe Authority he is determined at all Events to ſupport, for which purpoſe he collects and accumulates corroborating Proofs, from every Quarter, conſequently from the Word, till he is ſo throughly ſelf-perſuaded with regard thereto, that he can no longer ſee the Truth; but whoſoever in Simplicity, or out of a ſimple Heart, believeth what is ſpoken in the Word, he doth not firſt aſſume Principles of his own, but thinketh what is ſpoken to be true, becauſe the Lord ſpake it; and in caſe he be inſtructed as to the right underſtanding thereof, by what is ſpoken in other Parts of the Word, he inſtantly acquieſceth, and in his Heart rejoiceth: Nay, even ſuppoſing a Perſon through Simplicity to believe, that the Lord is wrathful, that he puniſheth, repenteth, grieveth, &c. whereby he is refrained from Evil, and led to do Good, ſuch Belief is not at all hurtful to him, inaſmuch as it leadeth him to believe alſo, that

that the Lord ſeeth all Things both generally and particularly, and when he is principled in ſuch Belief, he is afterwards capable of being enlightened in other Points of Faith, at leaſt in another Life, if not before: The Caſe is different with thoſe, who are ſelf-perſuaded in conſequence of pre-conceived Principles, and who are rivetted in the Belief thereof through the pernicious Influence of ſelfiſh and worldly Love.

590. That to repent hath reſpect to Wiſdom, and that to grieve at Heart hath reſpect to Love, cannot be explained to human Apprehenſion, only according to human Ideas, that is, by Appearances: In every Idea of human Thought there is ſomewhat derived from the Underſtanding and from the Will, or from the Thinking-principle, and the Love-Principle; whatſoever human Idea, doth not derive ſomewhat from Man's Will, or his Love, is not an Idea, for without ſuch Derivation it is impoſſible for Man to think at all; there is a perpetual and inſeparable kind of Marriage between Thought and Will, conſequently there inhereth or adhereth to the Ideas of Thought ſomewhat that originateth in the Will, or the Love-Principle: From this Ground in Man it may be known, or rather ſeems poſſible to be apprehended under ſome kind of Idea, what is contained in the Lord's Mercy, viz. Wiſdom and Love. Thus in the Prophets, eſpecially in Iſaiah, there are generally two Expreſſions applied on every Occaſion, one to denote what is ſpiritual, the other what is cœleſtial; the ſpiritual [Principle] of the Lord's Mercy is Wiſdom, the cœleſtial is Love.

591. Verſe 7. *And Jehovah ſaid, I will deſtroy Man, whom I have created, from off the Faces of the Ground, from Man even to Beaſt, and the creeping Thing, and the Fowl of the Air, becauſe it repenteth me that I have made them.* By Jehovah's ſaying, I will deſtroy Man, is ſignified, that Man would extinguiſh himſelf: Whom I have created from off the Faces of the Ground, ſignifies, Man formed from the Poſterity of the moſt ancient Church: From Man even to Beaſt, and the creeping thing, ſignifies, that whatever is of the Will would extinguiſh him: And the Fowl of the Air, ſignifies, whatever is of the Underſtanding or Thought: Becauſe it repenteth me that I have made them, ſignifies, as before, Compaſſion.

592. That by Jehovah's ſaying, I will deſtroy Man, is ſignified, that Man would extinguiſh himſelf, is evident from what was ſaid above, *viz.* that it is predicated of Jehovah, or the Lord, that he puniſheth, that he tempteth, that he doeth Evil, that he deſtroyeth or killeth, and that he curſeth; as that Jehovah ſlew Er the Firſt-begotten of Judah, and alſo Onan another Son of Judah, Gen. xxxviii. 7. 10. that Jehovah ſlew all the Firſt-born of Egypt, Exod. xii. 12. 29. and as it is written

written in Jeremiah, "Whom I have *ſmitten* in mine *Anger*, "and in my *Fury*, xxxiii. 5. and in David, "He caſt upon "them the *Fierceneſs* of his *Anger*, *Wrath*, *Indignation*, and "*Trouble*, the *ſending of evil Angels*," Pſalm lxxviii. 49. and in Amos, "Shall there be *Evil* in a City, and Jehovah hath not done it," iii. 6. and in John, "Seven golden Phials *full of the Wrath of God* who liveth for Ages of Ages," Rev. xv. 1. 7. xvi. 1. all which Things are predicated of Jehovah, although in Truth it is altogether otherwiſe: The Reaſon why they are predicated was mentioned above, to which may be added this further Reaſon for ſuch Predication, viz. that ſome very general Idea may thereby be at firſt formed, how the Lord ruleth and ordereth all Things both in general and particular; and afterwards it may be learnt and apprehended, how that nothing of Evil cometh from the Lord, much leſs that he killeth and deſtroyeth, but that it is Man who bringeth Evil on himſelf, and killeth and deſtroyeth himſelf; howbeit it is not Man that doeth ſo, but evil Spirits, who excite and lead him to ſuch Miſchiefs; nevertheleſs Man is the Agent, inaſmuch as he believeth himſelf to be ſo. Thus then in the preſent caſe it is to be underſtood, how it is predicated of Jehovah that he would deſtroy Man, when yet it was Man Himſelf who deſtroyed and extinguiſhed himſelf. The Nature and Truth of ſuch Appearance is particularly exemplified by the caſe of thoſe in another Life, who are in Torment and the Pains of Hell, in that they are continually lamenting themſelves, and attributing all the Evil of Puniſhment to the Lord; the Caſe is ſimilar alſo with evil Spirits in the World of evil Spirits, who place all their Delight, yea, their greateſt Delight in hurting and puniſhing others; they who are hurt and puniſhed ſuppoſe that their Sufferings come from the Lord, but they are informed and convinced, that not the leaſt Portion of Evil cometh from the Lord, but that they themſelves bring Evil upon themſelves; for ſuch is the State, and ſuch the Equilibrium of all in another Life, that Evil returns upon him who doth it, and becomes the Evil of Puniſhment, and that it muſt needs exiſt; it is ſaid indeed to be permitted, but this is with a View to the Correction or Amendment of Evil; ſtill however the Lord turneth all the Evil of Puniſhment into Good, ſo that nothing but Good is from the Lord. What is the Nature and Meaning of Permiſſion, hath been heretofore totally unknown; it is generally ſuppoſed that what is permitted is to be imputed to him as an Agent, who permitteth it, by reaſon of his Permiſſion, but the Caſe is altogether otherwiſe, as will be ſhewn, by the Divine Mercy of the Lord, in a future Part of this Work.

593. That

593. That by the Expreſſion, "Whom I created from off the Faces of the Ground," is ſignified Man formed from the Poſterity of the moſt ancient Church, appears not only from this Circumſtance, that he is called Man whom he *created*, that is, whom he regenerated, and afterwards, whom he made, that is, whom he perfected, or regenerated untill he became cœleſtial, but alſo from this Circumſtance, that he is ſaid to be created from off the *Faces of the Ground*, where Ground ſignifies the Church, as was ſhewn above; it is further apparent from this Conſideration, that the Subject here treated of is concerning thoſe, who immerſed the Doctrinals of Faith in their Luſts, and they who had not the Doctrine of Faith, could not do ſo; for ſuch as are out of the Church, are in a State of Ignorance reſpecting Truth and Goodneſs: They who are in Ignorance may be in a certain Species of Innocence, whilſt they ſpeak and act in ſome reſpects contrary to the Truths and Goodneſſes of Faith, inaſmuch as they may be influenced by a kind of Zeal for the Worſhip, which they had embraced through the Prejudice of Education, and which therefore they ſuppoſe to be true and good; but the caſe is altogether different with thoſe, who have amongſt them the Doctrine of Faith, for they may mix what is true with what is falſe, and what is holy with what is profane; hence their Condition in another Life is much worſe than that of thoſe, who are called Gentiles, as will be ſhewn in a future Part of this Work, when by the Divine Mercy of the Lord, we come to ſpeak concerning the Gentiles.

594. That from Man to Beaſt, and even to the creeping Thing, ſignifies, that whatever is of the Will would extinguiſh him, appears from the Signification of Man, of Beaſt, and of creeping Thing: Man is Man only by Virtue of Will and Underſtanding, whereby he is diſtinguiſhed from the Brutes, being in other reſpects like unto them; with the People here ſpoken of, all Will of Good, and all Underſtanding of Truth were loſt, and in the Place of the Will of Good wild Luſts ſucceeded, and in the Place of the Underſtanding of Truth, wild Phantaſies, the latter being mixed together with the former; wherefore when they had thus, as it were, deſtroyed Remains, their Deſtruction was unavoidable, and they muſt needs become extinct: That whatever hath relation to Will is called Beaſt, and creeping Thing, appears from what was ſhewn above concerning Beaſts and creeping Things: In the preſent Caſe however, by reaſon of the Nature and Quality of the People ſpoken of, Beaſts do not ſignify good Affections, but evil, conſequently Luſts; and by creeping Things are ſignified Pleaſures,

Pleasures, as well corporeal as sensual: That Beasts and creeping Things have such a Signification, needeth no further Proof from the Word, enough having been already said on the Subject, n: 45, 46, 142, 143, to which the Reader is referred.

595. That the Fowl of the Air signifies whatever hath relation to Understanding or Thought, may be also seen above, n: 40.

596. Verse 8. *And Noah found Grace in the Eyes of Jehovah.* By Noah is signified a new Church: By finding Grace in the Eyes of Jehovah is signified, that the Lord foresaw that thus Mankind might be saved.

597. That by Noah is signified a new Church, will be seen from what is said concerning it hereafter: This new Church is to be called the ancient Church, in order to distinguish between the most ancient Church which was before the Flood, and that which existed after the Flood. The States of those Churches were altogether different; that of the most ancient Church consisted in enjoying from the Lord a Perception of Goodness and Truth thence derived; the State of the ancient Church, or Noah, consisted in possessing a Conscience of what was good and true; such as the Difference is between having Perception and having Conscience, such also was the Difference between the State of the most ancient Church, and the State of the ancient Church; Perception is not Conscience; the Cœlestial have Perception, the Spiritual have Conscience; the most ancient Church was Cœlestial, but the ancient was Spiritual. The most ancient Church enjoyed immediate Revelation by consort with Spirits and Angels, and also by Visions and Dreams, from the Lord, by virtue whereof it was given them to know in general what was good and true, and when they had attained such general Knowledge, then by means of Perceptions they confirmed those general Ideas as a Sort of Principles in innumerable [Instances], which innumerable [Instances] were the Particulars, or Singulars, of the general Ideas to which they had Relation; thus general Ideas as Principles were every Day strengthened and confirmed; whatsoever was not in Agreement with those general Ideas, that they perceived was not true, and whatsoever was in Agreement, that they perceived to be true; such is the State also of the cœlestial Angels: In the most ancient Church these general Principles were cœlestial and eternal Truths; as that the Lord ruleth the Universe; that all Goodness and Truth are from the Lord; that all Life is from the Lord; that Man's Propriety, or Selfhood, is nothing but Evil; and that in in Itself it is dead; besides many other Truths of a like Nature; in all which they

received

received a Perception from the Lord respecting the innumerable Things tending to confirm them, and to harmonize with them: Love with them was the Principal of Faith, and by means of Love it was given them of the Lord to perceive whatever had relation to Faith, in consequence whereof Faith with them was Love, as was said above. But the Case was very different with the ancient Church, as will be shewn, by the Divine Mercy of the Lord, in its proper Place.

598. That by finding Grace in the Eyes of Jehovah is signified, that the Lord foresaw that thus Mankind might be saved, appears from the following Considerations: The Mercy of the Lord involveth in it, and regardeth the Salvation of the whole human Race, and so also doth Grace, wherefore the Salvation of Mankind is signified by Grace: By Noah is signified, not only a new Church, but also the Faith of that Church, which was a Faith grounded in Charity; thus the Lord foresaw, that by Faith grounded in Charity the human Race might be saved, concerning which Faith more will be said hereafter. But Mercy and Grace are distinguished in the Word, and the Distinction is according to the Difference of the recipient Subjects: Mercy is applied to those who are cœlestial, but Grace to those who are spiritual: for the Cœlestial acknowledge nothing else but Mercy, the Spiritual scarce any thing but Grace; the Cœlestial know not what Grace is; the Spiritual scarce know what Mercy is, which they make to be one and the same Thing with Grace; and this is in consequence of the Difference there is between the Humiliation of each; such as are in Humiliation of Heart, implore the Mercy of the Lord, but such as are in Humiliation of Thought, petition for Grace, and if they implore Mercy, it is only in a State of Temptation, or they do it with the Lips alone, and not with the Heart. Inasmuch as the New Church called Noah was not cœlestial, but spiritual, therefore it is said to have found, not Mercy, but Grace, in the Eyes of Jehovah: That a Distinction is made in the Word between Mercy and Grace, is evident from several Passages, where Jehovah is called *Merciful* and *Gracious*, as in Psalm ciii. 8. cxi. 4. cxii. 4. Joel ii. 13. In like manner they are distinguished in other Passages, as in Jeremiah, "Thus saith Jehovah, the People left of the Sword found "*Grace* in the Wilderness, even Israel, when I went to cause "him to rest; Jehovah hath appeared from afar unto me, and "I have loved thee with the Love of an Age, therefore with "*Mercy* have I attracted thee," xxxi. 2, 3. In which Passage Grace is predicated of the Spiritual, and Mercy of the Cœlestial: So in Isaiah, "Therefore will Jehovah wait to give *Grace*

" unto you, and therefore will he raiſe himſelf to have *Mercy* " upon you," xxx. 18. where Grace in like manner hath reſpect to what is ſpiritual, and Mercy to what is cœleſtial: So " where Lot ſaith to the Angels, " Behold now thy Servant " hath found *Grace in thy Sight*, and thou haſt magnified thy " *Mercy* which thou haſt ſhewed unto me, in vivifying my " Soul." Gen. xix. 19. That Grace hath reſpect to Things ſpiritual, ſuch as relate to Faith or Underſtanding, is here alſo evident, becauſe Lot is ſaid to have found Grace in the Angels Sight; but that Mercy hath reſpect to Things ſpiritual, ſuch as relate to Love, or the Will, appears from this, that the Angel is ſaid to have ſhewn Mercy, and to have vivified the Soul.

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9. Theſe are the Nativities of Noah: Noah was juſt and upright in his Generations; and Noah walked with God.

10. And Noah begat three Sons, Shem, Ham, and Japheth.

11. And the Earth was corrupt before God; and the Earth was filled with Violence.

12. And God ſaw the Earth, and behold, it was corrupt, for all Fleſh had corrupted his Way upon the Earth.

13. And God ſaid unto Noah, the End of all Fleſh is come before me, becauſe the Earth is filled with Violence from their Faces, and behold I will deſtroy them with the Earth.

14. Make thee an Ark of Gopher Wood, Manſions ſhalt thou make the Ark, and ſhalt pitch it within and without with Pitch.

15. And thus ſhalt thou make it; three hundred Cubits the Length of the Ark, fifty Cubits the Breadth of it, and thirty Cubits its Heighth.

16. A Window ſhalt thou make to the Ark, and to a Cubit ſhalt thou finiſh it above; and the Door of the Ark ſhalt thou ſet in the Side thereof; loweſt, ſecondary, and third [Manſions] ſhalt thou make it.

17. And

17. And I, behold I, do bring a Flood of Waters upon the Earth to deſtroy all Fleſh, wherein is the Breath of Lives, from under the Heavens; all that is in the Earth ſhall expire.

18. And I will eſtabliſh my Covenant with thee; and thou ſhalt enter into the Ark, Thou, and thy Sons, and thy Wife, and thy Sons Wives with thee.

19. And of every living Thing of all Fleſh, Pairs of all, ſhalt thou cauſe to enter into the Ark, to be made alive with thee; they ſhall be male and female.

20. Of Fowls after their Kind, and of Cattle after their Kind; of every creeping Thing of the Ground after his Kind; Pairs of all ſhall enter in to thee to be made alive.

21. And take thou unto thee of all Food that is eaten, and gather to thee, and it ſhall be for Food for Thee and for Them.

22. And Noah did according to all that God commanded him, ſo did he.

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599. The Subject here treated of is concerning the State of the Church, which was called Noah, previous to Regeneration.

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602. But this was not the Caſe with the Man of the Church called Noah, who is deſcribed by the Ark,

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603. That he should be preserved, when the rest should perish by an Inundation of Evil and the False, Verse 17.

604. And the Goodnesses and Truths which were with him, should be saved, Verse 18. consequently whatever related to the Will and the Understanding, by Regeneration, Verses 19, 20. to receive which he was to be prepared, Verse 21. and that it was so effected, Verse 22.

THE INTERNAL SENSE.

605. THE Subject now treated of is concerning the Formation of a new Church, which is named Noah, and whose Formation is described by the Ark, into which were received living Things of every kind; but before that new Church could possibly exist, the Man of the Church, as is usual, must needs endure many Temptations, which are described by the Elevation, Fluctuation, and Continuance of that Ark on the Waters of the Flood; and at length, his becoming a true spiritual Man, and being set at Liberty, is described by the Cessation of the Waters, and several Things which follow: It is impossible for any one to see these spiritual Contents, who abideth only in the Sense of the Letter, for this reason particularly, because all these Things have an historical Connexion, and suggest an Idea like what resulteth from a History of Events; but such was the Style of Writing at that time, which to those ancient People was most agreeable, in order that all Things might be involved in Types, and these Types be reduced to, and connected in some historical Arrangement; and the more perfect such Connection was, so much the more suitable was it to their Genius and Temper; for in those ancient Times they did not apply themselves so much to the Sciences, as Men do at this Day, but to profound and deep Thoughts, from whence resulted such historical Arrangements; this was the Wisdom of the Ancients.

606. That

606. That the Flood, the Ark, and consequently the Things described concerning the Flood and the Ark, signify Regeneration, and also the Temptations which precede it, is known in some measure to the learned at this Day, by whom Regeneration and Temptations are likewise compared to the Waters of a Flood.

607. In the following Pages is particularly described the Nature and Quality of the Church called Noah; for the sake however of forming some Idea thereof, it may be expedient to give a brief Description of it in this place. The most ancient Church, as was observed, was cœlestial, whereas this Church was become Spiritual: The most ancient Church had a Perception of what was good and true; this, or the ancient Church had no Perception, but in the Place thereof a different kind of Impression, or Dictate, which may be called Conscience. But what hath heretofore been unknown to the World, and will perhaps appear incredible, the Man of the most ancient Church had internal Respiration, and none external but what was tacit and imperceptible; wherefore they did not converse so much by Expressions of Speech, as was the Case afterwards and at this Day, but by Ideas, like the Angels, which Ideas they were able to express by numberless Changes of the Countenance and Face, and especially of the Lips, in which there are innumerable Series of muscular Fibres, at this Day not extricated, or unfolded, but which at that time being free and unfolded, served them as a Means to suggest, signify, and represent their Ideas in such a Manner, that they could express in a Minute of Time what at this Day could not be expressed by articulate Sounds and Words under an Hour; and such Expression was much more full, and conveyed to the Apprehension and Understanding a more clear Idea, than it is possible can be conveyed by Language and a Series of combined Words: This perhaps will appear incredible, but nevertheless it is true: There are also many Inhabitants of other Earths, who have discoursed in like manner, and who continue to discourse thus at this Day, concerning whom, by the Divine Mercy of the Lord, more will be said in the following Work: It was further given me to know the Nature of that internal Respiration, and how in process of Time it was changed; and whereas they had such Respiration as the Angels have, who respire in like manner, therefore also their Minds were employed on deep Ideas of Thought, and they were in a Capacity of enjoying such Perception as cannot be described; and in case it could be described, as to its true Nature, yet being incomprehensible to Mankind at present, it would be rejected also as incredible. But in

their

their Posterity that internal Respiration by Degrees vanished, and with those whose Minds were occupied by direful Persuasions and Phantasies, it was so changed, that they could no longer express visibly any Idea of Thought but what was most deformed, the Consequence whereof was, that they could not possibly survive, wherefore they all became extinct.

608. When internal Respiration ceased, external Respiration by Degrees succeeded in its place, such as we experience at this Day; and with external Respiration came the Language of Words, or of articulate Sounds, as expressive Determinations of the Ideas of Thought; thus the State of Man was altogether changed, and he was reduced to such a State, as to be incapable of enjoying any longer that Perception which the most ancient Church enjoyed, but instead of Perception he had another kind of Dictate, or Impression within, which may be called Conscience, as being like to Conscience, altho' it was a sort of Intermediate between Perception and the Conscience, which is at this Day known to some: And when the Ideas of Thought were thus determined, viz. by verbal Expressions, then Mankind had no longer a Capacity of being instructed through the internal Man, as was the Case with the most ancient Church, but through the external; wherefore then Doctrinals succeeded instead of the Revelations of the most ancient Church, which Doctrinals might first be comprehended by the external Senses, and thereby be formed into material Ideas of the Memory, and thence into Ideas of Thought, by which, and according to which they were instructed: Hence it was that this Church, which succeeded, had a Genius altogether different from that of the most ancient Church; to which Genius, or to which State, unless the Lord had reduced Mankind, no Man could possibly have been saved.

609. Whereas the State of the Man of this Church, which is called Noah, was altogether changed from the State of the Man of the most ancient Church, therefore, as was said, he could no longer be informed and enlightened in the same manner as the most ancient Man, because the Internals were closed, so that there was no longer any Communication with Heaven but what was unknown; wherefore neither could he be instructed except by an external Way, viz. that of the Senses, or what was sensual, as was above observed: It was on this Account that, by the Divine Providence of the Lord, the Doctrinals of Faith with certain Revelations of the most ancient Church were preserved for the Use of this Posterity; these Doctrinals were first collected by Cain, and laid up that they might not be lost, wherefore it is said of Cain, that he had a Mark set upon him,

lest

leſt any one ſhould ſlay him, ſee Chap. iv. 15. afterwards they were reduced to Doctrine by Enoch, but as this Doctrine was of no uſe at that time, and was intended only for Poſterity, therefore it is ſaid of Enoch that God took him, ſee Chap. v. 24. Theſe Doctrinals of Faith were what were preſerved by the Lord for the Uſe of this Poſterity, or Church; for it was foreſeen by the Lord that Perception would periſh, wherefore alſo it was provided, that thoſe Doctrinals ſhould remain.

610. Verſe 9. *Theſe are the Nativities of Noah; Noah was juſt and upright in his Generations; and Noah walked with God.* By the Nativities of Noah is ſignified a Deſcription of the Reformation or Regeneration of the New Church: By Noah's being juſt and upright in his Generations is ſignified, that he was ſuch, as to be in a Capacity of being gifted with Charity; Juſt hath Relation to the Good of Charity; Upright to the Truth of Charity; Generations have reſpect to Faith: To walk with God ſignifies here, as above, in treating of Enoch, the Doctrine of Faith.

611. That by the Nativities of Noah is ſignified a Deſcription of the Reformation or Regeneration of the new Church, appears from what was ſaid above, Chap. ii. 4.—v. 1.

612. That by Noah's being juſt and upright in his Generations, is ſignified, that he was ſuch as to be in a Capacity of being gifted with Charity, appears from the Signification of Juſt and Upright, in that Juſt hath relation to the Good of Charity, Upright to the Truth of Charity; it appears alſo from the Eſſential of that Church, in that it was Charity, of which, by the Divine Mercy of the Lord, more will be ſaid hereafter: That Juſt hath Relation to the Good of Charity, and Upright to the Truth of Charity, is evident from the Word, as in Iſaiah, "They ſhall ſeek me daily, and ſhall de-"ſire the Knowledge of my Ways, as a Nation that doeth "*Juſtice*, and doth not forſake the *Judgment* of their God; "they ſhall aſk of me the *Judgments of Juſtice*; they ſhall de-"ſire the Approaching of God," lviii. 2. In which Paſſage Judgment ſignifies what hath relation to Truth, and Juſtice what hath relation to Good: To do Judgment and Juſtice was a cuſtomary Form of Speech denoting what is true and good, as Iſaiah lvi. 1. Jerem. xxii. 3. 15. — xxiii. 5. — xxxiii. 15. Ezech. xxxiii. 14. 16. 19. The Lord ſaid, "The *Juſt* ſhall "ſhine as the Sun in the Kingdom of my Father," Matt. xiii. 43. ſignifying thoſe who are principled in Charity: Alſo ſpeaking of the Conſummation of the Age, he ſaid, "The "Angels ſhall go forth, and ſhall ſever the wicked from the "midſt of the *Juſt*," Verſe 49. of the ſame chapter, ſignifying likewiſe

likewiſe thoſe who are in the Good of Charity. But Upright ſignifies what is true originating in Charity; for Truth may be derived from ſundry Origins, but that which originates in the Good of Charity from the Lord, is called upright, and an upright Man, as in David, "Who ſhall ſojourn in thy Tent? "Who ſhall dwell in the Mountain of thy Holineſs? he that "walketh *upright*, and doeth *Juſtice*, and ſpeaketh the Truth "in his Heart," Pſalm xv. 1, 2. giving a Deſcription of the Upright. So again, "With the holy thou behaveſt thyſelf "holy, with the *upright Man* thou ſheweſt thyſelf *upright*," Pſalm xviii. 25. where an upright Man ſignifieth one who is principled in the Holy or Good of Charity. Again, "Jeho-"vah will not with-hold Good from them that walk in *Up-*"*rightneſs*," Pſalm lxxxiv. 11. That an upright Man is one who is true from [a Principle of] Goodneſs, or who ſpeaketh and doeth what is true from [a Principle of] Charity, is evident from this Conſideration, that the Expreſſions *to walk*, and *Way*, and alſo *Right*, or Rectitude, which are Expreſſions relating to Truth, are often applied to the Upright, or to Uprightneſs, as in David, "I will inform the *Upright in the Way*, "when will he come unto me? I will *walk* in the *Uprightneſs* "of my Heart in the midſt of my Houſe," Pſalm ci. 2. and again, "He that walketh in the *Way* of the *upright* ſhall miniſter unto me," Verſe 6, of the ſame Pſalm: And again, "Bleſſed are the *upright in Way*, who *walk* in the Law of "Jehovah," Pſalm cxix. 1. and again, "*Uprightneſs* and "*Rectitude* ſhall guard me," Pſalm xxv. 21. and again, "Mark "the *upright*, and behold the *Right*, for the End of that Man "is Peace," Pſalm xxxvii. 37. Hence it appears that he is called Juſt, who doeth Good, and upright, who doeth what is true from a good Principle, which alſo is to do Juſtice and Judgment: Holineſs and Juſtice are the cœleſtial [Principle] of Faith; Uprightneſs and Judgment are the Spiritual [Principle] thence derived.

613. That Generations have Relation to Faith, doth not appear from the Senſe of the Letter, which is hiſtorical, but inaſmuch as internal Things alone are here treated of, by Generations are ſignified the Things which are of Faith; it alſo appears from the Series, or Connection of Things according to their Order, that Generations cannot be taken in any other Signification: In the Word, the ſame Signification ſometimes occurs, as in Iſaiah, "They ſhall build of thee the old waſte "Places; thou ſhalt raiſe up the Foundations of *Generation* "*and Generation*, and thou ſhalt be called the Repairer of the "Breach, the Reſtorer of Paths to dwell in," lviii. 12. In which

which Paſſage every Expreſſion is ſignificative of ſomewhat relating to Faith, the old waſte Places ſignifying the cœleſtial Things of Faith; the Foundations of Generation and Generation the ſpiritual Things of Faith; So again in the ſame Prophet, "They ſhall build the old Waſtes, they ſhall raiſe up "the former Deſolations, and they ſhall repair the waſte Ci- "ties, the Deſolations of *Generation and Generation*," lxi. 4. where the Word Generation is uſed in the ſame Senſe as before. Again in the ſame Prophet, "They ſhall not labour in vain, "nor *generate* to Perturbation, for they are the Seed of the "bleſſed of Jehovah, and their *Offspring* with them," lxv. 23. In which Paſſage to generate is predicated of the Things that are of Faith, to labour, of the Things that are of Love; the latter are called the Seed of the Bleſſed of Jehovah, the former are called Offspring.

614. That to walk with God ſignifies the Doctrine of Faith, may be ſeen in the Explication above concerning Enoch, Chap. v. 22. 24. of whom alſo it is ſaid that he walked with God, and there ſignified the Doctrine of Faith preſerved for the Uſe of Poſterity; and whereas this was the Poſterity, for whoſe Uſe that Doctrine was preſerved, it is now again brought under Conſideration.

615. The Nature and Quality of the Man of this Church are here deſcribed in general, not as to what he was at preſent, for his Formation is treated of afterwards, but as to what he was capable of becoming, viz. that by the Knowledges of Faith he might be gifted with Charity, and thus act from [a Principle of] Charity, and by virtue of the Good of Charity know what was true; wherefore the Good of Charity, or the Juſt, is firſt ſpoken of, and afterwards the Truth of Charity, or the upright. Charity, as was ſaid above, is Love towards our Neighbour, and Mercy; it is a Degree of Love inferior to what prevailed in the moſt ancient Church, which was Love towards the Lord: Thus then Love deſcended, and became more external, and is to be called Charity.

616. Verſe 10. *And Noah begat three Sons, Shem, Ham, and Japheth.* By Noah's begetting three Sons is ſignified, that three kinds of Doctrines thence ſprung, which are ſignified by Shem, Ham, and Japheth.

617. That by Noah's begetting three Sons is ſignified, that three Kinds of Doctrines thence ſprung, appears from all that has been ſaid above reſpecting Names as ſignifying Churches, or what is the ſame Thing, Doctrines: They have here alſo the ſame Signification; but here they are only mentioned for the ſake of the Series or Connexion with what goes before, by

which it appears, that it was foreseen by the Lord, that a Man of this Genius and Temper was capable of being gifted with Charity, but still that three kinds of Doctrines would thence have Birth, of which Doctrines more will be said, by the Divine Mercy of the Lord, when we come to treat of Shem, Ham, and Japheth.

618. It is said that Noah was just and upright, that he walked with God, and in the Passage before us, that he begat three Sons, when yet these Expressions relate not to what Noah then was, and did, but to what he was about to be and do at a future Time; concerning which Mode of Expression it is to be observed, that the internal Sense of the Word is such, as to have no respect to Times; and this Mode of Expression is usually adopted in the original Language, where sometimes one and the same Word is applicable to any Time; thus the interior Contents appear more evidently: The original Language derives such Mode of Expression from the internal Sense, which is more manifold than any one can suppose, or believe; hence it doth not suffer itself to be bounded by Times and by Distinctions.

619. Verse 11. *And the Earth was corrupt before God, and the Earth was filled with Violence.* By the Earth is signified that Nation spoken of above, which is said to be corrupt by reason of their direful Persuasions, and to be filled with Violence by reason of their filthy Lusts: The Term *God* is applied here and in the subsequent Parts of this Chapter, because there was now no Church.

620. That by Earth is signified that Nation above spoken of, is plain from what was shewn concerning the Signification of Earth and Ground: Earth is an Expression which is very frequently used in the Word, and by it is signified the Earth, or Land, where the true Church of the Lord is, as the Earth, or Land of Canaan; it is Earth, or Land, also where the Church is not, as the Earth, or Land, of Egypt, and of the Gentiles, consequently Earth is used to signify the Nation which dwelleth therein; and as it signifies a Nation in general, so it signifies every one in particular, according to his Nature and Quality, who maketh a Part of the Nation: Earth is so called from cœlestial Love, as the Earth, or Land, of Canaan, and also from defiled Loves, as the Earths, or Lands, of the Gentiles; but Ground is so called from Faith which is sown therein; for as was shewn above, Earth is the Continent *(t)* of Ground

(t) It may be proper to inform the unlearned Reader that the Word *Continent* is here used to signify what containeth any thing, being derived from the Latin Word *continco*, signifying *to contain*.

Ground, and Ground is the Continent of Field, as Love is the Continent of Faith, and Faith is the Continent of the Knowledges of Faith, which are ſown therein: In the preſent Caſe, Earth is taken for the Nation, in which the All of cœleſtial Love, and of the Church was loſt; it is the Subject of Predication whereby the Thing predicated is known and aſcertained.

621. That the Earth is called corrupt by reaſon of direful Perſuaſions, and filled with Violence by reaſon of filthy Luſts, appears from the Signification of the Expreſſion *to corrupt*, and of the Expreſſion *Violence*. In the Word one Expreſſion is never uſed for another, but that Expreſſion is conſtantly applied, which peculiarly gives the Signification of the Thing treated of, and this in ſuch a Manner, that it inſtantly appears, from the Expreſſions alone which are applied, what is ſignified in the internal Senſe; thus it is in the preſent Caſe with the Expreſſions *Corrupt* and *Violence*: *Corrupt* is predicated of what relates to the Underſtanding when it is deſolate; *Violence* is predicated of what relates to the Will when it is vaſtated; thus Corrupt is predicated of Perſuaſions, and Violence of Luſts.

622. That to corrupt is predicated of Perſuaſions, appears from Iſaiah, "They ſhall not do Evil, nor *corrupt*, in all the "Mountain of my Holineſs, becauſe the Earth ſhall be full of "Knowledge from Jehovah," xi. 9. and in like manner, chap. lxv. 25. In which Paſſages, to do Evil hath reſpect to the Will, or Luſts; and to corrupt hath reſpect to the Underſtanding, or the Perſuaſions of what is falſe. So in the ſame Prophet, "Ah ſinful Nation, a People laden with Iniquity, "a Seed of evil Doers, Children that are *Corrupters*," i. 4. In this Paſſage, as in other Places, Nations and a Seed of evil Doers denote Evils which are of the Will or Luſts; People, and Children that are Corrupters, denote the Falſes which are of the Underſtanding or Perſuaſions. So in Ezechiel, "Thou "art *corrupt* more than they in all thy Ways," xvi. 47. where to be corrupt, is ſpoken of the Things which relate to Underſtanding, Reaſon, or Thought, for Way is an Expreſſion ſignifying Truth. So in David, "They have done a *corrupt* and abominable Work," Pſalm xiv. 1. where corrupt denoteth dreadful Perſuaſions, and abominable denoteth filthy Luſts, which influence a Work, or from which a Work proceeds. So in Daniel, "After threeſcore and two Weeks ſhall Meſſiah "be cut off, but not for himſelf, and the People of the Prince "that ſhall come ſhall *corrupt* the City and the Sanctuary, "and the End thereof ſhall be with a Flood, ix. 26. where in

like manner to corrupt is predicated of the Perſuaſions of what is falſe, and of ſuch Perſuaſions a Flood is predicated.

623. That the Earth is ſaid to be filled with Violence by reaſon of filthy Luſts, and particularly the Luſts which originate in Self-love, or inſolent Haughtineſs of Spirit, is very evident from the Word: It is called Violence when Violence is offered to holy Things by the Profanation thereof, as was the Caſe with theſe Antediluvians, who immerſed the Doctrinals of Faith in all kinds of Luſts; ſo in Ezechiel, "My Faces will "I turn away from them, and they ſhall profane my Secret, "for the Burglers ſhall enter into it, and ſhall profane it; "make a Chain, for the Land is full of the Judgment of "Bloods, and the *City is full of Violence*," vii. 22, 23. In this Paſſage the violent are deſcribed, as being of the Character juſt mentioned. So in the ſame Prophet, "They ſhall eat their "Bread in Sollicitude, and drink their Waters in Deſolation, "that the Land may be vaſtated from its Fullneſs, becauſe of "the *Violence* of all them that dwell therein, xii. 19." Bread which they ſhall eat in Sollicitude ſignifies Things cœleſtial; Waters which they ſhall drink in Deſolation ſignify Things ſpiritual, to which they had offered Violence, or which they had profaned. So in Iſaiah, "Their Webs ſhall not become "Garments, neither ſhall they be covered in their Works; "their Works are Works of Iniquity, and the Act of *Vio-* "*lence* is in their Hands," lix. 6. where Webs and Garments are predicated of the Things belonging to Underſtanding or Thought; and Iniquity and Violence of the Things belonging to the Will or Works. So in Jonah, "Let them turn every "one from his evil Way, and from the *Violence* which is in "their Hands," iv. 8. where evil Way is predicated of the Falſes which relate to Underſtanding; and Violence is predicated of the Evils which relate to Will. So in Jeremiah, "There ſhall come in a Year a Rumour and *Violence* in the "Land," li. 46. A Rumour ſignifies ſuch Things as belong to Underſtanding; Violence ſuch Things as belong to Will. So in Iſaiah, "He did no *Violence*, neither was Deceit in his "Mouth," liii. 9. where Violence denotes what relateth to Will, and Deceit in the Mouth what relateth to Underſtanding.

624. That the Subject here treated of is concerning a State of the Church's Non-exiſtence, appears from this Circumſtance, that in this and the following Verſes of the preſent Chapter the Name *God* is applied, whereas in the foregoing Verſes the Name *Jehovah* was applied: When the Church is

in

in a State of Non-existence, the Name God is used, but when the Church existeth, the Name Jehovah is used, as in the first Chapter of Genesis, when the Church was not, Mention is made of God, but in the following Chapter, when there was a Church, Mention is made of Jehovah God: Jehovah is a Name most holy, and belongeth only to the Church; whereas God is not so, inasmuch as every Nation had Gods, and therefore the Name God was not so holy: It was not allowed any one to name the Name Jehovah, but who had the Knowledge of the true Faith; whereas every one might name the Name God.

625. Verse 12. *And God saw the Earth, and behold it was corrupt, for all Flesh had corrupted his Way upon the Earth.* By God's seeing the Earth is signified that God knew Man: By the Earth's being corrupt is signified, that there was nothing but what was false: By all Flesh corrupting his Way upon the Earth is signified, that the corporeal [Part or Principle] of Man destroyed all Understanding of Truth.

626. That by God's seeing the Earth is signified, that he knew Man, may appear plain to every one; for God, who knoweth all and every Thing from Eternity, hath no need to see, or look, what is the State of any Thing: To see, or look, is a human Act, and therefore what is here said, as was observed Verse 6. is spoken according to what appears in Man; nay, so far is this Method of speaking adopted, that God is even said to see with Eyes.

627. That by all Flesh corrupting its Way on the Earth, is signified, that the corporeal [Part or Principle] of Man had destroyed all Understanding of Truth, appears from the Signification of Flesh, spoken of above, Verse 3. that it is in general every Man, and in particular the corporeal Man, or all that is corporeal; and from the Signification of Way, that it is the Understanding of Truth, or Truth itself: That Way is predicated of the Understanding of Truth, or of Truth itself, may appear from a Variety of Passages from the Word above quoted, and further from these which follow: In Moses, "Jehovah "said, Arise, get thee down quickly from hence, because thy "People have *corrupted* themselves, they have quickly turned "aside out of the *Way* which I commanded them, they have "made them a molten [Image]," Deut. ix. 12. 16. signifying that they had turned from the Commandments which are Truths. So in Jeremiah, "Whose Eyes are open upon all the "*Ways* of the Sons of Men, to give every one according to "his *Ways*, and according to the Fruit of his Works," xxxii. 19. Ways signify a Life according to the Commandments; the

the Fruit of Works is Life derived from Charity; thus Way is predicated of Truths, which belong to Precepts and Commandments; as is the Case also with these Expressions, *The Son of Man*, and *Man (Vir)*, as was shewn above; See likewise, Jer. vii. 3. chap. xvii. 10. To the same Purport in Hosea, "I will "visit upon him his *Ways*, and recompense to him his Works," iv. 9. and in Zechariah, "Return ye from your evil *Ways*, and "your evil Works; like as Jehovah of Sabaoth hath thought "to do unto us according to our *Ways*, and according to our "Works," i. 4. 6. where the Sense is similar, though opposite to that of the foregoing Passages, because here the Ways are evil, and the Works evil: So in Jeremiah, "I will give "them one Heart and one *Way*," xxxii. 39. where Heart signifies Goodnesses, and Way Truths. So in David, "Make "me to understand the *Way* of thy Precepts; remove from "me the Way of a Lie; and grant me thy Law graciously; "I have chosen the *Way* of Truth: I will run the *Way* of thy "Commandments," Psalm cxix. 26, 27. 29. 30. 32. 35. where the Way of Commandments and Precepts is called the Way of Truth, to which the Way of a Lie is contrary. Again, "Shew me thy *Ways* Jehovah, teach me thy Paths; *guide my* "*Way* in thy *Truth*, and teach me," Psalm xxv. 4, 5. where Way in like manner evidently signifies Truth. So in Isaiah, "With whom did Jehovah take Counsel, and instructed him, "and taught him the *Path* of Judgment, and taught him Know-"ledge, and made him to know the *Way of Understanding?*" xl. 14. where Way plainly signifies the Understanding of Truth. So in Jeremiah, "Thus saith Jehovah, Stand ye in the *Ways* "and see, and ask for the old *Paths*, which is the good *Way*, "and walk therein," vi. 16. denoting in like manner the Understanding of Truth. Again in Isaiah, "I will lead the blind "in a *Way* they have not known, I will lead them in *Paths* "they have not known, xlii. 16. Both Way, and Path, and By-way, and Broad-way, and Street are predicated of Truths, because they lead to Truth, as also in Jeremiah, "They have "caused them to stumble in their *Ways*, the ancient *By-ways*, "to walk in *Paths*, a *Way* not cast up," xviii. 15. In like manner in the Book of Judges, "In the Days of Jael the *High-*"*ways* ceased, and they that walked in *Paths* went through "winding *By-paths*; *Streets* ceased in Israel," v. 6.

628. The internal Sense in this Passage is, that every Man, whosoever was on the Earth, where the Church was, corrupted his Way, so that he did not understand Truth, because every Man was become corporeal; this was the Case, not only with those who are treated of in the foregoing Verse, but also with those

those who are called Noah, and who are particularly treated of in this and in the following Verse; for such was their Nature before they were regenerated; this previous Description is given of them, because their Regeneration is treated of in the following Verses; and whereas little of the Church remained, the Name God is here used, and not Jehovah. In this Verse is signified that there was nothing true; in the subsequent Verse, that there was nothing good; only in the Remains which were with those who are called Noah, for without Remains Regeneration is impossible; also in the Doctrinals with which they were acquainted: But there was not any Understanding of Truth, which never existeth, except where the Will is inclined to what is good; where Will is not, there neither is Understanding, and such as the Will is, such also is the Understanding; the most ancient People had the Will of Good, because they had Love towards the Lord, and thence had the Understanding of Truth, but this Understanding perished utterly with the Will: A Sort of rational Truth and natural Good remained with those who are called Noah, and therefore they were in a Capacity of being regenerated.

629. Verse 13. *And God said unto Noah, The End of all Flesh is come before me, because the Earth is filled with Violence from their Faces; and behold I will destroy them with the Earth.* By God's saying is signified that it was so; The End of all Flesh is come before me, signifies, that Mankind must of Necessity perish: Because the Earth is filled with Violence signifies, that there was no longer any Will of Goodness: Behold I will destroy them with the Earth, signifies, that Mankind with the Church would perish.

630. That by God's saying, is signified, that it was so, appears from this Consideration, that with Jehovah To Be [*Esse*] is all and every Thing.

631. That the End of all Flesh is come before me, signifies, that Mankind must of Necessity perish, is evident from the Words themselves, and also from the Signification of Flesh, as denoting every Man in general, and the corporeal Man in particular, according to what was shewn above.

632. That by the Earth's being filled with Violence is signified, that there was no longer any Will of Goodness, is plain from what was said and shewn above, Verse 11. concerning the Signification of Violence: In the foregoing Verse Mention is made of the understanding of Truth, and in this of the Will of Goodness, that both perished with the Man of the Church.

633. The

633. The real Case is this, that there is with no Man any Understanding of Truth, and Will of Goodness, not even with those who were of the most ancient Church; but when they become cœlestial, it appears as if the Will of Goodness, and the Understanding of Truth were with them, when nevertheless they are of the Lord alone, as such Cœlestial Men know, acknowledge, and perceive; and this is the Case also with the Angels; insomuch that whosoever doth not know, acknowledge, and perceive it to be so, is totally destitute of the Understanding of Truth, and the Will of Goodness: With every cœlestial Man, and with every Angel, even the most cœlestial, his Propriety is nothing but what is false and evil; for it is an acknowledged Truth, that the Heavens are not pure before the Lord, and that all Good and all Truth are of the Lord Alone: But in proportion as Man and Angel is in a Capacity of being perfected, so by the Divine Mercy of the Lord he is perfected, and as it were receives the Understanding of Truth, and Will of Goodness, but that he possesses them is only an Appearance: Every Man is capable of being perfected, and consequently of receiving this Gift of the Lord's Mercy, according to the actual Exertions [Actualities] of every one's Life, agreeably to the hereditary Evil implanted in him from his Parents.

634. But it is a very difficult Matter to explain to the Apprehension, what the Understanding of Truth and the Will of Goodness are in a proper Sense, by reason that whatever a Man thinketh, he supposeth to be of Understanding, because he so termeth it: and whatever he desireth, he supposeth to be of Will, because he so termeth it: And it is the more difficult to explain this Point to the Apprehension, because most People at this Day are also ignorant, that the intellectual [Principle] is distinct from the Will [Principle]; for when they think any thing, they say that they *will*, and when they will any thing, they say that they *think*, and this also they do by reason of using such Terms to express themselves: A further Cause of the Difficulty here spoken of is, because Mankind are immersed solely in Things corporeal, or their Life is in the extreme [Parts or Principles]: It is on these Accounts they are also ignorant, that there is in every Man an interior [Principle] and Somewhat still interior, yea an inmost; and that his corporeal and sensual [Part or Principle] is the extreme [last or lowest]; Lusts and Things of Memory are interior; Affections and Things rational are still more interior; and the Will of Goodness, and Understanding of Truth are inmost; and all these Things are so distinct from each other, that nothing can be more distinct:

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The corporeal Man maketh all these Things one, and confoundeth them, which is the reason of his believing, when his corporeal [Part or Principle] dieth, that all Things will die with it, when nevertheless he then first beginneth to live, and to live by his Interiors in an orderly Succession: Unless the Interiors were thus distinct, and did thus succeed each other, it would be impossible for Men to become Spirits in another Life, or to become angelic Spirits, or to become Angels, who are thus distinguished according to Interiors; hence the three Heavens are perfectly distinct from each other. From these Observations then it may in some Degree appear, what the Understanding of Truth and the Will of Goodness are in a proper Sense, and that they can only be predicated of the cœlestial Man, or of the Angels of the third Heaven.

635. That in the End of the Days of the antediluvian Church all Understanding of Truth and Will of Goodness perished, is signified by what was said in the foregoing and in the present Verses; this was the Case to such a Degree, with the Antediluvians who were infected with direful Persuasions and filthy Lusts, that there did not appear the smallest Vestige or Trace of Understanding and Will; but with those who were called Noah, there was a Reserve of Remains, which nevertheless could not form any thing of Understanding and Will, but only rational Truth, and natural Good; for such as the Man is, such is the Operation of Remains; by Remains they were in a Capacity of being regenerated, nor did Persuasions oppose and absorb the Operation of the Lord by Remains: Persuasions, or Principles grounded and rooted in what is false, impede all divine Operation, and unless they are first extirpated, it is impossible for Man to become regenerate; but of this, by the Divine Mercy of the Lord, more will be said presently.

636. That by destroying them with the Earth is signified, that Mankind with the Church would perish, appears from this Consideration, that it is here said with the Earth; for Earth in its extended Sense signifies Love, as was before observed, consequently the cœlestial Things of the Church; in the present Case, since no Love, nor any thing cœlestial remained, it signifies Self-love, and what is contrary to the cœlestial Church; still however there existed a Man of the Church, because he possessed the Doctrinals of Faith; for as was observed, Earth is the Continent of Ground, and Ground the Continent of Field, as Love is the Continent of Faith, and Faith the Continent of the Knowledges of Faith.

637. With respect to this Signification of the Words "I will destroy them with the Earth," the Case is this; if the Lord's

Church was to be altogether extinct on the Earth, Mankind could in no wise exist, but all and each of them must needs perish; the Church is like the Heart in the natural Body, as was before observed, and so long as the Heart liveth, the neighbouring Viscera and Members may live also, but as soon as the Heart dies, all and every Part of the Body die with it: The Church of the Lord on Earth being thus as a Heart, the whole Race of Mankind, even those who are out of the Church, derive Life thence; the reason hereof is at this Day utterly unknown; but that some Idea may be formed concerning this Circumstance, let it be observed, that the whole Race of Mankind on Earth resembles the natural Body with its several Parts, in which Body the Church is like the Heart, and unless there was a Church, with which, as with a Sort of Heart, the Lord might be united through Heaven and the World of Spirits, a Disjunction would ensue, and in consequence of such Disjunction from the Lord, Mankind would instantly perish: And this is the Reason why, since the first Creation of Man, there always existed some Church or other; and whensoever any Church began to decline, yet still it remained with some: This also was the Cause of the Lord's Coming into the World, for unless out of his Divine Mercy he had come, the whole Race of Mankind on this Earth must have perished, inasmuch as the Church at that time was in the extreme [Parts or Principles of Man], and scarce any Good and Truth remained. The Reason why Mankind cannot possibly live, unless they have Conjunction with the Lord through Heaven and the World of Spirits, is, because Man regarded in himself is much viler than the Brute Beasts; in case he was left to himself, he would rush headlong to his own Destruction and that of all others, inasmuch as he desires nothing but the Ruin of himself and of others; the Law of Order respecting him ought to be, that each should love another as himself, but in case Man is left to himself, he loveth himself more than others, and consequently hateth all others in comparison with himself; whereas with Brute Animals the Case is otherwise; their Order is that according to which they live, thus they live altogether according to the Order in which they exist, but Man altogether contrary to Order; wherefore unless the Lord had Compassion upon him, and joined him to himself by Angels, he would never be able to live a single Moment: This Man is ignorant of.

638. Verse 14. *Make thee an Ark of Gopher-Wood; Mansions shalt thou make the Ark, and shalt pitch it within and without with Pitch.* By Ark is signified the Man of this Church; By Gopher Wood his Concupiscencies; By Mansions are signified the

two

two Parts of Man which are Will and Underſtanding; By pitching it within and without with Pitch is ſignified Preſervation from the Overflowing of Luſts.

639. That by Ark is ſignified the Man of this Church, or the Church called Noah, may appear ſufficiently plain from its Deſcription in the following Verſes; and alſo from this Conſideration, that the Word of the Lord in every Part of it involveth ſpiritual and cœleſtial Things, that is, that the Word of the Lord is ſpiritual and cœleſtial: If the Ark, with its pitching, Dimenſions, and Conſtruction, as alſo the Flood, had no other Signification than what the Letter preſents, there would be nothing at all ſpiritual and cœleſtial in the Relation concerning them, but only a kind of hiſtorical Account, which would be of no more Uſe to Mankind than a ſimilar Hiſtory compoſed by profane Writers: But whereas the Word of the Lord, in its Boſom, or Receſs, containeth and involveth Things ſpiritual and cœleſtial in every Part of it, it is moſt evident, that by the Ark, and by all Things which are ſaid concerning it, are ſignified Arcana never heretofore diſcovered: The like Obſervation holdeth good in other Inſtances, as in that of the little Ark, wherein Moſes was hid, and which was placed in the Flags near the Banks of the River, Exod. ii. 3. and ſtill more eminently in reſpect to the holy Ark in the Wilderneſs, which was conſtructed according to the Type ſhewn to Moſes on Mount Sinai; in which unleſs all and every thing relating thereto had been repreſentative of the Lord, and of his Kingdom, it would have been nothing elſe but a kind of Idol, and idolatrous Worſhip: The ſame is true of the Temple of Solomon, which was by no means holy of itſelf, or by Virtue of the Gold, Silver, Cedar, and Stone whereof it was compoſed, but by virtue of the particular Things repreſented thereby; in like manner in the preſent Caſe, unleſs the Ark and its Conſtruction, with every particular Circumſtance thereof, ſignified ſome Arcanum of the Church, the Word would not be the Word of the Lord, but a kind of dead Letter, like the Production of any profane Writer. Hence it is evident that Ark ſignifies the Man of the Church, or the Church which was called Noah.

640. That by Woods of Gopher are ſignified Concupiſcencies, and by Manſions the two Parts of that Man which relate to Will and Underſtanding, was never as yet known to any Perſon; nor is it poſſible for any one to know how ſuch Things are ſignified, unleſs it be firſt declared how that Church was circumſtanced. The moſt ancient Church, as hath been often obſerved, by virtue of Love knew whatever related to Faith,

or what is the same thing, by virtue of the Will of Goodness had Understanding of Truth; but their Descendants, inclining through hereditary Corruption to the Dominion of their Lusts, immersed therein also the Doctrinals of Faith, and hence became Giants [Nephilim]: When therefore the Lord foresaw, that in case Man continued to be of such a Nature, he would perish eternally, it was ordered and provided by Him, that the Will-Principle should be separated from the Intellectual, and Man should be formed, not as before by the Will of Goodness, but that by the Understanding of Truth he should be gifted with Charity, which appears like the Will of Goodness; this new Church, which is called Noah, was thus dealt with, and therefore was altogether of a different Genius and Temper from the most ancient Church. Besides this Church there were also others at that Time, as the Church called Enoch, spoken of above, Chap. iv. 25, 26. and several besides, the Mention and Description whereof are not extant: The Church Noah is here alone described, as being of a Genius and Character entirely differing from the most ancient Church.

641. Inasmuch as this Man of the Church was to be reformed as to that Part of Man which is called the Understanding, before he could be reformed as to the other Part which is called the Will, it is here described how the Things belonging to the Will were separated from those belonging to the Understanding, and as it were covered up, and reserved, lest any thing therein should touch the Man; for in case the Things of the Will, that is, of the Lusts, had been permitted to arise, he must have perished eternally, as by the Divine Mercy of the Lord will presently appear. Those two Parts, the Understanding and Will, are so distinct in Man, that nothing can be more so, which it was given me to have a clear Knowledge of, even from this Circumstance, that the Intellectuals of Spirits and Angels enter by Influx into the left Part of the Head, or Brain, whereas what relates to their Will-Principle enters into the right Part, and in like manner as to the Face; when angelic Spirits enter by Influx, they do it with much Softness and Gentleness, like the most mild and refreshing Breezes, but when evil Spirits enter, their Influx is like an Inundation, into the left Part of the Brain with their Phantasies and direful Persuasions, and into the right Part with their Lusts.

642. Hence it may appear what is implied in this first Description of the Ark, relating to its being constructed of Woods of Gopher, and having Mansions, and being pitched within and without with Pitch, viz. that that other Part respecting the Will might be preserved from Inundation, and only that

Part

Part might be opened which respects the Understanding, and which is described, Verse 16. by a Window, a Door, lowest, secondary and third [Mansions]. These Things may possibly appear incredible, because they have never heretofore entered into any one's Apprehension, and because no one hath formed such a Conception of the Word of the Lord, but nevertheless they are most true: These Arcana however which Man is ignorant of are comparatively very trivial and general in respect to the Particulars contained therein, of which Particulars he would not be able to comprehend a single one, if they were declared to him.

643. With regard to the Signification of the Expressions, as that Woods of Gopher signify Concupiscencies, and that Mansions signify the two Parts of Man, this may appear from the Word: Gopher-Wood is a Wood abounding with Sulphur, like the Fir, and several others of the same kind; by reason of the Sulphur with which it abounds, it is predicated of it that it signifies Concupiscencies, because it easily catches Fire. The most ancient People compared and likened the Things which are in Man to Gold, Silver, Brass, Iron, Stone, and Wood; the inmost Cœlestial [Principle] they likened to Gold, the inferior Cœlestial [Principle] to Brass, and what was lowest, or corporeal, therein originating, they likened to Wood; but the inmost Spiritual [Principle] they compared and likened to Silver, the Inferior Spiritual [Principle] to Iron, and the lowest to Stone; and such is the internal Signification of these Expressions whensoever they occur in the Word, as in Isaiah, "For *Brass* I will bring *Gold*, and for *Iron* I will bring *Silver*, "and for *Wood Brass*, and for *Stones Iron*; I will also make "thy Tribute Peace, and thine Exactors Righteousness, lx. 17." speaking of the Kingdom of the Lord, where are no such Metals, but only Things cœlestial and spiritual, and that these are signified by those Metals is plain also from this Consideration, that Mention is made of Peace and Righteousness; in this Passage Gold, Brass, and Wood have a mutual Correspondence, and signify Things cœlestial, or such as belong to the Will, as was observed; and Silver, Iron, and Stone have a mutual Correspondence, and signify Things spiritual or intellectual. So in Ezechiel, "They shall spoil thy Riches, and make a Prey of thy "Merchandise; thy *Stones* and thy *Woods*," xxvi. 12. that by Riches and Merchandise are not signified worldly Riches and Merchandise, but cœlestial and spiritual, is very evident; the Case is the same also with respect to Stones and Woods; Stones are such Things as belong to the Understanding, and Woods are such Things as belong to the Will. So in Habakkuk,

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" The *Stone* cryeth out of the Wall, and the Beam out of the " *Wood* anſwereth," ii. 11. where Stone ſignifies the loweſt [Part or Principle] of the Underſtanding, and Wood the loweſt [Part or Principle] of the Will, which anſwers, when any thing is brought forth, or produced, from the ſenſual-ſcientific [Principle]. So in the ſame Prophet, " Wo unto him that " ſaith to the *Wood*, Awake; to the dumb *Stone*, Ariſe, it ſhall " teach; behold it is laid over with Gold and Silver, and there " is no Spirit in the midſt thereof; but Jehovah is in the Tem- " ple of his Holineſs," ii. 19, 20. here alſo Wood ſignifies Luſt, Stone the loweſt intellectual [Principle], wherefore to be dumb, and to teach are predicated of it; by Spirit not being in the midſt thereof, is ſignified, that it repreſenteth nothing ſpiritual and cœleſtial, as is the caſe in reſpect to the Temple, where there is Stone and Wood, and they overlaid with Gold and Silver, with ſuch as think nothing concerning what is re- preſented thereby. So in Jeremiah, " We drink our Waters " for Silver, our *Woods* come for a Price," Lam. v. 5. where Waters and Silver ſignify the Things that relate to Underſtand- ing, and Woods ſignify ſuch as relate to the Will. Again in the ſame Prophet, " Saying to the *Wood*, Thou art my Father, " and to the *Stone*, Thou haſt begotten us," ii. 27. In this Paſſage, Wood ſignifies Luſt, which is of the Will, whence Conception cometh; and Stone ſignifies the ſcientific-ſenſual [Principle], whence cometh Begetting. Hence it is common with the Prophets to ſpeak of ſerving *Wood* and *Stone*, meaning graven Images of Wood and Stone, by which is ſignified the ſerving of Luſts and Phantaſies; nay, it is even called commit- ting Adultery with *Wood* and *Stone*, as in Jeremiah iii. 9. and in Hoſea, " My People aſk Counſel of their *Wood*, and their " Staff declareth it unto them, for the Spirit of Whoredoms " hath ſeduced them," lv. 12. to denote the aſking Counſel of a wooden Image, or Luſts. So in Iſaiah, " Tophet is ordained " of old, the Pile thereof is *Fire* and much *Wood*; the Breath " of Jehovah is like a Stream of burning *Sulphur*," xxx. 33. In this Paſſage, Fire, Sulphur and Wood, ſignify filthy Luſts. Wood in general ſignify ſuch Things in the Will as are in the loweſt Degree; precious Woods, as Cedar, and the like, ſignify ſuch Things as are good; the Cedar Wood uſed in the Tem- ple had this Signification; ſo had the Cedar Wood applied in cleanſing the Leproſy, Levit. xiv. 4. 6, 7. as alſo the Wood which was caſt into the bitter Waters at Marah, whereby they were made ſweet, Exod. xv. 25. of which, by the Divine Mer- cy of the Lord, more will be ſaid in its proper Place. But the Woods which were not precious, and which were made into

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graven Images, and also those which were applied to the making of funeral Piles, and the like, signify Lusts, as do Woods of Gopher, mentioned in the present Verse, by reason of the Sulphur they contain; as in Isaiah, "The Day of the Vengeance of Jehovah; the Streams of Zion shall be turned into "Pitch, and the Dust thereof into *Brimstone*, and the Land "thereof shall become burning Pitch," xxxiv. 9. Pitch signifies direful Phantasies; Brimstone signifies filthy Lusts.

644. That by Mansions are signified the two Parts of Man, which relate to Will and Understanding, is evident from what was observed, that those two Parts, Will and Understanding, are most distinct from each other, and that on this Account the human Brain is divided into two Parts, which are called Hemispheres, to the left of which the Things of the Understanding appertain, and to the right the Things of the Will; this is the most general Distinction. Moreover both the Will and the Understanding are distinguished into innumerable Parts; for the Divisions of Things intellectual, and of Things which belong to the Will in Man, are so many, that it is impossible they should ever be expressed or enumerated as to their universal Genera, much less as to their Species: Man is as a Kind of very minute Heaven, corresponding to the World of Spirits and to Heaven, where all Genera and all Species of Things intellectual, and of Things appertaining to the Will, are by the Lord distinguished in so most orderly an Arrangement, that there is not the smallest Thing which is not included therein, of which by the Divine Mercy of the Lord, more will be said in the following Pages. In Heaven those Divisions are called Societies, in the Word they are called Habitations, by the Lord Mansions, John xiv. 2. but here they are called Mansions, because they are predicated of the Ark, by which is signified the Man of the Church.

645. That by pitching it within and without with Pitch, is signified Preservation from the Overflowing of Lusts, is plain from what hath been said above: For the Man of this Church was to be first reformed as to his Intellectuals, and therefore he was preserved from the overflowing of Lusts, which would have destroyed all the Work of Reformation. In the original Text it is not indeed written, that it should be pitched with Pitch, but an Expression is applied denoting Protection, and derived from the Verb to expiate, or propitiate, of Consequence implying the same Sense: The Lord's Expiation or Propitiation is Protection from the Overflowing of Evil.

646. Verse 15. *And thus shalt thou make it; Three hundred Cubits the Length of the Ark; fifty Cubits the Breadth of it, and thirty Cubits*

Cubits its Height. By Numbers in this Paſſage, as above, are ſignified Remains, in that they were few; Length is their Holineſs, Breadth is their Truth, Height is their Good.

647. That ſuch is the Signification of theſe Words, muſt needs appear ſtrange and incredible to every one, as that the Numbers Three hundred, and Fifty, and Thirty, ſignify Remains, and that thoſe Remains were few; alſo that Length, Breadth, and Height, ſignify what is holy, true, and good: But over and above what was ſaid and ſhewn concerning Numbers, in the Explication of the third Verſe of this Chapter, where it was obſerved that an Hundred and twenty ſignify the Remains of Faith, ſuch a ſpiritual Interpretation may appear credible to every one from this farther Conſideration, that they who are in the internal Senſe of the Word, as Spirits and Angels, are out of all thoſe Things which are terreſtrial, corporeal, and of a mere worldly Nature, conſequently they are out of all thoſe Things which relate to Numbers and Meaſures, and yet it is given them from the Lord to perceive the Word fully, and indeed altogether abſtractedly from ſuch Things; and as this is truly the Caſe, it may hence appear manifeſtly, that cœleſtial and ſpiritual Things are here implied, which are ſo remote from the Senſe of the Letter, that it cannot even appear that ſuch Things are contained therein; hence alſo Man may learn how wild an Idea it is, to wiſh to explore the Things of Faith by Things of Senſe and Science, and not to believe what is not thus accommodated to his Apprehenſion.

648. That Numbers and Meaſures as uſed in the Word ſignify cœleſtial and ſpiritual Things, may appear evidently from the Menſuration of the New Jeruſalem, and of the Temple, as deſcribed in John and Ezechiel; every one may ſee, that by the New Jeruſalem and by the New Temple is ſignified the Lord's Kingdom in the Heavens and the Earths, and that the Lord's Kingdom in the Heavens and the Earths can be no Subject of earthly Meaſures; and yet its Dimenſions as to Length, Breadth, and Height, are marked in Numbers; hence every one may conclude that by Numbers and Meaſures are ſignified Things holy, as in John, "There was given me a Reed like "unto a Rod, and the Angel ſtood and ſaid to me, Riſe, and "*meaſure the Temple of God*, and the Altar, and they that "worſhip therein," Rev. xi. 1. and concerning the New Jeruſalem, "The *Heavenly Jeruſalem* had a Wall great and high, "having *twelve* Gates, and over the Gates *twelve* Angels, and "Names written which are of the Twelve Tribes of the Chil-"dren of Iſrael; on the Eaſt *three* Gates, on the North *three* "Gates, on the South *three* Gates, and on the Weſt *three* Gates.

" Gates. The Wall of the City had *twelve* Foundations, and " in them the Names of the twelve Apoſtles of the Lamb. " He that talked with me had a golden Reed to meaſure the " City, and the Gates thereof, and the Wall thereof; the City " lieth four-ſquare, and its Length is as large as its Breadth; " and he meaſured the City with the Reed *Twelve thouſand* " Furlongs; the *Length*, and the *Breadth*, and the *Height* of it " were equal: And he meaſured the Wall thereof an hundred " and forty and four Cubits, which is the Meaſure of a Man, " that is, of an Angel," Rev. xxi. 11, 12. 14. 15. 16. 17. In this Paſſage, the Number Twelve occurs in almoſt every Sentence, which Number is moſt holy, becauſe it ſignifies the holy Things of Faith, as was ſhewn above in the Explication of the third Verſe of this Chapter, and as will be ſhewn, by the Divine Mercy of the Lord, in the Explication of the 29th and 30th Chapters of Geneſis; wherefore alſo it is added, that that Meaſure is the Meaſure of a Man, that is of an Angel. The Caſe is ſimilar with reſpect to the New Temple and New Jeruſalem in Ezechiel, which are alſo deſcribed according to Meaſures, Chap. xl. 3. 5. 7. 9. 11. 13. 14. 22. 25. 30. 36. 42. 47. Chap. xli. 1, to the End; — xlii. 5, to 15. Zech. ii. 1, 2. where alſo Numbers conſidered in themſelves ſignify nothing but what is holy cœleſtial and ſpiritual abſtracted from Numbers. All the Numbers alſo relating to the Dimenſions of the Ark, Exod. xxv. 10. of the Mercy-Seat, of the Golden Table, of the Tabernacle, of the Altar, in like manner, Exod. xxv. 10, 17. 23. chap. xxvi. and xxvii. and all the Numbers and Dimenſions of the Temple, 1 Kings, vi. 2, 3. have the ſame ſpiritual Signification; not to mention other Caſes.

649. But in the preſent Caſe the Numbers or Meaſures of the Ark ſignify nothing elſe but the Remains, which had been ſtored up with the Man of this Church againſt the Time when he was to be reformed, and that theſe Remains were few; which appears from this Circumſtance, that the Number Five is prevalent, which Number in the Word ſignifies Somewhat, or a little, as in Iſaiah, " Yet Gleaning-Grapes *ſhall be left* in it, as the Shak- " ing of an Olive, *two three* Berries in the Top of the upper- " moſt Bough, four *Five* in the fruitful Branches thereof," xvii. 6. where two three and five denote Fewneſs. Again in the ſame Prophet, " A Thouſand at the Rebuke of One, at " the Rebuke of *Five* ſhall ye flee, till ye be *left* as a Maſt upon " the Top of a Mountain," xxx. 17. denoting alſo Fewneſs. The ſmalleſt Fine alſo for Reſtitution was a *Fifth Part*, Levit. v. 16.—xxii. 14. Numb. v. 7. and the leaſt of Addition, when

a Beaſt, a Houſe, a Field, or Tenths were to be redeemed, was a *Fifth Part*, Levit. xxvii. 13. 15. 19. 31.

650. That Length ſignifies what was holy in the Remains, Breadth what was true, and Height what was good, which are deſcribed by Numbers, cannot be ſo well confirmed and proved from the Word, becauſe all and every Thing is predicated according to the Subject or Thing treated of; as Length when applied to Time ſignifies what is perpetual and eternal, as Length of Days, Pſalm xxiii. 6. xxi. 5. but applied to Space it ſignifies what is holy; and ſo it is in the Caſe of Breadth and Height: This trine Dimenſion taketh place in earthly Things, but ſuch Dimenſions cannot be predicated of cœleſtial and ſpiritual Things; when they are predicated, abſtracted from Dimenſions they denote greater and leſſer Perfection, and alſo the Quality and Quantity [*Quale et Quantum*] of a Thing; as in the preſent Caſe they denote Quality, viz. Remains, and their Quantity, viz. that they are few.

651. Verſe 16. *A Window ſhalt thou make to the Ark, and to a Cubit ſhalt thou finiſh it above; and the Door of the Ark ſhalt thou ſet in the Side thereof: loweſt, ſecondary,* and *third* [Manſions] *ſhalt thou make it.* By Window, which was to be finiſhed to a Cubit above, is ſignified the Intellectual [Principle]: By the Door on the Side is ſignified Hearing; By loweſt, ſecondary, and third [Manſions] are ſignified Scientifics, Rationals, and Intellectuals.

652. That Window ſignifies the intellectual [Principle], and Door Hearing, and thus that this Verſe treateth of the intellectual Part of Man, may appear from what was ſaid above, viz. that the Man of this Church was thus reformed: There are in Man two Lives, one is of the Will, the other is of the Underſtanding; they become two Lives when there is no Will, but Luſt in the Place thereof; the other Part, or the Intellectual, is what may then be reformed, and thereby a new Will may afterwards be given, ſo that they may conſtitute one Life, viz. Charity and Faith: Whereas Man was now of ſuch a Nature, that he had no Will, but mere Luſt inſtead thereof, that Part which relateth to the Will was cloſed, as was ſaid above, Verſe 14. and the other Part, or the Intellectual, was opened, which is treated of in this Verſe.

653. In the Proceſs of Man's Reformation, which is effected by Combats and Temptations, the Caſe is this, that ſuch evil Spirits are at that time joined to him in Aſſociation, as excite only his Rationals, and Scientifics, and the Spirits which excite Luſts are altogether removed from him; For there are two

kinds

kinds of evil Spirits, viz. such as act upon Man's Reasonings, and such as act upon his Lusts: The evil Spirits who excite Man's Reasonings, bring forth all his Falses, and endeavour to persuade him that Falses are Truths, nay, they even change Truths into Falses; with these, during his State of Temptation, Man ought to fight, nevertheless it is not Man who fighteth in this Case, but the Lord by means of Angels adjoined to Man: When Falses are separated, and as it were dispersed, by Combats, then Man is prepared and rendered meet to receive the Truths of Faith; for so long as Falses have Dominion, it is impossible he should receive the Truths of Faith, inasmuch as the Principles of what is false oppose such Reception: When he is thus prepared and rendered meet to receive the Truths of Faith, then, and not before, cœlestial Seeds may be sown in him, which are the Seeds of Charity; these Seeds cannot be sown in Ground where Falses prevail, but where Truths prevail: Thus it is with the Reformation or Regeneration of the spiritual Man; and thus also it was with the Man of this Church which is called Noah: Hence it is that the Subject now treated of in this Verse is concerning the Window and Door of the Ark, and concerning its lowest, secondary, and third Mansions, all which Things appertain to the spiritual or intellectual Man.

654 It is a Point at this Day acknowledged in all Churches, that Faith cometh by Hearing; but Faith is by no means a mere Knowledge only of those Things which relate to Faith, for this is nothing more than Science; real Faith is Acknowledgment; but Acknowledgment cannot possibly exist in any one, unless he be possessed of the Principal of Faith which is Charity, that is, Love towards his Neighbour, and Mercy; where Charity is, there is Acknowledgment, or there is Faith, and he who conceives of the matter otherwise, is as far from the Knowledge of Faith, as Earth is from Heaven: When Charity is present, which is the Good of Faith, then Acknowledgment is present, which is the Truth of Faith: Wherefore during the Process of Man's Regeneration according to Scientifics, Rationals and Intellectuals, it is with a view to prepare the Ground, or his Mind, for the Reception of Charity, so that afterwards he may think and act from Charity, or the Life of Charity, at which Time, and not before, he is Reformed and Regenerated.

655. That by a Window, which was to be finished to a Cubit above, is signified the intellectual [Principle], may appear to every one from what hath been just now observed; and also from

from this Consideration, that the Intellectual [Principle] cannot be otherwise compared than to a Window above, when the Subject treated of is concerning the Construction of an Ark, and when by an Ark is signified the Man of the Church: In the Word, in like manner, the Intellectual [Principle] of Man, whether it be Reason; or Ratiocination, that is, his internal Sight, is called a Window; as in Isaiah, "Oh thou afflicted, "tossed with Tempest, not comforted; I will make thy *Windows* "of Agates, and thy Gates of Carbuncles, and all thy Borders "of pleasant Stones," liv. 11, 12. where Windows, signify Intellectuals, and such as are grounded in Charity, wherefore they are likened to Agate; Gates signify Rationals derived thence; and Border signifies the scientific and sensual [Principle]; the Church of the Lord is here treated of. All the *Windows* of the Temple at Jerusalem represented the same Thing; the highest represented Intellectuals; the middle, Rationals; and the lowest, Scientifics and Sensuals, for there were three Stories, 1 Kings, vi. 4. 6. 8. In like manner the *Windows* of the new Jerusalem described in Ezechiel, Chap. xl. 16. 22. 25. 33. 36. So in Jeremiah, "Death is come up into our *Win-* "*dows*, is entered into our Palaces, to cut off the Infant from "the Street, the young Men from the Passages," ix. 21. where the Windows of the middle Mansion are signified, which are Things rational, denoting their Extinction; an Infant in the Street meaneth Truth beginning to grow. Inasmuch as Windows signify Intellectuals and Rationals which appertain to Truth, they also signify Reasonings which are grounded in the False, as in the same Prophet, "Wo unto him that build- "eth his House in Unrighteousness, and his Chambers in "Wrong; who saith, I will build me a House of Measures, "and large Chambers, and cutteth him out *Windows*, and ceil- "ed with Cedar, and painted with Vermilion," xxii. 13, 14. where Windows signify Principles of the False. So in Zephaniah, "Flocks of Cattle shall lie down in the midst of her, "all the Beasts of the Nations; both the Cormorant and the "Bittern shall sleep in the Chapiters of it; a Voice shall sing "in the *Windows*, Vastation in the Thresholds," ii. 14. speaking of Ashur and Nineveh, Ashur signifying Understanding, in the present Case vastated; a Voice singing in the Windows denotes Reasonings grounded in Phantasies.

656. That by a Door in the Side is signified Hearing, may hence now plainly appear, nor is there any Need to prove such Signification by similar Passages from the Word: For the Ear, with respect to the internal Organs of Sense, is as a Door on

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the Side in respect to a Window above; or what is the same Thing, Hearing which is of the Ear, in respect to the intellectual [Principle], which is of the internal Sensory.

657. That by lowest, secondary and third [Mansions], are signified Scientifics, Rationals, and Intellectuals, follows also from hence as a Consequence: There are three Degrees of Intellectuals in Man, his lowest [Principle] is scientific, the middle is rational, the highest is intellectual; these are so distinct from each other that they ought never to be confounded; but Man is ignorant of this Distinction, and the Reason is, because he placeth Life only in the sensual and scientific [Principle]; and whilst he abides in that [Principle], it is impossible for him to know that his Rational [Principle] is distinct from the Scientific, much less can he know that the Intellectual [Principle] is distinct from both; when nevertheless the Truth of the Case is this, that the Lord, through the Intellectual [Principle] in Man, enters by Influx into his Rational, and through the Rational into the Scientific of the Memory, whence cometh the Life of the Senses of Seeing and Hearing; this is the true Influx, and this is the true Commerce [or Communication] of the Soul with the Body: Without an Influx of the Life of the Lord into the Intellectuals in Man, or rather into the Things of the Will [*voluntaria*], and through the Things of the Will into the Intellectuals, and through the Intellectuals into the Rationals, and through the Rationals into the Scientifics, which appertain to the Memory, it would be impossible for Man to have any Life: And although Man is immersed in Falses and Evils, yet still there is an Influx of the Life of the Lord through the Things of the Will and of the Understanding, but then the Things which thus enter by Influx are received in the rational Part according to its Form, and hence cometh Man's Power of reasoning, of reflecting, and of understanding what is true and good; but more will be said on this Subject, by the Divine Mercy of the Lord, in a future Part of this Work, wherein also will be shewn the Nature and Circumstances of Life in the Brute Creation.

658. Those three Degrees, which in general are called the Degrees of Man's Intellectuals, viz. Intellect, Reason, and Science, are also signified, as was said, by the Windows of the three Stories in the Temple at Jerusalem, 1 Kings, vi. 4. 6. 8. and also above by the Rivers which went out from the Garden of Eden from the East, where East signifies the Lord; Eden, Love which appertaineth to the Will; Garden, Intelligence thence derived; Rivers, Wisdom, Reason, and Science, concerning which see above, Chap. ii. Verses 10, 11, 12, 13, 14.

659. Verse

659. Verse 17. *And I, Behold I do bring a Flood of Waters upon the Earth, to destroy all Flesh wherein is the Breath of Lives, from under the Heavens; all that is in the Earth shall expire.* By Flood is signified an Inundation of Evil, and of the False: To destroy all Flesh wherein is the Breath of Lives from under the Heavens, signifies, that all the Posterity of the most ancient Church would destroy themselves: All that is in the Earth shall expire, signifies those who were of that Church, and were become of such a Nature.

660. That by Flood is signified an Inundation of Evil and of the False, appears from what was said above concerning the Posterity of the most ancient Church, that they were possessed with filthy Lusts, and that they immersed therein the Doctrinals of Faith; hence they were infected with Persuasions of what was false, which extinguished all Truth and Goodness, and at the same time closed up the Way against Remains so as to prevent their Operation, the Consequence whereof must necessarily be that they would destroy themselves; for when the Way is closed up against Remains, then Man is no longer Man, because he can no longer be protected by Angels, but is totally and entirely possessed by evil Spirits, whose sole Study and Desire it is to extinguish Man; hence came the Death of the Antediluvians, which is described by a Flood, or a total Inundation: The Influx of Phantasies and Lusts from evil Spirits is also not unlike a kind of Flood, and therefore in every Part of the Word it is even called a Flood or Inundation, as, by the Divine Mercy of the Lord, will be seen in what is premised at the Beginning of the next Chapter.

661. That by destroying all Flesh wherein is the Breath of Lives from under the Heavens, is signified that the Posterity of the most ancient Church would destroy themselves, appears from what hath been just now observed, and also from the Description given of them above, that they successively and hereditarily derived from their Parents such a Genius, as to be particularly, above all others, infected with direful Persuasions; this proceeded chiefly from their immersing the Doctrinals of Faith in their filthy Lusts; whereas with those who have no Doctrinals of Faith, but live altogether in Ignorance the Case is otherwise; they cannot do as those most ancient People did, consequently they cannot profane holy Things, and thereby close up the Way against Remains, and of course cannot expel from themselves the Angels of the Lord: Remains, as was said, are all Things relating to Innocence, Charity, Mercy, and the Truth of Faith, which Man from Infancy hath had of the Lord, and hath learnt; all and each of those Things are laid up

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in ſtore, and in caſe Man was not in Poſſeſſion of them, it would be impoſſible for any thing of Innocence, of Charity, and of Mercy to be in his Thought and Actions, conſequently there could be nothing of Goodneſs and Truth therein, and hence he would be worſe than the ſavage Beaſts: the like would happen, in caſe he had Remains of ſuch Things, and yet by filthy Luſts, and direful Perſuaſions of what is falſe, ſhould ſtop up the Way againſt them, and prevent their Operation; ſuch were the Antediluvians who deſtroyed themſelves, and who are underſtood by all Fleſh wherein was the Spirit of Lives under the Heavens. Fleſh ſignifies, as was ſhewn above, every Man in general, and the corporeal Man in particular; the Spirit of Lives ſignifies all Life in general, but peculiarly the Life of thoſe who were regenerated, conſequently in the preſent Caſe the laſt Poſterity of the moſt ancient Church, in which, although there was no Life of Faith remaining, yet ſtill, by reaſon of deriving from their Parents ſomething of Seed thence which they choaked, it is here called the Spirit of Lives, or in whoſe Noſtrils is the Breath of the Spirit of Lives, as in chap. vii. verſe 22. Fleſh under the Heavens ſignifies what is merely corporeal; Heavens are the Intellectuals of Truth, and ſuch Things in the Will as originate in Good, and when they are ſeparated from the corporeal [Principle], it is impoſſible for Man any longer to live: What ſuſtains Man is his Conjunction with Heaven, that is, by Heaven with the Lord.

662. That by all which is on the Earth expiring, are ſignified thoſe who were of that Church, and were become of ſuch a Nature, may appear from this Conſideration, that Earth doth not ſignify the whole habitable Globe, but only thoſe who are of the Church, as was ſhewn above; conſequently there is no particular Flood here meant, much leſs an univerſal Flood, bnt only the Expiration or Suffocation of thoſe who were of the Church, when they were ſeparated from Remains, and thereby from the Intellectuals of Truth, and from what appertained to the Will of Good, conſequently from the Heavens. That Earth ſignifies the Tract where the Church is, conſequently thoſe who are of the Church, may appear not only from the Paſſages of the Word already quoted, but alſo from the following; Thus ſaith Jehovah, "The whole *Earth* ſhall "be deſolate; yet will I not make a Conſummation; for this "ſhall the *Earth* mourn, and the Heavens above be black," Jer. iv. 27, 28. where Earth ſignifies the Inhabitants in that Tract where the Church is, which was vaſtated. So in Iſaiah, "I will ſhake the Heavens, and the *Earth* ſhall be moved out "of her Place," xiii. 13. In which Paſſage Earth ſignifies Man

about

about to be vaſtated, who dwelt in that Tract where the Church was. Again, in Jeremiah, "The ſlain of Jehovah ſhall be "in that Day from one End of the *Earth* to the other End of "the *Earth*," xxv. 33. where the End of the Earth does not ſignify the whole habitable Globe, but only the Tract where the Church was, conſequently the Men who were of the Church. Again, in the ſame Prophet, "I will call for a "Sword upon all the Inhabitants of the *Earth*; a Tumult "ſhall come to the Ends of the *Earth*, becauſe Jehovah hath a "Controverſy with the Nations," xxv. 29. 31. In which Paſſage in like manner is not meant the univerſal Globe, but only the Tract where the Church is, conſequently the Inhabitant, or Man of the Church; Nations there ſignify Falſes. So in Iſaiah, "Behold Jehovah cometh out of his Place to viſit "the Iniquity of the Inhabitant of the *Earth*," xxvi. 21. where Earth is taken in the like Senſe as above. Again in the ſame Prophet, "Have ye not heard; hath it not been told you "from the Beginning? have ye not underſtood the Founda-"tions of the *Earth?*" xl. 21. Again, "Jehovah that cre-"ateth the Heavens, God himſelf that formeth the *Earth*, "and maketh it, he alſo eſtabliſheth it," xlv. 18. where Earth ſignifies the Man of the Church. So in Zechariah, "The "Saying of Jehovah who ſtretcheth forth the Heavens, and "layeth the Foundations of the *Earth*, and formeth the Spirit "of Man in the Midſt of him," xii. 1. where Earth manifeſtly meaneth the Man of the Church. Earth is diſtinguiſhed from Ground, as the Man of the Church and the Church itſelf are diſtinguiſhed from each other, or as Love and Faith are diſtinguiſhed.

663. Verſe 18. *And I will eſtabliſh my Covenant with thee, and thou ſhalt enter into the Ark, Thou, and thy Sons, and thy Wife, and thy Sons Wives with thee.* To eſtabliſh a Covenant ſignifies that he ſhould be regenerated: By entering into the Ark, He and his Sons, and his Sons Wives, is ſignified, that he ſhould be ſaved: Sons are Truths; Wives are Goodneſſes.

664. The Subject treated of in the foregoing Verſe was concerning thoſe who would deſtroy themſelves; the Subject here treated of is, concerning thoſe who were to be regenerated, and thereby ſaved, who are called Noah.

665. That to eſtabliſh a Covenant ſignifies that they ſhould be regenerated, may appear evident from this Conſideration, that no other Covenant can intercede between the Lord and Man except Conjunction by Love and Faith, thus Covenant ſignifies Conjunction; for it is the cœleſtial Marriage which is the very eſſential Covenant; the cœleſtial Marriage, or Con-

Conjunction, exiſteth only with thoſe who are regenerated; thus Regeneration itſelf in a moſt extended Senſe is ſignified by Covenant: The Lord enters into a Covenant with Man when he regenerates him; wherefore with the Ancients this alone was repreſented by Covenant: It is conceived from the literal Senſe of the Word, that the Covenant entered into with Abraham, Iſaac, and Jacob, and ſo frequently with their Deſcendants, had regard merely to them as particular Perſons, whereas they were ſuch as to be incapable of being regenerated, inaſmuch as they placed Worſhip in Externals, and ſuppoſed external Things holy without reſpect to their Connexion with internal Things, wherefore the Covenants entered into with them were but Repreſentations of Regeneration: this alſo was the Caſe with all their Rites and Ceremonies, and likewiſe with Abraham himſelf, Iſaac, and Jacob, who repreſented the Things relating to Love and Faith; in like manner as the High-Prieſts and Prieſts of whatever ſort they were, even the moſt wicked, could repreſent the cœleſtial and moſt holy Prieſthood: In Repreſentations nothing is reflected on the Perſon, but on the Thing which is repreſented; thus all the Kings of Iſrael and Judah, even the worſt, repreſented the Regal [Office or Dominion] of the Lord; yea, ſo did even Pharaoh, who exalted Joſeph over the Land of Ægypt: Hence, and from many other Conſiderations, which by the Divine Mercy of the Lord will be ſeen in the following Pages, it may appear that the Covenants ſo frequently entered into with the Children of Jacob were nothing elſe but repreſentative Rituals.

666. That Covenant ſignifies nothing but Regeneration, and what relates to Regeneration, may appear from the Word throughout, where the Lord himſelf is called Covenant, becauſe it is He Alone who regenerates, and who is regarded by the regenerate Man, and is the All in All of Love and Faith: That the Lord is the real eſſential Covenant appears in Iſaiah, "I "Jehovah have called thee in Righteouſneſs, and hold thine "Hand, and keep thee, and will give thee for a *Covenant* of "the People, for a Light of the Gentiles," xlii. 6. where Covenant means the Lord; the Light of the Gentiles is Faith: In like manner, chap. xlix. 6. 8. So in Malachi, "Behold, I "ſend my Angel, and the Lord whom ye ſeek ſhall ſuddenly "come to his Temple, and the *Angel of the Covenant* whom ye "deſire; behold he cometh; but who may abide the Day of "his Coming?" iii. 1. 2. where the Lord is called the Angel of the Covenant. The Sabbath is called an *eternal Covenant*, Exod. xxxi. 16. becauſe it ſignifies the Lord himſelf, and the cœleſtial Man regenerated by Him. Inaſmuch as the Lord is

the real essential Covenant, it is evident, that Covenant is all that which joineth Man with the Lord, consequently it is Love and Faith, and whatever appertaineth to Love and Faith; for those Things are of the Lord, and the Lord is in them, consequently the real essential Covenant is in them, where they are received; these Things however do not exist except with the Regenerate, who receive whatever belongeth to the Regenerator, or the Lord, that is, whatever belongeth to Covenant, or the Covenant, as in Isaiah, "My Mercy shall not depart "from thee, neither shall the *Covenant of my Peace* be removed," liv. 10. where Mercy and the Covenant of Peace are the Lord, and what appertaineth to the Lord. Again in the same Prophet, "Incline your Ear and come unto me, hear and your Soul "shall live, and I will make an *everlasting Covenant* with you, the "sure Mercies of David; behold I have given him a Witness "to the People, a Leader and Law-giver to the Gentiles," lv. 3, 4. where David signifies the Lord; an everlasting Covenant is in those Things, and by those Things which are the Lord's, and which are understood by coming to him, and hearing that the Soul may live. So in Jeremiah, "I will give them one "Heart and one Way, that they may fear me all their Days, "for Good to them and to their Children after them; and I "will make an *everlasting Covenant* with them, that I will not "turn away from after them, to do them Good; and I will "put my Fear in their Hearts," xxxii. 39, 40. denoting those who are about to be regenerated, and also the Things which are with the Regenerate, which are one Heart and one Way, that is, Charity and Faith, which are of the Lord, consequently of the Covenant. Again, in the same Prophet, "Behold "the Days come, saith Jehovah, that I will make a *new Cove-* "*nant* with the House of Israel and with the House of Judah; "not according to the *Covenant* that I made with their Fa- "thers, because they rendered my *Covenant* vain; but this is "the *Covenant* which I will make with the House of Israel "after those Days; I will put my Law in the midst of them, "and will write it on their Hearts, and will be to them a "God, and they shall be to me a People," xxxi. 31, 32, 33. Here the Meaning of a Covenant is clearly explained, that it is Love and Faith towards the Lord, which are present with such as are about to be regenerated. Again, in the same Prophet, Love is called "the *Covenant of the Day*, and Faith the *Covenant* of the Night," xxxiii. 20. So in Ezechiel, "I "Jehovah will be for a God unto them, and my Servant "David a Prince in the midst of them; and I will make with "them a *Covenant of Peace*, and will cause the evil Beasts to

"cease

" ceaſe out of the Land, and they ſhall dwell ſafely in the " Wilderneſs, and ſleep in the Woods," xxxiv. 24, 25. manifeſtly denoting Regeneration; David ſignifies the Lord. So in the ſame Prophet, " David ſhall be their Prince for ever; I " will make a *Covenant of Peace* with them, it ſhall be a *Cove-* " *nant* of *Eternity* with them, and I will ſet my Sanctuary in " the midſt of them for ever," xxxvii. 25, 26. ſpeaking in like manner concerning Regeneration; David and Sanctuary ſignify the Lord. Again, in the ſame Prophet, " I entered " into a *Covenant* with thee, and thou becameſt mine; and I " waſhed thee with Waters, and throughly waſhed away thy " Bloods from off thee, and I anointed thee with Oil," xvi. 8, 9. 11. where Covenant manifeſtly denoteth Regeneration. So in Hoſea, " In that Day will I make a *Covenant* for them " with the Beaſt of the Field, and with the Fowl of Heaven, " and with the creeping Thing of the Earth," ii. 18. denoting Regeneration; the Beaſt of the Field ſignifies the Things appertaining to the Will; the Fowl of Heaven what appertains to the Underſtanding. So in David, " He hath ſent Redemp- " tion unto his People, he hath commanded his *Covenant* for " ever," Pſalm cxi. 9. denoting Regeneration: It is called a Covenant becauſe it is given and received: But of thoſe who are not regenerated, or what is the ſame Thing, who place Worſhip in Externals, eſteeming and worſhipping themſelves, and what they deſire and think, as Gods, it is predicated, that they render the Covenant of none Effect, and the Reaſon is, becauſe they ſeparate themſelves from the Lord; as in Jeremiah, " They have forſaken the *Covenant* of Jehovah their God, and " have bowed themſelves down to other Gods, and ſerved them," xxii. 9. and in Moſes, " Whoſoever ſhall tranſgreſs the *Cove-* " *nant* by ſerving other Gods, the Sun, the Moon, or any of " the Hoſt of Heaven, ſhall be ſtoned," Deut. xvii. 2. and the following Verſes; the Sun ſignifies Self-love; the Moon Principles of the Falſe; the Hoſt of Heaven Falſes themſelves. Hence now it appears what was the Ark of the Covenant, in which was the Teſtimony, or Covenant, that it was the Lord Himſelf; that the Book of the Covenant was alſo the Lord, Exod. xxiv. 7. Deut. iv. 13. 23. and that the Blood of the Covenant was alſo the Lord, Exod. xxiv. 6. 8. who Alone is the Regenerator; hence Covenant is real eſſential Regeneration.

667. That by his entering into the Ark, and his Sons, and his Wife, and his Sons Wives, is ſignified, that he ſhould be ſaved, appears from what hath been ſaid above, and from what follows, in that he was ſaved, becauſe he was regenerated.

 668. That

668. That Sons are Truths, and Wives are Goodneſſes, was alſo ſhewn above, chap. v. 4. where they are called Sons and Daughters, but here Sons and Wives, becauſe Wives are thoſe Goodneſſes which are adjoined to Truths: for it is not poſſible that any Truth ſhould be produced, unleſs there be Good, or Delight, as the Ground of its Production; in Good and Delight there is Life, but not in Truth, unleſs ſo far as it receiveth it from Good and Delight; hence Truth is formed, and ſhoots forth in a Way of ſpiritual Growth, as doth Faith in like manner which appertaineth to Truth, originating in Love which appertaineth to Good; Truth in this reſpect is like Light, which cannot have Birth except from the Sun, or Flame Principle, and is thence alone formed: Truth is only the Form of Good, and Faith is only the Form of Love; Truth is thence formed according to the Quality of Good; and Faith according to the Quality of Love or Charity: This then is the true Ground and Reaſon why Wife and Wives are here mentioned, which ſignify Goodneſſes adjoined to Truths; hence it is ſaid in the following Verſe, that Pairs of all ſhould enter into the Ark, Male and Female; for without Goodneſſes adjoined to Truths there is no Regeneration.

669. Verſe 19. *And of every living Thing, of all Fleſh, Pairs of all, ſhalt thou cauſe to enter into the Ark, to be made alive with thee; they ſhall be Male and Female.* By the living Soul are ſignified the Things which appertain to Underſtanding; by all Fleſh, the Things which appertain to Will: By cauſing Pairs of all to enter into the Ark, is ſignified their Regeneration: Male is Truth, Female is Good.

670. That by living Soul are ſignified the Things which appertain to Underſtanding, and by all Fleſh the Things which appertain to Will, may appear from what hath been ſaid above, and alſo from what follows: By living Soul is ſignified in the Word every Animal in general of every Kind, as Chap. i. Verſes 20, 21. 24. Chap. ii. Verſe 19. But in the preſent Caſe, inaſmuch as all Fleſh is immediately adjoined to it, it ſignifies the Things which appertain to Underſtanding, for a Reaſon mentioned above, that the Man of this Church was to be regenerated firſt as to Intellectuals, wherefore in the following Verſe Mention is made firſt of Fowl, which ſignify Intellectuals, or Rationals, and afterwards of Cattle, which ſignify the Things appertaining to Will: Fleſh ſignifies in particular the corporeal [Part or Principle] which appertaineth to the Will.

671. That by cauſing Pairs to enter into the Ark to be made alive, is ſignified their Regeneration, may appear from what

was

was ſaid in the preceding Verſe, that Truths cannot be regenerated except by what is good and delightſome, conſequently the Things which are of Faith cannot be regenerated except by the Things which are of Charity; wherefore it is here ſaid that Pairs of all ſhould enter, that is, both of Truths which appertain to Underſtanding, and of Goodneſſes which appertain to Will: With the unregenerate Man there neither exiſteth Underſtanding of Truth, or Will of Good, but they only appear as if they exiſted, and ſo alſo they are called in common Diſcourſe; there may however exiſt with him rational and ſcientific Truths, but then they are not alive; there may alſo exiſt a kind of Will-Goodneſſes [*Voluntaria Bona*] like what exiſt amongſt the Gentiles, but neither are theſe alive; nor are they ever made alive in Man before he is regenerate, and they are thus vivified by the Lord; In another Life it is very manifeſtly perceived what is alive, and what is not alive; Truth which is not alive is inſtantly perceived as ſomewhat material, ſhaggy, and ſhut up: Good which is not alive is perceived as ſomewhat woody, bony, and ſtony; but Truth and Good vivified by the Lord are open, vital, full of what is ſpiritual and cœleſtial, reaching even from the Lord, and this in every particular Idea and Action, even the leaſt of each; this is the Reaſon why it is here ſaid, that Pairs ſhould enter into the Ark to be made alive.

672. That Male is Truth, and Female Good, was ſaid and ſhewn above: In every leaſt Thing of Man there is a Reſemblance of a kind of Marriage; whatever hath reſpect to Underſtanding is thus coupled with ſomething of his Will; without ſuch Copulation or Marriage there is no Production.

673. Verſe 20. *Of Fowl according to his Kind, and of Cattle according to his Kind, of every creeping Thing of the Ground according to his Kind; Pairs of all ſhall enter in to thee to be made alive.* Fowl ſignifies what relates to Underſtanding; Cattle what relates to Will; the creeping Thing of the Ground ſignifies what relates to both, but in their loweſt State: By Pairs of all entering to be made alive, is ſignified, as before, their Regeneration.

674. That Fowl ſignifies Things intellectual, or rational, was ſhewn above, No. 40. alſo that Cattle ſignifies Things of the Will, or Affections, n: 45, 46. 143, 144. 146. That the creeping Thing of the Ground ſignifies both, but in their loweſt State, may appear to every one from this Conſideration, that the creeping Thing of the Ground is loweſt. That by Pairs of all entering into the Ark is ſignified their Regeneration, was ſhewn in the foregoing Verſe.

675. As

675. As to the Expreſſions, Fowl according to his Kind, Cattle according to his Kind, and creeping Thing according to his Kind, it is to be obſerved, that in every particular Man there are given innumerable Genera, and ſtill more innumerable Species, of Things intellectual, and of Things which appertain to the Will, which are moſt diſtinct from each other, although Man is ignorant thereof; but in the Regeneration of Man the Lord brings forth all and each of theſe in their Order, and ſeparates and arranges them, ſo that they may be turned towards Truths and Goodneſſes, and be joined therewith; and this with a Variety according to States, which are alſo innumerable: Still all thoſe Things can never be perfected to Eternity, inaſmuch as each particular Genus, each particular Species, and each particular State, comprehends in it indefinite Things, in the Simple, and much more in the Compound; Man doth not indeed know that this is the Caſe, and ſtill leſs doth he know how he is regenerated; this is what the Lord declareth to Nicodemus concerning the Regeneration of Man, when he ſaith, "The Spirit bloweth where it willeth, and "thou heareſt the Voice thereof, but canſt not tell whence "it cometh, or whither it goeth; ſo is every one that is born "of the Spirit," John iii. 8.

676. Verſe 21. *And take unto thee of all Food that is eaten, and gather to thee, and it ſhall be for Food for Thee and for Them.* By taking to him of all Food that is eaten, are ſignified Things good and delightſome: By gathering to him are ſignified Truths: By being for Food for him and them, are ſignified both [Things good and true].

677. As to what concerns the Food of the Man who is to be regenerated, the Caſe is this; before Man can be regenerated, he ought to be inſtructed in all thoſe Things which may ſerve as Means [of Regeneration], that is, in the good and delightſome Things of the Affections to ſerve as Means in the Will; and in Truths from the Word of the Lord, and from every other Source whereby thoſe Truths may be confirmed, to ſerve as Means in the Underſtanding; before Man is inſtructed in ſuch Things, he cannot be regenerated; ſuch Things are Meats, or Food, and this is the Reaſon why Man is incapable of being regenerated untill he arrives at an adult Age: But every Man hath his peculiar, and as it were proper Food, which is provided for him by the Lord, before he is regenerated.

678. That by taking to him of all Food that is eaten, are ſignified Things good and delightſome, may appear from what hath been already ſaid, that the Life of Man is conſtituted by

Things

Things good and delightſome, and not ſo much by Truths, inaſmuch as Truths receive their Life from what is good and delightſome: All the ſcientific and rational [Principle] of Man, from Infancy to old Age, is never inſinuated into him except by what is good and delightſome; which Things are therefore called Food or Meats, and are ſo, becauſe his Soul liveth and is ſupported by them, for without them the Soul of Man could not poſſibly live at all, as every one may know if he will but attend thereto.

679. Hence it appears, that by gathering to him are ſignified Truths; for *to gather* is predicated of thoſe Things which are in the Memory of Man, where they are gathered: It moreover implies, that both thoſe and theſe, that is, Goodneſſes and Truths, ſhould be gathered together in Man before he is regenerated; for without Goodneſſes and Truths ſo gathered, by which, as by Means, the Lord may operate, it is impoſſible that Man ſhould ever be regenerated as was ſaid above; hence then it follows, that by being for Food for him and them are ſignified both [Goodneſſes and Truths].

680. That Goodneſſes and Truths are Man's genuine Food, or Meats, may appear to every one, inaſmuch as whoſoever is deprived of them hath not Life, but is dead; the Food, or Meats, with which his Soul is fed, when he is dead, are the Delights ariſing from Evils, and the Pleaſantneſſes ariſing from Falſes, which are the Meats of Death, and alſo ſuch as ariſe from bodily, worldly, and natural Things, which have nothing of Life in them; and moreover ſuch a Man doth not know what ſpiritual and cœleſtial Food is, inſomuch that as often as Mention is made of Meat, or Bread, in the Word, he imagines it to ſignify corporeal Food, as in the Lord's Prayer, "Give us daily Bread," he ſuppoſes to be a Petition only for bodily Food; and they who extend their Ideas further, ſay that other Neceſſaries of the Body are alſo implied herein, as Raiment, Wealth, and the like; nay, it is no unuſual Thing to enter into keen Diſpute about the Senſe of this Petition, in order to prove that bodily Food is alone to be underſtood, when yet it is plain to ſee, that the preceding and ſubſequent Petitions imply only Things cœleſtial and ſpiritual, and treat concerning the Lord's Kingdom; it might alſo be plainly ſeen, that the Word of the Lord is cœleſtial and ſpiritual; hence, and from other ſimilar Conſiderations, it may clearly enough appear, how corporeal Man is become at this Day, and that, like the Jews, he is indiſpoſed to apprehend what is ſaid in the Word in any other Senſe but that which is material and moſt groſs: The Lord Himſelf plainly teaches what is ſignified in

his Word by Meat and Bread, as in John, " Jesus said, La-
" bour not for the *Meat* which perisheth, but for that *Meat*
" which endureth to everlasting Life, which the Son of Man
" giveth unto you," vi. 27. and again, " Your Fathers did
" eat Manna in the Wilderness and are dead; this is the *Bread*
" which came down from Heaven, that a Man may *eat* thereof
" and not die; I am the living *Bread* which came down from
" Heaven; if any Man eat of this *Bread*, he shall live for ever,"
vi. 49, 50. 51. 58. but there are at this Day who exclaim, like
those who formerly heard these Words, " This is a hard Say-
" ing, who can hear it? and who went backward and walked
" no more with Him," Verses 60, 66. to whom the Lord said,
" The Words which I speak unto you are Spirit and are
" Life," Verse 63. The Case is similar concerning Water,
as signifying the spiritual Things of Faith, whereof the Lord
thus speaketh in John, " Whosoever drinketh of this Water
" shall thirst again, but he that drinketh of the Water that I
" shall give him shall never thirst, but the Water that I shall
" give him shall be in him a Fountain of Water springing
" up unto eternal Life," iv. 13, 14. But there are some at
this Day like the Woman, with whom the Lord discoursed at
the Well, who replied, " Lord, give me this Water that I may
" not thirst, neither come hither to draw," Verse 15. of the
same Chapter. That Food in the Word signifies nothing else
but spiritual and cœlestial Food, which is Faith towards the
Lord, and Love, is plain from many Passages in the Word, as
in Jeremiah, " The Adversary hath stretched out his Hand
" upon all the desirable Things of Jerusalem, because she hath
" seen the Nations, they have entered into her Sanctuary, of
" whom thou hast commanded, that they should not enter into
" the Congregation to thee; all the People sigh, they seek
" *Bread*, they have given their desirable Things for *Meat* to
" refresh the Soul," Lament. i. 10, 11. where no other Bread
and Meat is meant but what is spiritual, inasmuch as the Sub-
ject treated of is concerning the Sanctuary. Again, in the
same Prophet, " I cried to my Lovers, but they deceived me;
" my Priests and my Elders expired in the City, who sought
" to themselves *Meat* to relieve their Souls," Lament. i. 19.
where Meat is used in a like Sense. So in David, " All those
" Things wait on Thee to give them their *Meat* in due Sea-
" son; thou givest them, they *gather* it; thou openest thy
" Hand, they are *glutted with Good*," Psalm civ. 27, 28.
denoting in like manner spiritual and cœlestial Meat. So in
Isaiah, " Ho every one that thirsteth, go ye to the *Waters*,
" and he that hath no Money, go ye, buy, and *eat*; yea, go,

" buy

" buy *Wine* and *Milk* without Money and without Price," Iv. 1. where Wine and Milk ſignify ſpiritual and cœleſtial Drink: Again, in the ſame Prophet, " A Virgin ſhall conceive and " bear a Son, and thou ſhalt call his Name Immanuel; *Butter* " and Honey ſhall he eat, that he may know to refuſe the Evil " and chooſe the Good: It ſhall come to paſs, for the Abun- " dance of *Milk* that they ſhall give, that they ſhall *eat Butter*; " for *Butter* and *Honey* ſhall every one eat that is *left* in the " Land," vii. 14, 15, 22. In which Paſſage, to eat Honey and Butter ſignifies what is cœleſtial-ſpiritual; the *left* ſignify Remains; of which alſo it is written in Malachi, " Bring all " the Tenths into the Store-houſe, that there may be *Meat* in " mine Houſe," iii. 10. where Tenths ſignify Remains: Concerning the Signification of Food more may be ſeen, n: 56, to 58. n: 276.

681. What cœleſtial and ſpiritual Food is, may be moſt clearly ſeen in another Life; the Life of Angels and Spirits is not ſupported by any Food like that of this World, but by every Word which cometh forth from the Mouth of the Lord, as the Lord himſelf teacheth, Matt. iv. 4. The Caſe in this reſpect is thus; the Lord Alone is the Life of All; from Him come all and every Thing which Angels and Spirits think, ſpeak, and do, and this is true not only in relation to Angels and good Spirits, but alſo to evil Spirits; the Reaſon why the latter ſpeak and do what is evil is, becauſe they ſo receive and pervert all the Goodneſſes and Truths which are of the Lord; for ſuch as the Form of the Recipient is, ſuch is the Reception and Affection; this Circumſtance will admit of Compariſon with various Objects which receive the Light of the Sun, and according to their Form and the Diſpoſition and Determination of their Parts, they turn the received Light into unpleaſing and ugly Colours, or into ſuch as are pleaſing and beautiful: Thus the univerſal Heaven and the univerſal World of Spirits live by every thing which proceedeth out of the Mouth of the Lord, and every one hath thence his Life; nay, this is the Caſe not only with Heaven and the World of Spirits, but alſo with the whole Race of Mankind; I am aware that Men will not believe this, nevertheleſs from the continual Experience of many Years I can poſitively aſſert that it is moſt true: The evil Spirits in the World of Spirits are alſo unwilling to believe this to be the Caſe, wherefore it is frequently proved to them by ſuch lively and powerful Demonſtration, that they are forced with Indignation to confeſs that it is ſo: If Angels, Spirits, and Men were deprived of this Meat, they would expire inſtantaneouſly.

682. Verse 22. *And Noah did according to all that God commanded him, so did he.* By Noah's doing according to all that God commanded him, is signified, that so it was done: Its being twice said that he did so, implies, both [what relates to the Will and to the Understanding.]

683. That by its being twice said that he did so, is implied both [what relates to the Will and to the Understanding], may appear from this Consideration, that in the Word, especially the prophetical, one and the same Thing is doubly described, as in Isaiah, "He passed in Peace, he did not go the Way "with his Feet; who hath wrought and done it?" xli. 3, 4. where nevertheless one Expression relates to what is good, but the other to what is true, or one relates to the Things of the Will, but the other to the Things of the Understanding; thus to *pass in Peace* implies what relates to the Will, but *not to go the Way with the Feet* implies what relates to the Understanding; the like is true of the Expressions *who hath wrought*, and who hath *done:* Thus in the Word there is a Conjunction of the Things which appertain to the Will, and of those which appertain to the Understanding, or of the Things that are of Love, and the Things that are of Faith, or, what is the same, of Things cœlestial and Things spiritual, that so in every Part there may be a Resemblance of a Marriage, and all Things in the Word may have respect to the heavenly Marriage: It is from the same Ground, and for the same Reason, that one Expression here is repeated.

Concerning the Societies which constitute Heaven.

684. *THERE are three Heavens, the First where good Spirits are, the Second where Angelic Spirits are, and the Third where Angels are; and one more interior and purer than the other; thus they are most distinct from each other: Each Heaven, both the First, the Second, and the Third, is distinguished into innumerable*

numerable Societies, and each Society consisteth of several Individuals, who by Harmony and Unanimity constitute as it were one Person; and all the Societies together constitute as it were one Man. The Societies are distinguished from each other according to the Differences of mutual Love and Faith towards the Lord; which Differences are so innumerable, that it is not possible to recount even the most universal Genera: Nor is there the least given Difference, which is not arranged in the most orderly Manner, so as to conspire unanimously to the common Whole, or One, and the common Whole, or One, to the Unanimity of each Individual, and hereby to the Happiness of all as promoted by Individuals, and of Individuals as promoted by All: Hence every particular Angel, and every particular Society is an Image of the universal Heaven, and a kind of Heaven in Miniature.

685. *Consociations in another Life are wonderful, and are circumstanced comparatively as Relationships on Earth, in that there is an Acknowledgment as of Parents, as of Children, as of Brethren, as of Kinsfolk, and as of Relations; according to such Differences is their Love; the Differences are indefinite, and the communicative Perceptions so exquisite, as to admit of no Description; no Respect at all being had to Parents, Children, Kinsfolk, and Relations on Earth, nor to any Person of whatsoever Quality or Character, consequently neither to Dignities, nor to Riches, and the like, but only to the Differences of mutual Love and Faith, the Faculty of receiving which each was gifted with by the Lord during his Abode in the World.*

686. *It is the Lord's Mercy that is, his Love towards the universal Heaven, and towards the universal Race of Mankind, consequently the Lord Alone, who determines all and every Thing into Societies; it is this Mercy which produces conjugal Love, and thereby the Love of Parents towards their Children, which are fundamental and principal Loves; hence come all other Loves, with an indefinite Variety, which are most distinctly arranged into Societies.*

687. *Such being the Nature of Heaven, it is impossible for any Angel or Spirit, to have any Life, unless he be in some Society, and thereby in the Harmony of united Num-*

bers, a Society being nothing but the Harmony of united Numbers; for there can be no such Thing as Life in an Individual unconnected with the Life of others: Nay, it is impossible for any Angel, or Spirit, or Society, to have any Life, that is, to be affected with Good, to will, to be affected with Truth, or to think, unless he have Conjunction by several of his Society with Heaven, and with the World of Spirits: The Case is the same in respect to Mankind, insomuch that no Man whatsoever can possibly live, that is, be affected with Good, be capable of willing, be affected with Truth, or be capable of thinking, unless in like manner he have Conjunction with Heaven by means of Angels associated with him, and Conjunction also with the World of Spirits, nay with Hell by means of attendant Spirits, for every one, whilst he liveth in the Body, is in some Society of Spirits and of Angels, notwithstanding his utter Ignorance thereof; and it would not be possible for him to live a single Moment, unless he had Conjunction with Heaven and the World of Spirits by means of the Society in which he is: The Case in this respect is like that of the human Body, in which whatever Part hath not Conjunction with the rest by means of Fibres and Vessels, and thus by Regards or Relations of Duties, it is not a Part of the Body, but is instantly dissociated, and rejected as having no Life. The real Societies themselves, in which and with which Men have been during their Life in the Body, are shewn to them when they come into another Life; and when they come into that Society after the Life of the Body, they come into their own most real essential Life which they had in the Body, and from that Life they commence a new Life, and thus according to the Life which they lived in the Body, they either descend into Hell, or are raised up into Heaven.

688. *Such being the Conjunction of all in general with each Particular, and of each Particular with all in general, the Conjunction of the most particular Things of Affection, and the most particular Things of Thought, is of a similar Nature.*

689. *Hence there is an Equilibrium of all in general and of each Particular, as to Things cœlestial, spiritual, and natural, so that no one can think, feel, and act, but by virtue*

virtue of his Conjunction with others, and still each Individual is led to imagine that he thinks, feels, and acts, most freely from himself: In like manner nothing existeth which is not equilibrated by its Opposite, and Opposites by Intermediates, so that each Individual by himself, and several Individuals united, live in the most perfect Æquilibrium: Wherefore neither can Evil befal any one but it is immediately æquilibrated; and when there is a Preponderance of Evil, then Evil, or he that is evil, is chastised by the Law of Equilibrium, as of himself, but solely for this End that Good may come. In such a Form, and such an Equilibrium therein originating, consisteth Cœlestial Order, which is formed, disposed, and preserved by the Lord Alone to Eternity.

690. *It is further to be observed, that one Society is never entirely and absolutely like another, nor is one Individual in any Society like another, but there is an agreeing and harmonizing Variety of all, which Varieties are so ordered by the Lord, that they tend to one End, which is effected by Love and Faith towards Him, whence cometh Union. For the same Reason, and from the same Ground, the Heaven and heavenly Joy of one Person is never entirely and absolutely like that of another, but according to the Varieties of Love and Faith, so also are the Heaven and heavenly Joy contained therein.*

691. *This is a general Description of the Societies which constitute Heaven, taken from manifold and daily Experience; a more particular Description, by the Divine Mercy of the Lord, will be given in the following Pages.*

GENESIS,

CHAPTER THE SEVENTH.

Concerning Hell.

692. *AS in respect to Heaven, so also in respect to Hell, the Idea which Man entertaineth thereof is most common, or general, and so obscure, that it can scarce be called an Idea; for as a poor Cottager, who hath never travelled beyond the Limits of his own lonesome Habitation, may form an Idea of the Earth, but yet for want of knowing the Empires, Kingdoms, particular Forms of Government, and still more particular Societies, and the Lives of the Individuals who compose them, must needs have a most common, or general Idea concerning the Earth, which is such as scarce to deserve the Name of an Idea, so is it also in respect to Heaven and Hell, when nevertheless there are innumerable Things contained in each, and infinitely more than in any Globe of Earth throughout the Universe: This may appear in some Sort from this Consideration, that as no two Individuals have a similar Heaven, so neither have any two a similar Hell; and that all Souls whatever, which since the first Creation have lived in the World, are there admitted and collected together.*

693. *As Love towards the Lord and our Neighbour, together with the Joy and Happiness therein originating, constitute Heaven, so Hatred against the Lord and against our Neigh-*

Neighbour, together with the Punishment and Torment therein originating, constitute Hell: There are innumerable Genera of Hatreds, and still more innumerable Species, and hence the Hells are innumerable.

694. *As Heaven from the Lord, by means of mutual Love, constituteth as it were one Man and one Soul, and thus regardeth one End, which is the Preservation and Salvation of all to Eternity, so on the other Hand, Hell formed from Propriety, by Self-love and the Love of the World, that is, by Hatred, constituteth one Devil and one Mind, and thus regardeth one End, which is the Destruction and Damnation of all to Eternity: That such is the Tendency* [Conatus] *of each, hath been given me to perceive a Thousand and a Thousand Times; wherefore unless the Lord, every Moment, and every smallest Part of a Moment, preserved all, they would inevitably perish.*

695. *But the Hells have such a Form and such an Order induced by the Lord, that they are all kept tied and bound by their Lusts and Phantasies, wherein the very Essence of their Life consisteth; which Life, as originating in Death, is changed into dreadful Torments such as cannot be described; for the highest Satisfaction of their Life consisteth in being able to punish, torture, and torment each other, which they do by Arts most unknown in the World, whereby they excite exquisite Sensations, just as if they were in the Body, and also direful and horrible Phantasies, together with Terrors and Horrors, and many more Things of a similar kind: The diabolical Crew perceive so much Pleasure herein, that if it were possible for them to encrease and strain Pangs and Torments to Infinity, they would not even then be satisfied, but would still burn with Desire to go beyond Infinite: The Lord however taketh away their Tendencies* [Conatus], *and mitigateth their Torments.*

696. *Such is the Equilibrium of all and every Thing in another Life, that Evil punisheth itself, so that in Evil is the Punishment of Evil; The Case is similar in respect to the False, which returneth upon him who is principled therein; hence every one occasioneth Punishment and Torment to himself, and then rushes into a diabolical Society, which doeth the like. The Lord never casteth any one into Hell, but is*

desirous

desirous to bring all out of Hell; much less doth he lead into Torment, but whereas the evil Spirit rushes himself therein, the Lord turneth all Punishment and Torment to Good, and to some Use; it would be impossible there should be any such Thing as Punishment, unless Use was the End aimed at by the Lord, for the Lord's Kingdom is a Kingdom of Ends and Uses; but the Uses which the infernal Spirits are able to promote, are most vile, and when they are exercised in promoting those Uses, they are not in so great a State of Torment, but on the Cessation of such Uses, they are cast again into Hell.

697. There are with every Man at least two evil Spirits, and two Angels; by means of the evil Spirits Man hath Communication with Hell, and by means of the Angels with Heaven; without such Communication with both, it would be impossible for Man to live a single Moment; thus every Man is in some Society of Infernals, although he is entirely ignorant of it, but their Torments are not communicated to him, because he is in a State of Preparation for eternal Life; that Society in which he hath been is sometimes shewn him in another Life, for he returneth into it, and thereby into the Life which he had in the World, and thence either tendeth towards Hell, or is raised up into Heaven; Thus Man who hath not lived in the Good of Charity, and hath not suffered himself to be led by the Lord, is one of the Infernals, and after Death becometh also a Devil.

698. Besides the Hells there are also Vastations, concerning which much is spoken in the Word; for Man, by reason of actual Sins, bringeth with him into another Life innumerable Evils and Falses, which he accumulateth and joineth together: This is the Case even with those who have lived uprightly; before these can be elevated into Heaven, their Evils and Falses are to be dissipated, and this Dissipation is called Vastation: There are several Kinds of Vastations, and the Times of Vastation are longer and shorter; some in a very short time are taken up into Heaven, and some immediately after Death.

699. In Order that I might be a Witness of the Torment of those who are in Hell, and also of the Vastation of those who are in the inferior Earth, I was sometimes let down thither;

thither; (to be let down into Hell is not to be translated from Place to Place, but it is an Immission into some infernal Society, whilst Man remaineth in the same Place) but it is permitted me to relate here only the following Experience: I perceived plainly, that, as it were, a Kind of Column encompassed me; that Column was sensibly encreased, and it was insinuated to me that this was the Wall of Brass spoken of in the Word, formed of Angelic Spirits, in order that I might be let down safely amongst the unhappy; when I was there, I heard miserable Lamentations, and amongst the rest this Cry, Oh God, Oh God, be merciful to us, be merciful to us, and this for a long Continuance; it was granted me to discourse with those miserable Persons for some time; they complained particularly of evil Spirits, in that they burned with a continual Desire only to torment them; and they were in a State of Despair, saying, that they believed their Torment would be eternal; but it was granted me to comfort them.

700. *The Hells, as was said, being so numberless, in order to give some regular Account concerning them, the Subject will be digested in the following Work, under these several Articles:* I. *Concerning the Hells of those, who have spent their Lives in Hatreds, Revenges, and Cruelties.* II. *Concerning the Hells of those, who have lived in Adulteries and Lasciviousness; also concerning the Hells of the deceitful and of Jugglers.* III. *Concerning the Hells of the covetous; and therein concerning the filthy Jerusalem, and Robbers in the Wilderness; also concerning the excrementitious Hells of those who have lived merely in carnal Pleasures.* IV. *Next concerning other Hells distinct from these.* V. *Lastly concerning those who are in Vastation. These Subjects may be seen treated of at the Beginning and Conclusion of the following Chapters.*

CHAPTER THE SEVENTH.

1. AND JEHOVAH ſaid unto Noah, Enter thou and all thy Houſe into the Ark; becauſe I have ſeen thee righteous before me in this Generation.

2. Of every clean Beaſt thou ſhalt take to thee by Sevens, [ſeven ſeven] the Huſband and his Wife, and of every Beaſt that is not clean, by two, the Huſband and his Wife.

3. Of Fowls alſo of the Air by Sevens [Seven Seven], the Male and Female; to make Seed alive on the Faces of the whole Earth.

4. For to yet Seven Days, I will cauſe it to rain upon the Earth forty Days and forty Nights; and I will deſtroy every Subſtance which I have made from off the Faces of the Ground.

5. And Noah did according to all that JEHOVAH commanded him.

* * * * *

6. And Noah was a Son of ſix hundred Years, and a Flood of Waters was cauſed on the Earth.

7. And Noah entered in, and his Sons, and his Wife, and his Sons Wives with him into the Ark, from before the Waters of the Flood.

8. Of the clean Beaſt, and of the Beaſt which was not clean, and of the Fowl, and of every Thing which creepeth on the Ground.

9. Two and Two entered in to Noah into the Ark, Male and Female, as God had commanded Noah.

10. And it *was ſo* till ſeven Days; and the Waters of the Flood were upon the Earth.

* * * * *

11. In

11. In the six hundredth Year of Noah's Life, in the second Month, the seventeenth Day of the Month, the same Day were all the Fountains of the great Abyss broken open, and the Cataracts of Heaven were opened.

12. And there was Rain upon the Earth forty Days and forty Nights.

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13. In the self-same Day entered Noah, and Shem, and Ham, and Japheth, the Sons of Noah, and Noah's Wife, and the three Wives of his Sons with them, into the Ark.

14. They, and every Beast after his Kind; and all Cattle after their Kind; and every creeping Thing that creepeth upon the Earth after his Kind; and all Fowl after their Kind, every Bird, every thing winged.

15. And they entered in unto Noah into the Ark, two and two of all Flesh, wherein *was* the Breath of Lives.

* * * * *

16. And they that entered in, entered in Male and Female of all Flesh, as GOD commanded him, and JEHOVAH shut *it* after him.

17. And the Flood was forty Days upon the Earth, and the Waters encreased and bare up the Ark, and it was lifted up from above the Earth.

18. And the Waters prevailed, and were encreased exceedingly upon the Earth, and the Ark went upon the Face of the Waters.

* * * * *

19. And the Waters prevailed exceeding greatly upon the Earth, and all the high Mountains were covered, which were under the whole Heaven.

20. Fifteen Cubits upwards did the Waters exceed, and covered the Mountains.

21. And all Flesh expired that creepeth on the Earth, as to Fowl, and as to Cattle, and as to Beast, and as to every creeping Thing that creepeth on the Earth; and every Man.

22. All in whose Nostrils was the Breath of the Spirit of Lives, of all that was in the dry-*land* died.

23. And he destroyed every Substance, which was on the Faces of the Ground, from Man even to Cattle, even to the creeping Thing, and even to the Fowl of the Heavens; and they were destroyed from the Earth; and Noah only remained, and what was with him in the Ark.

24. And the Waters prevailed upon the Earth an hundred and fifty Days.

THE CONTENTS.

701. THE Subject here treated of in general is, concerning the Preparation of a new Church; as above in respect to its Intellectuals, so here in respect to what appertained to its Will, from Verse 1. to 5.

702. Afterwards its Temptations are treated of, and are described as to its Intellectuals, from Verse 6. to 10. and as to what appertaineth to the Will, Verses 11, 12.

703. Next concerning the Protection of that Church, and its Preservation, from Verse 13 to 15; and the Nature of its State, as to Fluctuation, is described, Verses 16, 17, 18.

704. Lastly, The last Posterity of the most ancient Church is treated of, as to its Nature and Quality, in that it was possessed by Persuasions of the False, and by the Lusts of Self-love, so that it perished; from Verse 19, to 24.

THE

THE INTERNAL SENSE.

705. THE Subject here particularly treated of is, concerning the Flood, by which are signified, not only the Temptations which the Man of the Church, called Noah, must needs sustain, before he could be regenerated, but likewise the Desolation of those, who were not in a Capacity to be regenerated: Both Temptations and Desolations are in the Word compared to Floods or Inundations of Waters, and are so called: *Temptations* are so compared and called in Isaiah, "In a small Moment have I forsaken thee, and in great "Mercies will I gather thee; in an *Inundation* of Wrath I "hid my Faces from thee for a Moment, but in the Mercy "of Eternity will I have Compassion on thee, saith Jehovah "thy Redeemer; for the *Waters of Noah* are this to me, to "whom I have sworn that the *Waters of Noah* should no more "pass over the Earth; thus have I sworn that I would not be "wroth with thee, nor rebuke thee; O thou afflicted, tossed "with Tempests, and not comforted," liv. 7, 8, 9, 11. speaking of the Church about to be regenerated, and of Temptations, which are called the Waters of Noah. The Lord Himself also calls Temptations an Inundation, in Luke, "Jesus "said, Whosoever cometh to me, and heareth my Sayings, "and doeth them, is like a Man which built an House, and "digged deep, and laid the Foundation on a Rock; and "when the *Flood* [Inundation] came, the Stream beat vehe-"mently upon that House, and could not shake it, for it was "founded upon a Rock," vi. 47, 48. that by Inundations are here meant Temptations, may appear to every one. *Desolations* are likewise compared and called in the same manner, as in Isaiah, "The Lord causeth to ascend upon them the *Wa-"ters of the River, strong and many*, the King of Assyria and all "his Glory; and he shall come up over all his Channels, and "he shall pass through Judah; he shall *overflow*, and go over, "he shall reach to the Neck," viii. 7, 8. where the King of Assyria signifies Phantasies, Principles of what is false, and Reasonings originating therein, which desolate Man, and desolated the Antediluvians. So in Jeremiah, "Thus saith "Jehovah, Behold, *Waters* rise up out of the North, and "they shall be an *overflowing Flood*, and shall *overflow* the "Land, and the Fullness thereof, the City, and them that "dwell therein," xlvii. 2, 3. speaking of the Philistines, by whom

whom are repreſented thoſe, who conceive falſe Principles, and reaſon thence concerning ſpiritual Things, which overflow Man, as they did the Antediluvians. The Reaſon why both Temptations and Deſolations, are in the Word compared to Floods, or Inundations of Waters, and are ſo called, is, becauſe their Effects are ſimilar; there are evil Spirits which enter by Influx, with their Perſuaſions, and the Principles of the Falſe, by which they are influenced, and excite the like Things in Man; but with the Man who is regenerate, they are Temptations, with the Man who is not regenerate, they are Deſolations.

706. Verſe 1. *And Jehovah ſaid unto Noah, enter thou and all thy Houſe into the Ark, becauſe I have ſeen thee juſt, before me, in this Generation.* By Jehovah's ſaying to Noah is ſignified, that it was ſo done; he is called Jehovah, becauſe the Subject now treated of is concerning Charity: Enter thou, and all thy Houſe, into the Ark, ſignifies the Things appertaining to the Will, which is the Houſe; to enter into the Ark here ſignifies to be prepared: Becauſe I have ſeen thee juſt in this Generation, ſignifies, to have Goodneſs, whereby he might be regenerated.

707. From this to the fifth Verſe, almoſt the ſame Things occur, which were ſaid in the foregoing Chapter, only ſomewhat changed; the Caſe is the ſame in the following Verſes; ſo that he who is unacquainted with the internal Senſe of the Word, muſt needs be led to ſuppoſe, that it is only a Repetition of the ſame Thing; ſimilar Inſtances occur in other Parts of the Word, eſpecially amongſt the Prophets, where the ſame Thing is mentioned by ſundry Expreſſions, and ſometimes is alſo re-aſſumed and again deſcribed: But the Reaſon is, as was before obſerved, becauſe there are two Faculties in Man, moſt diſtinct from each other, Underſtanding and Will, and the Word treateth diſtinctly of each; this is the Cauſe and Ground of Repetitions: That this is the Caſe in the preſent Inſtance, will appear from what follows.

708. That by Jehovah's ſaying to Noah, is ſignified, that it was ſo done, appears from this Conſideration, that with Jehovah TO BE [*Eſſe*] is all; what he ſaith cometh to paſs, and is done; in like manner as in the foregoing Chapter, Verſe 13. and in other Paſſages, where by Jehovah's ſaying, is ſignified, to come to paſs and to be done.

709. He is called Jehovah, becauſe the Subject now treated of is concerning Charity: In the foregoing Chapter, from Verſe 9. to the End, he is not called *Jehovah*, but *God*, by reaſon that the Subject there treated of is concerning the Preparation

paration of Noah, or of the Man of the Church which is called Noah, as to his Intellectuals which have reſpect to Faith, but the preſent Paſſage relateth to his Preparation as to the Things of the Will, which have reſpect to Love; when the Subject treated of is concerning Things intellectual, or the Truths of Faith, the Term God is uſed, but when it is concerning the Things of the Will, or the good Things of Love, the Term Jehovah is uſed; for intellectual Things, or ſuch as appertain to Faith, do not conſtitute the Church, but the Things of the Will, or ſuch as appertain to Love, do conſtitute the Church: Jehovah is in Love and Charity, but not in Faith, except it be a Faith grounded in Love and Charity; wherefore alſo in the Word, Faith is compared to the Night, but Love to the Day, as in the firſt Chapter of Geneſis, where ſpeaking of the great Luminaries, it is ſaid, that the great Luminary, or the Sun, which ſignifies Love, ruleth by Day, and that the leſſer Luminary, or the Moon, which ſignifies Faith, ruleth by Night, Gen. 1. 14, 16. In like manner, in the Prophets, Jerem. xxxi. 35. Chap. xxxiii. 20. Pſalm cxxxvi. 8, 9. alſo Rev. viii. 12.

710. Hence it appears, that by entering Thou and all thy Houſe into the Ark, are ſignified the Things which appertain to the Will: In the foregoing Chapter, where Things intellectual are treated of, it is expreſſed otherwiſe, viz. "Thou "ſhalt enter into the Ark, "Thou, and thy Sons, and thy "Wife, and thy Sons Wives with thee," Verſe 18. That Houſe ſignifies Will, is evident from every part of the Word, as in Jeremiah, "Their *Houſes* ſhall be transferred to others, "their Fields and Wives together," vi. 12. where both Houſes, and Fields, and Wives, have reſpect to ſuch Things as appertain to the Will. So in the ſame Prophet, "Build ye "*Houſes*, and inhabit them, and plant Gardens, and eat the "Fruit of them," xxix. 5. 28. where to build Houſes and to inhabit hath reſpect to the Will; to plant Gardens hath reſpect to the Underſtanding: In like manner in other Paſſages: So the Houſe of Jehovah is frequently ſpoken of, ſignifying the Church where Love is the Principal: The Houſe of Judah ſignifying the cœleſtial Church; the Houſe of Iſrael ſignifying the ſpiritual Church, becauſe Houſe is Church, and hence the Mind of the Man of the Church, wherein are Things of the Will and of the Underſtanding, or ſuch as regard Charity and Faith, is a Houſe.

711. That to enter into the Ark ſignifies to be prepared, was ſhewn above, Verſe 18. of the foregoing Chapter; but it was there ſignified that he was prepared as to Things intellectual

lectual, which are the Truths of Faith; here it signifies a Preparation as to the Things of the Will, which are the good Things of Love, in order to Salvation. Unless Man be prepared, that is, instructed in what is true and good, he can never be regenerated, much less can he endure Temptations; for the evil Spirits, who are at that time with him, excite his Falses and Evils, so that unless Truths and Goodnesses be present, to which Falses and Evils may be bended by the Lord, and by which they may be beat down and removed, he must needs fall in the Temptation: Truths and Goodnesses are the Remains, which are reserved by the Lord for such Uses.

712. That by seeing thee just in this Generation, is signified, that he had Goodness, by which he might be regenerated, was said and shewn in the foregoing Chapter, Verse 9. where Just signifies the Good of Charity, and Upright signifies the Truth of Charity: In that Passage it is said Generations [in the plural Number], because it treateth of Things intellectual; in the present Passage it is said Generation [in the singular Number], because it treateth of Things appertaining to the Will; for the Will comprehends in it Things intellectual, but the Understanding does not comprehend in it the Things of the Will.

713. Verse 2. *Of every clean Beast thou shalt take to thee by Sevens* [Seven, Seven] *the Husband and his Wife, and of the Beast which is not clean by Twos, the Husband and his Wife.* By every clean Beast are signified the Affections of Good: By Sevens, that they are holy: By Husband and Wife is signified, that Truths were joined with Goodnesses: By the Beast which is not clean are signified the evil Affections: By Twos, that they were respectively prophane: By Husband and Wife, are signified Falses joined with Evils.

714. That by every clean Beast are signified the Affections of Good, appears from what was said and shewn above concerning Beasts, no: 45, 46, 142, 143, 246. The Reason why Affections are so signified is, because Man considered in Himself, and in his own Propriety, is nothing but a Beast, having like Senses, like Appetites, like Lusts, and also like Affections in every respect; his good and best Loves are likewise most similar as the Love of Associates of his own Species, the Love of Children, and the Love of his Mate; so that there is no Difference between them in any respect: But the true Ground and Cause why Man is Man, and more excellent than the Beasts, is, because he hath an interior Life, which Beasts have not, nor are capable of having; this Life is the Life of Faith

and

and of Love from the Lord, and unleſs this Life was to influence and prevail in each of thoſe [Properties] which he hath in common with the Beaſts, he would never be any thing elſe but a Beaſt: As for Inſtance, in reſpect to Love towards his Aſſociates, if he loved them only for the ſake of Himſelf, without having ſuch Love influenced and principled by ſomewhat more cœleſtial and divine, he could not be called a Man in conſequence of that Love, becauſe a ſimilar Love prevaileth amongſt the Beaſts; and ſo in other Inſtances: Wherefore unleſs the Life of Love from the Lord influenced his Will, and the Life of Faith from the Lord his Underſtanding, he would in no reſpect be a Man: By the Life which he hath from the Lord, he liveth after Death, becauſe thereby the Lord joineth him to Himſelf; and thus he hath a Capacity of being in his Heaven with the Angels, and of living to Eternity: And although Man liveth as a Beaſt, and loveth nothing elſe but Himſelf, and the Things which reſpect himſelf, yet the Mercy of the Lord is ſo great, being Divine and Infinite, that he never leaveth Man, but continually breatheth into him his Life by the Angels, which notwithſtanding his perverſe Reception thereof, ſtill giveth him a Capacity of thinking, of reflecting, of underſtanding what is good or evil, whether it relate to moral, civil, worldly, or corporeal Life, and thereby of diſcerning what is true or falſe.

715. Inaſmuch as the moſt ancient People knew, and when they were in Self-abaſement acknowledged, that they were nothing elſe but mere Cattle and Beaſts, and were Men only by virtue of what they had from the Lord, therefore whatever was in them they not only likened to Beaſts and Birds, but alſo called it by ſuch Names; the Things of the Will they compared to Beaſts, and called them Beaſts; and the Things of the Underſtanding they compared to Birds, and called them Birds; but they diſtinguiſhed between the good Affections and the evil Affections; the good Affections they compared to Lambs, Sheep, Kids, Goats, Rams, Cows, and Oxen, by reaſon of their being good and gentle, and alſo becauſe of their Uſefulneſs in reſpect to Life, in that they are ſerviceable for Food, and for Cloathing; theſe are principally the clean Beaſts; whereas ſuch as are evil and ſavage, and alſo ſuch as are uſeleſs in reſpect to Life are the unclean Beaſts.

716. That by Sevens are ſignified Things holy, appears from what was ſaid above concerning the Seventh Day, or the Sabbath, n: 84, to 87, *viz.* that the Lord is the Seventh Day, and by Derivation from Him every cœleſtial Church, or Man,

nay, the cœleſtial [Principle] itſelf, which originating in the Lord Alone is moſt holy: hence Seven in the Word ſignifies what is holy, and in an internal Senſe, hath no reſpect at all to mere Number, as in the preſent Paſſage, for they who are in the internal Senſe, as Angels and angelic Spirits, do not even know what Number is, conſequently what Seven is; therefore it is by no means here ſignified, that there ſhould be taken of every clean Beaſt ſeven Pairs, or that the Quantity of Good, in proportion to that of Evil, ſhould be as Seven to Two, but that the Things of the Will, with which this Man of the Church was provided, ſhould be good, that is, holy, whereby as was before obſerved he might be capable of being regenerated. That Seven ſignifies what is holy, or holy Things, may appear from the Rituals in the repreſentative Church, where the Number Seven ſo often occurs, as in relation to the Sprinkling of Blood and Oil, that it ſhould be done Seven Times; as in Leviticus, "Moſes took the anointing Oil, and anointed the "Tabernacle, and all Things therein, and *ſanctified* them; "and he ſprinkled thereof upon the Altar *ſeven Times*, and "anointed the Altar and all its Veſſels, to *ſanctify* them," viii. 10, 11. where Seven Times would have ſignified nothing at all, unleſs they had thus repreſented what was holy; Oil in this place ſignifies the holy [Principle] of Love. And again, it is ſaid of Aaron when he entered into the holy [Place], "that "he ſhould take of the Blood of a Bullock, and ſprinkle it "with his Finger upon the Faces of the Mercy-Seat towards "the Eaſt, and at the Faces of the Mercy-ſeat ſhall he ſprin-"kle of the Blood with his Finger *ſeven Times*; in like man-"ner at the Altar, he ſhall ſprinkle of the Blood upon it with "his Finger *ſeven Times*, and *cleanſe* it, and ſanctify it," Levit. xvi. 14. 19. where all and every Thing, as well the Blood, as the Mercy-ſeat, and alſo the Altar, and the Eaſt towards which the Blood was to be ſprinkled, ſignify the Lord Himſelf, conſequently they ſignify the Holy [Principle] of Love; and of courſe the ſame is ſignified by Seven. In like manner as to the Sacrifices, of which it is written in Leviticus, "If a Soul "ſin through Ignorance; and if a Prieſt that is anointed, do "ſin to the Guilt of the People, he ſhall kill a Bullock before "Jehovah, and the Prieſt ſhall dip his Finger in the Blood, "and ſhall ſprinkle of the Blood *ſeven Times* before Jehovah, "towards the Vail of the Holy [Place]," iv. 1. 3. 5. 6. where in like manner Seven ſignify what is Holy, becauſe it relateth to Expiation, which is of the Lord alone, conſequently it relateth to the Lord. The like Ordinances were inſtituted concerning

cerning the Cleanſing of a Leper, which are thus deſcribed in Leviticus, " The Prieſt ſhall ſprinkle of the Blood of a Bird, " of Cedar-wood, Scarlet and Hyſſop, upon him that is to " be cleanſed from the Leproſy, *ſeven Times*, and ſhall *cleanſe* " him; and in like manner of the Oil, which is upon his left " Hand, *ſeven Times* before Jehovah. In like manner he ſhall " ſprinkle the Houſe of the Leper, with Cedar-Wood, and " Scarlet, and Hyſſop, and the Blood of the Bird *ſeven Times*," xiv. 6, 7. 27. 51. where any one may ſee, that Cedar-Wood, Scarlet, Hyſſop, Oil, the Blood of a Bird, and conſequently the Number Seven, are nothing in themſelves, but ſo far as they are repreſentative of holy Things; and if what is Holy be ſeparated thence, there remains only what is dead, or profanely idolatrous; but when holy Things are ſignified thereby, then a Divine Worſhip is therein, which is internal, and is only repreſented by Externals: The Jews indeed could not know what theſe Things ſignified, neither doth any one know at this Day what is meant by Cedar-Wood, what by Hyſſop, what by Scarlet, or what by Bird; ſtill however if they had but been diſpoſed to think, that ſuch Things implied what was holy, but what was unknown to them, and would thus have worſhipped the Lord, or the Meſſiah who was to come, and who would heal them of their Leproſy, that is of the Prophanation of what is Holy, they might have been ſaved; for they who ſo think and believe, are inſtructed inſtantly in another Life, if they deſire it, as to what all and each Thing repreſented. In like manner concerning the red Heifer it is written, " That the Prieſt ſhould take of the Blood with " his Finger, and ſhould ſprinkle of the Blood towards the " Faces of the Tent of the Congregation *Seven Times*," Numb. xix. 4. Inaſmuch as the Seventh Day, or the Sabbath, ſignified the Lord, and from Him the cœleſtial Man, and the cœleſtial [Principle] itſelf, therefore the Seventh Day in the Jewiſh Church was above all other Rites moſt holy, and hence the Sabbath of Sabbath on the *ſeventh Year*, Levit. xxv. 4. and alſo the Jubilee, which was to be proclaimed after *ſeven Sabbaths* of Years, or after *Seven Times ſeven* Years, Levit. xxv. 8, 9. That Seventh in a ſupreme Senſe ſignifies the Lord, and thence the Holy [Principle] of Love, may appear alſo from the golden Candleſtick, and its *Seven Lamps*, ſpoken of Exod. xxv. 31, 32, 33, 37.—xxxvii. 17, 18, 19, 23. Numb. viii. 2, 3, Zech. iv. 2. concerning which it is thus written in John, " I ſaw *ſeven* golden Candleſticks, and in the Midſt of the " *ſeven* Candleſticks one like unto the the Son of Man,"

Rev. i. 12, 13. where it appears moſt clearly, that the Candleſtick with its ſeven Lamps ſignifies the Lord, and that Lamps are the holy or cœleſtial Things of Love, and therefore they were ſeven: So again, "Out of the Throne pro-"ceeded *Seven* Lamps of Fire burning before the Throne, "which are the *Seven* Spirits of God," Rev. iv. 5. The ſame is ſignified wherever the Number Seven occurs in the Prophets, as in Iſaiah, "The Light of the Moon ſhall be as "the Light of the Sun, and the Light of the Sun ſhall be "*ſeven-fold*, as the Light of *ſeven* Days, in the Day that Je-"hovah bindeth up the Breach of his People," xxx. 26. where a ſeven-fold Light, as the Light of ſeven Days, by no means ſignifies what is ſeven-fold, but the holy [Principle] of Love ſignified by the Sun. See alſo what was ſaid and ſhewn above, concerning the Number Seven, Chap. iv. Verſe 15. Hence alſo it plainly appears, that Numbers in the Word, whatever they be, never ſignify Numbers, as was alſo ſhewn above, Chap. vi. Verſe 3.

717. From theſe Obſervations it is evident alſo, that the Subject here treated of is concerning the Things of Man's Will, or concerning ſuch Things in him as are good and holy, which are predicated of the Will; for it is here ſaid, that he ſhould take of the clean Beaſt by Sevens, and in the following Verſe the ſame is ſaid concerning Fowl; whereas in the foregoing Chapter, Verſes 19, 20, it is not ſaid that he ſhould take by Sevens, but Twos or Pairs, becauſe the Subject there treated of is concerning Things intellectual, which are not holy in Themſelves, but are holy by virtue of Love which appertaineth to the Will.

718. That by Huſband and Wife are ſignified Truths in Conjunction with Goodneſſes, appears from the Signification of Huſband, that it is Truth which appertaineth to the Underſtanding, and from the Signification of Wife, that it is Goodneſs which appertaineth to the Will, as was ſhewn above; and hence, that it is not poſſible there ſhould exiſt in Man either the leaſt of Thought, or of Affection, or of Action, in which there is not a kind of Marriage of the Underſtanding and Will, without ſome kind of Marriage it cannot be that any thing ſhould exiſt or be produced; in the organical [Parts or Subſtances] of Man, both compound and ſimple, yea, the moſt ſimple, there is a paſſive and active [Principle] which could not poſſibly exiſt therein, much leſs produce any thing, unleſs they were joined together in a kind of Marriage like that of Huſband and Wife; the Caſe is the ſame throughout univerſal

Nature

Nature: These perpetual Marriages derive their Beginning and Birth from the cœlestial Marriage, by which an Idea of the Lord's Kingdom is impressed on every Thing in universal Nature, as well inanimate as animate.

719. That by the Beast which is not clean are signified evil Affections, is evident from what was said and shewn above concerning clean Beasts: They are called clean, which are gentle, good, and useful; not clean, which have opposite Properties, being fierce, evil, and useless; in the Word they are also expressed by Wolves, Bears, Foxes, Swine, and several others, and by them are signified divers Lusts and Wickednesses. Respecting this Circumstance of the unclean Beasts, or evil Affections being required to be admitted into the Ark, the Case is this; the Man of this Church is here described, as to his Nature and Quality, by the Ark, and consequently by the Things in the Ark, or which were introduced into the Ark, that is, which were with the Man before he was regenerated; these Things were Truths and Goodnesses, with which, previous to his Regeneration, he was instructed and gifted by the Lord, for without Truths and Goodnesses it is not possible for any one to be regenerated; Mention is here made of the Evils which were with him, and which are signified by unclean Beasts: During the Process of Man's Regeneration, these Evils are the Things which are to be shook, and dispersed, that is, which are to be loosened and tempered by Goodnesses; for it cannot be that any actual and hereditary Evil in Man may be so shaken and dispersed, as to be totally abolished, inasmuch as it continues implanted, but it is only loosened and tempered by Goodness from the Lord, so as not to be hurtful and apparent, which is an Arcanum heretofore unknown: Actual Evils are they which are loosened and tempered, and not so hereditary Evils, which also is a Circumstance heretofore unknown.

720. That by Two is signified what is respectively prophane, may appear from the Signification of that Number: Two signifies not only a Marriage, (in which case, supposing the Marriage to be cœlestial, it is a holy Number) but it signifies also the same as Six, in that it hath the same Relation to Three that Six Days of Labour have to the Seventh of Rest, or the holy Day; wherefore the Third Day, in the Word, is taken for the Seventh, and implieth nearly the same Signification, by reason of the Lord's Resurrection on the Third Day; hence also the Lord's Coming into the World, and to Glory, and also every Coming of his, as it is described by the seventh Day,

Day, so is it likewise by the third Day; and hence the two preceding Days are not holy, but respectively profane, as in Hosea, "Come and let us return unto Jehovah, for he hath "wounded, and he will heal us; he hath smitten, and he "will bind us up; after *two Days* will he revive us, in the "*third* Day he will raise us up, and we shall live before him," vi. 1, 2. and in Zechariah, "It shall come to pass in all the "Land, saith Jehovah, *two* Parts therein shall be cut off and "die, but the *third* shall be left therein, and I will bring the "*third* Part through the Fire, and will refine them as Silver "is refined," xiii. 8, 9. and that Silver was most pure, when it was purified seven Times, appears Psalm xii. 6. From whence it is evident, that as by Sevens are not signified Sevens, but Things holy, so by Twos are not signified Twos, but Things respectively profane; thus it is by no means to be understood here that the unclean Beasts, or Man's evil Affections, were so few in respect to the clean Beasts, or good Affections, that they were only in the Proportion of Two to Seven, since Evils in Man are infinitely more numerous than Goodnesses.

721. That by Husband and Wife are signified Falses in Conjunction with Evils appears from what was just now said; for in the present Passage, Husband and Wife are predicated of unclean Beasts, as above they were predicated of clean Beasts, wherefore in the Verse above they signified Truths joined with Goodnesses, but in the present Verse Falses joined with Evils; such as the Subject is, such is the Predication.

722. Verse 3. *Of the Fowl of the Heavens also by Sevens*, [Seven, Seven], *Male and Female to make Seed alive on the Faces of the whole Earth.* By Fowl of the Heavens are signified Things intellectual: by Sevens, such as are holy: By Male and Female, Truths and Goodnesses: To make Seed alive on the Faces of the whole Earth, signifies the Truths of Faith.

723. That by Fowl of the Heavens are signified Things intellectual, was shewn above, wherefore there is no need to dwell any longer on the Subject.

724. In like manner it was shewn that Sevens signify Things holy, but in the present Case they signify holy Truths, which are holy in consequence of originating in Goodnesses; for there is not any Truth which is holy, unless it come from what is good; Man may speak many Truths from the Word, and thereby from the Memory, but unless it be Love, or Charity, which produceth them, Holiness cannot be predicated of them; in case however Love and Charity produce them,

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he then acknowledgeth and believeth them, and thus he speaketh from the Heart, juſt ſo it is with Faith, which is repreſented by ſo many Perſons as being alone able to ſave: unleſs Love or Charity be the Ground of Faith, it is no Faith at all, inaſmuch as Love and Charity alone ſanctify Faith; the Lord is in Love and Charity, but not in Faith ſeparate from Love and Charity; Man, in whom is nothing but Filth and Defilement, is in ſuch ſeparate Faith; for when Faith is ſeparate from Love, ſelfiſh Praiſe, or ſelfiſh Gain, which rule in the Heart, are the only Ground and Principle of Man's Words: This every one may know from his own Experience, in caſe he ſaith to another, that he loveth him, that he has a particular Reſpect for him, that he giveth him the Preference above the reſt of Mankind, or the like Compliments, and yet thinketh otherwiſe in his Heart; for how plain is it to ſee that in ſuch a Caſe he maketh theſe Profeſſions only with his Lips, whilſt in his Heart he denieth them, nay, poſſibly, derideth them! Thus alſo it is in reſpect to Faith, whereof I was convinced by much Experience in another World; for they who in the Life of the Body, have preached the Lord and Faith with ſuch Eloquence, and at the ſame time ſuch an Appearance of Devotion, as to beget Aſtoniſhment in their Hearers, and yet did it not from the Heart, theſe in another Life are they, who bear the greateſt Hatred towards the Lord, and are moſt bitter in perſecuting the Faithful.

725. That by Male and Female are ſignified Truths and Goodneſſes, may appear from what was ſaid and ſhewn above, that Huſband and Male ſignify Truth, Wife and Female Good; but Male and Female is predicated of Things intellectual, whereas Huſband and Wife is predicated of Things appertaining to the Will, by reaſon that Huſband and Wife repreſent a Marriage, which is not ſo repreſented by Male and Female; for Truth cannot poſſibly of itſelf enter into a Marriage with Goodneſs, but Goodneſs may with Truth; becauſe there is never any Truth given which is not produced from Goodneſs, and thus copulated with Goodneſs; if you abſtract Goodneſs from Truth, there remains nothing but empty Sounds.

726. That by making Seed alive on the Faces of the Earth, are ſignified the Truths of Faith, appears from this Conſideration, that by this Church Seed was vivified, or made alive; by Seed is meant Faith: The reſt of the Poſterity of the moſt ancient Church deſtroyed cœleſtial and ſpiritual Seed in themſelves by filthy Luſts and by direful Perſuaſions; but to prevent the Deſtruction of cœleſtial Seed, they who are called Noah were regenerated, and their Regeneration was effected by

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spiritual Seed; this is what is signified in the present Passage. They are said to be vivified, or made alive, who receive Life from the Lord, because there is Life only in those Things which are of the Lord, as may appear to every one from this Consideration, that there is not any Life in those Things which are not connected with eternal Life, or which do not regard eternal Life; the Life which is not eternal, is not Life, but in a little while perisheth; nor can To Be [*Esse*], be predicated of those Things which cease to be, but of those which never cease to be, consequently, To live, and To Be, are only in those Things which are of the Lord, or Jehovah, because all To Be, and To Live to Eternity, are His: By eternal Life is meant eternal Happiness, concerning which see what was said and shewn above, n: 290.

727. Verse 4. *For to yet Seven Days I will cause it to rain upon the Earth forty Days and forty Nights, and I will destroy every Substance which I have made from off the Faces of the Ground.* To seven Days signifies the Beginning of Temptation: By raining is signified Temptation: By forty Days and Nights, the Duration of Temptation: By destroying every Substance which I have made from off the Faces of the Ground, is signified Man's Propriety, which is as it were destroyed, when he is regenerated. By the same Words is signified also the Destruction of those of the most ancient Church, who destroyed themselves.

728. That to seven Days signifies here the Beginning of Temptation, appears from the internal Sense of every Expression in this Verse, in that the Subject treated of is concerning the Temptation of the Man who is called Noah; in general the Subject treated of is both concerning the Temptation of that Man, and the total Vastation of those who were of the most ancient Church, and who were reduced to such a State; wherefore *to seven Days* signifies not only the Beginning of Temptation, but also the End of Vastation; the Ground and Reason of this Signification is, because *Seven* is a holy Number, as was said and shewn above, Verse 2. of this Chapter, and Chap. iv. 15, 24. and n: 84. to 87. it signifies the Lord's Coming into the World, and likewise his Coming to Glory; in particular it signifies every Coming of the Lord: Every Coming of the Lord hath this with it, that it is a Beginning to those who are regenerated, and the End of those who are vastated; thus to the Man of this Church his Coming was the Beginning of Temptation; for when Man is tempted, then he begins to be made new, and to be regenerated; and at the same Time it was the End of those of the most ancient Church, who were become such, that

that it was impoſſible but they muſt periſh; as when the Lord came into the World, then the Church was in it's laſt State of Vaſtation, and then alſo it was made new: That to ſeven Days hath this Signification, appears from Daniel, "*Seventy Weeks* "are determined upon thy People, and upon thy City of Ho- "lineſs, to finiſh the Tranſgreſſion, and to ſeal up Sins, and "to expiate Iniquity, and to bring in everlaſting Righteouſ- "neſs, and to ſeal up the Viſion and Prophecy, and to anoint "the Holy of Holies; and thou ſhalt know and perceive, "from the Going forth of the Word to reſtore and to build "Jeruſalem unto Meſſiah the Prince are SEVEN WEEKS," ix. 24, 25. In this Paſſage, Seventy Weeks, and ſeven Weeks, ſignify the ſame as ſeven Days, viz. the Coming of the Lord, but inaſmuch as a manifeſt Prophecy is herein contained, the Times are marked more holily and certainly, by Numbers which have relation to Seven; hence it appears, that Seven, thus applied to Times, ſignifies not only the Coming of the Lord, but alſo the Beginning of a new Church at that Time, intimated by theſe Words, that the Holy of Holies ſhould be anointed, and that Jeruſalem ſhould be reſtored and built: It ſignifies at the ſame time the laſt Vaſtation, intimated by the Words, that Weeks were determined on the City of Ho- lineſs to finiſh the Tranſgreſſion, and to ſeal up Sin: It is uſed in the like Senſe in other Parts of the Word, as in Eze- chiel where he ſpeaketh of himſelf, "I came to them of the "Captivity of Telabib, that ſat by the River Chebar, and I "ſat there *ſeven Days*, aſtoniſhed among them; and it came to "paſs at the End of *ſeven Days* that the Word of Jehovah "came to me," iii. 15, 16. where ſeven Days alſo ſignify the Beginning of Viſitation; for after ſeven Days, whilſt he was ſitting with thoſe who were in Captivity, the Word of Jeho- vah came to him. Again, in the ſame Prophet, "They ſhall "bury Gog *ſeven Months*, that they may cleanſe the Land; "at the End of *ſeven Months* they ſhall ſearch," xxxix. 12. 14. ſignifying in like Manner the laſt Term of Vaſtation, and the firſt of Viſitation. So in Daniel, "The Heart of Nebuchad- "nezar ſhall be changed from Man, and the Heart of a Beaſt "ſhall be given unto him, and *Seven Times* ſhall paſs over him," iv. 16. 25. 32. denoting in like manner the End of Vaſtation, and the Beginning of a new Man. The ſame Thing was re- preſented by the ſeventy Years of the Babyloniſh Captivity; for whether it be Seventy, or Seven, the ſame Thing is implied, and alſo whether it be ſeven Days, or ſeven Years, or ſeven Ages, which make ſeventy Years: Vaſtation was repreſented by the Years of the Captivity; the Beginning of a new Church

was represented by the Deliverance and Rebuilding of the Temple. Similar Things were also represented by Jacob's serving Laban, where it is written, "I will serve thee *Seven Years* for "Rachel; and he served *Seven Years*; and Laban said, Fulfill "this Week [*Septimanam*], and we will give thee this also for "the Service which thou shalt serve with me yet *seven* other *Years*; "and Jacob did so, and fulfilled this Week [Septimanam]," Gen. xxix. 18. 20. 27. 28. where the Service of seven Years has a like Signification, and also the Marriage and Liberty which succeeded the Days of seven Years: The Time of these seven Years was called a Week, (*u*) [Septimana], as also in Daniel. The like was also represented by the Injunction, that the Children of Israel should go about the Wall of Jericho *seven Times*, and the Wall would fall; and it is said, that they arose on the *seventh Day* early in the Morning, and compassed the City according to Custom *seven Times*, and it came to pass at the *seventh Time*, the *seven* Priests blew with the *seven* Trumpets, and the Wall fell, Joshua v. 10. to 20. which Signification unless it had been implied, it would never have been commanded that they should go round the City *seven* Times, and that there should be seven Priests and seven Trumpets. From these and many other Passages, as Job ii. 13. Rev. xv. 1. 6, 7. Chap. xxi. 9. It may appear that to Seven Days signifies the Beginning of a new Church, and the End of an old One: In the present Passage, as treating both of the Man of the Church which is called Noah, and of his Temptation, and also of the last Posterity of the most ancient Church which destroyed themselves, by the Expression *to still seven Days* nothing else can be signified, but the Beginning of the Temptation of Noah, and the End of the most ancient Church, or its final Devastation and Expiration.

729. That by raining is signified Temptation, appears from what was said and shewn at the Beginning of this Chapter, viz. that a Flood and Inundation of Waters, which are the same as Raining in this Place, signify not only Temptation, but also Vastation: It will also farther appear from what remains to be said in the following Pages concerning the Flood.

730. That by forty Days and Nights is signified the Duration of Temptation, appears evidently from the Word of the Lord:

(*u*) In our English Version we render *Septimana* by the common Word *Week*, as denoting a Portion of Time consisting of seven Days; but it is to be remarked that the Original Word does not point out a Portion of Time consisting of Seven Days precisely, but any Portion of Time implying what is holy, and signified by the Number *Seven*.

Lord: The Reaſon of ſuch Signification is grounded in this, becauſe the Lord ſuffered himſelf to be tempted during forty Days, as is plain from Matt. iv, 1, 2. Luke, iv. 2. Mark, i. 13. and whereas all and every Thing which was inſtituted in the Jewiſh Church, and in the other repreſentative Churches, before the Lord's Coming, was typical of Him, ſo alſo were forty Days and Nights, in that they repreſented and ſignified in general all Temptation, and in particular every Duration of Temptation: And whereas whilſt Man is in Temptation, he is in the Vaſtation of all Things appertaining to Propriety, and which are corporeal, (for the Things of Propriety, and ſuch as are corporeal, muſt needs die by Combats and Temptations, before Man is born again anew, or becometh ſpiritual and cœleſtial) therefore alſo forty Days and Nights ſignify further the Duration of Vaſtation: The ſame Signification is here implied, where the Subject treated of is both concerning the Temptation of the Man of the new Church called Noah, and concerning the Devaſtation of the Antediluvians: That Forty ſignify the Duration as well of Temptation, as of Vaſtation, and as well greater as leſſer, appears from Ezechiel, "Thou "ſhalt lie upon thy right Side, and ſhalt bear the Iniquity "of the Houſe of Judah *forty Days*, I have appointed thee "each Day for each Year," iv. 6. denoting the Duration of the Vaſtation of the Jewiſh Church, and alſo a Repreſentation of the Lord's Temptation, for it is ſaid that he ſhould bear the Iniquity of the Houſe of Judah. So in the ſame Prophet, "I will make the Land of Ægypt Waſtes, a Waſte of Deſo-"lation, no Foot of Man ſhall paſs through it, nor Foot of "Beaſt ſhall paſs through it, neither ſhall it be inhabited "*forty Years*; and I will make the Land of Ægypt a Deſola-"tion in the midſt of the deſolate Countries, and her Cities "among the waſted Cities ſhall be a Deſert *forty Years*," xxix. 10, 11, 12. denoting alſo the Duration of Vaſtation and Deſolation; Forty in the internal Senſe are not ſignified forty Years, but only the Deſolation of Faith in general, whether within a longer or a ſhorter Time. So in John, "The Court which "is without the Temple, leave out, and meaſure it not, be-"cauſe it is given unto the Gentiles, and the holy City ſhall "they tread under Foot *forty and two Months*," Rev. xi. 2. and again, "There was given to the Beaſt a Mouth ſpeaking great "Things, and Blaſphemies, and Power was given unto him "to make War *forty and two Months*," Rev. xiii. 5. ſignifying the Duration of Vaſtation: for it muſt be evident to every one, that it cannot mean the exact Time of Forty and two Months: It is here ſaid, Forty and two, which is the ſame thing as

Forty, by reaſon that ſeven Days ſignify the End of Vaſtation and a new Beginning, but Six ſignify Labour, from the ſix Days of Labour or Combat, wherefore Seven are multiplied by Six, and the Product thence ariſing is Forty-two, ſignifying the Duration of Vaſtation, and alſo the Duration of Temptation, or the Labour and Combat of the Man to be regenerated, wherein is contained what is Holy; but the round Number Forty is uſed inſtead of the irregular Number Forty-two, as appears from the above Paſſages out of the Revelations. The Journeyings of the Iſraelites forty Years in the Wilderneſs, before they were introduced into the Land of Canaan, repreſented and ſignified in like manner the Duration of Temptation, and alſo the Duration of Vaſtation; the Duration of Temptation, in that they were afterwards introduced into the holy Land; and the Duration of Vaſtation, in that all who were above twenty Years old at their Departure from Ægypt, died in the Wilderneſs, except Joſhua and Caleb: Temptations are what are meant by the Things at which they ſo often murmured: and Vaſtations by the Plagues and Deſtructions they ſo frequently met with: That Temptations and Vaſtations are ſignified by thoſe Things, will be ſhewn by the Divine Mercy of the Lord, when we come to treat particularly of them: They are thus alluded to in Moſes, "Thou ſhalt re-"member all the Way which Jehovah thy God led thee theſe "*forty Years* in the Wilderneſs, to humble thee, and to *try* "thee, to know what was in thine Heart, whether thou "wouldeſt keep his Commandments, or no," Deut. viii. 2, 3, 16. Moſes being forty Days and forty Nights on Mount Sinai, ſignifies in like manner the Duration of Temptation, or the Temptation of the Lord, as appears from what is written, Deut. ix. 9. 11. 18. 25. to the 11th Verſe of the following Chapter, where it is ſaid, "That he was on Mount Sinai "*forty Days* and *forty Nights*, he did neither eat Bread, nor "drink Water, praying for the People leſt they ſhould be "deſtroyed." The Ground and Reaſon why by Forty Days is ſignified the Duration of Temptation is, as was ſaid, becauſe the Lord ſuffered himſelf to be tempted by the Devil Forty Days; wherefore ſince all Things were repreſentative of the Lord, when an Idea of Temptation was preſent with the Angels, that Idea in the World of Spirits was repreſented by ſuch Things as are in the World, (according to the common Law reſpecting angelic Ideas, during their Deſcent into the World of Spirits, that they are fixed and exhibited repreſentatively) conſequently it was repreſented by Forty, becauſe the Lord was tempted Forty Days: What is to come, and what is preſent,

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are the same Thing with the Lord, and thereby the same in the angelic Heaven; what is to come is present, or what will come to pass, that is come to pass; hence came the Representation of Temptations, and also of Vastations, by Forty in the representative Church: But these are Things which cannot as yet be clearly comprehended, by reason that the Nature of the Influx of the Angelic Heaven into the World of Spirits is unknown.

731. That by destroying every Substance, which I have made, from off the Faces of the Ground, is signified Man's Propriety, which is as it were destroyed, when it is vivified or made alive, appears from what was said above concerning Propriety: Man's Propriety is wholly evil and false, and so long as it remaineth, so long Man is dead, but when he undergoeth Temptations, then it is shook and dispersed, that is, it is loosened and tempered by Truths and Goodnesses from the Lord, and thus it is vivified, and appears as if it was not present; its not appearing, and not being any longer hurtful, is signified by destroying, although it is never destroyed, but remaineth: In this respect it is with Propriety as with Black and White, which being variously tempered by the Rays of Light, are changed into beautiful Colours, as into blue, yellow, purple, and the like, by which according to their Arrangement, as in Flowers, divers Forms of Beauty and Agreeableness are exhibited, whilst the Black and White in their Root and Ground still remain. But whereas the Subject here treated of is also concerning the final Vastation of those, who were of the most ancient Church, therefore by destroying every Substance, which I have made, from off the Faces of the Ground, are signified those who perished, as also in the following Verse, 23. the Substance which I have made signifies all that, or every Man, in whom was cœlestial Seed, or who was of the Church, wherefore also in this Verse, and in the 23d. following, the Expression Ground is used, which signifies a Man of the Church, in whom Goodness and Truth is sown, which successively grew up in those who are called Noah, on the Separation of Evils and Falses, as was observed, but became extinct by Tares in the Antediluvians who perished.

732. Verse 5. *And Noah did according to all that Jehovah commanded him*; this signifies as before that it was so done. See the foregoing Chapter, Verse 22. where it is twice said that Noah did what was commanded, whereas it is here said only once; the Name God is there also used, but here Jehovah; the Reason whereof is, because the Subject there treated of is concerning Things intellectual, but here, concerning Things

Things appertaining to the Will: Intellectual Things regard the Things of the Will as different and distinct from Themselves, whereas the Things of the Will regard intellectual Things as united to themselves, or as one, for Understanding is from the Will, and this is the Reason why in the former Case it is twice said that Noah *did*, and in the present Case only once; and also why the Name God is there used, but here the Name Jehovah.

733. Verse 6. *And Noah was a Son of six hundred Years, and a Flood of Waters was caused on the Earth.* By Noah's being a Son of six hundred Years is signified his first State of Temptation: By a Flood of Waters on the Earth is signified the Beginning of Temptation.

734. In the foregoing Chapter, Verse 13. to the End, the Subject treated of was concerning intellectual Truths, with which the Man of the Church called Noah was instructed by the Lord, before he was regenerated; afterwards in this Chapter, from Verse 1. to 5. the Subject treated of is concerning the Goodnesses appertaining to the Will, with which he was gifted by the Lord, where there appears, as it were, a Repetition, because the Subject treated of has Respect both to Things intellectual, and Things of the Will. But the Subject now treated of is concerning his Temptation, and herein concerning it's first State, and thus concerning the Beginning of Temptation, from Verse 6. to 11. and as every one may see, there again occurs a Repetition, for it is said in this Verse, that Noah was a Son of six hundred Years, when a Flood was caused on the Earth; but in Verse 11. it is said, that it was in the six hundredth Year of his Life, in the second Month, and on the seventeenth Day of the Month: It is also said, Verse 7. that Noah entered into the Ark with his Sons and Wives, and the same Thing is said Verse 13. also that Beasts entered into the Ark to Noah, Verses 8. 9. which is in like Manner repeated, Verses 14. 15. 16. whence it appears evident, that here also there is a Repetition of what was said before: He who abideth in the sense of the Letter only, cannot possibly discern any thing herein, but a Repetition of certain historical Facts; whereas in this, as in other passages of the Word, there is not a single Expression which is superfluous and needless, because it is the Word of the Lord; consequently there is not any Repetition, but where the Signification is different; whence it appears, that in the present Case, as before, is described the first Temptation respecting Things intellectual, and afterwards the Temptation respecting what appertains to the Will, which Temptations succeed each other in the Person to

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be regenerated; for to be tempted as to Things intellectual is entirely different from being tempted as to Things appertaining to the Will; the Temptation as to Things intellectual is comparatively light, but the Temptation as to what respects the Will is grievous.

735. The Reason why Temptation is light as to Things intellectual, or as to Falses, which are in Man, is, because Man is in the Fallacies of the Senses, and the Fallacies of the Senses are such, that they must needs have Admission, wherefore also they are easily dispersed and removed; as all who abide in the literal Sense of the Word, where it is spoken according to Man's Apprehension, consequently according to the Fallacies of the Sense, notwithstanding the Fallacies in which they are immersed, suffer themselves to be easily instructed, in Case they receive such Things in the Simplicity of Faith, and believe them because they are the Word of the Lord; as for Example, he who believeth that the Lord is angry, that he punishes, that he causeth Mischief to the wicked, such a Person, by Reason that his Belief is grounded in the Letter of the Word, may easily be informed how the real Truth is: In like Manner if he believeth in Simplicity, that he is able to do Good from Himself, and that he may receive a Reward in another Life if he is Good from Himself, such an one also may be easily instructed that the Good which he doeth is from the Lord, and that the Lord gives Reward gratuitously out of Mercy: Wherefore when such Persons come into Temptation as to Things intellectual, or such Fallacies, they cannot be tempted except in a very gentle Manner, and this is the first Temptation, and scarce appeareth as a Temptation, which is the Subject now treated of. But the Case is otherwise with those, who do not believe the Word out of a simple Heart, but confirm themselves in Fallacies and Falsities, by Reason that such Things favour their Lusts, and who from this impulsive Cause collect together various Reasonings grounded in Themselves and their Scientifics, and afterwards confirm the same by the Word, and thus impress them on themselves, and persuade themselves that what is false is true.

736. As to what concerns Noah, or the Man of this new Church, he was of such a Nature, that he believed in Simplicity the Things handed down from the most ancient Church, which were Doctrinals collected, and reduced to a certain Form of Doctrine by those who were called Enoch: And he was of a Temper altogether different from the Antediluvians who perished, and were called Nephilim, who immersed the Doctrinals

Doctrinals of Faith in their filthy Lusts, and thereby conceived direful Persuasions, from which they were unwilling to recede, howsoever they were instructed by others, and whatever Proof was given them of the Falsity of such Persuasions: There are some Men at this Day of the same twofold Genius, or Temper; such cannot be regenerated but with much Difficulty, whereas those called Noah may be regenerated with Ease.

737. That by Noah's being a Son of six hundred Years, is signified the first State of his Temptation, appears from this Consideration, that from this Chapter even to Heber, Chap. xi. by Numbers, and by Ages of Years, and by Names, Nothing else is signified by Things, as also by the Ages and Names of all that are recorded in Chap. v. That six hundred Years signify in this Verse the first State of Temptation, may appear from the ruling Numbers therein, which are *Ten* and *Six*, which are twice multiplied into themselves; it does not alter the Case whether the greater or lesser Number be applied in the second Multiplication: With Respect to the Number *Ten*, it was shewn above, Chap. v. Verse 3. that it signifies Remains; and that *Six* in the present Passage signify Labour and Combat, appears from every Part of the Word: For the Case is this; in the foregoing Verses the Subject treated of was concerning the Preparation of the Man called Noah for Temptation, in that he was instructed by the Lord in intellectual Truths, and Goodnesses appertaining to the Will; these Truths and Goodnesses are Remains, which are not produced so as to be acknowledged, before Man is regenerated; with those who are regenerated by Temptations, Remains are for the attendant Angels, who thence bring forth those Things wherewith they defend Man against evil Spirits; who excite Falses within him, and thereby assault him: Inasmuch as Remains are signified by Ten, and Combat by Six, it is from this Ground that mention is made of six hundred Years in which the ruling Numbers are Ten and Six, signifying a State of Temptation: As to what regards the Number Six in particular as signifying Combat, it appears from the first Chapter of Genesis, where mention is made of six Days in which Man is regenerated, before he becometh cœlestial, within which Days there is a continual Combat, but on the seventh Day cometh Rest; hence it is that there are six Days of Labour, and the Seventh, the Sabbath, which signifies Rest: Hence also it is that an Hebrew Servant was to serve *six Years*, and in the seventh was to be free. Exod. xxi. 2. Deut. xv. 12. Jerem. xxxiv. 14. and that they should sow the Land *six Years*, and should gather its Produce,

Produce, but on the Seventh they ſhould let it reſt, Exod. xxiii. 10, 11, 12. and in like Manner they ſhould do with a Vineyard; and that on the ſeventh Year there ſhould be a Sabbath of a Sabbath for the Land, a Sabbath of Jehovah, Levit. xxv. 3, 4. Whereas Six ſignify Labour and Combat, they ſignify alſo the Diſperſion of what is falſe, as in Ezechiel, "Behold "*ſix* Men came from the Way of the higher Gate, which "looketh towards the North, and every one had an Inſtrument "of his *Diſperſion* in his Hand," ix. 2: and in the ſame Prophet propheſying againſt Gog, "And I will cauſe thee to re-"turn back, and will leave but the *ſixth Part* of thee, and "will cauſe thee to come up from the Sides of the North," xxxix. 2. In which Paſſages, Six, and to leave a ſixth Part, ſignify Diſperſion; the North ſignifies Falſes; Gog, thoſe who form Doctrinals from external Things, whereby they deſtroy internal Worſhip: So in Job, "In *ſix* Troubles he ſhall de-"liver thee, and in the ſeventh Evil ſhall not touch thee," v. 19. ſignifying the Combat of Temptations. In ſome other Caſes, where the Number Six occurs in the Word, it does not ſignify Labour, Combat, or the Diſperſion of what is falſe, but the Holy [Principle] of Faith, as having relation to Twelve, which Number ſignifies Faith and all Things appertaining to Faith in the Complex; and as having relation alſo to Three, which Number ſignifies what is holy; hence alſo the genuine Derivation of the Number Six, as in Ezechiel, Chap. xl. 5. where it is ſaid, that the Man's Reed, with which he meaſured the holy City of Iſrael, was ſix Cubits; and ſo in other Paſſages; the Reaſon of this Ground of its Derivation is, becauſe in the Combat of Temptation is the Holy [Principle] of Faith, and alſo becauſe ſix Days of Labour and Combat have reſpect unto the holy Seventh.

738. He is here called a Son of ſix hundred Years, becauſe Son ſignifies intellectual Truth, as was ſhewn above; but he is not called Son in the 11th Verſe which follows, becauſe the Subject there treated of is concerning his Temptation as to Things appertaining to the Will.

739. That by a Flood of Waters is ſignified the Beginning of Temptation, appears from hence, becauſe the Subject here treated of is concerning Temptation as to Things intellectual, which Temptation precedes that of the Will, and is comparatively ſlight, as was obſerved; wherefore it is called a Flood of Waters, not ſimply a Flood, as in the 17th Verſe which follows; for Waters ſignify particularly the ſpiritual Things of Man, or the intellectual Things of Faith, and alſo what is oppoſite thereto, that is, Falſes, as might be

confirmed by many Paſſages from the Word. That a Flood of Waters, or an Inundation, ſignifies Temptation, appears from what was premiſed at the Beginning of this Chapter, and alſo from this Paſſage in Ezechiel, "Thus ſaith the Lord Jehovah, "I will cauſe a Spirit of Storms to burſt forth in my Fury, "and there ſhall be an *overflowing Rain* in mine Anger, and "great Hailſtones in Fury for Conſummation, that I may "break down the Wall which ye have daubed unfitly," xiii. 11. 13, 14. where a Spirit of Storms, and an overflowing Rain ſignify the Deſolation of what is Falſe; a Wall daubed unfitly denotes what is falſe appearing as true. So in Iſaiah, "Jehovah "God is a Refuge from the *Inundation*, a Shade from the Heat, "for the Spirit of the Violent is as the *Inundation* of a Wall," xxv. 4. In which Paſſage, Inundation ſignifies Temptation as to intellectual Things, and is diſtinguiſhed from Temptation as to what appertains to the Will, which is called Heat. So in the ſame Prophet, "Behold the Lord hath a mighty and ſtrong "One, as a Tempeſt of Hail, a Storm of Deſtruction, as an "*Inundation* of mighty *Waters overflowing*," xxviii. 2. where the Degrees of Temptation are deſcribed. Again in the ſame Prophet, "When thou paſſeſt through the *Waters*, I am with "thee; and through the *Rivers*, they ſhall not *overflow* thee; "when thou goeſt through the Fire, thou ſhalt not be burned, "neither ſhall the Flame kindle upon thee," xliii. 2. where Waters and Rivers ſignify Falſes and Phantaſies; Fire and Flame ſignify Evils and Luſts. So in David, "For this ſhall "every one that is holy pray unto thee in a Time of Finding, "whereby in the *Inundation of many Waters*, they ſhall not come "nigh unto him," Pſalm xxxii. 6, 7. where Inundation of Waters ſignifies Temptation; which is alſo called a Flood in the ſame Prophet, "Jehovah ſitteth on the *Flood*; and Jehovah "ſitteth a King for ever," Pſalm xxix. 10. From theſe Paſſages, and from what was premiſed at the Beginning of this Chapter, it is evident, that a Flood, or an Inundation of Waters, ſignifies nothing elſe but Temptations and Vaſtations, although deſcribed hiſtorically, according to the Cuſtom of the moſt ancient People.

740. Verſe 7. *And Noah entered, and his Sons, and his Wife, and his Sons Wives with him, into the Ark, from before the Waters of the Flood.* By Noah's entering into the Ark from before the Waters of the Flood, is ſignified, that he was protected in Temptation: By Sons are ſignified Truths, as above: By Wife, Goodneſſes: By Sons Wives, Truths joined with Goodneſſes.

741. That by Noah's entering into the Ark from before the Waters of the Flood, is ſignified, that he was protected, may

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appear plain to every one. Temptations are nothing elſe but the Combats of evil Spirits with the Angels who are attendant on Man: The evil Spirits ſtir up or excite all the wicked things that a Man hath either done or thought of from his Infancy, conſequently both Evils and Falſes, and condemn him, than which nothing is more delightful to them, nay, the very eſſential Delight of their Life conſiſteth herein; but the Lord by Angels protecteth Man, and reſtraineth the evil Spirits from wandering out of due Bounds, and bringeth on Man a greater Inundation than he is capable of ſuſtaining.

742. That by Sons are ſignified Truths, by Wife Goodneſſes, and by Sons Wives, Truths joined with Goodneſſes, was ſhewn above in the preceding Chapter, Verſe 18. where the ſame Words occur: By Truths and Goodneſſes, although they are here called Sons and Wives, are ſignified the Things which were in the Man called Noah, whereby he was protected; ſuch is the moſt ancient Style of the Word, involving cœleſtial Arcana, and yet connected in the Manner of an hiſtorical Relation.

743. Verſes 8, 9. *Of the clean Beaſt, and of the Beaſt which was not clean, and of the Fowl, and of every Thing which creepeth on the Ground: Two and Two entered to Noah into the Ark, Male and Female, as God had commanded Noah.* By the clean Beaſt are ſignified, as above, the Affections of Goodneſs: By the Beaſt not clean, are ſignified Luſts: By Fowl in general are ſignified Thoughts: By all that creepeth on the Ground is ſignified the Senſual [Principle], and whatever is pleaſant or voluptuous (*Volupe*): Two and two ſignify Things correſponding: By entering into the Ark is ſignified, that they were protected: Male and Female, as above, ſignify Truth and Goodneſs: As God had commanded Noah, ſignifies that it was done accordingly.

744. That by the clean Beaſt are ſignified the Affections of Goodneſs, was ſaid and ſhewn above in explaining the ſecond Verſe of this Chapter, wherefore there is no need to dwell longer on that Subject; in like Manner it was ſhewn in the ſame Place that by the Beaſt not clean are ſignified Luſts, or evil Affections.

745. That by Fowl in general are ſignified Thoughts, appears from what has been every where ſaid above concerning Fowls, that they ſignify Things intellectual, or rational; but above they are called Fowls of the Heavens, whereas here they are barely called Fowl, wherefore in general by Fowl are ſignified Thoughts; for there are ſeveral Kinds of Fowls both clean and unclean, which in the ſubſequent Verſe 14. are diſ-

tinguiſhed into Fowl, Bird, and winged Thing; the clean Kinds ſignify Thoughts of Truth, the unclean are falſe Thoughts, of which, by the Divine Mercy of the Lord, more will be ſaid hereafter.

746. That by every thing which creepeth on the Ground is ſignified the Senſual [Principle] and whatever is pleaſant [*volupe*] was alſo ſaid and ſhewn above: The moſt ancient People compared and likened the ſenſual Things of Man, and his ſenſual Gratifications to Reptiles and creeping Things, and alſo called them by the Names of ſuch Creatures, becauſe they are the outermoſt or extreme Things of Man, and creep as it were upon his Surface, and becauſe it is not permitted them to elevate themſelves higher.

747. That Two and Two ſignify Things correſponding, may appear to every one from this Conſideration, that they are Pairs, which Pairs cannot exiſt unleſs they correſpond with each other, as Truths and Goodneſſes, Evils and Falſes; for there is in all Things a Kind of Marriage, or Copulation, as of Truths with Goodneſſes, and of Evils with Falſes, in Conſequence of the Marriage of the Underſtanding with the Will, or of Things intellectual with Things appertaining to the Will, and indeed every Thing hath it's Marriage, or it's Copulation, without which it is impoſſible for it to ſubſiſt at all.

748. That by entering into the Ark is ſignified that they were protected, was ſhewn above, in the preceding Verſe 7. ſpeaking of Noah, and his Sons, and Wives.

749. That Male and Female ſignify Truth and Goodneſs, is evident from what was ſaid above Chap: vi. Verſe 19. where Male and Female is predicated of Birds, but Huſband and Wife of Beaſts; the Reaſon alſo was there mentioned, viz: that there is a Marriage of Things appertaining to the Will with Things intellectual, but not ſo of Things intellectual conſidered in themſelves with Things appertaining to the Will; in the former Caſe they are as Man and Wife, but in the latter, as Male and Female: And whereas the Subject here firſt treated of is concerning the Temptation of the Man of this Church as to Things intellectual therefore, as was obſerved, they are called Male and Female; and thereby is meant Combat or Temptation as to Things intellectual.

750. That by theſe Words, *As God commanded Noah*, is ſignified, that it was done accordingly, was ſhewn above in the foregoing Chapter, Verſe 22. and alſo in this Chapter, Verſe 5.

751. As the Subject here treated of is concerning the Temptation of the Man of the new Church called Noah, and whereas it is known to few, if to any, what is the Nature and Manner

ner of Temptations, becauſe few at this Day undergo Temptations, and they who do undergo them, know no other but that it is ſomewhat inherent in themſelves which is the Subject of ſuch Suffering, it is permitted briefly to explain the Matter: They are evil Spirits who, on ſuch Occaſions, excite Mans Falſes and Evils, and ſtir up in his Memory whatſoever he hath thought or done from his Infancy: This the evil Spirits can effect in ſo cunning and malitious a manner as cannot be deſcribed; but the Angels, who are attendant on Man, bring or preſs forth his Goodneſſes and Truths, and thereby defend him; this Combat is what is made ſenſible and perceivable in Man, and cauſeth the Sting and Pain of Conſcience. There are Temptations of two kinds, one as to Things of the Underſtanding, the other as to Things of the Will; when Man is tempted as to Things of the Underſtanding, then the evil Spirits excite only his evil Actions, of which he hath been guilty, which are here ſignified by unclean Beaſts, and thus accuſe and condemn; at the ſame time indeed they alſo ſtir up his good Actions, which are here likewiſe ſignified by the clean Beaſts, but theſe they pervert by a thouſand Devices; they excite likewiſe whatever has been the Subject of his Thoughts, which are here alſo ſignified by Fowl, and thoſe Things beſides, which are here ſignified by what creepeth on the Ground; but this Temptation is ſlight, and is perceived only by the Recalling of ſuch Things into the Memory, and by a certain Anxiety thence proceeding: But when Man is tempted as to Things of the Will, then what he hath done and thought is not ſo much excited, but there are evil Genii (for by that Name may the evil Spirits of this Kind be called) who enkindle him with their Luſts, and filthy Loves, wherewith he is tainted, and thus carry on the Combat by Man's Luſts themſelves, which they do in ſo malitious and clandeſtine a manner, that it is impoſſible to ſuppoſe them Agents therein; for in an Inſtant they infuſe themſelves into the Life of Man's Luſts, and alſo in the ſame Inſtant turn and bend the Affection of Goodneſs and Truth into the Affection of Evil and the Falſe, ſo that Man cannot poſſibly know any other but that it is done of himſelf, and thus flows in of his own Accord; this Temptation is moſt grievous, and is perceived as an internal Pain, and tormenting Fire; of this more is ſaid hereafter. That the Caſe is really ſo, hath been given me to know and be aſſured of by much Experience, and alſo when, whence, of what Sort, and how the evil Spirits, or Genii, flowed in, and cauſed an Inundation; concerning which Experiences, by the Divine Mercy of the Lord, particular Mention will be made hereafter.

752 Verſe

752. Verſe 10. *And it was till ſeven Days, and the Waters of the Flood were upon the Earth.* By theſe Words is ſignified, as before, the Beginning of Temptation.

753. That by ſeven Days is ſignified the Beginning of Temptation, was ſhewn above, Verſe 4; the Words have Relation to what goes before, viz. that this Temptation, which was a Temptation as to Intellectuals, was the Beginning of Temptation, or the firſt Temptation, and therefore the Clauſe is thus expreſſed; and whereas this firſt Temptation was a Temptation as to Intellectuals, it is expreſſed by the Waters of a Flood, as above, Verſe 7. and Verſe 6. by a Flood of Waters, which properly ſignifies ſuch a Temptation, as was there ſhewn.

754. Verſe 11. *In the ſix hundredth Year of the Life of Noah, in the ſecond Month, on the ſeventeenth Day of the Month, on this Day were all the Fountains of the great Abyſs broken open, and the Cataracts of Heaven were open.* By the ſix hundreth Year, the ſecond Month, and ſeventeenth Day, is ſignified another State of Temptation: By all the Fountains of the great Abyſs being broken open, is ſignified the Extreme of Temptation as to Things of the Will: By the Cataracts of Heaven being open is ſignified the Extreme of Temptation as to Things of the Underſtanding.

755. That by the ſix hundredth Year, the ſecond Month, and the ſeventeenth Day, is ſignified another State of Temptation, follows from what hath been ſaid heretofore; for from Verſe 6. to the preſent Verſe, the Subject treated of was concerning the firſt State of Temptation, relating to Intellectuals, whereas now the Subject treated of is concerning another State, viz. as to Things appertaining to the Will, which is the reaſon that Noah's Age is twice mentioned, in the former Caſe as a Son of ſix hundred Years, and in the preſent Caſe as being in the ſix hundredth Year of his Life, in the ſecond Month, and in the ſeventeenth Day, when the Flood happened: It muſt needs be inconceivable to every one, that by the Years of Noah's Age, where both Years, and Months, and Days are particularly marked, is meant a State of Temptation as to Things appertaining to the Will; but as was above obſerved, ſuch was the manner of ſpeaking and writing amongſt the moſt ancient People, and they were delighted eſpecially in this, that they could mark out Times and Names, and thence frame a Hiſtory reſembling a true one; herein their Wiſdom conſiſted. But that ſix hundred Years ſignify nothing elſe but the firſt State of Temptation, was ſhewn above, Verſe 6; the like is here

here signified by the six hundredth Year, but in order to denote another State of Temptation, Months and Days are added, and the particular Number of Months that they were two, or in the second Month, which signify Combat, as may appear from the Signification of the Number *Two* spoken of above, Verse 2. of this Chapter, where it was shewn that Two signify the same as Six, that is, Labour, and Combat, and also Dispersion: But the Number *Seventeen* signifies both the Beginning of Temptation, and the End of Temptation, by reason that it is composed of the Numbers Seven and Ten; which Number, when it signifies the Beginning of Temptation, implies in such Case *till seven Days*, or the seventh of Seven Days, which that it signifies the Beginning of Temptation, was shewn above at the 4th Verse of this Chapter; but when it signifies the End of Temptation, as at Verse 4. of Chap. viii. following, then Seven is a holy Number, to which Ten is added, which signifies Remains, for without Remains Man cannot be regenerated: That the Number Seventeen signifies the Beginning of Temptation, appears from Jeremiah, in that it was commanded him to buy a Field of Hanameel his Uncle's Son, which was in Anathoth; and he weighed him the Money, *seven Shekels and Ten of Silver*," xxxii. 9. which Number, that it signifies also the Babylonish Captivity, whereby is represented the Temptation of the Faithful, and the Devastation of Unbelievers, and indeed the Beginning of Temptation, and at the same time the End of Temptation, or Deliverance, may appear from the following Verses of that Chapter of the Prophet; that Captivity is signified appears in Verse 36. and that Deliverance is signified, appears in Verse 37; such a Number would never have had a Place in the Prophet, unless like all other Numbers it had involved some Arcana. That Seventeen signifies the Beginning of Temptation, may appear also from the Age of Joseph, who was a Son of Seventeen Years, when he was sent to his Brethren, and sold into Egypt, Gen. xxxvii. 2. that being sold into Egypt was representative of similar Things, will be shewn, by the Divine Mercy of the Lord, in the Explication of that Passage; the historical Things contained therein are representative, which are really so as they are described, but here the historical Facts are significative, which are not really so as they are described in the Sense of the Letter; yet still they involve in them heavenly Arcana, even in each particular Expression, as in the present Passage under Consideration: That this is really the Case, must needs appear strange, inasmuch as wheresoever any historical Truth, or historical Fact occurs, the Mind is detained in the Letter, from which

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it cannot abſtract itſelf, in conſequence whereof it ſuppoſeth that the Letter can have no further Signification or Repreſentation; but that there is ſome internal Senſe, in which is the Life of the Word, and not in the Letter, which without an internal Senſe is dead, may appear evident to every intelligent Perſon; without an internal Senſe, what Difference is there between the hiſtorical Relations in the Word, and thoſe that are to be found in any profane Writer? conſequently what Uſe would there be in knowing the Year of Noah, and the Month and Day when the Flood happened, unleſs ſome heavenly Arcanum was therein involved? and who cannot ſee, that all the Fountains of the great Abyſs being broken open, and the Cataracts of Heaven opened, is a Language agreeable to the prophetic Style of ſpeaking; not to mention other Conſiderations of a like Nature.

756. That by all the Fountains of the great Abyſs being broke open, is ſignified the Extreme of Temptation as to Things appertaining to the Will, may appear from what was juſt now ſaid concerning Temptations, that they are of two Kinds, one relating to Things intellectual, the other to Things of the Will, and that the latter is more grievous than the former; it may further appear from this Conſideration, that hitherto the Subject treated of was concerning Temptation as to Things intellectual; in like manner it appears from the Signification of Abyſs, in that it denoteth Luſts, and the Falſes therein originating, as above, n: 18. and alſo from the following Paſſages in the Word, "Thus ſaith the Lord Jehovah, when I ſhall "make thee a deſolate City, as Cities that are not inhabited, "when I ſhall cauſe the *Abyſs* to aſcend upon thee, and *many* "*Waters* ſhall cover thee," Ezech. xxvi. 19. where Abyſs and many Waters ſignify the Extreme of Temptation. So in Jonah, "The *Waters* compaſſed me about even to the Soul, "the *Abyſs* cloſed me round about," ii. 5. where Waters and Abyſs in like manner ſignify the Extreme of Temptation. So in David, "*Abyſs* calleth to *Abyſs* at the Voice of the *Water* "of thy *Canals*, all thy *Waves* and thy *Billows* are gone over "me," Pſalm xlii. 7. manifeſtly denoting the Extreme of Temptation. So again, "He rebuked the red Sea, and it was "dried up, and he cauſed them to go through the *Abyſs* as "through a Wilderneſs, and he ſaved them from the Hand of "him that hated them, and redeemed them from the Hand of "the Adverſary, and the *Waters covered their Enemies*," Pſalm cvi. 9, 10, 11. where Abyſs ſignifies Temptations in the Wilderneſs. By Abyſs in old Time was ſignified Hell, and Phantaſies, and Perſuaſions of what is falſe were likened to Waters,

and

and Streams, and also to Smoke thence issuing forth; thus also the Hells of some appear, viz. as Abysses, and as Seas, of which, by the Divine Mercy of the Lord, more will be said hereafter: Thence come the evil Spirits who devastate Man, and also those who tempt him; and their Phantasies which they infuse, and the Lusts with which they inflame Man, are like Inundations and Exhalations issuing thence; for, as was observed, Man by evil Spirits hath Conjunction with Hell, and by Angels with Heaven; wherefore when all the Fountains of the great Abyss are said to be broke open, such Things are signified: That Hell is called an Abyss, and that the filthy Things thence issuing are called Streams, appears from Ezechiel, "Thus saith the Lord Jehovah, in the Day that he went down "to Hell, I caused him to mourn, I covered the *Abyss* above "him, and I restrained the *Streams* thereof, and the *great* "*Waters* were shut up," xxxi. 15. Hell is called also an Abyss in John, Rev. ix. 1. 2. 11. Chap. xi. 7. Chap. xvii. 8. Chap. xx. 1. 3.

757. That by the Cataracts of Heaven being opened is signified the Extreme of Temptation as to Things intellectual, appears also from hence: Temptation as to Things of the Will, or Lusts, can never be separated from Temptation as to Things intellectual; in case it was separated, it would not be any Temptation, but an Inundation, as with those who live in the Fires of Lusts, in which, like infernal Spirits, they perceive the Delights of their Life: They are called Cataracts of Heaven by reason of an Inundation of Falses, or Reasonings, spoken of also in Isaiah, "He who fleeth from the Voice of "Fear shall fall into the Pit, and he that cometh up out of "the midst of the Pit shall be taken in the Snare, for the "*Cataracts* from on high are open, and the Foundations of "the Earth are shaken," xxiv. 18.

758. Verse 12. *And there was Rain upon the Earth forty Days, and forty Nights.* By these Words is signified that this Temptation continued: Rain is Temptation; forty Days and Nights is Duration.

759. That Rain here is Temptation, may appear from what hath been said and shewn above concerning a Flood and an Inundation; also concerning the Fountains of the great Abyss being broke open, and the Cataracts of Heaven being opened, as significative of Temptations.

760. That Forty Days and Forty Nights signify Duration, was shewn above, Verse 4: By Forty, as was said, is signified every Duration of Time, whether it be longer or shorter, and indeed a grievous Temptation, such as is that of the Things

appertaining to the Will: For Man hath provided and formed Life for himself by continual Pleasures, and by Self-love and the Love of the World, consequently by Lusts, which are Continuations of those Loves, in such a Manner, that his Life is nothing else but a Composition of such Things; which Life can by no means agree with heavenly Life; for no one can love worldly Things and heavenly Things at the same Time; to love worldly Things is to look downwards, to love heavenly Things is to look upwards; still less can any one love himself and his Neighbour at the same time, and least of all the Lord; he who loveth himself hateth all others who are not subservient to himself; consequently he who loveth himself is at a most remote Distance from heavenly Love and Charity, which consist in Man's loving his Neighbour more than himself, and the Lord above all Things; hence it is evident at how great a Distance Man's Life is from heavenly Life, wherefore by Temptations he is regenerated of the Lord, and his Life is turned and bent into Concord and Agreement: This is the Reason why this Temptation is grievous, inasmuch as it toucheth, assaulteth, destroyeth, and changeth the very Life of Man, wherefore also it is described by this Circumstance, that the Fountains of the Abyss were broke open, and that the Cataracts of Heaven were opened.

761. That spiritual Temptation in Man is a Combat of evil Spirits with attendant Angels, and that this Combat is generally felt in his Conscience, was said and shewn above; Concerning which Combat it is further to be observed, that the Angels continually defend Man, and avert the Evils which evil Spirits intend him; they even defend the Things that are false and evil in Man, for they know very well whence Man's Falses and Evils come, viz. from evil Spirits and Genii; Man never of himself produceth any thing false or evil, but they are the evil Spirits attendant upon him, who produce such Things, and at the same time cause Man to believe that such Production is of Himself; so great is their Malignity, and still greater in this, that they also accuse and condemn Man in the very Instant of their infusing their Evils and Falses, and causing Man to believe them his own; as I can testify by much Experience: Man, who hath not Faith in the Lord, cannot be enlightened, but supposeth that Evil is from Himself, wherefore also he appropriateth Evil to himself, and becometh like to those evil Spirits who attend him; this is the real Case with Man, and whereas the Angels know it to be so, in the Temptations of Regeneration they even defend Man's Falses and Evils, otherwise he would fall under the Temptation, because with Man there is nothing but Evil, and the False therein ori-

originating, so that he is a mere Heap and Compoſition of Evils and the Falſes grounded therein.

762. But ſpiritual Temptations are at this Day little known, nor are they permitted in the Manner they formerly were, becauſe Man is not in the Truth of Faith, conſequently he would fall under Temptation; inſtead of Temptations there are other Things, as Misfortunes, Sorrows, and Anxieties, which exiſt from natural and bodily Cauſes, as alſo Sickneſſes of the Body, and Diſtempers, which ſerve to ſubdue and break in ſome Degree the Life of his Pleaſures and Luſts, and determine and elevate the Thoughts to interior and pious Subjects; theſe however are not ſpiritual Temptations, which are experienced only by thoſe, who have received a Conſcience of Truth and Goodneſs from the Lord; real Conſcience is the Plane on which Temptations operate.

763. Thus far the Subject treated of hath been concerning Temptations, what follows is the End of Temptation, viz. that a new Church might exiſt.

764. Verſe 13. *In the ſelf-ſame Day entered Noah, and Shem, and Ham, and Japheth, the Sons of Noah, and the three Wives of his Sons with them into the Ark.* By entering into the Ark is ſignified here, as before, that they were ſaved: By Noah is ſignified What was of the Church: By Shem, Ham, and Japheth, What was of the Churches thence derived: By the Sons of Noah are ſignified Doctrinals: By the three Wives of his Sons with them are ſignified the real Churches thence derived.

765. The Subject hitherto treated of was concerning the Temptation of the Man of the Church called Noah, and firſt, concerning his Temptation in reſpect to Intellectuals, which are the Truths of Faith from Verſe 6. to 10. and next concerning his Temptation as to Things of the Will, which are the good Things of Charity, Verſes 11, 12. the End of theſe Temptations was, that a Man of the Church, or a New Church, might be thence born again, when the moſt ancient Church periſhed: This new Church, as was obſerved above, was of a Temper and Character different from that of the moſt ancient Church, inaſmuch as it was ſpiritual, and the Characteriſtic of a ſpiritual Church is this, that Man may be born again by the Doctrinals of Faith, which being implanted, Conſcience is then inſinuated into him to prevent his acting contrary to the Truth and Good of Faith, and thus he is gifted with Charity, which governeth his Conſcience, and under the Influence of Charity he thereby beginneth to act; hence it may appear what a ſpiritual Man is, that he is not one who ſup-

poſeth Faith to be ſaving without Charity, but who maketh Charity an Eſſential of Faith, and acteth from a Ground of Charity: The End of the Temptations here deſcribed was, that ſuch a Man or ſuch a Church might exiſt, wherefore the Subject now treated of is concerning this very Church: That the Church is now treated of may appear from a Repetition as it were of the ſame Thing, for it is here ſaid, "In the "ſelf-ſame Day entered Noah, and Shem, and Ham, and "Japheth, the Sons of Noah, and the Wife of Noah, and "the three Wives of his Sons with them into the Ark;" to the ſame purport it is ſaid above, Verſe 7. but in theſe Words, "And Noah entered, and his Sons, and his Wife, and his "Sons Wives with him into the Ark;" but whereas the Subject now treated of is concerning the Church, therefore mention is made of Sons, Schem, Ham, and Japheth, and when they are mentioned, they ſignify the Man of the Church; whereas, when they are called Sons, without Names, they ſignify the Truths of Faith: Moreover there is a further Repetition made of what was ſaid above, Verſes 8, 9. concerning Cattle and Fowl, that they entered into the Ark, Verſes 14, 15, 16. but the Repetition is made with a Variety agreeable to the Subject, and in the preſent Caſe ſuitable to the Church.

767. That by entering into the Ark is ſignified that they were ſaved, viz. the Man of the Church called Noah, and the reſt of the Churches that deſcended and were derived from him, of which Mention is here made, may appear from what was ſaid above concerning entering into the Ark.

768. That by Noah is ſignified What was of the Church, and by Shem, Ham, and Japhet, what was of the Churches thence derived, appears from this Circumſtance, that they are not here called his Sons, as before, Verſe 7. but they themſelves are mentioned by their Names, and when they are ſo mentioned, they ſignify the Man of the Church: The Man of the Church is not only the eſſential Church Itſelf, but the All of the Church; it is a general Expreſſion comprehending whatever is of the Church, as was before obſerved concerning the moſt ancient Church, which was called Man, and in like Manner concerning the reſt, which are mentioned by Name; thus by Noah, and by Shem, Ham, and Japhet, is ſignified whatever is of the Church, and of the Churches thence derived, ſuch is the Style and Method of ſpeaking uſed in the Word; as where mention is made of Judah, thereby is ſignified moſt commonly with the Prophets the cœleſtial Church, or whatever is of that Church; where Iſrael is mentioned thereby is ſignified

fied moſt commonly the ſpiritual Church, or whatever is of that Church; where Jacob is mentioned, thereby is ſignified the external Church; for with every particular Man of the Church there is given the Internal of the Church, and the External; the Internal is where the true Church exiſteth, the External is what is thence derived, that is Jacob: The Caſe is otherwiſe when they are not mentioned by Name: The true Ground and Reaſon of this Circumſtance is, becauſe Judah, Iſrael, and Jacob have reference in ſuch Caſes to the Kingdom of the Lord repreſentatively; the Lord Alone is Man, and is the All of his Kingdom, and whereas the Church is the Lord's Kingdom on the Earths, the Lord Alone is the All of the Church: The All of the Church is Love or Charity, wherefore Man, or, what is the ſame Thing One named by Name, ſignifies Love or Charity, that is, the All of the Church, and then Wife ſignifies ſimply the Church thence derived, as in the preſent Caſe. But as to the Nature and Quality of the Churches ſignified by Schem, Ham, and Japhet, more will be ſaid, by the Divine Mercy of the Lord, in the following Pages.

769. That by the Sons of Noah are ſignified Doctrinals, appears from the Signification of Sons ſpoken of above; for a Church cannot exiſt without Doctrinals, wherefore alſo they are not only named, but it is likewiſe added, that they were his Sons.

770. That by the Wife of Noah is ſignified the Church Itſelf, and that by the three Wives of his Sons with them are ſignified the Churches themſelves thence derived, appears from what was juſt now obſerved, viz. that when the Man of the Church is named, thereby is ſignified the All of the Church, or as it is called, the Head of the Church, and in this Caſe Wife ſignifies the Church, as was ſhewn above, n: 252, 253. it is otherwiſe when Huſband and Wife, Male and Female are mentioned in the Word; in this caſe by Huſband and Male are ſignified Things intellectual, or the Truths of Faith, and by Wife or Female are ſignified Things appertaining to the Will, or the good Things of Faith.

771. Inaſmuch as every particular Expreſſion in the Word is from the Lord, and conſequently the Divine [Principle] is in each, it is evident that there is not a ſingle Expreſſion, nor even a ſingle Dot, which doth not ſignify and involve ſomething ſpiritual; this is true in the Verſe under Conſideration, as where Mention is made of *Three* Wives, and alſo of the Wives of *his Sons*, and likewiſe of entering *with them*; but it would be tedious to explain the Particulars implied in each

Expreſſion

Expreſſion, and it is ſufficient to give only a general Idea of the moſt general Significations.

772. Verſes 14, 15. *They and every Beaſt after his kind, and all Cattle after their Kind; and every creeping Thing that creepeth upon the Earth after his Kind; and all Fowl after their Kind, every Bird, every Thing winged. And they entered in unto Noah into the Ark; two and two of all Fleſh, wherein was the Breath of Lives.* By They is ſignified in general the Man of the Church: By every Beaſt after his Kind is ſignified all ſpiritual Good: By Cattle after their Kind is ſignified natural Good: By every creeping Thing that creepeth on the Ground is ſignified all ſenſual and corporeal Good: By Fowl after their Kind is ſignified all ſpiritual Truth; By Bird, natural Truth; by winged Thing, ſenſual Truth: By entering to Noah into the Ark is ſignified, as before, that they were ſaved: Two and two ſignify Pairs as before: Of all Fleſh wherein was the Breath of Lives ſignifies a new Creature, or that they received new Life from the Lord.

773. That by *They* is ſignified in general the Man of the Church, or the All which was of this Church, appears from this Conſideration, that *They* hath relation to thoſe who were juſt before named, viz. to Noah, Shem, Ham, and Japhet, who although they are four, ſtill conſtitute One: In Noah, by whom in general is meant the ancient Church, are contained as in a Parent, or Seed, the Churches thence derived; wherefore by *They* is ſignified the ancient Church; all thoſe Churches, which are called Shem, Ham, and Japhet, conſtitute together a Church, which is called the ancient Church.

774. That by Beaſt after his Kind is ſignified all ſpiritual Good, and by Cattle after their Kind all natural Good, and by the creeping Thing that creepeth upon the Earth all ſenſual and corporeal Good, was ſaid and ſhewn above, n. 45, 46. 142, 143, 246. But that Beaſt ſignifies ſpiritual Good, at firſt Sight indeed may appear ſtrange, and it will ſeem to have another Signification; nevertheleſs that this is the true Signification is plain from the Series of the Relation, in that Mention is firſt made of *They*, that is of the Man of the Church, afterwards of Beaſt, then of Cattle, and laſtly of creeping Thing; wherefore Beaſt implieth ſomewhat more worthy and excellent than Cattle, by reaſon that the Word Beaſt in the Hebrew Tongue alſo ſignifieth an Animal wherein is a living Soul; thus alſo in the preſent Paſſage it does not ſignify a Beaſt, but an Animal in which is a living Soul, for the Expreſſion is the ſame. That by Animals, Cattle, and creeping Things that creep on the Ground, are ſignified Things appertaining

taining to the Will, was ſaid and ſhewn above, and will be further proved in what is ſaid preſently concerning Fowl.

775. Inaſmuch as there are given Genera and Species of all Things, viz. both of ſpiritual good Things, and of natural good Things, and alſo of ſenſual and corporeal good Things thence derived, therefore it is here ſaid of each, "*After their Kind*:" There are given ſo many Genera of ſpiritual Good Things, and in like manner ſo many Genera of ſpiritual Truths, that it is impoſſible to enumerate them, much leſs can the Species of each Genus be enumerated: In Heaven all Goodneſſes and Truths both cœleſtial and ſpiritual, are ſo diſtinguiſhed into their Genera, and theſe again into their Species, that there is not the ſmalleſt Thing but what is diſtinguiſhed in the moſt orderly Arrangement; and they are ſo innumerable, that the ſpecific Differences may be ſaid to be indefinite; from whence may appear the Scantineſs and almoſt Nothingneſs of human Wiſdom, which is nearly ignorant of the Exiſtence of ſpiritual Goodneſs and Truth, and entirely ſo concerning their true Nature and Quality. From Goodneſſes cœleſtial and ſpiritual, and the Truths thence derived, exiſt and deſcend Goodneſſes and Truths natural, for there is not given a ſingle natural Good and Truth, but what exiſteth from ſpiritual Good, and this from cœleſtial, and ſubſiſteth from the ſame; in caſe what is ſpiritual ſhould be ſeparated from what is natural, what is natural would be annihilated: The Origin of all Things is thus circumſtanced; all Things both in general and in particular are of the Lord; from Him is the Cœleſtial [Principle], by the Cœleſtial from Him exiſteth the Spiritual [Principle], by the Spiritual the Natural [Principle], by the Natural the corporeal and ſenſual [Principle], and as each exiſteth thus from the Lord, ſo alſo each ſubſiſteth, for, as is acknowledged, Subſiſtence is perpetual Exiſtence: They who conceive otherwiſe of the Exiſtence and Origin of Things, as thoſe do who worſhip Nature, and derive thence ſuch Exiſtence and Origin, are principled in ſuch fatal Perſuaſions, that the Phantaſies of the wild Beaſts of the Foreſt may be ſaid to have in them more Truth and Solidity; yet there are many ſuch Perſons, who ſeem to themſelves to excel the reſt of Mankind in Wiſdom.

776. That by Fowl after his Kind is ſignified all ſpiritual Truth, by Bird natural Truth, and by winged Thing ſenſual Truth, appears from what was ſaid and ſhewn above concerning Fowl, n: 40. The moſt ancient People likened the Thoughts of Man to Fowls, becauſe the Things of the Underſtanding in reſpect to Things of the Will are as Birds in reſpect to Beaſts: Inaſmuch as Mention is here made of Fowl,

and

and Bird, and winged Thing, and these succeed each other as Things intellectual, rational and sensual in Man, to remove all Doubt of their having such a Signification, it may be expedient to adduce some further Passages from the Word in Proof thereof, from which it is evident also that Cattle signify such Things as are here declared; to begin then with David, "Thou madest Him to have Dominion over the Works "of thy Hands, thou hast put all Things under his Feet, "*Flocks* and all *Herds*, and the *Beasts* of the Field, the *Fowl* "of the Heavens, and the Fish of the Sea," Psalm viii. 6, 7, 8. speaking of the Lord, whose Dominion over Man, and over the Things which are of Man, is thus described; according to any other Sense, what could Dominion mean over Beasts and Birds? So again, "Trees of Fruit, and all Cedars, *Beasts* "and all *Cattle*, *Creeping Thing*, and *Bird of Wing*, shall praise "the Name of Jehovah," Psalm, cxlviii. 9. 10. 13. Tree of Fruit is the cœlestial Man; Cedar is the spiritual Man; Beast and Cattle and creeping Thing are the Goodnesses thereof; Birds of Wing are the Truths thereof; by these the Name of Jehovah may be glorified, but not by Beasts, Cattle, creeping Things, and Birds; in profane Writers such Things may be said hyperbolically, but in the Word of the Lord they are not said hyperbolically, but significatively and representatively. So in Ezechiel, "The Fishes of the Sea, and the *Fowls* of the "Heavens, and the *Beast* of the Field, and every *creeping Thing* "*that creepeth* on the Ground, and every Man that is on the "Faces of the Ground, shall tremble before me," xxxviii. 20. that Beasts and Fowl in this Passage have a spiritual Signification, is very evident, for what Glory would it be to Jehovah that Fishes, Fowl, and Beasts should tremble? or can any one suppose that such Expressions would be holy, unless they implied and involved holy Things? So in Jeremiah, "I beheld, and "lo no *Man*, and all the *Birds* of the Heavens were fled," iv. 25. denoting the Extinction of all Goodness and Truth, for here also Man signifies the Good of Love. Again in the same Prophet, "They are vastated, so that there is not a Man "passing through, neither do they hear the Voice of *Cattle*; "from the Fowl of the Heavens and even to the Beast, they "have wandered, they are gone," ix. 10. denoting in like manner the Departure of all Truth and Goodness. So again, "How long shall the Land mourn, and the Herb of every "Field wither? for the Wickedness of them that dwell there-"in, the *Beasts* and the *Birds* are perished, because they have "said, he shall not see our last End," xii. 4. where Beasts signify Goodnesses, and Birds Truths, which perished. So

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in Zephaniah, "I will conſume *Man* and *Beaſt*, I will con-
" ſume the *Fowls* of the Heavens, and the Fiſhes of the Sea,
" and the Stumbling-blocks with the wicked, and I will cut
" off Man from the Faces of the Ground," i. 3. where Man and Beaſt ſignify the Things appertaining to Love and Goodneſs thence derived; the Fowl of the Heavens and the Fiſhes of the Sea ſignify the Things appertaining to the Underſtanding, conſequently the Things which are of Truth, which are called Stumbling-blocks becauſe Goodneſſes and Truths, are Stumbling-blocks to the wicked, but not ſo Beaſts and Birds; that theſe are Things appertaining to Man is alſo plainly declared. Again in David, " The Trees of Jehovah
" are full, and the Cedars of Lebanon, which he hath planted,
" where the *Birds* make their Neſts," Pſalm civ, 16, 17. The Trees of Jehovah, and the Cedars of Lebanon ſignify the ſpiritual Man; Birds ſignify his rational or natural Truths, which are as it were Neſts. In other Caſes it was a common Form of ſpeaking to ſay, that Birds ſhould make Neſts in the Branches of Trees, by which were ſignified Truths, " In the
" Mountain of the Height of Iſrael will I plant it, and it
" ſhall raiſe its Branches, and bear Fruit, and ſhall be a
" goodly Cedar, and under it ſhall dwell all *Fowl of every Wing*,
" in the Shade of its Branches ſhall they dwell," xvii. 23. ſpeaking of the Church of the Gentiles, which was ſpiritual, and which was a goodly Cedar; Fowl of every Wing ſignify Truths of every Kind. Again in the ſame Prophet, " All
" the *Fowls* of Heaven made their Neſts in his Branches, and
" under his Branches did all the *Beaſts* of the Field bring
" forth their Young, and in his Shade dwelt all great Nations," xxxi. 6. ſpeaking of Aſhur, which is the ſpiritual Church, and is called a Cedar; the Fowls of Heaven ſignify its Truths, the Beaſts of the Field ſignify its Goodneſſes. So in Daniel, " The Branch thereof was beautiful, and the Fruit thereof
" much, and in it was Meat for all; the *Beaſt* of the Field
" had Shade under it, and the *Fowls* of Heaven dwelt in the
" Branches thereof," iv. 12. where Beaſt ſignifies Goodneſſes, and Fowls of Heaven ſignify Truths, as may appear evident to every one; for otherwiſe what could be meant by ſaying that Fowls and Beaſts dwelt therein? In like manner where the Lord ſaith " The Kingdom of Heaven is like unto a Grain
" of Muſtard-Seed, which a Man took and caſt into his Gar-
" den, and it grew and waxed a great Tree, ſo that the *Fowls*
" of Heaven lodged in the Branches of it," Luke xiii. 19. Matt. xiii. 31. Mark iv. 30.

777. That Fowl signifies spiritual Truth, Bird natural Truth, and winged Thing sensual Truth, appears hence; thus also Truths are distinguished: Sensual Truths, such as relate to Seeing and Hearing, are said to be winged, because they are extreme (x) Truths [last or outermost], and such also is the Signification of Wing in reference to other Things.

778. Whereas now Fowls of the Heavens signify intellectual Truths, consequently Thoughts, they also signify Things contrary thereto, as Phantasies and Falses, which as appertaining to the Thinking Principle in Man, are also called Fowls, as where it is said that the wicked should be given as Meat to the Fowls of the Heavens, and to Beasts, denoting Phantasies and Lusts, Isaiah xviii. 6. Jerem. vii. 33.—xvi. 4.—xix. 7.—xxxiv. 20. Ezech. xxix. 5.—xxxix. 4. The Lord also compares Phantasies and Persuasions of the False to Fowls, where he saith, "The Seed which fell upon the hard Way was trod under-"foot, and the *Fowls* of Heaven devoured it," Matt. xiii. 4. Luke viii. 5. Mark iv. 4. 15. where the Fowls of Heaven are nothing but Falses.

779. That by entering to Noah into the Ark is signified that they were saved, was said and shewn above. That Two and Two signify Pairs, may be seen in the foregoing Chap. vi. Verse 19. where also is shewn what is meant by Pairs.

780. That of all Flesh, wherein was the Breath of Lives, signifies a new Creature, or that they received new Life from the Lord, may appear from the Signification of Flesh, that it is every Man in general, and the corporeal Man in particular, as was said and shewn above; hence Flesh, wherein is the Breath of Lives signifies one who is regenerate; for in his Propriety there is the Lord's Life, which is a Life of Charity and Faith: Every Man is nothing else but Flesh, nevertheless when the Life of Charity and Faith is breathed into him by the Lord, then the Flesh is vivified, and he becometh spiritual and cœlestial, and is called a new Creature, Mark xvi. 15. by reason of his being created anew.

781. Verse

(x) By the Word *Extreme*, used in this and other Places by our Author, is signified what is in a last or outermost Sphere, or Principle, as distinguished from what is more interior, or what approaches nearer to the first or inmost Sphere, or Principle: Thus the corporeal Senses are *extreme* in Respect to the spiritual or inward Senses of the Soul; and thus also the Truths, seen or apprehended by the corporeal Senses, are in like Manner *extreme* when compared with the Truths seen and apprehended by the interior spiritual Senses.

781. Verse 16. *And they that entered in, entered in Male and Female, of all Flesh, as God commanded him, and Jehovah shut after him.* They that entered signify the Things that were with the Man of the Church: By Male and Female of all Flesh entering, is signified, that Truths and Goodnesses of every kind were with him: As God had commanded, signifies, to receive which Things he should be prepared: By Jehovah's shutting after him is signified, that Man would no longer have Communication with Heaven, such as the cœlestial Man of the Church enjoyed.

782. The Subject treated of hitherto unto Verse 11. was concerning the Church, in that it was preserved in those who were called Noah; what now follows is concerning the State of the Church, which is described, and first in the present Passage as it is explained; afterwards is described the Nature and Quality of the State of that Church what it was; every single Verse, nay every single Expression denotes its peculiar State; and whereas the Subject now treated of is concerning the State of the Church, what was just before said is now repeated, and indeed twice, viz. "And *they that entered, entered in* "Male and Female of *all Flesh*," when yet in the Verse just preceding, it was thus expressed, "And they *entered in* to Noah "into the Ark, *Two and Two of all Flesh*," which Repetition in the Word signifies, that another State is treated of, otherwise, as must be obvious to every one, the Repetition would be altogether vain and needless.

783. Hence it appears, that by those that entered are signified the Things that were with the Man of the Church; and also, that by Male and Female of all Flesh entering, is signified, that Truths and Goodnesses of every kind were with him; for that Male and Female signify Truths and Goodnesses, was said and shewn above. That by these Words, "As God commanded," is signified, a Preparation to receive such Things as are here spoken of, was also shewn above; to command, with the Lord, is to prepare and do.

784. That by Jehovah's shutting after him, is signified, that Man should no longer have such Communication with Heaven, as was enjoyed by the Man of the cœlestial Church, may appear from this Consideration of the Case; the State of the most ancient Church was such, that they enjoyed internal Communication with Heaven, consequently by Heaven with the Lord; they were principled in Love towards the Lord, and they who are principled in Love towards the Lord are as Angels, only with this Difference that they are cloathed with a material Body;

their Interiors were open, and were extended (y) even from the Lord: But the caſe was otherwiſe with this New Church, which was not principled in Love towards the Lord, but in Faith, and by Faith in Charity towards its Neighbour; they could not, like the moſt ancient People, enjoy internal Communication with Heaven, but only external; to deſcribe the particular Nature of ſuch internal and external Communication would be tedious: Suffice it to obſerve, that every Man hath Communication with Heaven, even the wicked, by Means of attendant Angels; but with a Difference as to Degrees, nearer or remoter, otherwiſe Man could not poſſibly exiſt; the Degrees of Communication are indefinite: The ſpiritual Man cannot poſſibly enjoy ſuch Communication as the cœleſtial Man, by reaſon that the Lord dwelleth in Love, and not ſo much in Faith, this then is what is ſignified by Jehovah's ſhutting after him: Since thoſe Times Heaven was never open as to the Man of the moſt ancient Church; ſeveral indeed in ſucceeding Ages converſed with Spirits and Angels, as Moſes, Aaron, and others, but after a Manner altogether different from what prevailed in the firſt Times, as will be ſhewn, by the Divine Mercy of the Lord, in a future part of this Work. The Reaſon why Heaven was ſhut up is moſt myſterious, and alſo why at this Day it is ſo cloſed, that Man doth not know that he is attended by Spirits, much leſs by Angels, but ſuppoſeth himſelf to be altogether alone, when he is ſeparate from worldly Company, and in Meditation with himſelf, when nevertheleſs he is continually in conſort with Spirits, who obſerve and perceive what he thinketh, what he intendeth, and what he deviſeth, as clearly and openly, as if he was expoſed to the View of the whole World; Man is altogether ignorant of this, when yet it is moſt true, and thus Heaven is cloſed in reſpect to him: The Reaſon of ſuch cloſing is, becauſe whilſt Man is principled in no Faith, and ſtill leſs in the Truth of Faith, and leaſt of all in Charity, it would be a moſt dangerous Thing for him, ſuppoſing Heaven not to be thus cloſed: This was alſo ſignified by Jehovah God caſting out the Man, and

(y) By being *extended from the Lord* is meant, that the Lord was their Centre, and that from Him, as from a Centre, they extended to all Things around, or below, which may be conſidered as the Circumference of that Centre: Thus dwelling in the Inmoſt, they deſcended to what was without with all Freedom, and might therefore very properly be ſaid to be extended from the Lord.

and causing Cherubs to dwell on the East of the Garden of Eden, and a Flame of a Sword turning itself, to keep the Way of the Tree of Lives, as above, chap. iii. verse 24. See also what is said, n: 301, 302, 303.

785. Verses 17, 18. *And the Flood was Forty Days upon the Earth, and the Waters encreased, and bare up the Ark, and it was lifted up from above the Earth. And the Waters prevailed, and were increased exceedingly upon the Earth, and the Ark went upon the Faces of the Waters.* By Forty Days is signified the Duration of the Church called Noah: By the Flood are signified the Falses which still overflowed it: By the Waters encreasing, and lifting up the Ark, and its being lifted up from above the Earth, is signified, that its (z) Fluctuation was thus: By the Waters prevailing, and being encreased exceedingly on the Earth, and the Ark going on the Faces of the Waters, is signified, that its Fluctuations encreased thus more and more.

786. That by forty Days is signified the Duration of the Church called Noah, was shewn above, Verse 4. It is here called forty Days, whereas there it was called forty Days and Nights, because the Duration of Temptation was there signified, in which Nights denote Anxieties.

787. Hence also it follows, that by the Flood are signified Falses, which still overflowed it; for there is no Flood or Inundation but of Falses: Above, Verse, 6. a Flood of Waters signified Temptation, as was there shewn, which Inundation is also of Falses, which evil Spirits excite, who are at such Times attendant on Man; it has the like Signification here, but without Temptation; wherefore here it is simply called a Flood, not a Flood of Waters.

788. That by the Waters encreasing, and bearing up the Ark, and it's being lifted from above the Earth, is signified, that it's Fluctuation was thus; and that by the Waters prevailing, and encreasing greatly on the Earth, and the Ark's going on the Faces of the Waters, is signified, that it's Fluctuations thus encreased more and more, cannot appear, unless it be first shewn what was the State of this Church, which is called Noah: Noah was not the ancient Church, but as it were the Parent or Seed of that Church, as was before observed, but

(z) It may be proper to inform the unlearned Reader, that by *Fluctuation* is here meant a Floating up and down as of a Vessel in a troubled Sea, when it cannot rest; the Nature of these Fluctuations are particularly described in what follows concerning the Ark.

but Noah with Shem, Ham, and Japhet, constituted the ancient Church, which immediately succeeded the most ancient Church; every Man of the Church called Noah was of the Posterity of the most ancient Church, consequently in a State nearly similar, as to hereditary Evil, with the rest of the Posterity which perished; and they who were in a similar State, could not be regenerated and become spiritual, as those who are not so infected with hereditary Evil; what was the Nature and Quality of this hereditary Evil was shewn above, n: 310: In Order to give a clearer Idea on this Subject, the following Observations may be expedient; they who are of the Seed of Jacob, as the Jews, cannot be so regenerated as the Gentiles; there is inherent in them [a Principle] contrary to Faith, not only in Consequence of Principles received from Infancy, and afterwards confirmed, but also in Consequence of hereditary [Evil]; that this is the Case, may appear in some Degree from this Consideration, that they are of a different Genius, yea, of different Manners, and also of different Features from all other People, whereby may be distinguished what is hereditary in them; this is also true as to the Interiors, for external Manners and Features are Types of the Interiors; wherefore also converted Jews fluctuate more than any other People between what is true and what is false: This was the Case with the first Men of the Church, who are called Noah, because they were of the Stock and Seed of the most ancient People: These are the Fluctuations which are here described, and afterwards in the further Account of Noah, where it is said, that he was a Man of the Ground, and that he planted a Vineyard, and drank of the Wine thereof, and was made drunken, so that he lay naked in the midst of the Tent, chap. ix. 20, 21. That the Men called Noah were few, was evident to me from this Circumstance, that the Man of that Church is represented in the World of Spirits as a tall and slender Person, cloathed in white, in a confined Chamber: But nevertheless these were they who preserved and possessed amongst them the Doctrinals of Faith.

789. The Fluctuations of the Man of this Church are here described by these Circumstances, first, that the Waters encreased, that is, Falses; next, that they bare up the Ark; further, that it was raised from off the Earth: afterwards, that the Waters prevailed, and encreased exceedingly on the Earth; lastly, that the Ark went on the Faces of the Waters; but to describe each particular Degree of Fluctuation would be both tedious and needless; suffice it to know that those Degrees are here described; it may be expedient however to declare what

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is signified by the Ark's being lifted from off the Earth, and by its going on the Faces of the Waters, which cannot be known to any one, unless he be first instructed how Man is detained from Evils and Falses; as this is an Arcanum, we shall briefly describe the Manner of it: Every Man in general, even the Regenerate, is such, that did not the Lord detain him from Evils and Falses, he would cast himself headlong into Hell, and in the very Instant that he is not detained, he doth rush headlong thither, as was made known to me by much Experience, and was also represented to me by the Horse spoken of above, n: 187. 188: This Detention from Evils and Falses is as an Elevation, so that Evils and Falses are perceived beneath, and He above; concerning which Elevation, by the Divine Mercy of the Lord, more will be said hereafter: It is this Elevation which is signified by the Ark's being lifted above the Earth, and going on the Faces of the Waters.

790. That Waters in this and in the following Verses signify Falses, may appear from those Passages out of the Word, which were quoted in the Introduction to this Chapter, and also in the Explication of Verse 6. where Mention is made of a Flood, or Inundation of Waters; it was there shewn that Inundations of Waters signified Desolations and Temptations, which imply the same Thing as Falses, for Desolations and Temptations are nothing else but Inundations of Falses excited by evil Spirits; the true Ground and Reason why such Waters signify Falses is, because in general Waters in the Word signify what is spiritual, that is what is intellectual, rational and scientific, and in Consequence of this Signification, they signify also contrary Things, for every False is a Kind of Scientific, and appears as Somewhat rational and intellectual, as appertaining to the Thinking-Principle: That Waters signify Things spiritual, appears from very many Passages in the Word; but that they signify also Falses, the following Passages may serve as Proof, over and above what were before adduced; "This "People hath refused the *Waters* of Shiloah that go softly; "therefore behold, the Lord bringeth up upon them the "*Waters of the River strong and many*; and he shall come up "over all his Channels, and go over all his Banks," Isaiah, viii. 6, 7. where Waters going softly signify Things spiritual; Waters strong and many signify Falses. Again, in the same Prophet, "Wo to the Land shadowing with Wings, which is "beyond the Rivers of Ethiopia [Cush] that sendeth Am-"bassadors to the Sea, and in Vessels of Bulrushes upon the "*Faces of the Waters*: Go ye swift Ambassadors to a Nation "outspread and trodden down, whose Land the *Rivers* have

"spoiled

" ſpoiled," xviii. 1, 2. denoting Falſes, which are of the Land ſhadowing with Wings. Again, in the ſame Prophet, " When " thou paſſeſt through the *Waters* I will be with thee, and " through the *Rivers*, they ſhall not overflow thee," xliii. 2. where Waters and Rivers ſignify Difficulties and alſo Falſes. So in Jeremiah, " What haſt thou to do with the Way of " Egypt, to drink the *Waters* of Sihor? or what haſt thou to " to do with the Way of Aſſyria, to drink the *Waters* of the " River?" ii. 18. where Waters ſignify Falſes originating in Reaſonings. Again in the ſame Prophet, " Who is this " that cometh up as a *Stream*, whoſe *Waters* are moved as " *Streams?* Egypt riſeth up like a *Stream*, and *Waters* are " moved as *Streams*; and he ſaith, I will go up, I will *cover* " *the Earth*, I will deſtroy the City, and they that dwell " therein" xlvi. 7, 8. where Waters in like Manner ſignify Falſes originating in Reaſonings. So in Ezechiel, Thus ſaith " the Lord Jehovah, when I ſhall make thee a vaſtated City, " as the Cities that are not inhabited; when I ſhall bring up " the *Abyſs* upon thee, and *many Waters ſhall cover thee*; when " I ſhall bring thee down with them that go down into the " Pit," xxvi. 19, 20. where Waters ſignify Evils and the Falſes thence derived. So in Habakkuk, " Thou haſt tram- " pled on the *Sea* with thine Horſes, the Mud of many " *Waters*, iii. 15. where Waters ſignify Falſes. So in John, " The Dragon caſt out of his Mouth *Water* as a *River*, that " he might cauſe her to be ſwallowed up by the *Stream*, Rev. xii. 15, 16. where Waters ſignify Falſes and Lies. So in David, " Send thine Hands from above, rid me, and deliver " me out of *many Waters*, from the Hand of the Sons of the " Stranger, whoſe Mouth ſpeaketh a *Lye*, and their right " Hand is a right Hand of *Falſhood*," Pſalm cxliv. 7, 8. where many Waters evidently ſignify Falſes; the Sons of the Stranger alſo ſignify Falſes.

791. The Subject then here treated of is concerning Noah, or concerning the regenerate, who were called Noah, and were in the Ark, and elevated above the Waters: The Subject which now follows is concerning the Poſterity of the moſt ancient Church, who were under the Waters, or drowned in the Waters.

792. Verſes 19. 20. *And the Waters prevailed exceeding exceedingly upon the Earth, and all the high Mountains were covered, which were under the Heaven. Fifteen Cubits upwards did the Waters exceed, and covered the Mountains.* By the Waters prevailing exceeding exceedingly upon the Earth, are ſignified the Perſuaſions of what was falſe, in that they ſo encreaſed: By all the high Mountains

Mountains which were under the whole Heaven being covered, is ſignified, that all the good Things of Charity were extinguiſhed: By the Waters exceeding fifteen Cubits upwards, and covering the Mountains, is ſignified, that Nothing of Charity was left remaining: Fifteen ſignify ſo few, that it was ſcarce any thing.

793. The Subject now treated of to the End of this Chapter is concerning the Antediluvians who periſhed, as may appear from every Particular of the Deſcription: They who are in the internal Senſe of the Word, can inſtantly, and indeed from a ſingle Expreſſion, diſcern what is the Subject treated of, much more can they diſcern it from ſeveral Expreſſions connected together; when another Subject is treated of, immediately other Expreſſions are uſed, or the ſame Expreſſions are connected in a different Manner; the Reaſon is, becauſe there are ſome Expreſſions peculiar to ſpiritual Things, and others peculiar to cœleſtial Things, or what amounts to the ſame, ſome peculiar to Things of the Underſtanding, and others to Things of the Will; as for Example, Deſolation is an Expreſſion belonging to Things ſpiritual, Vaſtation belongeth to Things cœleſtial; City belongeth to Things ſpiritual, Mountain to Things cœleſtial, and ſo in other Caſes; the like is true where Expreſſions are connected together; and what muſt needs appear ſurprizing to every one, in the Hebrew Tongue they are often diſtinguiſhed by the Sound, for in all Things appertaining to the Claſs of Spirituals, the three firſt Vowels are commonly prevalent, whereas in Things appertaining to the Claſs of Cœleſtials, the two laſt Vowels prevail; hence it is known that in the preſent Verſe a different Subject is treated of, as appears alſo from the Repetition ſpoken of above, in that it is here again ſaid, "And the Waters prevailed exceeding exceedingly upon the Earth," which was alſo ſaid in the foregoing Verſe; the ſame is evident alſo from what comes after.

794. That by the Waters prevailing exceeding exceedingly upon the Earth, are ſignified the Perſuaſions of what is falſe, in that they ſo encreaſed, appears from what was ſaid and ſhewn above concerning Waters, viz. that the Waters of a Flood, or of an Inundation, ſignify Falſes; whereas in the preſent Paſſage are ſignified Falſes encreaſed, or the Perſuaſions of what is falſe, therefore it is ſaid that the Waters prevailed *exceeding exceedingly*, which is a ſuperlative [Expreſſion] of the original Tongue. Falſes are the Principles of what is falſe, and the Perſuaſions of what is falſe, and that theſe encreaſed immenſely amongſt the Antediluvians, appears from what hath been ſaid above concerning them: Perſuaſions of what is falſe

encreaſe immenſely, when Men immerſe Truths in their Luſts, or cauſe them to favour Self-love and the Love of the World, for in ſuch Caſe they pervert Truths, and by a thouſand Methods force them to Agreement with their Luſts; for how common is it, when a Perſon imbibes, or frames to himſelf, a Principle of what is falſe, to confirm it by Abundance of ſcientifical Knowledge which he is in Poſſeſſion of, nay even by the holy Word itſelf! is there a ſingle Hereſy but what originates in this Ground, that it's Authors, having imbibed the Principles of what is falſe, have in this Manner confirmed them, forcing into Agreement whatever does not favour their Principles, and by various ſtrained Explications compelling Things the moſt diſcordant into Aſſent? As for Example: where it is a received Principle that Faith ſaveth without the good Things of Charity, how eaſy is it for the Abettors of ſuch a Principle to compoſe an entire Syſtem of Doctrine from the Word in Favour thereof, without ever regarding, or even attending to or ſeeing what the Lord hath ſaid, that the Tree is known by its Fruit, and whatſoever Tree doth not bring forth good Fruit is cut down and caſt into the Fire? Matt. vii. 16, 17, 18, 19, 20.—xii. 33. What is more pleaſing than for a Man to live according to the Fleſh, and yet to be ſaved, if ſo be he only knoweth what is true, altho' he doth not at all practiſe what is good? Every Luſt, which a Man favoureth, formeth the Life of his Will, and every Principle, or every Perſuaſion of what is falſe, formeth the Life of his Underſtanding; theſe Lives make one, when the Truths or Doctrinals of Faith are immerſed in Luſts; every Man thus formeth to himſelf as it were a Soul, whoſe Life becometh ſuch after Death; wherefore nothing is of more Concern to Man than to know what is true; when he knoweth what is true, and in ſuch a Manner that it cannot be perverted, then it is not capable of being ſo immerſed in Luſts, and producing ſuch deadly Effects: What ought to be more dear to Man than his eternal Life? if he deſtroyeth his Soul in the Life of the Body, would he wiſh to deſtroy it to Eternity?

795. That by all the high Mountains which were under Heaven being covered, is ſignified, that all the good Things of Charity were extinguiſhed, appears from the Signification of *Mountains* amongſt the moſt ancient People: Mountains with them ſignified the Lord, becauſe they enjoyed the Worſhip of Him on Mountains; and whereas Mountains were the higheſt Parts of the Earth, hence they ſignified Things cœleſtial, which they alſo called Higheſt, conſequently they ſignified Love and Charity, and thus the good Things of Love

and

and Charity, which are cœleſtial. In an oppoſite Senſe, they alſo are called Mountains in the Word who are high-minded, and thus Mountain denotes even Self-love itſelf. The moſt ancient Church is alſo ſignified in the Word by Mountains, by reaſon that Mountains were elevated above the Earth, and were nearer as it were to Heaven. That Mountains ſignify the Lord, and all cœleſtial Things thence derived, or the good Things of Love and Charity, appears from the following Paſſages in the Word, from which it is plain what they ſignify in particular, for all Things in the Word, both in general and in particular, have a Senſe according to the Subject to which they are applied: Thus in David, "The *Mountains* ſhall bring Peace, and the *Hills* in Righteouſneſs," Pſa. lxxii. 3. where Mountains ſignify Love towards the Lord, Hills neighbourly Love, ſuch as prevailed in the moſt ancient Church, which therefore is alſo ſignified in the Word by Mountains and Hills, as being principled in ſuch Love and Charity. So in Ezechiel, "In the *Mountain* of my *Holineſs*, "in the *Mountain* of the *Height* of Iſrael, ſaith the Lord "Jehovah, there ſhall all the Houſe of Iſrael, all of them in "the Land, ſerve me," xx. 40. where the Mountain of Holineſs ſignifies Love towards the Lord, and the Mountain of the Height of Iſrael ſignifies Charity towards our Neighbour. So in Iſaiah, "It ſhall come to paſs in the laſt Days, that the "*Mountain of the Houſe of Jehovah* ſhall be eſtabliſhed on the "Top of the *Mountains*, and ſhall be exalted above the Hills," ii. 2. ſignifying the Lord, and hence every Thing cœleſtial. So in the ſame Prophet, "Jehovah of Hoſts will make for all "People in this *Mountain* a Feaſt of fat Things, and he will "ſwallow up in this *Mountain* the Faces of the Covering," xxv. 6, 7. where Mountain again ſignifies the Lord, and thence every Thing cœleſtial. Again in the ſame Prophet, "There "ſhall be upon every *high Mountain*, and upon every *lifted up* "*Hill*, Rivers, and Channels of Waters," xxx. 25. where Mountains ſignify the good Things of Love, Hills the good Things of Charity, whence come the Truths of Faith, which are Rivers and Channels of Waters. Again in the ſame Prophet, "Ye ſhall have a Song as in the Night, to keep a holy "Feſtival, and Joy of Heart as when one goeth with a Pipe, "to come unto the *Mountain of Jehovah*, to the *Rock of Iſrael*," xxx. 29. where the Mountain of Jehovah ſignifies the Lord with reſpect to the good Things of Love; and the Rock of Iſrael ſignifies the Lord with reſpect to the good Things of Charity. Again, in the ſame Prophet, "Jehovah of Hoſts "ſhall come down to fight upon *Mount* Zion, and upon the

" *Hill* thereof," xxxi. 4. In this Paſſage, as in many others in the Word, Mount Zion ſignifies the Lord, and hence every cœleſtial Thing, which is Love; and Hills ſignify the inferior cœleſtial [Principle] which is Charity. Again in the ſame Prophet, " O Zion, that preacheſt good Tidings get thee up " into the *high Mountain*; O Jeruſalem that preacheſt good " Tidings, lift up thy Voice with Strength," xl. 9. to aſcend into a high Mountain, and preach good Tidings, is to worſhip the Lord from a Principle of Love and Charity, which are inmoſt Things, and therefore called higheſt, for whatever is inmoſt is called higheſt. Again in the ſame Prophet, " The Inhabitants of the Rock ſhall ſing, they ſhall ſhout " from the *Top of the Mountains*," xlii. 11. The Inhabitants of the Rock ſignify ſuch as are principled in Charity; to ſhout from the Top of the Mountains ſignifies to worſhip the Lord from a Principle of Love. Again, in the ſame Prophet, " How delightful upon the *Mountains* are the " Feet of him that preacheth good Tidings, that publiſheth " Peace, that preacheth good Tidings of *Good*, that publiſheth " Salvation," lii. 7. to preach good Tidings on the Mountains ſignifies in like Manner to preach the Lord from the Doctrine of Love and Charity, and to worſhip him from a Principle of Love and Charity. Again, in the ſame Prophet, " The " *Mountains* and the *Hills* ſhall break forth before you into " Singing, and all the Trees of the Field ſhall clap their " Hands," lv. 12. Signifying to worſhip the Lord from a Principle of Love and Charity, which are Mountains and Hills, and from a Principle of Faith thence derived, which are the Trees of the Field. Again in the ſame Prophet, " I " will make all my *Mountains* a Way, and my Path-ways ſhall " be *exalted*," xlix. 11. where Mountains ſignify Love and Charity; Way and Path-ways ſignify the Truths of Faith therein originating, which are ſaid to be exalted, when they come from Love and Charity, which are inmoſt. Again in the ſame Prophet, " He that putteth his Truſt in me ſhall " poſſeſs the Land for an Inheritance, and ſhall inherit the " *Mountain of my Holineſs*," lvii. 13. ſignifying the Kingdom of the Lord, where there is Nothing but Love and Charity. Again, in the ſame Prophet, " I will bring forth a Seed out of " Jacob, and out of Judah an Inheritor of my *Mountains*, and " mine Elect ſhall poſſeſs it," lxv. 9. Mountains ſignify the Kingdom of the Lord and cœleſtial Goodneſſes; Judah ſignifies the cœleſtial Church. Again, in the ſame Prophet, " Thus " ſaith the *High* and *Lofty* One that inhabiteth Eternity, " whoſe Name is Holy, I dwell *High*, and Holy," lvii. 15.

where

where High signifies what is Holy; hence Mountains from their Height above the Earth signified the Lord, and his holy cœlestial Things; on which Account also the Lord published the Law from Mount Sinai. The Lord also by Mountains meaneth Love and Charity, where speaking of the Consummation of the Age, he saith, that they who were in Judæa should then fly to the *Mountains*, Matt: xxiv. 16. Luke, xxi. 21. Mark, xiii. 14. where Judæa signifies the Church vastated.

796. Inasmuch as the most ancient Church performed holy Worship on Mountains, therefore also the ancient Church, and all the representative Churches of that Time, nay even the Gentiles, adopted the Custom of sacrificing on Mountains, and of building high [Places]: This appears to have been the Case with Abraham, Gen. xii. 8. Chap. xxii. 2. and with the Jews before the Temple was built, Deut. xxvii. 4. 5. 6. 7. Josh. viii. 30. 1 Sam. ix. 12. 13. 14. 19. Chap. x. 5. 1 Kings, iii. 2. 3. 4. and with the Gentiles, Deut. xii. 2. 2 Kings, xvii. 9. 10. 11. and with the idolatrous Jews, Isaiah, lvii. 7. 1. Kings, xi. 7. Chap. xiv. 23. Chap. xxii. 44. 2 Kings, xii. 4. Chap. xiv. 4.—xv. 3. 4. 34. 35.—xvi. 4.—xvii. 9. 10. 11.—xxi. 5.—xxiii. 5. 8. 9. 13. 15.

797. From hence then it plainly appears, what is signified by the Waters covering the Mountains, viz. That the Persuasions of what was false extinguished all the Good of Charity.

798. That by the Waters exceeding fifteen Cubits upwards, and covering the Mountains, is signified, that nothing of Charity was left remaining; and that fifteen signify so few that it was scarce any thing, may appear from the Signification of the Number *Five*, spoken of in the foregoing Chap. vi. Verse 15. where it was shewn, that Five in the Style of the Word, or in the internal Sense, signify Few: And whereas the Number Fifteen is composed of Five, which signify Few, and of Ten which signify Remains, as was shewn in the foregoing Chap. vi. Verse 3. this Number regards Remains, which with them were scarce any thing; for the Persuasions of the False were so great, as to extinguish all Goodness. The Case with Remains in Man, as was said above, is, that Principles of the False, and much more Persuasions of the False, such as prevailed amongst these Antediluvians, so totally closed up and secluded Remains, that it was impossible they should be brought forth, and in case they had been brought forth, they would instantly have been falsified; for the Life of the Persuasions of what is false is such, that it not only rejecteth all Truth, and imbibeth whatever is false, but it also perverteth the Truth which gaineth Admission.

799. Verses

799. Verſes 21. 22. *And all Fleſh expired that creepeth upon the Earth, as to Fowl, and as to Cattle, and as to Beaſt, and as to every creeping Thing that creepeth upon the Earth; and every Man. All in whoſe Noſtrils was the Breath of the Spirit of Lives, of all that was in the dry*-land *died.* By all Fleſh expiring that creepeth upon the Earth, is ſignified, that they became extinct who were of the laſt Poſterity of the moſt ancient Church: As to Fowl, and as to Cattle, and as to Beaſt, and as to every creeping Thing that creepeth upon the Earth, ſignify their Perſuaſions, Fowl ſignifying the Affections of the Falſe, Cattle ſignifying Luſts, Beaſt Pleaſures, Creeping Thing whatever is corporeal and terreſtrial; which in one Complex are called every Man: All in whoſe Noſtrils was the Breath of the Spirit of Lives, ſignify thoſe of the moſt ancient Church, who had in their Noſtrils the Breath of the Spirit of Lives, that is the Life of Love and Faith thence derived: By all which was in the dry-*land* are ſignified thoſe, in whom nothing of ſuch Life any longer remained: By dying is ſignified that they expired.

800. That by all Fleſh expiring that creepeth upon the Earth, is ſignified, that they became extinct who were of the laſt Poſterity of the moſt ancient Church, appears from what follows, where they are deſcribed as to their Perſuaſions, and as to their Luſts: They are here firſt called Fleſh that creepeth upon the Earth, by reaſon that they were become altogether ſenſual and corporeal: Things ſenſual and corporeal were likened by the moſt ancient People to creeping Things, as was ſaid above, wherefore when Mention is made of Fleſh creeping on the Earth, thereby is ſignified ſuch a Man, who is become merely ſenſual and corporeal: That Fleſh ſignifies every Man in general, and the corporeal Man in particular, was ſaid and ſhewn above.

801. From the Deſcription of theſe Antediluvians it may appear what was the Style of Writing amongſt the moſt ancient People, and hence what was the prophetic Style: They are deſcribed here even to the End of this Chapter, in this Verſe as to their Perſuaſions, in the following Verſe 23. as to their Luſts; that is, as to the State of the Things appertaining to Underſtanding, and as to the State of Things appertaining to Will: and altho' there was nothing in them either appertaining to Underſtanding, or Will, yet notwithſtanding the Contrariety, thoſe Names muſt needs be given, and the Perſuaſions of the Falſe muſt be ſaid to appertain to Underſtanding, although they are not at all connected with Underſtanding, belonging more to Thought and Ratiocination, as Luſts in like manner are ſaid to appertain to Will, altho' they have no Connection

at

at all with Will: They are described, I say, first as to Persuasions of the False, and next as to their Lusts, which is the Cause of the Repetitions in this Verse 21, and in the following Verse 23. but in a different Order; such also is the prophetic Style; the true Ground and Reason whereof is, because there are two Lives in Man, one of Things intellectual, the other of Things appertaining to the Will, which two Lives are most distinct from each other: Man consisteth of both, and altho' they are separated at this Day in Man, still one enters by Influx into the other, and as far as possible they unite together: that they unite together, and how they unite together, might appear and be illustrated, if need were, by many Considerations: Since therefore Man consisteth of these two Parts, Understanding and Will, and one enters by Influx into the other, when Man is described in the Word, he is described distinctly as to each Part which is the Cause of Repetitions, for without such Repetitions the Description would be imperfect; The Case is similar with respect to every Thing else, for Things are circumstanced altogether as Subjects(*a*), inasmuch as they appertain to Subjects, because they proceed from Subjects; Things separated from their Subject, or their Substance, are no Things, which is the Reason why Things in like manner are described in the Word as to each constituent Part; thus the Description of each Thing is full and complete,

802. That the Subject here treated of is concerning Persuasions, and in Verse 23. concerning Lusts, is known from this Circumstance, that in this Verse Mention is made first of Fowl, and next of Cattle; for Fowl signify those Things which appertain to the intellectual or rational [Principle], whereas Cattle signify Things appertaining to the Will: But when the Things appertaining to Lusts are described, as in Verse 23. following, then Mention is made first of Cattle and next of Fowl; and the reason of this is, as was observed, because there is thus a reciprocal Influx of one Thing into another, and hereby their Description is full and complete.

803. *As to Fowl, and as to Cattle, and as to Beast, and as to every creeping Thing that creepeth upon the Earth*:—that by these Words are signified the Persuasions of those Antediluvians, Fowl denoting the Affections of the False, Cattle Lusts, Beast and

(*a*) The Terms *Thing* and *Subject* are here used in the Sense of the Schoolmen, *Thing* implying what is derived from and consisteth of a Subject, as the interior Ground of it's Existence and Subsistence; and *Subject* denoting what is prior to, and constituent of a Thing, wherein it is fixed and made manifest in a lower Sphere of Existence.

Pleasures, creeping Thing that creepeth on the Earth corporeal and earthly Things, may appear from what was shewn above concerning the Signification of Fowl and Cattle; of Fowl, n: 40. and above at Verses 14, & 15, of this Chapter, and of Cattle in the same places, and also n: 45, 46, 142, 143, 246. Inasmuch as Fowl signify Things intellectual, rational, and scientific, they signify all what are contrary thereto, as perverted Rationals, Falses, and the Affections of the False: The Persuasions of the Antediluvians are here fully described, viz. that there prevailed therein the Affections of the False, Lusts, Pleasures, Things corporeal and earthy; all these Things are in Persuasions of the False, which Man is ignorant of, from a Supposal that the Principle of the False, or the Persuasion of the False, is only somewhat simple, or one common Something, but he is much deceived, the Case being altogether otherwise; for every particular Affection of Man derives its Existence and Nature from the Things of his Understanding and of his Will together, so that the whole Man, as to all Things in his Understanding, and all Things in his Will, is in every particular Affection, nay in the most particular or smallest [Parts] of his Affection, as might appear evident to me from a Variety of Experience, in relation to which suffice it to mention only this Circumstance, that in another Life a Spirit may be known, as to his Quality and Character, from only one single Idea of his Thought; nay, it is a Faculty which the Angels have from the Lord, that on barely looking at any one, they know instantly his Nature and Quality, and are never mistaken; hence it appears that every particular Idea of Man, and every particular Affection, yea, every smallest [Portion] of his Affection is his Image and his Effigy, that is that there is somewhat therein that partaketh in a nearer or more remote Degree, of all his intellectual [Principle], and of all his Will [Principle]. Thus then are described the direful Persuasions of the Antediluvians, in that there were in them the Affections of the False, also the Affections of Evil, or Lusts, and likewise Pleasures, and lastly Things corporeal and earthy; all these Things dwell in such Persuasions, and not only in Persuasions in general, but also in the most particular or smallest [Portions] of Persuasions, in which Things corporeal and earthy prevail: If Man did but know what, and how much, is contained in a single Principle of the False, and a single Persuasion of the False, he would be shocked at it, as at a sort of Image of Hell which it really is: Nevertheless the Falses contained therein are easily separated and removed, if they have their Ground in Innocence or Ignorance.

804. It

804. It is added, *Every Man*, by which is signified that those Things were in that Man; it is a general concluding Clause which includeth all that is said before; such Clauses occur frequently in the Word.

805. That by all in whose Nostrils was the Breath of the Spirit of Lives, are signified those who were of the most ancient Church, who had had the Breath of Lives in their Nostrils, that is the Life of Love and of Faith originating therein, appears from what was said above, n: 96, 97. Life by the most ancient People was signified by Breath in the Nostrils, or by Respiration, which is the Life of the Body corresponding to spiritual Things, as the Motion of the Heart is the Life of the Body corresponding to Things cœlestial: Whereas the Subject here treated of is concerning the Antediluvians, who had in them hereditarily from their Parents Seed of a cœlestial [Origin], but which was extinguished, or suffocated, therefore it is here said, All in whose Nostrils was the Breath of the Spirit of Lives: In these Words also there lies concealed a yet deeper [Mystery], which was hinted at above, n: 97, viz. that the Man of the most ancient Church had internal Respiration, consequently such as was in Concord with, and similar to the Respiration of Angels, whereof, by the Divine Mercy of the Lord, more will be said in the following Pages; this Respiration was varied according to all the States of the internal Man; but in Process of Time amongst succeeding Generations it was changed, till it was become such with this last Posterity, in whom every Thing angelic perished, that they could no longer respire with the angelic Heaven; this was the genuine Cause of their Extinction, and hence it is here said that they expired, and that they died, in whose Nostrils was the Breath of the Spirit of Lives. After these Times internal Respiration ceased, and therewith Communication with Heaven, consequently heavenly Perception, and external Respiration succeeded; and whereas hereby Communication with Heaven ceased, the Men of the ancient, or new Church, could no longer be cœlestial Men, like the most ancient People, but spiritual; but of these more will be said, by the divine Mercy of the Lord, in the following Pages.

806. Hence then it follows, that by All which was on the dry-*ground*, are signified those, in whom nothing of such Life any longer remained; and that by their dying is signified that they expired: And whereas all the Life of Love and Faith was extinguished, the Term *dry* is here adopted: It is Dry where there is no Water, that is, where there is no longer any thing

ſpiritual, much leſs cœleſtial; the Perſuaſion of the Falſe extinguiſheth, and as it were ſuffocateth, all that is ſpiritual and cœleſtial, as every one may know by much Experience, if he but attendeth to it: They who have once conceived Opinions, altho' the moſt falſe, abide in them ſo obſtinately, that they are unwilling even to hear any thing contradictory thereto; thus they never ſuffer themſelves to be inſtructed, even ſuppoſing Truth is ſet before their Eyes, and this is particularly the Caſe, whilſt they are devoted to an Opinion of what is falſe from a Principle of Sanctity; ſuch are they who reject all Truth, and pervert what they admit, and thus immerſe themſelves in Phantaſies: Theſe are they who are here ſignified by dry-*ground*, on which there is neither Water, nor Graſs, as in Ezechiel, "I will make the Rivers *dry-ground*, and ſell the "Land into the Hands of the wicked, and I will deſolate the "Land and it's Fullneſs," xxx. 12. to make the Rivers dry-*ground* ſignifies, that there ſhould no longer remain any thing ſpiritual. And in Jeremiah, "Your Land is become a *dry*-"*ground*," xliv. 22. denoting it's being deſolate and vaſtated, ſo that there was no longer any thing of Truth and Goodneſs remaining.

807. Verſe 23. *And he deſtroyed every Subſtance which was upon the Faces of the Ground, from Man even to Cattle, even to creeping Thing and even to the Fowl of the Heavens; and they were deſtroyed from the Earth, and Noah only remained, and what was with him in the Ark.* By deſtroying every Subſtance are ſignified the Luſts which originate in Self-love: Which were on the Faces of the Ground ſignifies the Poſterity of the moſt ancient Church: From Man even to Cattle, even to the creeping Thing, and even to the Fowl of the Heavens, ſignify the Nature of their Evil; Man ſignifies the Nature itſelf, Cattle Luſts, Creeping thing Pleaſures, Fowl of the Heavens the Falſes thence derived: And they were deſtroyed from the Earth, is the Concluſion, that the moſt ancient Church expired: By Noah only remaining, and what was with him in the Ark, is ſignified, that they were preſerved who conſtituted the new Church: By what was with him in the Ark are ſignified all Things appertaining to the new Church.

808. That by deſtroying every Subſtance are ſignified the Luſts which originate in Self-love, appears from what follows, where they are deſcribed by Repreſentatives; Subſtance is Predicated of Things appertaining to the Will, becauſe all Things ariſe, or exiſt, and ſubſiſt in Man from the Will, for the Will is the very eſſential Subſtance of Man, or the very eſſential Man. The Luſts of the Antediluvians had their Ground in Self-love; there

there are two most universal Kinds of Lusts, one is grounded in Self-love, the other in the Love of the World; Man lusteth after Nothing else but what he loveth, wherefore Lusts are grounded in Love; with these Antediluvians Self-love was prevalent, consequently it's Lusts; for they so loved themselves, that they supposed themselves to be Gods, and were so persuaded herein, that they did not acknowledge any God above themselves.

809. That by these Words, "Which was on the Faces of "the Ground," is signified the Posterity of the most ancient Church, appears from the Signification of Ground spoken of above, that it is the Church, and consequently whatever appertaineth to the Church; and whereas it is here said that every Substance was destroyed which was on the Faces of the Ground, it means, that they were destroyed who were of the most ancient Church, and were reduced to such a State; it is here called Ground, whereas in the preceding Verse 21. it was called Earth, by Reason that the Church is never predicated of Things intellectual, but of Things appertaining to the Will; the scientific or rational [Principle] of Faith by no Means constituteth the Church, or the Man of the Church, but they are constituted by Charity which belongeth to the Will; all that is essential cometh from the Will; consequently neither do Doctrinals constitute the Church, unless both in general and in particular they have Respect unto Charity; in such Case Charity is the End, and from the End it appears what is the Nature and Quality of Doctrinals, whether they be of the Church or not: The Church of the Lord, like the Kingdom of the Lord in the Heavens, has it's Ground solely in Love and Charity.

810. That these Words, from Man even to Cattle, even to creeping Thing, "and even to the Fowl of the Heavens," signify the Nature of their Evil, Man denoting the Nature Itself, Cattle Lusts, Creeping Thing Pleasures, Fowl of the Heavens the Falsities thence derived, appears from the Signification of all those Expressions as above explained; wherefore it is needless to dwell longer on the Subject.

811. That being destroyed from the Earth is the Conclusion, that the most ancient Church expired; and that by Noah alone remaining, and what was with him in the Ark is signified, that they were preserved, who constituted the new Church; and that what was with him in the Ark signifies all Things appertaining to the new Church; all this is so self-evident, that it has no need of any further Explication.

812. Verse 24. *And the Waters prevailed on the Earth an hundred and fifty Days.* This signifies the last Term of the most ancient Church; an hundred and fifty is a Term last and first.

813. That these Words signify the last Term of the most ancient Church, and that an hundred and fifty signify a Term last and first, cannot indeed be so well confirmed by Passages from the Word, as the more simple Numbers which frequently occur; yet still it appears from the Number Fifteen, spoken of above, Verse 21. which signifies so few as scarce to amount to any thing; this is still more the Case with the Number an hundred and fifty, which is compounded of that Number by its Multiplication into Ten, which signify Remains: The Multiplication of a Few, as the Multiplication of half, of a fourth, or of a tenth Part, causeth the Product to be still less, so that at length it is next to nothing, consequently is the End or last Term; the same Number occurs in the following Chapter viii. Verse 3. where it is said, "that the Waters abated from the End of an hundred and fifty Days," and where the Signification is the same. Numbers in the Word are to be understood altogether abstractedly from the Sense of the Letter, being inserted only to set off the historical Series, which is in the literal Sense, as was said and shewn above: Thus where the Number Seven occurs, it signifies what is holy, altogether abstractedly from the Times and Measures, to which it happens to be joined; for the Angels, who perceive the internal Sense of the Word, do not know any thing of Time and Measure, much less do they know what is the Number by which such Time and Measure are expressed, yet still they fully understand the Word when it is read by Man, wherefore when a Number any where occurs, they cannot at all form an Idea of any Number, but of the Thing signified by the Number: thus in the present Case of the Number an hundred and fifty, they perceive that it is the last Term of the most ancient Church, and in the following Chapter, Verse 3. that it is the first Term of the ancient or new Church.

A Con-

A Continuation of the Subject concerning the Hells.

THE PRESENT RELATION TREATETH OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN HATREDS, REVENGES, AND CRUELTY.

814. *SUCH as indulge mortal Hatred, and in Consequence thereof breathe Revenge, and are not satisfied but with Blood, are confined in a very deep ghastly Hell, filled with a most horrid Stench like what arises from dead Bodies; yet what is surprising, they are so delighted with that Stench, that they prefer it to the sweetest Odours; this is a Consequence of their direful Natures, and of the Phantasies thence derived: From this Hell such a Stench actually exhales, so that when it is opened, which is seldom the Case, and then only in a small Degree, no Spirits can abide near it by reason of the Stench: Some Genii, or rather Furies, being let out thence, in order that I might know their Natures and Qualities, infested the Sphere with such a poisonous and pestilent Exhalation, that the Spirits who were about me could not abide there; and at the same Time it so affected my Stomach as to cause a Vomiting. They manifested themselves by means of an Infant, who had a Countenance not unhandsome, with a Dagger which he kept concealed; him they sent to me, carrying in his Hand a Vessel, whence it was given me to know, that their Purpose was to commit Murder either with a Dagger, or with Poison, under an Appearance of Innocence; but they themselves had their Bodies bare and of the blackest Hue; they were presently however sent back into their ghastly Hell; then it was given me to observe how they were conveyed downwards; they proceeded towards the left in the Plane of the left Temple, and indeed to a great Distance*

Distance without any Descent, and when they began to descend, they first entered into a Fire which appeared, then into a fiery Smoke as of a Furnace, presently beneath that Furnace they proceeded forwards to a Place where were several very dark Caverns; in the Way they were continually meditating and contriving Mischiefs, especially against the innocent without Cause; during their Descent through the Fire they uttered much Lamentation. In Order that they may be distinguished, and that it may be known whence they come, and what is their Nature and Quality, when they are let out, they have a Kind of Circle, to which are fixed sharp Needles as it were of Brass, which they press and twist about their Hands, and this is a Mark of their Nature and Quality, and a Token that they are bound.

815. *They who are so delighted with Hatreds, and with Revenges originating therein, as not to be content only with destroying the Body, but desire to destroy also the Soul, which yet the Lord hath redeemed, are let down through a most dark narrow Passage towards the lowest Parts of the Earth, to a Depth proportionable to the Degree of their Hatred and Revenge, and instantly they are struck with a grievous Terror and Dread, and at the same Time are kept in the Lust of Revenge, being let down deeper according to the Encrease of that Lust: Afterwards they are sent to a Place beneath Gehennah, (b) where there appear terrible Serpents, of a monstrous Size, with large Bellies, and this Appearance is so strong and lively, that it might be a Reality; they are tormented by the Bites of these Serpents, which in like Manner they have an acute Sensation of; such Things are exquisitely felt by Spirits, being answerable to their Life, as corporeal Things are felt by those who are in the Body: In the mean Time they live in direful Phantasies, and continue so for Ages, untill they no longer know that they were Men; otherwise their Life, which they have contracted by Hatreds and Revenges, could not be extinguished.*

816 *Whereas there are innumerable Genera of Hatreds and Revenges and still more innumerable Species, and one Genus hath not a similar Hell to that of another, and thus it is*

(b) See this Place more particularly spoken of, n: 825.

is impossible to give an Account of each in regular Order, suffice it to relate what I have been an Eye-witness to: A Certain Spirit came to me, who appeared like a Person of high Rank; (these Appearances were seen as in clear Day, yea clearer than the Day, but before the internal Sight, because, by the Divine Mercy of the Lord, it was given me to have interview with Spirits); at his first approach he intimated by feigned Gestures, that he had many Things which he was desirous to communicate, asking me whether I was a Christian? to which I answered in the Affirmative; he said that he was of the same Religion, and wished to be alone with me, because he had something to tell me which others must not hear; but I replied, that in another Life People cannot be alone, as Men suppose themselves to be in the World, and that several Spirits were present; then he came nearer and took his Station behind me towards the back Part of the Head; immediately I perceived that he was an Assassin, and when he was in that Station, I felt as it were a Stroke through the Heart, and soon after in the Brain, such as would easily have killed a Man, but being protected by the Lord I feared nothing; what Art he made Use of I do not know, but supposing that I was dead, he said to some other Spirits who were present, that he was just come from a Man whom he had murdered in this Manner, by giving him a mortal Wound in the Back, saying that he had the Art of striking so dexterously, that a Man could not be aware of it before he fell down dead, and that none would imagine but that he was innocent; hence it was given me to know, that he was lately deceased, and had been an Assassin in the natural World. The Punishment of such is dreadful; after that they have suffered infernal Torments for a Succession of Ages, they at length acquire a shocking and most monstrous Countenance, or Face, so that it is not a Face, but a sort of coarse and ghastly Substance; thus they put off all that is human, till every one who seeth them shudders at the Sight, wherefore they wander about like wild Beasts in covert Places.

817. *A certain one came to me from an infernal Chamber towards the Left, and entered into Discourse with me; it was*

was given me to perceive that he was a Villain: The Wickedneſs he had been guilty of in the World was diſcovered in the following Manner; he was let down into the lower Earth, in a Direction a little forwards toward the left, to a ſufficient Depth, and there he began to dig a Hole in the Ground, as is uſual when a Corpſe is to be interred; hence a Suſpicion aroſe that he had committed ſome Act of Murder during his Life in the Body; immediately there appeared a Bier covered with black Cloth, and preſently one riſing from the Bier came to me, and in an affecting Tone informed me, that he was dead, and that he was of Opinion he had been poiſoned by that Perſon, and that this Opinion poſſeſſed him juſt at the Hour of Death, but that ſtill he was ignorant whether or no his Suſpicion was well-grounded; the wicked Spirit, on hearing this, confeſſed that he was guilty of the Murder; after Confeſſion followed Puniſhment; he was twice rolled in the Dirt which he had dug up, and made as black as an Egyptian Mummy, both as to his Face and Body, and thus he was carried up aloft, and preſented to the View of Spirits and Angels, whilſt this Cry was uttered, "Be-" hold, What a Devil!" he became alſo cold, and in this State he was remitted amongſt the cold Infernals, and caſt into Hell.

818. *Beneath the back Parts* (ſub Natibus) *there is a dreadful Hell, where the Inhabitants ſeem to ſtrike themſelves with Knives, aiming the Knives at the Breaſts of each other like Furies, but at the Inſtant of giving the Stroke the Knife is taken away from them: Theſe are ſuch as bare ſo violent Hatred againſt others, that they were always burning with a Deſire to murder them with all Cruelty, whence they had contracted ſo terrible a Nature: This Hell was opened to me, but only in a ſmall Degree, on Account of their dreadful Cruelties, to the End that I might be an Eye-witneſs to their mortal Hatreds.*

819. *There is a Kind of Lake towards the Left in a Plane with the lower Parts of the Body, of a large Extent, being greater in Length than in Breadth; about its nearer Bank there appear to the neighbouring Inhabitants Monſters of Serpents,*

Serpents, such as frequent Lakes, breathing a pestilent Exhalation: On the left Bank, at a little further Distance, there appear those who eat human Flesh, and themselves by Turns, sticking with their Teeth in each others Shoulders: Towards the left, at a still further Distance, there appear great Fishes, and large Sea-monsters which devour Men and then vomit them up again: At the furthest Distance, or on the opposite Bank, there appear most deformed Faces, particularly of old Women, so monstrous that it is impossible to describe them, running to and fro like mad Persons: On the right Bank there are those who endeavour to kill each other with cruel Instruments, their Instruments are various according to the terrible Animosities of their Hearts: In the midst of the Lake there is a continued Blackness as of a Bog, or Moras. Sometimes I have seen Spirits brought to this Lake, and have been surprized at it, but I was informed by some who came from thence, that those Spirits were such as had indulged mortal Hatreds against their Neighbour, and that the Hatreds burst out as often as Occasion offered, and in this they perceived their greatest Delight; nor was any thing more entertaining to them, than to involve their Neighbour in Suits at Law, and cause great Penalties to be imposed on him, and even to take away his Life, if they had not been deterred by the Fear of Punishment. Into such Things are Mens Hatreds and Cruelties changed after the Life of the Body; their Phantasies which originate therein are altogether as it were alive to them.

820. *They who during the bodily Life have been given up to thievish and piratical Practices, above all other Liquors are delighted with fœtid and stinking Urine, and also seem to themselves to have their Habitations in the midst of such Liquors, and likewise in Lakes of a disagreeable Stench: A certain Robber, as he approached towards me, gnashed with his Teeth; the Noise as of the Gnashing of Teeth was as plainly heard, as if it had proceeded from a Man, which is surprising, since Spirits have no Teeth like Men; he confessed that he would much rather live in filthy urinous Places, than amidst the clearest and most limpid Waters, and that*

the Smell of Urine was his chief Delight; he said that he was particularly pleased to pass his Time amidst Tubs of Urine, and that he had his Abode therein.

821. *There are Spirits who present outwardly a fair Countenance, and upright Life, so that none would suspect but they were upright; they study by every Method to put on such an Appearance, for the sake of being advanced to Honours, and of enriching themselves without the Loss of Reputation; wherefore what they do they do covertly, and use others as Instruments of their deceitful Artifices, securing thus to themselves the Property of their Neighbours, without any Concern for the Distress of the Families whom they hereby reduce to Indigence, they themselves would in their own Persons be Agents in the Villainy without any Remorse of Conscience, if they could only escape public Notice; nevertheless they are equally guilty as if they themselves were Agents: These are occult Robbers, and the Kind of Hatred peculiar to them is joined with Haughtiness, Greediness of Gain, Unmercifulness, and Deceit. Such in another Life are desirous to be guiltless, insisting that they have done no Evil, because it was not discovered; and in order to clear themselves from every Charge of Guilt, they strip off their Cloaths, and shew themselves naked, testifying thus their Innocence: During their Examination, it is very perceivable, by all their Expressions, and by each particular Idea of their Thoughts, what Sort of Spirits they are, though this is unknown to them. Such in another Life, without any Regard to Conscience, are desirous to Murder whatever Company they meet with; they carry with them moreover in their Hands an Ax and a Hammer, and seem to have another Spirit with them whom they strike as he stoops downwards, but they are cautious of shedding Blood, because they are fearful of Death; nor is it in their Power to cast those Instruments out of their Hands, which yet they attempt to do with all their Might, to prevent the Fierceness of their Minds being apparent to Spirits and Angels: They are in a middle Distance beneath the Feet in Front.*

822. *There is a Kind of Hatred, which impelleth those that are subject to it, to delight in doing Injuries to their Neigh-*

Neighbour, and in provoking every one, and the more Miſchief they can do, the more they are pleaſed; ſuch for the moſt part are of the loweſt Claſs of the Vulgar, yet there are ſome alſo who are not of the Vulgar, who ſtill are like theſe in their inward Diſpoſition, but outwardly are better behaved, owing to the Civility of their Education, and the Apprehenſion they are under of legal Puniſhment; theſe after Death appear naked as to the upper Part of the Body, and very hairy; they ruſh one upon another, ſeizing each other faſt by the Shoulders, and thus provoke to Combat; they leap over each others Heads, and return quick again to the Aſſault, and beat each other grievouſly: They who were better behaved, of whom we were ſpeaking, act in like manner, but they firſt ſalute each other, and then go round to make their Aſſault behind; and thus they provoke to Combat, but when they ſee each other in Front, they again ſalute, and again go round to make their Aſſault behind; thus they ſave Appearances: They appear to the left, in a middle Altitude, at a ſmall Diſtance.

823. *Whatever a Man hath done in the Life of the Body, returneth ſucceſſively in another Life, yea, whatever he hath* thought: *When Enmities, Hatreds, and Deceits return, the Perſons alſo are preſented, and that in an Inſtant, againſt whom he hath indulged Hatreds, and whoſe Hurt he hath clandeſtinely purpoſed: This is the real Caſe in another Life concerning which Preſence, by the Divine Mercy of the Lord, more will be ſaid hereafter: The Thoughts alſo which he hath had againſt the Objects of his Hatred appear manifeſtly, for in another Life there is given a Perception of all Thoughts; hence come the lamentable States of ſuch, becauſe hidden Hatreds then burſt out openly; with the wicked, all their evil Deeds and Thoughts thus return to the Life; but with the good, it is not ſo, all their States of Goodneſs, of Friendſhip, and of Love return with the higheſt Delight and Happineſs.*

GENESIS,

CHAPTER THE EIGHTH.

A Continuation of the Subject concerning the Hells.

THE PRESENT RELATION TREATETH OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN ADULTERIES AND LASCIVIOUSNESS: ALSO OF THE HELLS OF THE DECEITFUL, AND OF JUGGLERS [OR SUCH AS USE CUNNING ARTS].

824. *UNDER the Heel(c) of the right Foot is the Hell where they inhabit, who have taken Delight in Cruelty, and at the same Time in Adulteries, and have perceived therein the greatest Satisfaction of their Lives: It is surprising, that they who have been cruel, during their Life in the Body, have also been Adulterers above all others; they who are such have their Abode in that Hell, where they exercise Cruelties by the most wicked Con-*

(c) The Reader is requested to observe, that the Author is speaking of the Situation of these Societies according to their respective Correspondence to the human Frame, and the Parts in which their Influx is perceived, answering thereunto.

Contrivances; they form to themselves by their Phantasies a kind of Vessels, such as are used to bruise Herbs in, and bruising Instruments, with which they bruise and torture whomsoever they can; they make also a kind of broad Axes, such as are used by Executioners, and also a sort of Awl, or Augur, with which they cruelly torment each other, not to mention several other direful Practices: In that Hell are some of the Jews, who formerly treated the Gentiles in so barbarous a manner; and at this Day that Hell increaseth, owing its Increase particularly to those who are of the Christian World so called, and who have had their chief Delight in Adulteries, and these for the most Part are also cruel. Sometimes their Delight is changed into the Stench of human Excrement, which on the opening of this Hell, exhales very plentifully; it hath been perceived in the World of Spirits, and instantly it brings on a swooning Sickness as I have experienced; that excrementitious Stench by turns prevaileth and ceaseth in this Hell; for it is their Delight arising from Adulteries, which is changed into such a Stench. In process of Time, when they have passed an appointed Period in such Things, they are left solitary, and fit in Torment, and become like deformed Skeletons, yet still they continue to live.

825. *In the Plane of the Soles of the Feet at some Distance forward, there is a Hell, which is called Gehennah, inhabited by immodest Women, who have placed their whole Delight in Adulteries, and have considered Adulteries not only as being lawful, but also as being honourable, and have inveigled the guiltless and innocent to such Practices under various Appearances of the Honour attending them: There appears in that Hell a kind of fiery Substance, such as is often seen shining in the Air from a great Furnace; it is attended also with a Heat, which it was given me to feel by the Warmth thence communicated to my Face; there likewise is a Stench thence exhaling, like what arises from burnt Bones and Hair. This Hell is sometimes changed into dreadful Serpents which bite the Inhabitants; at which Times they desire Death, but cannot die. Some of the Women being freed from their Confinement therein, and coming*

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to me, said, that there is Heat in their Habitation, and that when it is permitted them to approach towards any Society of good Spirits, their Heat is changed into intense Cold, and at such Times they experience in themselves an Undulation of Fire and Cold, whereby they are miserably tortured. Nevertheless they have their Interstices, within which they are instigated by the Pricks (Æstro) of their fiery Lust; their States however are subject to change, as was observed.

826. *There have been some of each Sex, from that part of the World called Christendom, who during their Life in the Body have thought Adulteries not only lawful, but likewise holy, and have thus considered what they have impiously termed common or promiscuous Marriages under an Appearance of Holiness: I observed that such were sent to Gehennah, but when they came thither, a Change took place; the fiery [Principle] of Gehennah, which is of a reddish Cast, on their Arrival became whitish, and it was perceived that they could not agree together; wherefore that wicked Band was separated thence, and conveyed to a Quarter behind, it was said, to another World, where they were to be immersed in Lakes, and thence conveyed to a new Gehennah appointed for them. There was heard in Gehennah a kind of hissing, which cannot be described, but the hissing or muttering of Gehennah was more screaching than that of these Spirits, who have defiled Holiness by Adulteries.*

827. *They who impose by means of conjugal Love, and by Love towards Children, behaving themselves in such a manner, that a Husband has no Suspicion but they are chaste, innocent, and friendly Guests; and who under such and various other Appearances commit Adultery with greater Security; these are in a Hell beneath the back-parts* (sub Natibus), *in the most filthy Excrements, and are vastated to such a Degree, as to become like mere Bones, because they rank with the treacherous: Such do not even know what Conscience is; I have conversed with them, and they are surprized that any one should have Conscience, and should say that Adulteries are contrary to Conscience; but it*

it was told them, that it is as impossible for such Adulterers void of Conscience to come into Heaven, as for a Fish to live in Air, or a Bird in Æther, because on the Instant of their Approach thereto, they perceive as it were a Suffocation, and their adulterous Delight is changed into a most offensive Stench; and further, that they must needs be thrust down into Hell, and become finally like bony [Substances], with little Life in them, because they have acquired to themselves a Life so wicked, that when they lose it, there remains but a small Portion of Life truly human.

828. They who desire nothing more than to deflower Virgins, or who find their greatest Delight in the Spoils of Virginity, without any End regarding Marriage, or Issue, and who when they have obtained those Spoils, forsake the Objects of their Lust, conceive Aversion towards them, and leave them to Prostitution; all such suffer the most grievous Punishment in another Life, inasmuch as their Life in this World hath been contrary to all Order, natural, spiritual, and celestial, and not only contrary to conjugal Love, which in Heaven is accounted most holy, but also contrary to Innocence, which they wound and kill, by engaging innocent Virgins in a Life of Prostitution, who might have been initiated into conjugal Love; for it is well known that it is the first Flower of Love which introduceth Virgins to chaste conjugal Love, and joineth together the Minds of two married Persons; and whereas the Sanctity of Heaven is founded in conjugal Love, and in Innocence, and therefore the Destroyers of such Love are interior Homicides, they must needs suffer in another Life proportionable Punishment; they seem to themselves to be seated on a furious Horse, who throws them high aloft, so that they fall down seemingly at the Peril of their Lives, such is the Terror with which they are seized; afterwards they appear to themselves under the Belly of a furious Horse, and presently seem to themselves to enter through the Posteriors of the Horse into his Belly, and then it suddenly appears to them as if they were in the Belly of a filthy Strumpet, which Strumpet is changed into a great Dragon, and there they remain covered up in Torment; this Punishment returns many Times within a hundred and a thousand Years, untill they become touched

with Horror at such Lusts. In relation to the Offspring of such, I have been informed, that they are worse than other Children, inasmuch as they derive something hereditary from the Father partaking of his Nature, wherefore Children are seldom the Issue of such Lust, or if any be born, they do not remain long in this Life.

829. *They who indulge lascivious Thoughts during the Life of the Body, and give a lascivious Turn to what others discourse about, even if the Subject be holy, continuing such Practices as they grow up and advance in Years, when they have nothing of natural Lasciviousness to plead in their Excuse; such Persons do not desist from such Thoughts and Discourse in another Life, and whereas in that Life their Thoughts are communicated, and sometimes are turned into obscene Representations with other Spirits, whereby Offence is given, therefore their Punishment is, to be laid in an horizontal Position, in the Presence of the Spirits whom they have offended, and to be turned round like a Roll with a quick Motion from left to right, then transversely in another Position, and so on in a third, naked or half-naked, according to the Quality of their Lasciviousness, and thus they come to be affected with Shame; then they are rolled about by the Head and Feet in the manner of an Axis transversely; a Resistance is occasioned, and at the same time a Pain, for two Forces are in Action, one tending round-ways, and the other backwards, and this is attended with a dolorous Distraction; when this is done, they have Liberty given them to withdraw out of the Sight of Spirits, and then a Sense of Shame is instilled into them; nevertheless they are not still without their Temptations to continue in the same evil Practices, but so long as they are in a State of Shame and Grief, they are careful of yielding to such Temptations: This Punishment appeared at some Distance in Front.*

There are also Boys and others in the several Stages of Youth, who by reason of the Impetuosity of youthful Desire, have conceived wicked and pernicious Principles, viz. that Wives, especially such as are young and beautiful, ought not to be the Property of the Husband, but of themselves and

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their like, the Husband remaining only as the Head of the Family, and the Educator of the Children; they are distinguished in another Life by their boyish Tone of Voice; they are at some Heighth backward: Such amongst them as have confirmed themselves in these Principles, and in a Practice conformable thereto, are miserably tormented in another Life by having their Joints put out and in alternately, which is effected by Spirits, who have the Art to excite in others a bodily Sense of Pain; by these Contorsions and Retorsions, together with the Struggles they make in Opposition thereto, they are so torn asunder, that they seem to themselves as if they were cut into small Pieces with exceeding great Pain; and this Punishment is repeated, untill being struck with Horror at the Practice of such Principles, they give way to better Thoughts.

830. *Such as deceive others by artful Dissimulation, making a Shew of Friendliness in the Countenance and Discourse, whilst they conceal inwardly the Poison of treacherous Enmity, and thus allure with a Design to destroy, are in a Hell more terrible than that of others, and indeed more terrible than the Hell of Murderers; they seem to themselves to live amongst Serpents, and the more pernicious their Stratagems have been, so much the more dreadful, more poisonous, and more numerous the Serpents appear, which encompass and torment them; they know no other than that they are real Serpents, inasmuch as they feel the like Pains, and the like Torments, which possibly few will believe, but still it is true: These are they who purposely or premeditately, exercise Deceit, and therein experience the Delight of their Life. The Punishments of the deceitful are various, according to the Nature of the Deceit of each; in general they are not tolerated in Societies, but are expelled; for whatever any Spirit thinks, is immediately known and perceived by neighbouring Spirits, consequeutly all Deceit and the Quality thereof are known and perceived; wherefore at length such deceitful Spirits sit down in Solitude, being expelled from all Societies, aud then they appear with their Faces dilated, so as to be four or five times the Breadth of an ordinary Face, with a broad fleshy Cap on their Heads, of a whitish Colour, sitting like Images of Death*

in Torment. There are others who by Nature are deceitful, but not premeditately, and clandestinely under a feigned Countenance; these are immediately known, and their Thought is manifestly perceived, and they likewise boast themselves of this their Openness; they have not such a Hell as the former: More however will be said, by the Divine Mercy of the Lord, concerning the Deceitful, in a future Part of this Work.

831. *There are some of the Female Sex, who have lived in the Indulgence of their own natural Tempers, regarding only Themselves and the World and making all Life and the Delight of Life to consist in an external Decorum, in Consequence whereof they have been particularly respected and esteemed in civil Society, and thus by Practice and Habit have acquired a Talent of insinuating themselves into the Lusts and Pleasures of others, by specious Pretences and a fair Outside, but yet with Intent to gain an Ascendency over them; hence their Life became a Life of Simulation and Deceit: They used to frequent Churches like other People, but for no other End than to appear upright and pious; and moreover they were without Conscience, most prone to Wickedness and Adulteries, so far as they could escape public Notice. Such in another Life think as they did in this; they know not what Conscience is, and make a Mock of those who speak of such a Thing; they enter into the Affections of others, by a Pretence of Honesty, Piety, Compassion and Innocence, which with them are Means of deceiving; and as often as external Restraints are removed, they plunge into the most wicked and obscene Practices. These are they who in another Life become Magicians and Jugglers, of whom there are some who are called Sirens, and who become expert in Arts that are unknowu in the World; they are like Sponges, imbibing all wicked Artifices, and of a Genius so expert, that they readily practise them; the Arts unknown in the natural World, which they learn in the spiritual World, are, that they can speak as if they were in a different Place from that they are in, so that the Voice is heard as proceeding from good Spirits elsewhere; they can be as it were present with several at the same Time, persuading others thus that they are as it were pre-*

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sent every where; they speak as several together, and in several Places at the same Time; they can avert what comes by Influx from good Spirits, yea even what comes from angelic Spirits, and pervert it instantly by various Methods in Favour of themselves; they can assume another's Likeness by Ideas which they conceive and fashion to themselves; they can inspire every one with an Affection for themselves, by insinuating themselves into the real State of another's Affection; they can snatch themselves suddenly out of Sight, and become invisible; they can represent to the View of Spirits a bright Flame encompassing the Head, and this to the View of several, which is an angelic Token; they can feign Innocence by various Methods, even by representing Infants whom they kiss: They also excite others, whom they hate, to murder them, because they know that they cannot die, and afterwards they accuse them as Murderers, and divulge their Crime: With Respect to my own Experience, they have stirred up in my Memory whatever Evil I have thought and done, and this by the most cunning Contrivances; whilst I have been asleep, they have discoursed altogether as from me with others, on Subjects false and obscene, so that the Spirits who heard it were persuaded it was from me; not to mention many other Things of a like Kind: Their Nature is so persuasive, that Nothing of Doubt is perceived to be in it, and hence their Ideas are not communicated like those of other Spirits; they have Eyes resembling those of Serpents, extending their Vision on all Sides and in every Direction. These Jugglers or Sirens are punished grievously, some in Gehenna; some in a Kind of Court amongst Snakes; some by Distractions and various Collisions with the utmost Pain and Torture; in process of Time they are separated from all Society, and become as Skeletons from Head to Foot. A Continuation of this Subject is annexed at the End of the Chapter.

CHAPTER the EIGHTH.

1. AND GOD remembered Noah, and every Beaſt, and all the Cattle that was with him in the Ark; and God made a Wind to paſs over the Earth, and the Waters aſſuaged.

2. The Fountains alſo of the Abyſs, and the Cataracts of Heaven were ſtopped, and the Rain from Heaven was reſtrained.

3. And the Waters retired from off the Earth in going and returning, and at the End of an hundred and fifty Days the Waters were abated.

4. And the Ark reſted in the ſeventh Month, on the ſeventeenth Day of the Month, upon the Mountains of Ararat.

5. And the Waters were in going and decreaſing untill the tenth Month; in the tenth, on the firſt of the Month, the Tops of the Mountains appeared.

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6. And it came to paſs at the End of Forty Days, that Noah opened the Window of the Ark which he made.

7. And he ſent forth a Raven, and it went forth in going forth and returning, untill the Waters were dried up from off the Earth.

8. And he ſent forth a Dove from himſelf, to ſee whether the Waters were abated from off the Faces of the Ground.

9. And the Dove found no Reſt for the Sole of her Foot, and ſhe returned unto him into the Ark, becauſe the Waters were on the Faces of the whole Earth; and he put forth his Hand and took her, and cauſed her to come in unto him into the Ark.

10. And he waited yet other ſeven Days, and again he ſent forth the Dove out of the Ark.

11. And

11. And the Dove returned to him at the Time of Evening, and lo, in her Mouth was an Olive-leaf pluckt off; and Noah knew that the Waters were abated from off the Earth.

12. And he waited yet other ſeven Days, and ſent forth the Dove, and ſhe returned not again unto him any more.

13. And it came to paſs in the ſix hundredth and firſt Year, in the Beginning, in the Firſt of the Month, the Waters were dried up from off the Earth; and Noah removed the Covering of the Ark, and looked, and behold, the Faces of the Ground were dry.

14. In the ſecond Month, on the ſeven and twentieth Day of the Month was the Earth dried.

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15. And GOD ſpake unto Noah, ſaying,

16. Go forth of the Ark, thou and thy Wife, and thy Sons, and thy Sons Wives with thee.

17. Bring forth with thee every Beaſt which is with thee of all Fleſh, as to Fowl, and as to Cattle, and as to every creeping Thing that creepeth on the Earth, and let them ſpread themſelves on the Earth, and be fruitful and multiply on the Earth.

18. And Noah went forth, and his Sons, and his Wife, and his Sons Wives with him.

19. Every Beaſt, every creeping Thing, and every Fowl, whatſoever creepeth upon the Earth; according to their Families they went forth out of the Ark.

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20. And Noah builded an Altar unto JEHOVAH, and took of every clean Beaſt, and of every clean Fowl, and offered Burnt-offerings on the Altar.

21. And JEHOVAH ſmelled a Savour of Reſt, and JEHOVAH ſaid in his Heart, I will not again curſe the Ground any more for Man's Sake, becauſe the Faſhion of

of the Heart of Man is evil from his Youth; neither will I again ſmite any more every living Thing as I have done.

22. As yet all the Days of the Earth, Seed-time and Harveſt, and Cold and Heat, and Summer and Winter, and Day and Night ſhall not ceaſe.

THE CONTENTS.

832. THE Subject which now follows, according to a regular Series, is concerning the Man of the new Church, who is called Noah; and particularly concerning his State after Temptation, even to his Regeneration, &c.

833. Concerning his firſt State after Temptation; and concerning his Fluctuation between Truth and the Falſe, untill Truths begin to appear, from Verſe 1. to 5.

834. Concerning the ſecond State, which is threefold; firſt, when as yet the Truths of Faith do not appear; ſecondly, when the Truths of Faith appear with Charity; thirdly when the good Things of Charity appear, Verſe 6. to 14.

835. Concerning the third State; when he beginneth to act and think from a Principle of Charity, which is the firſt State of a regenerate Perſon, Verſe 15, to 19.

836. Concerning the fourth State; when he acteth and thinketh from a Principle of Charity, which is the ſecond State of a regenerate Perſon, Verſes 20, 21.

837. Laſtly, concerning this new Church raiſed up in the Place of the former, which is deſcribed, Verſes 21, 22.

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THE INTERNAL SENSE.

838. THE Subject treated of in the two foregoing Chapters was concerning the new Church called Noah, or concerning the Man of that Church; and first concerning his Preparation to receive Faith, and by Faith Charity; next, concerning his Temptation, afterwards concerning his Protection, when the most ancient Church perished; the Subject which now follows is concerning his State after Temptation, which is described exactly in the Order in which it was effected, and at the same time in the Order in which it is effected with all such as are made regenerate; for the Word of the Lord is such, that wherever it treateth of one, it treateth of all, and of each Individual, with a Difference according to the Disposition or Complexion of each; and this Sense is the universal Sense of the Word.

839. Verse 1. *And God remembered Noah, and every Beast, and all Cattle that was with him in the Ark; and God made a Wind to pass over the Earth, and the Waters assuaged.* By God's remembering is signified the End of Temptation, and the Beginning of Renovation: By Noah is signified, as above, the Man of the ancient Church: By every Beast and all Cattle that was with him in the Ark, are signified all Things that were with him: By God's making a Wind to pass over the Earth, and the Waters assuaging, is signified the Disposal of all Things into their respective Order.

840. That by God's remembering is signified an End of Temptation, and a Beginning of Renovation, appears from what goes before, and from what follows after: God's Remembering in particular signifies that he is merciful, for his Remembrance is Mercy, which is predicated especially after Temptation, because then new Light shineth forth; so long as Temptation continueth, Man supposeth that the Lord is absent, because he is disturbed by evil Genii, and that to such a Degree, as sometimes to be reduced to a State of Desperation, in which he can scarce believe that any God existeth; nevertheless the Lord is more present at such times than is to him credible or conceivable; but when Temptation ceaseth, then he receiveth Comfort, and then he first believeth that the Lord is present, wherefore here, by reason of such Appearance, God is said to remember, denoting the End of Temptation, and the Begin-

Beginning of Renovation. The Word God is here used, and not Jehovah, because as yet Man was in a State before Regeneration; but when he is regenerate, then mention is made of Jehovah, as at the End of this Chapter, Verses 20, 21; the Reason is, because Faith is not yet joined with Charity; for then first Man is said to be regenerate, when he acteth from a Principle of Charity; in Charity Jehovah is present, but not so in Faith before it be joined with Charity; Charity is the very Esse and living Principle [*Esse et Vivere*] of Man in another Life; this very Esse and living Principle is Jehovah, wherefore before Man is, and liveth, Jehovah is not said to be with him, but God.

841. That by Noah is signified, as above, the Man of the ancient Church, and that by every Beast and all Cattle that was with him in the Ark, are signified all Things which were with him, may appear from what was said above concerning Noah, and concerning the Signification of Beast and Cattle; Beast is taken in a two-fold Sense in the Word, denoting those Things in Man which are alive, and those Things which are dead; the Reason why it denotes the Things that are alive is, because the Word Beast in the Hebrew Tongue signifies what is Alive; but whereas the most ancient People in their Humiliation acknowledged themselves to be as Beasts, hence it came to pass that by the same Expression were signified the Things in Man which are dead; in the present Passage by Beast is signified both what is alive and what is dead in one Complex, as is usually the Case with Man after Temptation, in whom Things alive and Things dead, or the Things of the Lord, and those of Man's Propriety, appear so confused, that a Man scarce knoweth at that time what is true and good; but the Lord then reduceth and disposeth all Things to Order, as may appear from what follows: That Beast signifies the Things which are alive in Man, may be seen in the foregoing Chap. vii. Verse 14, and also in this chapter, verses 17 & 19. that it signifies also the Things which are dead in Man, appears from what was shewn above concerning Beasts and Cattle, as n; 45, 46. 142, 143. 246.

842. That by God's making a Wind to pass over the Earth, and the Waters assuaging, is signified the Disposal of all Things in their respective Order, appears from the Signification of Wind in the Word: All Spirits, both good and bad, are compared and likened to Wind; in the original Tongue both Spirits and Winds are expressed by the same Word: In Temptations, which are here the Waters that assuaged, as was shewn above, they are evil Spirits who cause an Inundation, entering

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by Influx in great Multitudes with their Phantaſies, and exciting the like Phantaſies in Man; when theſe Spirits or theſe Phantaſies are diſperſed, it is ſaid in the Word to be done by a Wind, and indeed by an Eaſt-wind; the caſe with every particular Man in Temptation, and when the Commotions or Waters of Temptations ceaſe, is the ſame as with the ſpiritual World in general, which was given me to know by much Experience; for the evil Spirits in the World of Spirits ſometimes aſſociate themſelves in Troops and thereby excite Commotions, but they are diſpelled by other Troops of Spirits, flocking together for the moſt part from the right, conſequently from the Eaſtern Quarter, who ſtrike ſuch Fear and Terror into them, that they think of nothing but making their Eſcape, and thus they who had aſſociated themſelves are diſperſed into all Quarters, and thereby the Societies of Spirits who were connected for evil Purpoſes are diſſolved: The Troops of Spirits who thus diſperſe them are called the Eaſt-Wind; not to mention innumerable other Methods of Diſperſion, which are alſo Eaſt-Winds, of which, by the Divine Mercy of the Lord, more will be ſaid hereafter; when the evil Spirits are thus diſperſed, then after the Commotion, or turbulent State, there ariſeth as it were a Serenity, or Silence: The Caſe is the ſame with Man who is in Temptation; during that State he is in the Commotion of ſuch Spirits, but when they are driven away or diſperſed, there follows as it were a Serenity, which is the Beginning of the Diſpoſal of all Things into Order. Before any thing is reduced to Order, it is moſt commonly provided, that there ſhould be a general Reduction thereof into a kind of confuſed [Maſs], or as it were a Chaos, whereby the Things that do not well cohere together are diſunited, and when they are diſunited, then the Lord diſpoſeth them into Order; this may be compared with what is obſervable in Nature, where all Things both in general and particular are firſt reduced to a kind of confuſed [Maſs] before they are diſpoſed or arranged into Order; thus for Inſtance, unleſs there were Storms in the Atmoſphere, to diſſipate whatſoever is heterogeneous, the Air would never become clear and ſerene, but there would be a fatal Accumulation of unwholeſome and deadly Subſtances therein; in like manner in the human Body, unleſs all Parts of the Blood, as well thoſe that are heterogeneous, as thoſe that are homogeneous, did continually and by Turns flow together into one Heart, and were there mixed together in a confuſed Maſs, there would enſue a fatal Conglutination of the Liquids, and it would be impoſſible that the particular component Parts ſhould be diſtinctly diſpoſed to their reſpective

Uſes: The Caſe is the ſame with Man in the courſe of Regeneration. That Wind, and eſpecially an Eaſt-wind, ſignifies nothing elſe but the Diſperſion of Falſes and of Evils, or what is the ſame Thing, of evil Spirits and Genii, and their Diſpoſal afterwards to Order, may appear from the Word, as from Iſaiah, "Thou ſhalt diſperſe them, and the *Wind* ſhall "carry them away, and the *Whirlwind* ſhall ſcatter them, and "thou ſhalt rejoice in Jehovah, thou ſhalt glory in the Holy "One of Iſrael," xli. 16. where Diſperſion is compared to Wind, and Scattering to the Whirlwind; as having relation to Evils; then they who are regenerate ſhall rejoice in Jehovah, So in David, "Lo the Kings were aſſembled, they paſſed by "together, they ſaw, ſo they marvelled, they were troubled, "they haſted away; Terror took hold upon them there, Pain "as of a Woman in Travail, thou ſhalt break them by an *Eaſt-Wind*," Pſalm xlviii. 4, 5, 6, 7. In this Paſſage is deſcribed the Terror and Confuſion occaſioned by an Eaſt-wind; this Deſcription was taken from what paſſes in the ſpiritual World, for the internal Senſe of the Word implies and involves ſuch ſpiritual Things. So in Jeremiah, "He will make their "Land a perpetual Aſtoniſhment, as an *Eaſt-Wind* I will diſ-"perſe them before the Enemy; I will ſhew them the Back "and not the Face in the Day of their Deſtruction," xviii. 16, 17. Here in like manner the Eaſt-Wind ſignifies the Diſperſion of Falſes. The like is repreſented by the Eaſt-wind whereby the Red Sea was dried up, that the Children of Iſrael might paſs over, which is thus deſcribed in Exodus, "Jehovah cauſ-"ed the Red-ſea to go back, by a ſtrong *Eaſt-Wind* all the "Night, and made the Sea dry, and the Waters were divided," xiv. 21. that ſimilar Things were repreſented by the Waters of the Red Sea, as are here ſignified by the Waters of the Flood, appears from this Conſideration, that the Egyptians, by whom are repreſented the wicked, were drowned therein, whilſt the Children of Iſrael, by whom the Regenerate are repreſented, as they are here by Noah, paſſed over; and by the Red-Sea, as by the Flood, is ſignified Damnation and alſo Temptation, conſequently by the Eaſt-wind is ſignified the Diſſipation of the Waters or Evils of Damnation, or of Temptation; as alſo appears from the Song of Moſes after that they were paſſed over, Exod. xv. 1. to 19. and in Iſaiah, "Jehovah ſhall ut-"terly deſtroy the Tongue of the Egyptian Sea, and in the "Vehemence of his *Wind* ſhall he ſhake his Hand over the "River, and ſhall ſmite it in the ſeven Streams, and make a "Way in Shoes; and there ſhall be an High-way for the *Re-*"*mains* of his People which ſhall be left from Aſſyria, like

"as

" as it was to Israel when he came up out of the Land of " Egypt," xi. 15, 16. In which Passage a High-way for the Remains of the People left from Assyria signifies a Disposing into Order.

843. Verse 2. *The Fountains also of the Abyss, and the Cataracts of Heaven were stopped up, and the Rain from Heaven was restrained.* These Words signify that the Temptation ceased; the Fountains of the Abyss denote Evils of the Will; the Cataracts of Heaven denote Falses of the Understanding; Rain signifies Temptation in general.

844. From this Verse to the sixth, the Subject treated of is concerning the first State of the Man of this Church after Temptation; and what is said in this Verse signifies the Cessation of Temptation: His Temptation as to what appertaineth to the Will was before treated of, and also his Temptation as to what appertaineth to the Understanding; that the Temptation ceased as to what appertaineth to the Will, is signified by the Fountains of the Abyss being stopped up; and that it ceased as to what appertaineth to the Understanding, is signified by the Cataracts of Heaven being stopped up; that those Expressions have such a Signification was said and shewn in the foregoing Chapter vii. Verse 11. and that Rain signifies Temptation itself was also shewn Verse 12. of the same Chapter, wherefore there is no Need to dwell longer on the Subject.

845. The Reason why the Fountains of the Abyss signify Temptation as to Things appertaining to the Will, and the Cataracts of Heaven signify Temptation as to Things appertaining to the Understanding, is, because the Will-[Principle], of Man is what is influenced by Hell, and not so the intellectual [Principle], unless it be immersed in Lusts which are of the Will; the Evils, which are of the Will are those which condemn Man, and sink him down to Hell, and not Falses so much, unless they are coupled together with Evils, in which Case one follows the other; this may appear from many Instances of those who are principled in Falses, and yet are saved, as is the Case with several amongst the Gentiles, who have lived in natural Charity and in Mercy, and with several amongst Christians who have believed out of Simplicity, of Heart; Ignorance itself and Simplicity excuse, because in them there may be Innocence; the Case is otherwise with those, who have confirmed themselves in Falses, and thereby have contracted such a Life of the False, as to refuse and reject all Truth, which Life must be first vastated, before any thing of Truth and thereby of Good can be sown therein; but the Case is worse

with those who by Lusts have confirmed themselves in Falses, so that Falsities and Lusts constitute one Life, these are they who sink themselves down into Hell; this is the Reason why Temptation as to Things of the Will is signified by the Fountains of the Abyss, which are Hells, and Temptation as to Things intellectual is signified by the Cataracts of Heaven, which are Clouds from whence cometh Rain.

846. Verse 3. *And the Waters retired from off the Earth in going and returning, and at the End of an hundred and fifty Days, the Waters were abated.* By the Waters retiring from off the Earth, in going and returning, are signified Fluctuations between Truth and the False: By the Waters abating at the End of an hundred and fifty Days, is signified the Cessation of Temptations: An hundred and fifty Days signify here, as above, a Term.

847. That by the Waters retiring from off the Earth, are signified Fluctuations between Truth and the False, appears from what was said above, viz: that the Waters of the Flood, or Inundations, with Respect to Noah, signified Temptations, and whereas the Subject here treated of is concerning the first State after Temptation, the Waters retiring in going and returning cannot signify any thing else but Fluctuation between Truths and Falses: But the Nature of this Fluctuation cannot be known, unless Man be first acquainted with the Nature of Temptation; for such as the Temptation is, such is the Fluctuation after Temptation; when the Temptation is cœlestial, then the Fluctuation is between Good and Evil; when the Temptation is spiritual, then the Fluctuation is between Truth and the False; when the Temptation is natural, then the Fluctuation is between those Things that appertain to the Lusts, and those Things that are contrary thereto; for there are several Kinds of Temptations, which in general may be divided into Cœlestial, Spiritual, and Natural, and these ought not in the least to be confounded together: Cœlestial Temptations cannot have a Place but with those who are principled in Love towards the Lord; Spiritual with those who are principled in Charity towards their Neighbour; Natural Temptations are altogether distinct from those, and are not Temptations, but only Anxieties arising from the Assault of natural Loves, in Consequence of Misfortunes, Diseases and a bad Temperament of the Blood and Fluids of the Body: From this short Account it may in some Degree be known what Temptation is, viz: a Straitness and Anxiety occasioned by those Things which oppose or resist any particular Kind of Love; as in the Case of those who are principled in Love towards the Lord, whatever assaults

assaults this Love produces an inmost Torture, which is cœlestial Temptation; so in the Case of those who are principled in Love towards their Neighbour, or Charity, whatever assaults this Love produces Torment of Conscience, and this is spiritual Temptation; but in the Case of those who are natural, what they frequently call Temptations, and Pangs of Conscience, are not Temptations, but only Anxieties arising from the Assault of their Loves, as when they foresee and are sensible of the Loss of Honour, the good Things of the World, Reputation, Pleasures, bodily Life, and the like; nevertheless these Troubles are wont to be productive of some Good: Moreover Temptations are also experienced by those who are principled in natural Charity, consequently they are experienced by all Kinds of Heretics, Gentiles, and Idolaters, arising from those Things which assault the Life of their Faith, which they hold dear to them; but these Straitnesses bear only some faint Resemblance of spiritual Temptations.

848. When Temptation is finished, there is as it were a Fluctuation, and if the Temptation was spiritual, it is a Fluctuation between Truth and the False, as may also appear sufficiently plain from this Consideration that Temptation is the Beginning of Regeneration; all Regeneration is for this End, that Man may receive new Life, or rather, that he may receive Life, and may become a Man from being no Man, or a living Man from a dead one; wherefore when his former Life, which is merely animal, is destroyed by Temptations, then he must needs after Temptation fluctuate between Truth and the False; Truth is of the new Life, the False is of the old; unless the former Life be destroyed, and be reduced to such a State, it is impossible for any spiritual Seed to be sown because there is no Ground; but when the former Life is destroyed, and such a Fluctuation ensues, then a Man scarce knows what is true and good, insomuch that he hardly knows whether there be any such Thing as Truth existing; as for Example, when he thinks concerning the good Things of Charity, or, as they are generally called, good Works, whether he can do them of Himself that is, of Propriety, and when he considers that in Propriety there is Merit, then he is in such Obscurity and Darkness, that when it is told him, that no one can do good of Himself, or of Propriety, much less can merit any thing, but that all Good is of the Lord, and all Merit of the Lord, he is all Amazement, and knows not what to think or do: The Case is similar in all other Things respecting Faith, but still that Obscurity, or Darkness, in which he is then involved, is gradually and by little and little enlightened. It is with Regeneration as with the

the natural Birth; when the Infant Man is first brought forth, he is then in a most obscure Life, knowing little or Nothing, wherefore at that Age, general [Notices or Impressions] first flow in, which by Degrees become more distinct, as Particulars are insinuated into those general [Notices or Impressions], *(d)* and Singulars into Particulars; thus general Things are illustrated by Singulars, so that a Man not only is acquainted with their Existence, but also with their Nature and Quality; just so it is with every one who emerges out of Temptation; and similar hereto is the State of those in another Life, who have been principled in Falses, and are vastated. This State is called Fluctuation, and is here described by the Waters retiring in going and returning:

849. Hence then it plainly follows, that by the Waters abating at the End of an hundred and fifty Days is signified the Cessation of Temptations: That an hundred and fifty Days signify a Term, appears from what was said concerning the same Number in the foregoing Chapter, Verse 24. consequently here it signifies the Term of Fluctuation and of a new Life.

850. Verse 4. *And the Ark rested in the seventh Month, on the seventeenth Day of the Month, on the Mountains of Ararat.* By the Ark's resting is signified Regeneration: The seventh Month signifies what is Holy: The seventeenth Day of the Month signifies what is new; The Mountains of Ararat signify Light.

851. That by the Ark's resting is signified Regeneration, may appear from this Consideration, that the Ark signifies the Man

(d) We are here obliged to make use of the Terms *Generals*, *Particulars*, and *Singulars*, in Order to express fully the Author's Meaning; and as the Distinction here made and expressed occurs frequently in the Course of the following Work, and in other Works of our Author, it may be expedient in this Place to point out its Meaning to the unlearned Reader, and what is the determinate Sense of each of the Expressions here used. This may perhaps be done most intelligibly by considering the Expressions in Regard to the human Body, in which Case *Generals* will express the grand Divisions thereof, as the Head, the Trunk, the Legs and Feet; *Particulars* will express the greater Divisions of those *Generals*, as of the Head into it's Parts, of the Trunk into it's Parts, and of the Legs and Feet into their Parts; and *Singulars* will express the further lesser Divisions of those Particulars, as of each Part of the Body into it's several Vessels, Membranes, Nerves, &c. The Distinction thus pointed out in Relation to the human Body may easily be applied by the intelligent Reader to every other Case, so as clearly to ascertain the true Meaning of the Terms *Generals*, *Particulars*, and *Singulars*, whensoever they occur in a future Part of this Work.

Man of this Church, and all Things that are therein belonging to Man, as was ſhewn above in many Places; when therefore the Ark is ſaid to reſt, it ſignifies here that Man is regenerated: The Series of the literal Senſe indeed may ſeem to imply, that by the Ark reſting is ſignified a Ceſſation of the Fluctuations which ſucceed Temptation, ſpoken of in the preceding Verſe; but Fluctuations, which are Doubts and Obſcurities concerning Things true and good, do not ſo ceaſe, but continue a long time, as will alſo appear from what follows; hence it is evident, that there is a continual Change of Circumſtances in the internal Senſe, and as they are Arcana, it may be expedient, in order for the clearer opening of them, to obſerve, that the ſpiritual Man, after he hath endured Temptations, becometh the Reſt of the Lord in like manner as the cœleſtial Man, and further, that he becometh in like manner the Seventh, not the Seventh Day as the cœleſtial Man, but the Seventh Month: Concerning the cœleſtial Man as being the Lord's Reſt, or the Sabbath, and that he is the Seventh Day, ſee n: 84, to 88, but whereas there is a Difference between the cœleſtial Man and the ſpiritual Man, the Reſt of the former is expreſſed in the original Tongue by a Word which ſignifies Sabbath, but the Reſt of the latter is expreſſed by another Word, from which the Name Noah is derived, which properly is Reſt.

852. That the Seventh Month ſignifies what is holy, is abundantly evident from what was ſhewn above, n: 84, to 87. 395. 716. what is holy in this Paſſage correſponds with what was ſaid concerning the cœleſtial Man, chap. ii. verſe 3. where it is written that the Seventh Day was ſanctified, becauſe God reſted thereon.

853. That the ſeventeenth Day ſignifies what is new, appears from what was ſaid and ſhewn concerning the ſame Number, in the foregoing Chapter vii. verſe 11. n: 755. where it ſignifies Beginning, and all Beginning is new.

854. That the Mountains of Ararat ſignify Light, may appear from the Signification of the Word Mountain, denoting the Good of Love and Charity, n: 795. and from the Signification of Ararat, in that it denoteth Light, and indeed the Light of a regenerate Perſon: New Light, or the firſt Light of the Regenerate by no means hath its Exiſtence from the Knowledges of the Truths of Faith, but from Charity; for Truths of Faith are comparatively like Rays of Light, whilſt Love or Charity are like Flame; Light in one that is to be made regenerate doth not ariſe from Truths of Faith, but from Charity,

Truths

Truths of Faith being the Rays of Light thence emitted; thus it appears that the Mountains of Ararat signify such a Light: This Light is the first Light after Temptation, and whereas it is the first, it is obscure, and is called *Lumen*, not *Lux(e)*.

855. Hence then it may appear what the Contents of this Verse in their internal Sense signify, viz. *that the spiritual Man is an holy Rest, by Virtue of the new intellectual Light which is of Charity*; these Things are perceived by the Angels with such a wonderful Variety, and in an Order so delightful, that if Man could only be in one such Idea, a Thousand and a Thousand Things in a manifold Series would enter and affect him, of such a Sort as can admit of no Description; such is the Word of the Lord throughout in its internal Sense, although it appears in the Sense of the Letter as a rude historical [Relation], like what is here said, that *the Ark rested in the seventh Month, on the seventeenth Day of the Month, on the Mountains of Ararat*.

856. Verse 5. *And the Waters were in going and decreasing untill the tenth Month; in the tenth, on the first of the Month, the Tops of the Mountains appeared.* By the Waters being in going and decreasing, is signified that Falses began to disappear: The Tenth Month signifies Truths which are of Remains: By the Tops of the Mountains appearing on the first of the Month, are signified the Truths of Faith, which then began to be seen.

857. That by the Waters being in going and decreasing, is signified, that Falses began to disappear, appears from the Words themselves, and from what was shewn above, Verse 3, where it is said, that the Waters retired in going and returning, but here it is said, that the Waters were in going and decreasing: By these Words, as by the former, are signified Fluctuations between Truth and the False, but in the present case it is signified, that those Fluctuations were diminished: The Case with Fluctuations after Temptation, as was said, is this, that Man doth not know what is true, but as they cease by Degrees, so the Light of Truth appears; the Reason whereof is grounded in this Circumstance, that so long as Man is in such a State, the internal Man, that is, the Lord by the internal Man, cannot operate upon the external; in the internal Men

(e) We have no Words in our Language that will serve to mark the precise Distinction here made between *Lumen* and *Lux*, the Term Light being generally applied to express both, whereas our Author here manifestly points out a Difference. Suffice it therefore to observe, that by *Lumen* is meant the first Dawning of Light appearing to the regenerate after Temptations, and by *Lux* the full and clear Light as opened and shining when the Regeneration is further advanced.

Man are Remains, which are the Affections of Goodneſs and Truth ſpoken of above; in the external are Luſts and the Falſities thence derived; ſo long as theſe external Things are not ſubdued and extinguiſhed, there is no Way open for Goodneſſes and Truths from the Internal, that is through the Internal from the Lord: Temptations therefore are for this End, that the external Things of Man may be ſubdued, and may thereby be rendered obedient to Things internal, which may appear to every one from this Conſideration, that as ſoon as Man's Loves are aſſaulted and broken, as in the Caſe of Misfortunes, Sickneſſes, and Diſorders of the Mind, then his Luſts begin to be appeaſed, and as they are appeaſed, he begins to ſpeak on pious and ſerious Subjects; but as ſoon as he returns to his former State, the external Man gets the Dominion, and he ſcarce thinks at all on ſuch Subjects; the like happens at the Hour of Death, when corporeal Things begin to be extinguiſhed. Hence every one may ſee what the internal Man is, and what the external: and alſo what Remains are; and further, how the Luſts and Pleaſures, which are of the external Man, hinder the Power of the Lord's Operation by the internal: Hence likewiſe it is evident to every one what is the Effect of Temptations, or internal Pains, which are called Stings of Conſcience, viz. to render the external Man obedient to the internal; the Obedience of the external Man conſiſteth ſolely in this, that the Affections of Goodneſs and Truth are not hindered, reſiſted, and ſuffocated, by Luſts and the Falſities therein originating; the Ceſſations, or Abatements of Luſts and Falſities are here deſcribed by Waters, which were in going and decreaſing.

858. That the tenth Month ſignifies Truths which are of Remains, appears from the Signification of *Ten*, in that it denoteth Remains, n: 576. and alſo from what was ſaid above concerning Remains in the internal Man.

859. That by the Tops of the Mountains appearing on the firſt of the Month, are ſignified the Truths of Faith, which then begin to be ſeen, appears from the Signification of Mountains, n: 795, in that they denote the good Things of Love and Charity; theſe Tops then begin to be ſeen, when Man is regenerated, and gifted with Conſcience, and thereby with Charity: He who ſuppoſes that he ſees the Tops of the Mountains, or the Truths of Faith, from any other Ground than from the good Things of Love and Charity, is altogether deceived; without thoſe good Things the Jews and profane Gentiles may ſee in the ſame Manner and Degree. The Tops of the Mountains are the firſt [Dawnings] of Light which begin to appear.

860. Hence also it may appear, that all Regeneration proceeds from Evening to Morning, as is said six Times in the first Chapter of Genesis, where the Regeneration of Man is treated of: Evening is here described Verses 2, 3. Morning Verses 4, 5. in the present Verse the first [Dawning] of Light, or the Morning of this State, is described by the Tops of the Mountains appearing.

861. Verse 6. *And it came to pass at the End of Forty Days, that Noah opened the Window of the Ark which he made.* By coming to pass at the End of forty Days is signified the Duration of a former State, and the Beginning of a subsequent one: Noah's opening the Window of the Ark which he made, signifies another State, when the Truths of Faith appeared to him.

862. That by coming to pass at the End of forty Days is signified the Duration of a former State, and the Beginning of a subsequent one, appears from the Signification of Forty, n: 730. where, the Subject treated of being concerning Temptation, Mention is made of forty Days and forty Nights, denoting the Duration of Temptation; and whereas the Subject here treated of is concerning the State after Temptation, Mention is made of forty Days, but not of Nights; the Reason is, because now Charity beginneth to appear, which in the Word is compared to Day, and is called Day; whereas Faith which precedeth, not being so joined with Charity, is compared to Night, and is called Night, as in Chap. i. Verse 16. and in other Parts of the Word: Faith is also called Night in the Word from this Circumstance, because it receiveth it's Light from Charity, as the Moon doth from the Sun, wherefore also Faith is compared to the Moon, and is called Moon; and Love or Charity is compared to the Sun, and is called Sun. Forty Days, or the Duration which they signify, have Respect both to what goes before, and to what follows after, wherefore it is said, *at the End* of forty Days; thus they signify the Duration of the former State, and the Beginning of this which is now treated of: Here then begins a Description of the second State of this Man of the Church after Temptation.

863. That Noah's opening the Window of the Ark which he made, signifies another State, when the Truths of Faith appeared to him, may be evident from the last Words of the foregoing Verse, that the Tops of the Mountains appeared, and from their Signification; and also from the Signification of Window spoken of above, n: 655. as denoting the intellectual [Principle], consequently the Truth of Faith, which is the same Thing; it is likewise evident from this Consideration, that this is the first [Dawning] of Light. Concerning the intellectual

tellectual [Principle], or the Truth of Faith, signified by Window, the same is here to be observed as above, viz: that there can by no means any Truth of Faith exist, except it spring from the Good of Love, or Charity, as there can nothing truly intellectual exist, unless it be grounded in the Will-[Principle]; in Case the Will-Principle be removed, there is no intellectual [Principle], as was somewhere shewn above, and thus if you remove Charity, there is no Faith: But whereas the Will of Man is mere Lust, to prevent the Immersion of the intellectual [Principle], or of the Truth of Faith, in his Lust, the Lord miraculously provided, and distinguished the intellectual [Principle] from the Will-Principle of Man, by a certain Medium which is Conscience, into which Charity is instilled by the Lord; without this miraculous Providence no Person could have been saved.

864. Verse 7. *And he sent forth a Raven, and it went forth in going forth and returning, untill the Drying up of the Waters from off the Earth.* By sending forth a Raven, and it's going forth in going forth and returning, is signified that Falsities still caused Disturbance; by a Raven are signified Falsities; by going forth and returning is signified their State, which was such; Untill the Drying up of the Waters from off the Earth, signifies the apparent Dissipation of Falsities.

865. That by sending forth a Raven, and it's going forth in going forth and returning, is signified, that Falsities still caused Disturbance, appears from the Signification of a Raven, and from the Signification of going forth and returning, concerning which more will be said hereafter: In this Passage is described the second State of Man in the Process of Regeneration after Temptation, when the Truths of Faith, as the first [Dawnings] of Light begin to appear; which State is such, that Falsities are continually causing Disturbance, so that it is like the State of the Morning Twilight, whilst yet some Obscurity of the Night remaineth, which is here signified by a Raven: Falsities with the spiritual Man, especially before he is regenerated, are like dense Spots of a Cloud; the Reason is, because he can know Nothing of the Truth of Faith except by what is revealed in the Word, where all Things are said in the general; general Things are but as Spots of a Cloud, for every single general comprehendeth in it a Thousand and a Thousand Particulars, and each Particular a Thousand and a Thousand Singulars *(f)*; the Singulars contained in Particulars are what illustrate Generals; these Singulars are never so revealed to Man as Generals are, both

(f) See Note, n. 848.

both becauſe they cannot be deſcribed, nor can they be conceived, conſequently they cannot be acknowledged and believed in, being contrary to the Fallacies of the Senſes, in which Man is born, and which he does not eaſily permit to be deſtroyed: The Caſe is altogether otherwiſe with the cœleſtial Man, who hath Perception from the Lord; in him Particulars, and the Singulars of Particulars may be inſinuated; as for Example; in the Caſe of this general Truth, that a true Marriage is that of one Huſband with one Wife, and that ſuch a Marriage is repreſentative of the cœleſtial Marriage, conſequently that ſuch a Marriage is admiſſive of cœleſtial Happineſs, which a Marriage of one Man with ſeveral Wives is not—the ſpiritual Man, in this Caſe, who knoweth this to be true by the Word of the Lord, is perfectly ſatisfied with ſuch Knowledge, and hence receiveth Conſcience, informing him, that Marriage with more Wives than one is Sin, and he knoweth no more; but the cœleſtial Man perceiveth a Thouſand Particulars, which confirm this general Truth, ſo that Marriage with more than one Wife exciteth his Abhorrence. Since the ſpiritual Man only knoweth generals, and by generals hath his Conſcience formed, and the generals of the Word are accommodated to the Fallacies of the Senſes, it is evident, that innumerable Falſities join themſelves to, and inſinuate themſelves into thoſe generals, which cannot eaſily be diſperſed; theſe Falſities are here ſignified by the Raven, which went forth in going and returning.

866. That by Raven are ſignified Falſities, may appear in general from what was ſaid and ſhewn above concerning Fowls, as denoting Things intellectual, rational, and ſcientific, and in like manner their Oppoſites, which are Reaſonings and Falſes; both the latter and the former are deſcribed in the Word by various Species of Fowls; intellectual Truths by the gentle, beautiful and clean Fowls, but Falſes by ravenous, ugly, and unclean Fowls, and this according to the Species of Truth and the Falſe; groſs and denſe Falſities by Owls and Ravens, by Owls becauſe they live in the Darkneſs of Night, by Ravens becauſe they are of a black Colour; as in Iſaiah, "The *Owl* and the *Raven* ſhall dwell therein," xxxiv. 11. ſpeaking of the Jewiſh Church as being the Habitation of nothing but Falſities, which are deſcribed by the Owl and the Raven.

867. That by going forth and returning is ſignified their State, which was ſuch, appears from the Nature of Falſities, which are with Man, when he is in the firſt and ſecond State after Temptation, viz. that they fly ſo, as to go forth and return,

return, for a reaſon ſpoken of above, becauſe Man at that Time is only in the Knowledge of Things moſt general, and cannot be otherwiſe, and into thoſe Things there is an Influx of Phantaſies ariſing from Things corporeal, ſenſual, and worldly, which do not agree with the Truths of Faith.

868. That by the Drying up of the Waters from off the Earth, is ſignified the apparent Diſſipation of Falſities, appears from the State of Man when he is regenerated; at this Day it is univerſally believed, that Evils and Falſes in Man are altogether ſcattered and aboliſhed, during Regeneration, ſo that when he is regenerate, nothing of Evil and of the Falſe remains, but he is clean and righteous, as one that is waſhed and purged with Water; but this Idea is moſt falſe, inaſmuch as not a ſingle Evil, or a ſingle Falſe, is ſo ſcattered as to be aboliſhed, but every thing remaineth that hath been hereditarily imbibed from Infancy, or acquired by Man's own Act and Deed, ſo that Man, notwithſtanding his being regenerate, is nothing but Evil and the Falſe, which is ſhewn to the Life to deceaſed Souls; and this may appear with ſufficient Evidence from this Conſideration, that there is nothing good, and nothing true in Man but from the Lord, and that all Evil and the Falſe are from Propriety, and that every Man, and alſo every Spirit, yea, every Angel, if he be in the leaſt left to himſelf, ruſhes of himſelf into Hell, wherefore alſo it is ſaid in the Word that Heaven is not pure; this the Angels acknowledge, and whoſoever doth not acknowledge this, cannot dwell amongſt Angels; it is the ſole Mercy of the Lord, which delivereth them, nay which draweth and keepeth them out of Hell, whither of themſelves they are inclined to plunge headlong; the Angels perceive manifeſtly that they are thus kept by the Lord, and prevented from falling into Hell, and this is in ſome Meaſure perceivable by good Spirits; but evil Spirits like evil Men, do not believe this, although it hath been often proved to them experimentally, as will be ſhewn, by the Divine Mercy of the Lord, in a future part of this Work. Since therefore the State of Man is ſuch, that not a ſingle Evil or Falſity can be be ſo ſcattered as to be aboliſhed, becauſe his proper Life conſiſteth in Evil and the Falſe, the Lord, out of his Divine Mercy, whilſt he regenerates Man, ſo ſubdues his Evils and Falſes by Temptations, that they appear as it were dead, altho' they are not dead, being only ſubdued to prevent their reſiſting Goodneſſes and Truths which are from the Lord; at the ſame time alſo the Lord, by Temptations, giveth Man a new Faculty of receiving Goodneſſes and Truths, by gifting him with Ideas and Affections of Goodneſs and Truth, to which Evils

Evils and Falſes may be bended, or turned; and by inſinuating into his Generals Particulars, and into his Particulars Singulars, which were ſtored up in Man, and which Man is altogether ignorant of, for they are within the Sphere of his Conception and Perception; theſe things nevertheleſs are ſuch, that they may ſerve as Recipients, or Veſſels, into which Charity may be inſinuated by the Lord, and into Charity Innocence; by the wonderful Temperature whereof in Men, Spirits, and Angels, a Species of Rainbow may be repreſented, wherefore the Rainbow was made a Sign of the Covenant, Chap. ix. 12, 13, 14, 15, 16. concerning which, by the Divine Mercy of the Lord, we ſhall ſpeak more particularly in the Explication of that Chapter; when Man is thus formed, then he is ſaid to be regenerate, all his Evils and Falſes ſtill remaining, and likewiſe all his Goodneſſes and Truths being preſerved; he who is evil experiences in another Life a Return of all his Evils and Falſes, altogether as he was in them during his Life in the Body, and they are then turned into infernal Phantaſies and Puniſhments; but he who is good experiences a Return of all his States of Goodneſs and Truth, as of Friendſhip, of Charity, and of Innocence, with their Delights and Happineſſes immenſely encreaſed and multiplied: This then is what is ſignified by the drying up of the Waters, which is the apparent Diſſipation of Falſities.

869. Verſe 8. *And he ſent forth a Dove from himſelf to ſee whether the Waters were abated from off the Faces of the Ground.* By Dove are ſignified the Truths and Goodneſſes of Faith in one that is about to be regenerated: By ſending forth a Dove from himſelf to ſee, is ſignified a State of receiving the Truths and Goodneſſes of Faith: Whether the Waters were abated, ſignifies the Falſes which hinder [the Reception of Goodneſſes and Truths]: The Faces of the Ground are thoſe Things, which are with the Man of the Church; The Word Ground is uſed, becauſe this is the firſt State when Man becometh the Church.

870. That by Dove are ſignified the Truths and Goodneſſes of Faith in one that is about to be regenerated, appears from the Signification of Dove in the Word; eſpecially from the Dove which lighted upon Jeſus when he was baptized, concerning which it is thus written in Matthew, "Jeſus being bap-" tized went up ſtraightway out of the Water, and lo, the Hea-" vens were opened, and he ſaw the Spirit of God deſcending " like a Dove, and lighting upon him," iii. 16, 17. and in John, i. 32. Luke, iii. 21, 22. Mark, i. 10, 11. where Dove ſignifies Nothing elſe but the Holy [Principle] of Faith, Baptiſm

tism signifying Regeneration: Hence was signified hereby the Truth and Goodness of Faith in the new Church about to be established, and which were to be received by Regeneration from the Lord. The like was represented and implied by the young Doves, or Turtles, which were offered in Sacrifice, and as Burnt-offerings, in the Jewish Church, concerning which see Levit. i. 14. to the End, Chap. v. 7. to 10.—xii. 6.—xiv. 22, 23.—xv. 14. 29, 30. Numb. vi. 10, 11. Luke, ii. 22, 23, 24. which may appear from each of those Passages: That they had such a Signification, must be obvious to every one's Apprehension solely from this Consideration, that they must needs be representative of Something, otherwise every Injunction concerning them would be void of Meaning, and in no Respect Divine; the External of the Church is somewhat of itself inanimate, but it hath Life from what is internal, and what is internal hath Life from the Lord. That Dove in general signifies the Intellectuals of Faith appears also in the Prophets, as in Hosea, "Ephraim shall be like a *silly Dove*, without Heart, they have "called Egypt, they have gone to Assyria," vii. 11. again in the same Prophet, "Ephraim shall be afraid as a *Bird* out of "Egypt, and as a *Dove* out of the Land of Assyria," xi. 11. where Ephraim signifies such as are intelligent, Egypt such as are skilled in the Sciences. Assyria such as are rational, and Dove the Things appertaining to the Intellectuals of Faith; in this Passage also the Subject treated of is the Regeneration of the spiritual Church. So in David, "Jehovah, give not the "Soul of thy *Turtle Dove* to the wild Beast," Psalm, lxxiv. 19. where wild Beast signifies those who have no Charity, and the Soul of thy Turtle-Dove signifies the Life of Faith. See also what was said and shewn above n: 40. and 776. concerning Fowls, as denoting Things intellectual, the gentle, beautiful, and clean Fowls denoting intellectual Truths and Goodnesses, but the ravenous, deformed, unclean, and useless, denoting what is opposite thereto, viz. Falses, as the Raven, which is here opposed to the Dove.

871. That by his sending forth a Dove from himself to see; is signified a State of receiving the Truths and Goodnesses of Faith, may appear from the Series of Things here described, and also from what follows, where the three States of the Regeneration of this Man after Temptations are treated of, signified by his sending out the Dove three Times: The Words in the present Passage proximately imply his Examination; or Exploration; for it is said, that he sent out a Dove from himself to see, viz: (as it follows) whether the Waters were abated, that is, whether Falsities were as yet so great, as to hinder the Goodnesses

neſſes and Truths of Faith from being received; but with the Lord there is no Exploration becauſe he knoweth all and every thing; wherefore in the internal Senſe theſe Words do not ſignify Exploration, but a State, and in this Caſe the firſt State, when as yet Falſities hindered [the Reception of the Goodneſſes and Truths of Faith], which is ſignified by the Words, *whether the Waters were abated.*

872. That the Faces of the Ground are thoſe Things which are with the Man of the Church, and that Mention is here made of Ground, becauſe this is the firſt State when Man becometh the Church, appears from the Signification of Ground ſpoken of above, as denoting the Man of the Church, who is then called Ground, when the Goodneſſes and Truths of Faith may be ſown in him; before that Time he is called Earth, as in the firſt Chapter of Geneſis, where Earth is predicated of the Man before he becometh cœleſtial, but when he becometh cœleſtial, as in the ſecond Chapter, then Ground and Field are predicated of him; the ſame is the Caſe in this Chapter. It may be ſeen ſolely, from the Expreſſions Earth and Ground, what is ſignified in the internal Senſe, not only here, but in all other Parts of the Word: By Ground in an univerſal Senſe is ſignified the Church, and in Conſequence of it's ſignifying the Church, it ſignifies alſo the Man of the Church, for, as was ſaid above, every individual Man of the Church is the Church.

873. Verſe. 9. *And the Dove found no Reſt for the Sole of her Foot, and ſhe returned unto him into the Ark, becauſe the Waters were on the Faces of the whole Earth, and he put forth his Hand and took her, and cauſed her to come in unto him into the Ark.* By the Dove's finding no Reſt for the ſole of her Foot, is ſignified, that Nothing of the Goodneſs and Truth of Faith could as yet take Root: By her returning to him into the Ark is ſignified Goodneſs and Truth appearing as the Offſpring of Faith with him: Becauſe the Waters were upon the Faces of the Earth, ſignifies, that Falſities as yet overflowed: By his putting forth his Hand is ſignified his own Ability: By taking her, and cauſing her to come to him into the Ark, is ſignified, that he did what was good, and thought what was true, of Himſelf.

874. In this Verſe is deſcribed the firſt State of the Regeneration of the Man of this Church after Temptation, which is common to all who are regenerated, viz: that they imagine they do good, and think what is true, of or from Themſelves, and inaſmuch as they are as yet in a moſt obſcure State, the Lord alloweth them ſo to imagine: But nevertheleſs all the Good that they do, and all the Truth that they think, whilſt they are influenced by ſuch a falſe Idea, is not the Goodneſs

and

and Truth of Faith; for whatsoever a Man bringeth forth, of, or from Himself, cannot be good, because it is from himself, which is an impure and most unclean Fountain, from which no Good can ever come forth; for in such a State he thinketh of his own Merit and Righteousness, and some in this State are led even to despise others in Comparison with themselves, as the Lord teacheth, Luke, xviii. 9, to 14. whilst some fall into other Errors and Evils; for in this State a Man's own Lusts mix themselves with what he thinketh and doeth, so that it appears outwardly as if it were good, when yet within it is defiled; wherefore the Good which he doeth in this State is not the Good of Faith; the Case is similar with Regard to the Truth which he thinketh, so that altho' what he thinks should be most true, still so long as he thinks from himself, or Propriety, it is in itself indeed the Truth of Faith, but the Good of Faith is not in it: all Truth, in Order that it may be the Truth of Faith, ought to have in it the Good of Faith from the Lord; then first it becometh what is good and true.

875. That by the Dove's finding no Rest for the Sole of her Foot, is signified, that nothing of the Goodness and Truth of Faith could as yet take Root, appears from the Signification of Dove, as denoting the Truth of Faith, and also from the Signification of Rest for the Sole of the Foot, denoting to take Root; the Reason why the Truth of Faith could not take Root is mentioned afterwards, viz: because Falsities as yet overflowed: But how this Matter is, cannot be known, unless it be first understood how the Regeneration of the spiritual Man is effected; with this Man the Knowledges of Faith collected from the Word of the Lord, or from Doctrinals thence derived (which the ancient Church had from what was revealed) to the most ancient Church) are to be implanted in his Memory, and hereby his intellectual Mind is to be instructed, but so long as Falsities overflow therein, it is impossible for the Truths of Faith to be rooted, howsoever they are sown, for they remain only on the Surface, or in the Memory, nor is the Ground fit to receive them, before Falsities be scattered so as not to appear, as was said above; the real Ground with this Man is prepared in his intellectual Mind, and when it is prepared, then the Good of Charity is insinuated therein by the Lord, hence cometh Conscience, from which he afterwards acteth, that is by which the Lord operateth the Goodness and Truth of Faith: Thus the Lord distinguisheth the intellectual Things of this Man from what appertain to his Will, so that they are in no wise united, for in case they were united, they must needs perish for ever; with the Man of the most ancient Church the Things of the Will were united with the Things

of the Understanding, as is also the Case with the cœlestial Angels; but with the Man of this Church they were not united, nor are they united with the spiritual Man, nevertheless it appears as if the Good of Charity which he doeth was from his Will, but it is only an Appearance and a Fallacy; all the Good of Charity which he doeth is of the Lord Alone, not by the Will, but by Conscience; if the Lord should in the least leave him to act from his own Will, instead of Good he would do Evil from a Principle of Hatred, Revenge, and Cruelty; the Case is similar in respect to the Truth which the spiritual Man thinketh and speaketh, so that if he did not think and speak from Conscience, and thereby from the good [Influence] of the Lord, he could in no wise think and speak what is true, any otherwise than Devils do, when they feign themselves Angels of Light: These Things are shewn most clearly in another Life. Hence it appears how Regeneration is effected, and what the Regeneration of the spiritual Man is, viz. that it is a Separation of his intellectual Part from his Will Part, by means of Conscience, which is formed of the Lord in his intellectual Part, by virtue whereof whatever he doeth appears as if it was from his Will, but it is from the Lord.

876. That by returning to him into the Ark, is signified, Goodness and Truth appearing as [the Offspring] of Faith with him, is evident from what hath been already said, and also from what follows: To return to the Ark, in an internal Sense, does not signify Release, [Freedom or Deliverance] but to be sent out from the Ark, and not to return, this signifies Release, as appears from what follows, Verse 12. where it is said, that he sent out the Dove, and she returned not again unto him any more; and also from Verses 15, and 16. where it is said, that Noah was ordered to go forth of the Ark, and from Verse 18. where it is said that he went forth: The Ark signifies his State before Regeneration, and when he was in that State, he was in Captivity and a Prison, blocked up on all Sides by Evils and Falses, or by the Waters of a Flood; wherefore by the Dove returning to him into the Ark is signified, that Goodness and Truth, understood by the Dove, returned again to him; whatever Good a Man supposeth he doeth of, or from Himself, this returneth to him, inasmuch as he regardeth himself, or doeth it that it may appear before the World, or that it may appear before Angels, or that he may merit Heaven, or that he may be the greatest in Heaven, such Things being in Propriety and in every Idea thereof, altho' it appears in its external Form to be the Good and Truth of Faith; the Good and Truth of Faith is inwardly Good and true, entering by Influx from the inmost, that is, through the

inmost

inmoſt Things of Man from the Lord; but when what a Man doeth is grounded in Propriety, or Merit, then the Interiors are defiled and the Exteriors appear clean, juſt like a filthy Strumpet, whoſe outward Face is fair; or like an Æthiopian, or rather an Egyptian Mummy, covered with a white Garment.

877. That Waters on the Faces of the Earth ſignify that Falſities as yet overflowed, appears from the Signification of the Waters of a Flood, as denoting Falſities, according to what was ſhewn above, conſequently it appears from the Words themſelves.

878. That by putting forth his Hand is ſignified his own Ability; and that by taking her, and cauſing her to come to him into the Ark is ſignified, that he did what was good, and thought what was true, of or from himſelf, appears from the Signification of Hand, as denoting Ability, conſequently, in the preſent Caſe denoting Man's own Ability as the Ground or Source of what he did or thought; for to put forth his Hand, and to take the Dove, and to bring her in unto him, is to apply and attribute to himſelf Truth, underſtood by the Dove. That by Hand is ſignified Ability, alſo Power, and thence Confidence, appears from many Paſſages in the Word, as in Iſaiah, "I will viſit the Fruit of the ſtout Heart of the "King of Aſſyria, becauſe he hath ſaid, in *the Power of my* "*Hand* I have done it, and in my Wiſdom, for I am intelli- "gent," x. 12, 13. where Hand manifeſtly denoteth Man's own Ability, to which he attributeth what he thinketh and doeth, and which is the Cauſe of his being viſited. Again in the ſame Prophet, "Moab ſhall ſpread forth his *Hands* in the "Midſt of himſelf, as he that ſwimmeth ſpreadeth forth to "ſwim, and he ſhall humble his Pride with the Cataracts of "his Hands," xxv. 11. where Hand ſignifies Self-Ability, grounded in Self-preheminence, conſequently in Pride. Again in the ſame Prophet, "Their Inhabitants were *ſhort of Hand*, they were diſmayed and confounded," xxxvii. 27. ſhort of Hand ſignifies to be of no Ability. Again in the ſame Prophet, "Shall the Clay ſay to him that faſhioneth it, What makeſt "thou? or thy Work, He hath no *Hands?* xlv. 9. To have no Hands ſignifies to have no Ability. So in Ezechiel, "The "King ſhall mourn, and the Prince ſhall be cloathed with "Amazement, and the *Hands* of the People of the Land ſhall "be troubled," vii. 27. In this Paſſage Hands denote Abili- ties. So in Micah, "Wo to them that devize Iniquity, and "work Evil upon their Beds! which they practiſe in the "Light of the Morning, ſince their *Hand* is as a God," ii. 1. Hand here ſignifies Self-Ability, in which they confide as in

their God. So in Zechariah, "Wo to the Shepherd of Nought, "that forsaketh the Flock, the Sword is upon his *Arm*, and "upon the Eye of his *right Hand*; his *Arm* shall be withered "in withering, and the Eye of his *right Hand* shall be darken-"ed in darkening," xi. 17. Inasmuch as Hands signify Abilities, therefore the Evils and Falses of Man are in all Parts of the Word called *Works of their Hands*; Evils are from Propriety of his Will, Falses from Propriety of his Understanding; that Evils and Falses proceed thence, may sufficiently appear from the Nature of Man's Propriety, in that it is Nothing but Evil and the False, as may be seen above, n: 39. 41. 141. 150. 154. 210. 215. Whereas in general Hands signify Ability, therefore Hands are so often in the Word attributed to Jehovah, or the Lord, and in that Case by Hands in an internal Sense is understood Omnipotence, as in Isaiah, "Jehovah, *thy Hand* is exalt-"ed," xxvi. 11. signifying the Divine Ability. Again in the same Prophet, "Jehovah stretcheth out *his Hand*, all are consumed," xxxi. 3. signifying the Divine Ability. Again in the same Prophet, "Concerning the Work of *my Hands* com-"mand ye me; *my Hands* have stretched out the Heaven, and all their Host have I commanded," xlv. 11. 12. signifying Divine Ability: The Regenerate are frequently called in the Word the Work of the Hands of Jehovah. Again in the same Prophet, "*My Hand* hath founded the Earth, and the Palm of "my *right Hand* hath measured the Heavens," xlviii. 13. where Hand and right Hand denote Omnipotence. Again in the same Prophet, "Is my *Hand* shortened at all that it cannot "redeem, or is there not in Me Ability to deliver?" l. 2. signifying Divine Ability. So in Jeremiah, "Thou hast brought "forth thy People Israel out of the Land of Egypt with Signs "and with Wonders, and by a *strong Hand*, and by a *stretched-*"*out Arm*," xxxii. 17. 21. signifying Divine Ability, where in Verse 17. it is called Ability, but in Verse 21. Hand: It is frequently said that by a strong Hand, and a stretched-out Arm the People of Israel were brought forth out of Egypt. So in Ezechiel, "Thus saith the Lord Jehovah, in the Day when I "chose Israel, and *lifted up mine Hand* to the Seed of the House "of Jacob, and made myself known unto them in the Land of "Egypt; *I lifted up mine Hand* unto them to bring them forth "out of the Land of Egypt," xx. 5. 6. 23. So in Moses, "Israel saw that *great Hand* which Jehovah did upon the Egyp-"tians," Exod. xiv. 31. Hence then it plainly appears that by Hand is signified Ability; nay, so far was Hand significative of Ability, that it was even made representative, as appears from the Miracles which were done in Egypt, in that Moses was

commanded

commanded to ſtretch out his Rod, or Hand, and thus they would be done; as for Example, "Moſes *ſtretched out his Hand*, "and there was Hail upon Egypt," Exod. ix 22. "Moſes "*ſtretched out his Hand*, and there was Darkneſs," Exod: x. 21. 22. "Moſes *ſtretched out his Hand* and Rod over the red Sea, "and it was dried up; and he ſtretched out his Hand, and the "Waters returned," Exod: xiv. 21. 27. no one, who is at all diſpoſed to think aright, can poſſibly ſuppoſe, that there was any Power in the Hand or Rod of Moſes, but whereas the Raiſing up and Stretching out of the Hand ſignified Divine Ability, it was even made a Repreſentative in the Jewiſh Church; the ſame was the Caſe with Joſhua's ſtretching out his Spear, concerning which it is thus written, "Jehovah ſaid unto Joſhua, "*ſtretch out the Spear that is in thine Hand*, toward Ai, for I will "give it into thine *Hand*; and when Joſhua *ſtretched out the* "*Spear that was in his Hand*, they entered into the City, and "took it, and Joſhua drew not his *Hand* back wherewith he "ſtretched out the Spear, untill he had deſtroyed all the Inha-"bitants of Ai," Joſh. viii. 18. 26. Hence alſo it appears what was the Nature of Repreſentatives, which were the Externals of the Jewiſh Church; hence it appears too what the Nature of the Word is, as containing Things, which in their external Senſe do not ſeem to be repreſentative of the Lord and of his Kingdom, like what is ſaid here concerning ſtretching out the Hand, and all other Things of a ſimilar Kind, whoſe true Meaning cannot be comprehended whilſt the Mind dwelleth only in the Hiſtoricals of the Letter: It appears likewiſe from hence how far the Jews departed from the true Underſtanding of the Word, and of the Rites of the Church whilſt they placed all Worſhip in Externals, even to the attributing Ability to the Rod of Moſes, and to the Spear of Joſhua, when yet there was in them no more Ability than in any other Wood; but whereas they ſignified the Lord's Omnipotence, and this was underſtood in Heaven, when by Command they ſtretched out the Hand, or the Rod, therefore Signs and Miracles were done by them; the like is true concerning what is written of Moſes, when he was was on the Top of the Hill, and how when he lifted up his *Hands* Joſhua prevailed, but when he let them down the Enemy prevailed, and therefore they ſupported his *Hands*, Exod: xvii. 9. to 13. The like is true concerning the laying on of Hands when any one was to be conſecrated, as when the People were to lay their Hands on the Levites, Numb: viii. 9. 10. 12. and when Moſes laid his Hands on Joſhua, in appointing him to be his Succeſſor, Numb. xxvii. 18. 23. that thus Ability might be conferred; hence the Ceremony at this

this Day of Inauguration and Benediction by the laying on of Hands. How far Hand signified and represented Ability, may appear from what is written in the Word concerning Uzzah and Jeroboam; concerning Uzzah, in that he *put forth* (his Hand) to the Ark of God, and took Hold of it, on which Account he died, 2 Sam. vi. 6. 7. The Ark represented the Lord, consequently all that is holy and cœlestial; Uzzah's *putting forth* to the Ark represented self-Ability, or Man's Propriety, which being prophane, the Word Hand is not mentioned, but still it is understood, the Reason whereof is, lest it should be perceived by the Angels that what was so prophane had touched what was holy: Concerning Jeroboam it is thus written, "It came to "pass when he heard the Word of the Man of God, which "cried against the Altar, that Jeroboam put forth his Hand "from off the Altar, saying, lay hold of him, and his *Hand* "which he *put forth* against him dried up, so that he could not "pull it in again to him; and he said to the Man of God, en"treat I pray thee the Faces of Jehovah thy God, that my "*Hand* may be restored me again; and the Man of God en"treated the Faces of Jehovah God, and his *Hand* was restored "to him, and became as before," 1 Kings, xiii. 4. 5. 6. here in like Manner by *putting forth the Hand* is signified Self-Ability, or Propriety, which is prophane, in that it was desirous to violate what was holy by putting forth the Hand against the Man of God, wherefore the Hand was dried up; but inasmuch as he was an Idolater, and therefore incapable of Prophanation, as was before said, his Hand was restored to him. That Hand signifies and represents Ability, may appear from Representatives in the World of Spirits, where a Kind of bare Arm sometimes is presented to View, which hath such Strength in it, that it can break Bones to Pieces, and bruise as it were to Nothing the inmost Marrow contained therein, and hence so great Terror is excited, that all who see it are ready to melt at Heart; nay, such Strength is actually in it.

879. Verses 10. 11. *And he waited yet other seven Days, and again he sent forth the Dove out of the Ark. And the Dove returned to him at the time of Evening: and lo, in her Mouth was an Olive-Leaf pluckt off; and Noah knew that the Waters were abated from off the Earth*: By waiting yet other seven Days is signified the Beginning of the second State of Regeneration; seven Days signify what is holy, because the Subject now treated of is concerning Charity: By again sending forth the Dove out of the Ark is signified a State of receiving the Goodnesses and Truths of Faith: By the Dove's returning to him at the time of Evening, is signified that the Goodnesses and Truths of Faith began by

by little and little to appear; the Time of Evening is as it were in the Twilight before Morning: By an Olive-Leaf pluck't off in her Mouth, is ſignified, ſome little of the Truth of Faith; Leaf is Truth; Olive is the Good of Charity; pluckt off ſignifies, that the Truth of Faith is from the Good of Charity as its Origin; in her Mouth ſignifies, that it was ſhewn: By Noah's knowing that the Waters were abated from off the Earth, is ſignified that theſe Things were ſo, by reaſon that the Falſities were not ſo great, as before, to hinder [the Reception of the Goodneſſes and Truths of Faith].

880. That by waiting as yet ſeven Days is ſignified the Beginning of the ſecond State of Regeneration, may appear from this Conſideration, that hereby is deſcribed the Time which intercedeth between the firſt State, ſpoken of in the preceding Verſes, 8 & 9. and this ſecond State which is here treated of in Verſes 10, & 11; that Time which intercedeth, in order that all Things may be connected hiſtorically, is expreſſed by the Circumſtance of Noah's waiting. With reſpect to the Nature of the ſecond State of Regeneration, it may in ſome Degree appear from what was ſaid and ſhewn above concerning the firſt State, wherein the Truths of Faith could not as yet take Root, being hindered by Falſities; the Truths of Faith are then firſt rooted, when a Man beginneth to acknowledge and believe them, otherwiſe they are not rooted; what a Man heareth from the Word, and keepeth in his Memory, is nothing but the Inſemination or Sowing of Truth; Radication, or Rooting, never commenceth, untill a Man taketh and receiveth the Good of Charity; every Truth of Faith taketh Root from the Good of Faith, that is, from the Good of Charity; the caſe in this reſpect is like that of Seed, which is caſt into the Earth in the Winter Seaſon, or when the Earth is cold, during which time it lieth indeed in the Earth, but doth not take Root, but as ſoon as the Heat of the Sun warmeth the Earth, as is the Caſe at the Beginning of Spring, then the Seed beginneth firſt to ſtrike Root in itſelf, and afterwards to ſhoot forth its Root in the Earth; the Caſe is ſimilar in regard to ſpiritual Seed; what is implanted is never rooted, untill the Good of Charity as it were warmeth it, then firſt it beginneth to ſtrike Root in itſelf, and afterwards to ſhoot it forth in the Earth. There are three Things in Man, which concur and unite together, viz. the natural, ſpiritual, and cœleſtial [Parts or Principles]; of theſe the natural [Part or Principle] never receiveth any Life except from the ſpiritual, nor the ſpiritual except from the cœleſtial, nor the cœleſtial except from the Lord Alone, who is Life itſelf: But to give a fuller Idea on the Subject; the

Natural

Natural [Part or Principle] is the Recipient which receiveth, or the Veſſel into which the Spiritual is infuſed; and the Spiritual is the Recipient which receiveth, or the Veſſel into which the Cœleſtial is infuſed; thus through Things cœleſtial Life cometh from the Lord; ſuch is the Nature of Influx; the Cœleſtial [Principle] is all the Good of Faith, and with the ſpiritual Man it is the Good of Charity; the Spiritual [Principle] is Truth, which never becometh the Truth of Faith, unleſs there be in it the Good of Faith, or the Good of Charity, in which there is eſſential Life from the Lord: In Order that this may appear in a plainer Point of View, it may be thus conceived; the natural [Principle] of Man is that which doeth the *Work of Charity*, either with the Hand or the Mouth, conſequently by the Organs of the Body, but this Work in itſelf is dead, having no Life in it but from the Spiritual [Principle], nor hath the Spiritual any Life in it but from the Cœleſtial, which hath Life from the Lord, hence it is called a good Work, for there is nothing good but from the Lord: This being the Caſe, it may appear to every one, that in every Work of Charity the Work itſelf is nothing but a ſomewhat material, deriving from the Truth of Faith whatever in it is living, or animate; and further that the Truth of Faith is but a kind of inanimate ſomewhat, deriving from the Good of Faith whatever in it is living, or animate; and further that the Good of Faith deriveth its Life from the Lord Alone, who is eſſential Good, and eſſential Life: Hence it appears why the cœleſtial Angels are not diſpoſed to hear of Faith, and ſtill leſs of Works, (ſee n: 202) becauſe they derive both Faith and Works from Love, and make Faith dependant on Love, and do the Works of Faith from a Principle of Love, ſo that with them both Works and Faith vaniſh away, and Love alone remaineth, with the Good thence derived, in which Love is the Lord: Thoſe Angels, in conſequence of having ſuch cœleſtial Ideas, are diſtinguiſhed from the Angels, who are called ſpiritual Angels; and their Thought and Diſcourſe thence derived are much more incomprehenſible than the Thought and Diſcourſe of the ſpiritual Angels.

881. That Seven ſignifies what is holy, inaſmuch as the Subject now treated of is concerning Charity, appears from the Signification of the Number Seven ſpoken of above, n: 395, and 716. The Number Seven is here alſo inſerted, in order to give all Things an hiſtorical Coherence, for Seven, and Seven Days, in an internal Senſe, add nothing but a certain Sanctity, which this ſecond State derives from the cœleſtial [Principle], that is from Charity.

882. That

882. That by again ſending forth the Dove out of the Ark, is ſignified a State of receiving the Goodneſſes and Truths of Faith, appears from what was ſaid in the Explication on Verſe 8. where nearly the like Words occur, but with this Difference, that it is there ſaid, that he ſent forth the Dove from himſelf, by Reaſon, (as is there alſo mentioned) that at that time he operated what was true and good from Himſelf, or that he believed by virtue of his own proper Power, which is *from himſelf*.

883. That by the Dove's returning to him at the time of Evening, is ſignified, that the Goodneſſes and Truths of Faith began by little and little to appear, and that the Time of Evening is as in the Twilight before the Morning, may appear in like manner from what was ſaid above, in the Explication on Verſe 8. and alſo from this Circumſtance, that it is here ſaid the Time of Evening; concerning Evening ſee what was ſaid in the firſt Chapter of Geneſis, where it is ſix Times ſaid, that the Evening was and the Morning was; Evening is an Expreſſion relating to Regeneration, and indeed relating to that State thereof, when the Regenerate Perſon is as yet in the Shade, or when as yet but little of Light appears with him; the Morning is deſcribed in the following Verſe, 13. by the Circumſtance of removing the Covering of the Ark, and ſeeing: Inaſmuch as Evening ſignified Twilight before Morning, therefore in the Jewiſh Church Mention is ſo often made of Evening; for the ſame reaſon alſo they began their Sabbaths and Feſtivals in the Evening; and Aaron was commanded to light the holy Lamp in the Evening, Exod. xxvii. 21.

884. That by an Olive-Leaf plucked off in her Mouth is ſignified ſome little of the Truth of Faith; that Leaf ſignifies Truth; that Olive is the Good of Charity; that plucked off ſignifies the Truth of Faith thence derived; that in her Mouth ſignifies that it was ſhewn; appears from the Signification of Olive, and is clearly manifeſt from the Words themſelves; and that it was but a little, appears from this Circumſtance, that it was only a ſingle Leaf.

885. That Leaf ſignifies Truth, appears throughout the Word; wherever Man is compared to a Tree, there Fruit ſignifies the Good of Charity, and Leaf the Truth thence derived; as in Ezechiel, "By the River on the Bank thereof on "this Side and on that Side ſhall come up every Tree of Meat, "whoſe *Leaf* doth not fall, neither is the *Fruit* conſumed; it "bringeth forth new Fruit according to its Months, becauſe "its Waters they iſſued out of the Sanctuary, and the *Fruit* "thereof ſhall be for *Meat*, and the *Leaf* for Medicine,"

xlvii. 12. Rev. xxii. 2. In this Paſſage Tree ſignifies the Man of the Church, in whom is the Kingdom of the Lord; Fruit ſignifies the Good of Love and Charity; Leaf ſignifies the Truths thence derived, which ſerve for the Inſtruction of Mankind and their Regeneration, wherefore the Leaf is ſaid to be for Medicine. Again in the ſame Prophet, "Shall he not "pull up the Roots thereof, and cut off the *Fruit* thereof that "it wither? it ſhall wither in all the (Leaves) of its Germ "*plucked* off," xvii. 9. ſpeaking of a Vine, or of the Church, vaſtated, whoſe Fruit, which is Goodneſs, and the Leaf of the Germ plucked off, which is Truth, thus withereth. So in Jeremiah, Bleſſed is the Man that truſteth in Jehovah; he ſhall be as a Tree planted by the Waters; his *Leaf* ſhall be green; he ſhall not be anxious in the Year of Scarcity, neither ſhall he ceaſe from yielding *Fruit*," xvii. 7, 8. where green Leaf ſignifies the Truth of Faith, conſequently Faith itſelf grounded in Charity, as in David, Pſalm i. 3. Again, in the ſame Prophet, "There are no Grapes on the Vine, nor Figs on the "Fig-tree, and the *Leaf* fadeth, viii. 13. Grapes on the Vine ſignify ſpiritual Good; Figs on the Fig-tree ſignify natural Good; Leaf ſignifies Truth, which ſo falleth off; ſee alſo Iſaiah xxxiv. 4. Similar Things are underſtood by the Fig-tree which Jeſus ſaw, and on which he found nothing but Leaves, wherefore it was dried up, Matt. xxi. 20. Mark xi. 13, 14. The Jewiſh Church was here in particular meant by the Fig-tree, in which Church there was no longer any Remains of natural Good; but the Doctrinals of Faith, or the Truth which was preſerved in it, was ſignified by Leaves: A Church vaſtated is ſuch, that it knoweth what is true, but is not diſpoſed to underſtand it; the Caſe is ſimilar with thoſe, who ſay that they know what is true, or the things of Faith, and have nothing of the Good of Charity; they are only Leaves of a Fig-tree, and are dried up.

886. That Olive ſignifies the Good of Charity, appears not only from the Signification of Olive, but alſo from the Signification of Oil in the Word: It was Oil of Olive, beſides Spices, with which Prieſts and Kings were anointed; and Oil of Olives was for Lamps, concerning which ſee Exod. xxx. 24. and Exod. xxvii. 20. The Reaſon why Oil of Olive was applied in Anointings, and for Lamps, was, becauſe it repreſented all that is Cœleſtial, conſequently all the Good of Love and Charity; for Oil is the very Eſſential of a Tree, and as it were the Soul thereof, juſt as the cœleſtial [Principle] or the Good of Love and of Charity, is the very Eſſential, or the very Soul of Faith; this is the true Ground of the Repreſentation: That Oil ſignifies the Cœleſtial [Principle

ciple], or the Good of Love and Charity, may be confirmed by many Paſſages from the Word, but whereas Olive is here mentioned, we ſhall only adduce ſome Paſſages in Proof concerning the Olive-tree; and firſt from Jeremiah, "Jehovah "called thy Name a green *Olive-tree*, fair and of goodly Fruit," xi. 16. ſpeaking of the moſt ancient or cœleſtial Church, which was fundamental of the Jewiſh Church; wherefore all the Repreſentatives of that Church had reſpect to Things cœleſtial, and by Things cœleſtial to the Lord. So in Hoſea, "His Branches ſhall go, and his Honour ſhall be as the *Olive-* "*tree*, and his Odour as Lebanon," xiv. 6. ſpeaking of a Church about to be planted, whoſe Honour is the Olive-tree, or the Good of Love and Charity, and whoſe Odour as Lebanon is the Affection of the Truth of Faith thence derived; Lebanon is here uſed for Cedars, which ſignified ſpiritual Things, or the Truths of Faith. So in Zechariah, "Two "*Olive-Trees* were near the Candleſtick, one upon the right "Side of the Bowl, and the other upon the left Side thereof: "Theſe are the two Sons of *pure Oil* that ſtand near the Lord "of the whole Earth," iv. 3. 11. 14. In which Paſſage the two Olive-trees ſignify the cœleſtial and ſpiritual [Principle], conſequently they ſignify Love which is of the cœleſtial Church, and Charity, which is of the ſpiritual Church; theſe are on the right and left of the Lord; Candleſtick here ſignifies the Lord, according to its Repreſentation in the Jewiſh Church; Lamps ſignify Things cœleſtial, from which Things ſpiritual proceed, as the Rays of Light, or the Light itſelf, proceed from Flame. So in David, "Thy Wife as a fruitful Vine on the Sides of "thy Houſe, thy Sons like *Olive* Plants," Pſalm cxxviii. 3. where Wife as a Vine ſignifies the ſpiritual Church; Sons denote the Truths of Faith, which are called Olive Plants, as proceeding from the good Things of Charity. So in Iſaiah, "Yet gleaning-Grapes ſhall be left in it as the Shaking of an "*Olive*, two or three Berries on the Top of a Bough," xvii. 6. ſpeaking of Remains in Man, Olive denoting cœleſtial Remains. So in Micah, "Thou ſhalt tread the *Olive*, and ſhalt not anoint "thee with Oil; and ſweet Wine, but ſhalt not drink Wine," vi. 15. and in Moſes, "Thou ſhalt plant Vineyards and dreſs "them, and ſhalt not drink Wine; thou ſhalt have *Olive-* "*trees* in all thy Coaſts, and ſhalt not anoint thyſelf with "*Oil*," Deut. xxviii. 39. ſpeaking of an Abundance of Doctrinals concerning the good Things and Truths of Faith, which by reaſon of their evil Nature they rejected. From theſe Paſſages it may appear that Leaf ſignifies the Truth of Faith, and Olive the Good or Charity; and that the Leaf of

the Olive which the Dove brought in her Mouth has a like Signification, that is, that now there appeared with the Man of the ancient Church some little of the Truth of Faith derived from the Good of Charity.

887. That by the Waters being abated from off the Earth, is signified that these Things were so, by reason that the Falsities were not so great, as before to hinder [the Reception of the good Things and Truths of Faith], appears from the Signification of the same Words above, Verse 8. With respect to Falsities not being so great, as before, to hinder [the Reception of the good Things and Truths of Faith] in the second State of Regeneration here treated of, the Case is this, that all the Falsities, which Man hath acquired to himself, remain with him, so that not one is abolished, as was observed above, but when Man is regenerated, there are Truths which are sown in him, to which Falses are bended by the Lord, and thus appear as if they were utterly dispersed; and this is effected by the good Things also with which he is gifted.

888. Verse 12. *And he waited yet seven other Days, and sent out the Dove, and she returned not again unto him any more.* By waiting yet seven Days is signified the Beginning of a third State; seven Days signify what is holy: By sending out a Dove is signified a State of receiving the good Things and Truths of Faith: By the Dove's not returning to him any more is signified a free State.

889. That by waiting yet seven Days is signified the Beginning of a third State; and that Seven signifies what is holy, appears from what was just now said above concerning a second State, where similar Words occur.

890. That by sending out a Dove is signified a State of receiving the good Things and the Truths of Faith, appears in like manner from what was said on Verse 10. for the Words and the Sense are the same, only that the former Passage treateth of a second State, and this of a third. The third State is described by the Dove's not returning, and also by Noah's removing the Covering of the Ark, and lastly, by his going forth from the Ark, because the Faces of the Ground were dry, and the Earth was dried.

891. Hence then it follows, that by the Dove's not returning to him any more, it signified a free State, the which appears also from this Consideration, that the Dove, or the Truth of Faith, as well as the other Birds and Beasts also, consequently Noah, was no longer kept in the Ark on Account of the Waters of the Flood; so long as he was in the Ark, he was in a State of Slavery, or in a State of Captivity and a Prison, being

being tossed about by the Waters of the Flood, or by Falses, which State, with the State of Temptation, is described in the foregoing Chapter, Verse 17. by the Waters encreasing and lifting up the Ark from off the Earth; also in Verse 18. by the Waters prevailing, and the Ark's going upon the Faces of the Waters; his State of Liberty is described in the following Verses, 15, 16, 17, 18, of this Chapter, not only by Noah's going forth from the Ark, but also by the going forth of all that were with him, consequently first of all by the going forth of the Dove, that is, of the Truth of Faith originating in Good, for all Freedom is derived from the Good of Faith, that is, from the Love of Good.

892. When Man is regenerate, then first he cometh into a State of Liberty, being before in a State of Slavery; Slavery consisteth in the Dominion of Lusts and Falsities; Liberty in the Dominion of the Affections of Goodness and Truth; how this is, Man never at all perceiveth, so long as he is in a State of Slavery, but he then beginneth to perceive when he cometh into a state of Liberty: Whilst he is in a state of Slavery, that is, whilst Lusts and Falsities have the Dominion, he supposes that he is in a state of Liberty, but it is a gross Falsity, inasmuch as he is then carried away by the Delight of his Lusts, and of the Pleasures thence derived, that is by the Delight of his Loves, and in consequence of such Delight, it appears to him to be Freedom: Every one under the Guidance of any particular Love, whilst he follows whersoever it leads him, supposes himself free, but the Truth is, he is at such times in the Company and as it were in the Stream of diabolical Spirits, who hurry him away, and this he imagines to be a state of the utmost Freedom, insomuch that he believeth, in case he should be deprived of this State, his Life would become most miserable and scarce to be called Life; and he is led into this Belief not only from his Ignorance of any other Life existing, but also from this Circumstance, that he hath received Impressions on his Mind, that none can come into Heaven except by Miseries, Poverty, and a Privation of Pleasures; but that this Idea is false, has been given me to know by much Experience, whereof, by the Divine Mercy of the Lord, more will be said hereafter. Man never cometh into a State of Liberty before he is regenerate, and is under the Guidance of the Love of Goodness and Truth from the Lord, and when he is in this state, then first he is enabled to know and perceive what Freedom is, because then he knoweth and perceiveth what Life is, and what is the true Delight of Life, and what is Happiness; before this he doth not even know what is good, calling that sometimes the greatest

greateſt Good which is the greateſt Evil: They who are in a ſtate of Liberty from the Lord, when they ſee, and eſpecially when they feel the Life of Luſts and Falſities, have ſuch an Abhorrence of it, as if they ſaw Hell open before their Eyes: But whereas it is a Thing moſt unknown to the Generality of Perſons, what a Life of Liberty is, it may be expedient here briefly to tell in what it conſiſteth, viz. ſolely in being led by the Lord. Since however there are ſeveral Hindrances to Man's believing that ſuch a Life is a Life of Liberty, ariſing both from the Circumſtance of Temptations (which muſt needs be endured in order to obtaining Deliverance from the Dominion of diabolical Spirits) and alſo from Man's Ignorance of any other Delight and Good than what is grounded in Luſts which originate in ſelfiſh and worldly Love; and ariſing further from the falſe Opinion generally conceived in relation to whatever reſpects heavenly Life; therefore by the Divine Mercy of the Lord, in a future Part of this Work, it may be expedient to adduce experimental Proofs of this Truth, theſe being more likely to convince than any ſtudied Reaſonings on the Subject.

893. Verſe 13. *And it came to paſs in the ſix hundredth and firſt Year, in the Beginning in the firſt of the Month, the Waters were dried up from off the Earth; and Noah removed the Covering of the Ark, and ſaw, and behold the Faces of the Ground were dry.* By coming to paſs in the ſix hundredth and firſt Year is ſignified a laſt Term: By the Beginning in the firſt of the Month is ſignified a firſt Term: By the Waters being dried from off the Earth is ſignified that Falſities did not then appear: By Noah's removing the Covering of the Ark, and ſeeing is ſignified, the Light of the Truths of Faith, when Falſes were removed, which Truths he acknowledged, and in which he had Faith: By the Faces of the Ground being dried is ſignified Regeneration.

That by coming to paſs in the ſix hundredth and firſt Year is ſignified a laſt Term, appears from the Signification of the Number ſix hundred ſpoken of in the preceding Chapter, Verſe 6th. n: 737. as denoting a Beginning, and in that particular Paſſage, a Beginning of Temptation; its End is here marked by the ſame Number, after an entire Year had paſſed, ſo that it came to paſs at the End of a Year, wherefore alſo it is added, that it was in the Beginning in the firſt of the Month, by which is ſignified a firſt Term. Any whole Period in the Word is marked either by a Day, or by a Week, or by a Month, or by a Year, nay even ſuppoſing it to be a hundred or a Thouſand Years, according to the Signification of Day in the firſt Chapter of Geneſis, by which are denoted Periods of the Regeneration of the Man of the moſt ancient Church, for Day and Year

ſignify

signify Nothing else in an internal Sense but Time, and whereas Time signifies State, therefore Year throughout the Word is universally applied to denote Time and State, as in Isaiah, "To proclaim *the Year* of the good Pleasure of Jehovah, and "*the Day* of Vengeance for our God; to comfort all that "mourn," lxi. 2. speaking of the Coming of the Lord. Again in the same Prophet, "The *Day* of Vengeance is in mine "Heart, and the *Year* of my redeemed is come," lxiii. 4. where also Day and Year denote Time and State. So in Habakkuk, "O Jehovah, revive thy Work in the Midst of the "*Years*, in the Midst of the *Years* make known," iii. 2. where Years denote Time and State. So in David, "Thou God are "the same, and thy *Years* are not wasted," Psalm cii. 27. where Years signify Times, and denote that with God Time is not: In like Manner, in the present Passage, Year, as applied to the Flood, doth by no Means signify any particular Year, but a Time not determined by certain Years, and together with Time it denotes a State: See what was said above concerning Years, n: 482. 487. 488. 493.

894. Hence now it appears that by the Beginning in the first of the Month is signified a first Term. It is not possible to describe what is further implied in these Expressions, inasmuch as they contain Arcana of a deeper Nature than common, only so far is discoverable herein, that there is no determinate Time of Man's Regeneration, so that he may say I am now perfect; for there are indefinite States of Evil and of the False with every Man, not only simple States, but also such as are in a manifold Degree compound, which must all be so beaten down and separated as not to appear, according to what was said above: In some particular States a Man may be said to be more perfect, but in indefinite others not so; they who are regenerated in the Life of the Body, and who have lived in Faith towards the Lord, and in Charity towards their Neighbour, are continually perfected in another Life.

895. That by the Waters being dried from off the Earth is signified, that Falsities did not then appear, is evident from what hath been said; in particular it signifies that Falsities were separated from the Things of the Will in the Man of this Church; Earth here signifies the Will of Man, which is Nothing else but Lust, wherefore it is said that the Waters were dried from off the *Earth*; his *Ground* is in his intellectual Part, as was before said, wherein Truths are sown, and not at all in his Will-part, which in the spiritual Man is separated from the intellectual, wherefore in the following Part of this Verse it is said, that the Faces of the Ground were dried: With the

Man

Man of the moſt ancient Church there was Ground in his Will-Part, wherein the Lord ſowed Goodneſſes; hence by Virtue of Goodneſſes he was enabled to know and perceive what was true, or by Virtue of Love he was enabled to have Faith; in Caſe the ſame was done at this Time, Man muſt needs periſh eternally, inaſmuch as his Will is altogether corrupt: Hence it may appear how the Caſe is in Reſpect to Inſemination [Sowing of Seed] into the Will-Part and into the intellectual Part of Man; and how the Man of the moſt ancient Church had Revelations, whereby he was initiated from his Infancy into the Perception of Things good and true; but whereas they were ſown in his Will-Part, he had a Perception of innumerable Things without new Inſtruction, ſo that from one general [Truth or Principle] he was acquainted with Particulars and Singulars from the Lord, which at this Day muſt be firſt learnt, and thereby known, and yet after all it is not poſſible to acquire the Knowledge of ſcarce a Thouſandth Part, for the Man of the ſpiritual Church knoweth Nothing but what he learneth, and what he thus knoweth he retaineth, and believeth to be true; nay, in Caſe he learneth what is falſe, and this is impreſſed upon him as being true, he alſo believeth it, becauſe he hath no other Perception but that it is ſo, ſince he is ſo perſuaded: They who have Conſcience, by Virtue thereof have a Kind of Dictate, but only ſuch as to ſuggeſt a Thing to be true, becauſe they have heard and learnt it to be ſo; this formeth their Conſcience, as may appear from the Caſe who have a Conſcience of what is falſe.

896. That by Noah's removing the Covering of the Ark and ſeeing, is ſignified the Light of the Truths of Faith, on the Removal of Falſes, which Truths he acknowledged, and in which he had Faith; may appear from the Signification of the Words to remove a Covering, that it is to take away thoſe Things which obſtruct the Light: Inaſmuch as by Ark is ſignified the Man of the ancient Church who was to be regenerated, by Covering, nothing elſe can be ſignified but what preventeth him from ſeeing Heaven, or the Light; what prevented was the Falſe, wherefore it is ſaid that he ſaw; to ſee in the Word ſignifies to underſtand, and to have Faith; in the preſent Caſe it ſignifies that he acknowledged Truths and had Faith in them: It is one Thing to know Truths, and another Thing to acknowledge Truths, and another Thing to have Faith in Truths; to know is the firſt [Stage or Step] of Regeneration, to acknowledge is the ſecond, to have Faith is the third: What is the Difference between knowing, acknowledging, and having Faith, may appear from this Circumſtance, that the worſt of Mankind

may know and yet not acknowledge, as is the Case with the Jews, and with those who by specious Reasonings endeavour to destroy Doctrinals; Infidels may also acknowledge, and when they are in particular States may zealously preach, confirm, and persuade; but none can have Faith except the Faithful; they who have Faith know, acknowledge, and believe; they also have Charity, they have Conscience, wherefore Faith can on no Account be predicated, for it cannot be said of any one that he hath Faith, unless he have also Charity and Conscience; this then it is to be regenerate: Merely to know what relateth to Faith, is an Act of Memory in which the rational [Principle] hath no Part; to acknowledge what is of Faith is an Act of the rational [Principle] assenting thereto in consequence of the Influence of certain Causes, and with a View to certain Ends; but to have Faith is [an Act] of Conscience, that is, of the Lord operating by Conscience: This may appear most evidently from the State of Men in another Life; they who only know what is true are many of them in Hell; they who acknowledge are also many of them in the same miserable State, because during their Life in the Body they acknowledged, as was said, in particular States; but when they perceive in another Life that what they preached, declared, and persuaded, is true, they are much surprized, acknowledging it only when they recollect that they so preached: But they who have had Faith are all of them in Heaven.

895. Inasmuch as the Subject here treated of is concerning the Regeneration of the Man of the ancient Church, by seeing is signified to acknowledge and to have Faith; that to see hath this Signification may appear from the Word, as in Isaiah, "Ye have not looked unto the Maker thereof, neither have "*seen* him that fashioned it long ago," xxii. 11. speaking of the City of Zion; not to see him that fashioned it long ago, signifies not to acknowledge, much less to have Faith. Again in the same Prophet, "Make the Heart of this People fat, and "make their Ears heavy; and shut their Eyes, lest they *see* "*with their Eyes*, and hear with their Ears, and understand "with their Heart, and convert and be healed," vi. 10. To see with their Eyes signifies to acknowledge and to have Faith. Again in the same Prophet, "The People that walked in Dark-"ness have *seen a great Light*," ix. 2. speaking of the Gentiles who received Faith; in like manner as it is said here, he removed the Covering and saw. Again in the same Prophet, "In that Day shall the Deaf hear the Words of the Book, and "*the Eyes of the Blind shall see* out of Obscurity, and out of "Darkness," xxix. 18. speaking of the Conversion of the Gentiles to the Faith; to see signifies to receive Faith. Again in

the same Prophet, "Hear, ye Deaf, and *look ye Blind in seeing*," xlii. 18. where seeing has a like Signification. So in Ezechiel, "Who have *Eyes to see and see not*, who have Ears to hear and "hear not, for they are a House of Rebellion," xii. 2. denotting such as have a Capacity to understand, to acknowledge, and to have Faith, and yet have no Inclination. That to see signifies to have Faith appears manifestly from the Representation of the Lord by the brazen Serpent in the Wilderness, in that all were healed who saw it, according to what is said in Moses, "Set a Serpent upon a Pole, and it shall come to pass "that every one that is bitten, when he *seeth* it shall live; and "it came to pass that if a Serpent had bitten any Man, when "he saw the Serpent of Brass, he lived," Numb. xxi. 8, 9. from which Circumstance every one may see, that to see signifies Faith, for what could Seeing avail in this Case unless it had been representative of Faith towards the Lord? Hence also it appears that Reuben, Jacob's First-born, so called from seeing, signifies Faith in an internal Sense; see what was said above concerning the First-born of the Church, n: 352, 367.

898. That by the Faces of the Ground being dried is signified Regeneration, appears from the Signification of Ground, spoken of in various Places above, as denoting the Man of the Church: The Faces of the Ground are said to be dried, when Falsities no longer appeared.

899. Verse 14. *And in the second Month, on the seven and twentieth Day of the Month was the Earth dried.* The second Month signifies every State before Regeneration: The seven and twentieth Day signifies what is holy: The Earth being dried signifies that he was regenerate. These Words are a Conclusion of what goes before, and a Beginning of what follows.

900. That the second Month signifies every State before Regeneration, appears from the Signification of *Two* in the Word; Two signifies the same as Six, that is, Combat and Labour which precede Regeneration, consequently in the present Case every State which precedeth before Man is regenerate. Times both greatest and least are commonly distinguished in the Word into Three, or into Seven, and are called either Days, or Weeks or Months or Years, or Ages; three and seven are holy; two and six, which precede are not holy, but respectively profane, as was shewn above, n: 720. Three and Seven are also sacred and inviolable, inasmuch as they are each predicated of the last Judgment, which is to happen on the third or seventh Day: The last Judgment with every one is when the Lord cometh, as well in general as in particular; thus it was the last Judgment when the Lord came into the World; it will be the last Judgment when he shall come to Glory; it is the last Judgment when

when he cometh to each Man in particular; it is alſo the laſt Judgment with every one when he dies; this laſt Judgment is the third Day and the ſeventh Day, which is holy to thoſe who have lived well, but not holy to thoſe who have lived ill; wherefore the third Day and the ſeventh are predicated as well of thoſe who are ſentenced to Death, as of thoſe who are ſentenced to Life, whence thoſe Numbers ſignify what is not holy with thoſe who are ſentenced to Death, and what is holy with thoſe who are ſentenced to Life: Two or Six, which precede, have reſpect unto, and ſignify in general all that State which precedeth; this is the Signification of the Numbers Two and Six, and it is determined according to each particular Subject, and each particular Thing which is a Subject, whereof they are predicated: This may appear more evidently from what now follows concerning the Number Twenty-ſeven.

901. That the ſeven and twentieth Day ſignifies what is holy, appears from this Circumſtance, becauſe it is compounded of the Number Three twice multiplied into itſelf; Three multiplied into itſelf is Nine, and Nine again multiplied by Three is twenty-ſeven, wherefore in twenty-ſeven Three is the ruling Number; thus the moſt ancient People reckoned their Numbers, and by Numbers they underſtood nothing but Things: That Three ſignifies the ſame as Seven, may appear from what was ſaid juſt now above: The ſecret Reaſon is, becauſe the Lord roſe again on the Third Day, and the Lord's Reſurrection implies all that is holy, and the Reſurrection of all; wherefore in the Jewiſh Church this Number was made repreſentative, and in the Word is holy; in like manner as in Heaven, where there are no Numbers, but inſtead of Three and Seven the general holy Idea of the Reſurrection and Coming of the Lord: That Three and Seven ſignify Things holy, appears from the following Paſſages in the Word, "He that toucheth a dead "Body ſhall be unclean *ſeven Days*, he ſhall expiate himſelf "with it on the *third Day*, and on the *ſeventh Day* he ſhall be "clean; but if he doth not expiate himſelf on the *third Day*, "then on *the ſeventh Day* he ſhall not be clean. Whoſoever "toucheth one that is ſlain with a Sword, or a dead Bo-"dy, or a Bone of a Man, or a Grave, ſhall be unclean "*ſeven Days*; and the clean ſhall ſprinkle on the unclean "on the *third Day*, and on the *ſeventh Day*, and ſhall ex-"piate him on the *ſeventh Day*, and he ſhall waſh his Cloaths, "bathe himſelf in Water, and ſhall be clean at Even," Numb. xix. 11. 12. 16. 19. that theſe Things are repreſentative, or that Externals ſignify Internals, is very evident, as that a Perſon ſhould be unclean who touched a dead Body, one ſlain with

the Sword, the Bone of a Man, or a Grave, all which Things in an internal Senſe ſignify what are of Man's Propriety, which are dead and profane; thus alſo the third Day and the ſeventh Day are repreſentative, ſignifying what is holy, becauſe on them the unclean ſhould be expiated and thereby made clean. In like manner they who returned from the Battle againſt the Midianites, of whom it is written, "Abide ye without the "the Camp *ſeven Days*, whoſoever hath killed a Soul, and "whoſoever hath touched any ſlain; ye ſhall expiate Your-"ſelves on the *third Day*, and on the *ſeventh Day*," Num. xxxi. 19. If this was only a mere Ritual, and the third and ſeventh Day were not repreſentative, and ſignificative of what is holy, or of Expiation, it would be as ſomewhat dead, or as ſomewhat without a Cauſe, and a Cauſe without an End, or as ſomewhat ſeparate from a Cauſe, and a Cauſe ſeparate from its End, conſequently it would in no wiſe be Divine. That the third Day was repreſentative, and thus ſignificative of what is holy, appears evidently from the Coming of the Lord on Mount Sinai, concerning which it was thus commanded, "Jehovah "ſaid unto Moſes, go to the People, and ſanctify them To-"day and To-morrow, and let them waſh their Cloaths, and "be ready againſt the *third Day*, for on the *third Day* Jehovah "will come down in the Sight of all the People on Mount "Sinai," Exod. xix. 10, 11. 15. 16. In like Manner it was required that Joſhua ſhould paſs over Jordan on the third Day, concerning which it is thus written, "Joſhua commanded, "Paſs through the Hoſt, and command the People, ſaying, pre-"pare ye Victuals, for within *three Days* ye ſhall paſs over this "Jordan, to go in to poſſeſs the Land," Joſh. i. 11. the paſſing over Jordan repreſented the Introduction of the Children of Iſrael, that is, of the regenerate, into the Kingdom of the Lord; Joſhua, who introduced, repreſented the Lord himſelf, and this was to be on the third Day. Inaſmuch as the third Day was holy, or the ſeventh, therefore it was ordained, that the Year of Tithes [Tenths] ſhould be the *third* Year, and then the People ſhould ſhow themſelves holy by Works of Charity, Deut: xxvi. 12. &c. Tithes repreſented Remains, which being of the Lord alone, are holy. Jonas's being *three Days* and *three Nights* in the Bowels of the Fiſh, Jon: ii. 1. manifeſtly repreſented the Burial and Reſurrection of the Lord on the third Day, Matt: xii. 40. That three ſignify what is holy in this Senſe, appears alſo from the Prophets, as in Hoſea, "Jehovah will re-"vive us after two Days, on the *third Day* he will raiſe us up "that we may live before him," vi. 2. wherefore the third Day alſo manifeſtly denotes the Coming and Reſurrection of the Lord.

Lord. So in Zechariah, "It ſhall come to paſs in all the "Land, two Parts therein ſhall be cut off and die, and the "*Third* ſhall be left therein; and I will bring the *third Part* "through the Fire, and will refine them as Silver is refined, "and will try them as Gold is tried," xiii. 8. where a third Part, or Three, denote what is holy: A third Part implies the ſame as Three, and alſo a third Part of a third Part, as in the preſent Paſſage, for Three is a third Part of a third Part of twenty-ſeven.

902. That by the Earth being dried is ſignified that the Man was regenerate, appears from what was ſaid above concerning the drying up of the Waters, and concerning the drying of the Earth and of the Faces of the Ground, Verſes 7. and 13.

903. Verſes 15. 16. *And God ſpake to Noah, ſaying, Go forth from the Ark, thou, and thy Wife, and thy Sons, and thy Sons Wives with thee.* By God's ſpeaking to Noah is ſignified the Preſence of the Lord with the Man of this Church: Going forth from the Ark ſignifies Liberty: Thou and thy Wife ſignify the Church: Thy Sons, and thy Sons Wives with thee ſignify Truths and Goodneſſes joined with Truths with him,

904. That by God's ſpeaking to Noah is ſignified the Preſence of the Lord with the Man of this Church, may appear from the internal Senſe of the Word: The Lord ſpeaketh with every Man, for whatever is good and true, which a Man willeth and thinketh, is from the Lord: There are with every Man at leaſt two evil Spirits, and two Angels, the former excite his Evils, the latter inſpire him with Goodneſſes and Truths; all Goodneſs and Truth which the Angels inſpire is from the Lord, thus the Lord continually ſpeaketh with Man, but altogether differently with different Men; with ſuch as ſuffer themſelves to be drawn away by evil Spirits, the Lord ſpeaketh as abſent, or at a Diſtance, ſo that it can ſcarce be ſaid that he ſpeaketh; but with ſuch as are drawn by the Lord, the Lord ſpeaketh more preſent; which may plainly enough appear from this Conſideration, that no one can poſſibly think any thing good and true but from the Lord; the Preſence of the Lord is predicated according to the State of neighbourly Love, and of Faith, in which Man is principled; the Lord is preſent in neighbourly Love, becauſe he is in all that is good, but not ſo in Faith, as it is called, without Love; Faith without Love and Charity is Somewhat ſeparate, or disjoined; whereſoever there is Conjunction, there muſt deeds be a conjoining Medium, which alone is Love and Charity; this may appear to every one from this Conſideration, that the Lord is merciful to every one, and loveth every one, and deſireth to make every one eternally happy;

py: whoſoever therefore is not principled in ſuch Love, as to be merciful towards others, to love others, and to deſire to make others happy, he cannot be joined with the Lord, becauſe there is Diſſimilitude, [Unlikeneſs] and not the ſmalleſt Traces of an Image [or Likeneſs]; for a Man to look upon the Lord by Faith, as they term it, and to hate his Neighbour, is not only to ſtand at a Diſtance, but alſo to have an infernal Deep betwixt himſelf and the Lord, into which he would fall in Caſe he approached nearer, for Hatred againſt a Neighbour is that infernal Deep, which is intermediate: The Preſence of the Lord with Man is then firſt given, when he loveth his Neighbour, for the Lord is in Love; and ſo far as Man is in Love, ſo far the Lord is preſent with him; and ſo far as the Lord is preſent, ſo far he ſpeaketh with Man; Man knoweth no other but that he thinketh from himſelf, whereas Man hath not a ſingle Idea of Thought, nor even the ſmalleſt [Part] of an Idea from himſelf, but whatever is evil and falſe he receiveth by means of evil Spirits from Hell, and whatever is good and true he receiveth by Means of Angels from the Lord; ſuch is the Nature of Influx, and hence he deriveth his Life, and herein too is grounded the Commerce or Communication of the Soul with the Body: From what has been ſaid, it may appear what is to be underſtood by God's ſpeaking to Noah; there is a Difference in the Signification between ſaying to any one, as Geneſ: i. 29. Chap: iii. 13. 14. 17.—iv. 6. 9. 15.—vi. 13.—vii. 1. and ſpeaking to any one; by ſpeaking to Noah is here ſignified to be preſent with him, becauſe the Subject here treated of is concerning the regenerate Man who is gifted with Charity.

905. That by going forth from the Ark is ſignified Liberty, appears from what hath been ſaid above, and from the Series of the Context of the Things treated of: So long as Noah was in the Ark, and encompaſſed about by the Waters of the Flood, it was ſignified hereby that he was in Captivity, that is, toſſed about by Evils and Falſes, or what is the ſame Thing, by evil Spirits, who gave Occaſion to the Combat of Temptation; hence it follows that to go forth from the Ark ſignifies Liberty: The Preſence of the Lord implies Liberty, and one is a Conſequence of the other; the more the Lord is preſent, ſo much the more free is Man, that is, in proportion as he is principled in the Love of Goodneſs and Truth, in the ſame Proportion he acteth freely; ſuch is the Nature of the Lord's Influx by means of Angels; but on the other Hand, the Influx of Hell by Means of evil Spirits is attended with Violence and a domineering Force, their ruling Deſire being to ſubdue Man to ſuch a Degree, that he may be as nothing and themſelves as All;

All; and when this is the Caſe, then Man is One of them, yet ſcarce one, being as none in their Eyes; wherefore when the Lord delivereth Man from their Dominion and Yoke, there ariſes a Combat; and when Man is delivered, that is, regenerated, then he is guided and drawn ſo gently by Angels from the Lord, that there is not the leaſt Appearance of a Yoke or Dominion, for he is drawn by what is moſt delightful and happy, and is loved and eſteemed; this the Lord teacheth in Matthew, where he ſaith, "My Yoke is eaſy, and my Burden "is light," xi. 30. The Caſe is directly contrary with the evil Spirits, by whom, as was obſerved, Man is reputed as nought, and if it was in their Power, they would torment him every Moment; this was given me to know by much Experience, concerning which, by the Divine Mercy of the Lord, more will be ſaid hereafter.

906. That by Thou and thy Wife is ſignified the Church, may appear in like manner from the Series of the Things treated of; alſo that by thy Sons and thy Sons Wives with thee, are ſignified Truths and Goodneſſes joined with Truths with him: That by Thou is ſignified the Man of the Church, is evident; and that Wife ſignifies the Church, and that Sons ſignify Truths, and Sons Wives Goodneſſes joined with Truths, was abundantly ſhewn above, wherefore it is needleſs to dwell longer on the Subject.

907. Verſe 17. *Every Beaſt which is with thee of all Fleſh, as to Fowl, and as to Cattle, and as to every creeping Thing that creepeth on the Ground, bring forth with thee, that they may ſpread themſelves on the Earth, and may be fruitful, and multiply upon the Earth.* Every Beaſt which is with thee of all Fleſh ſignifies all that was made alive in the Man of this Church: Fowl ſignifies here, as above, his Intellectuals; Cattle the Things of his Will, both which belong to the internal Man: Every creeping Thing that creepeth on the Ground ſignifies like Things correſponding in the external Man: By bringing forth with thee is ſignified the State of their Liberty: By their ſpreading themſelves on the Earth is ſignified the Operation of the internal Man upon the external: By being fruitful is ſignified the Encreaſes of Good; and by being multiplied the Encreaſes of Truth: On the Earth ſignifies in the external Man.

908. That by every Beaſt which is with thee of all Fleſh, is ſignified all that was made alive in the Man of this Church appears from this Conſideration, that Beaſt is predicated of Noah, or of the Man of this Church now regenerated, and plainly relates to what follow, as Fowl, Cattle, and creeping Thing, for it is ſaid, "Every Beaſt which is with thee of all Fleſh,

"as

" as to Fowl, and as to Cattle, and as to every creeping Thing " that creepeth on the Earth :" The Expreſſion *Beaſt* in the original Tongue ſignifies properly Life, or what is alive, but in the Word it not only ſignifies what is alive, but what is as it were not alive, or a Beaſt ; wherefore unleſs a Perſon is acquainted with the internal Senſe of the Word, he ſometimes cannot know what is ſignified ; the Reaſon why it hath this double Signification is, becauſe the Man of the moſt ancient Church, in the Humiliation of himſelf before the Lord, acknowledged himſelf to be not alive, in which Acknowledgment he did not rank himſelf with Cattle, but with Beaſts, knowing that ſuch is Man's Nature when conſidered in himſelf, or in his own Propriety ; hence the ſame Expreſſion ſignifies what is alive, and ſignifies alſo a Beaſt : That it ſignifies what is *alive* appears from David, " Thy *Beaſt* ſhall dwell therein " (the Inheritance of God) ; thou, O God, ſhalt confirm the Poor by thy Goodneſs," Pſalm lxviii. 10. where by Beaſt, as being to dwell in the Inheritance of God, nothing elſe is meant but the regenerate Man, conſequently what is alive in him, as in the preſent Paſſage : So again, " Every *Beaſt* of the Foreſt " is mine, the Cattle upon a thouſand Hills ; I know all the " Fowls of the Mountains, and the *Beaſt of my Field* is with " me," Pſalm l. 10, 11. where the Beaſt of the Field with me, or with God, ſignifies alſo the regenerate Man, conſequently what is alive in him. So in Ezechiel, " All the Fowls of the " Heavens made their Neſts in his Boughs, and under his " Branches did all the *Beaſts of the Field* bring forth their Young, xxxi. 6. ſpeaking of a ſpiritual Church which was planted, conſequently of the Things that were alive in the Man of the Church : So in Hoſea, " I will make a Covenant for " him with the *Beaſt of the Field*, and with the Fowl of the " Heavens," ii. 18. ſpeaking of ſuch as were about to be regenerated, with whom a Covenant was to be ratified ; Nay, ſo far doth Beaſt ſignify what is alive, that the Cherubim, or Angels, which appeared to Ezechiel, are called four Beaſts, Ezech. i. 5. 13, 14, 15, 19, Chap. x. 15. That Beaſt in a contrary Senſe is uſed in the Word to expreſs what is not alive, or a wild and ſavage Beaſt, appears from many Paſſages, as in David, " Deliver not the Soul of thy Turtle-Dove to the " *Beaſt*," Pſalm lxxiv. 19. and in Zephaniah, " The City is " become a Deſolation, a Place for Beaſts to lie down in," ii. 15, and in Ezechiel, " They ſhall no more be a Prey to the " Heathen, neither ſhall the *Beaſt* of the Land devour them," xxxiv. 28. Again, " Upon his Ruin ſhall all the Fowls of the " Heavens dwell, and every *Beaſt of the Field* ſhall be upon his Branches,"

" Branches," xxxi. 13. and in Hoſea, " I will devour them " there as a Lion, *the Beaſt of the Field* ſhall tear them," xiii. 8. Again in Ezechiel, " I have given thee for Meat to the *Beaſt of* " *the Field*, and to the Fowl of the Heavens," xxix. 5. which is an Expreſſion that often occurs: And whereas the Jews remained in the Senſe of the Letter only, and by Beaſt underſtood Beaſt, and by Fowl Fowl, and had no Inclination to know, much leſs to acknowledge the interior Things of the Word, and to be inſtructed thereby, therefore alſo they were ſo cruel, and ſuch Beaſts, that they perceived a Delight in this, that when they had ſlain their Enemies in Battle, they would not bury them, but expoſed them to be devoured by Birds and Beaſts; whence alſo it may appear what a Beaſt Man is.

909. That Fowl ſignifies his Intellectuals, and Cattle the Things of his Will, which belong to the internal Man, and that every creeping Thing that creepeth on the Earth ſignifies ſimilar correſponding Things in his external Man, may appear from the Signification of Fowl ſpoken of above, n: 40. and 776. and from the Signification of Cattle, concerning which ſee n: 45. 46. 142. 143. 246. hence it appears that the creeping Thing which creepeth upon the Earth ſignifieth Things correſponding in the external Man, for the creeping Thing that creepeth hath reference in this Paſſage as well to Fowls, or Intellectuals, as to Cattle, or the Things of the Will: The moſt ancient People called ſenſual Things and the Pleaſures of the Body creeping Things that creep, becauſe they are circumſtanced exactly like creeping Things that creep on the Earth; they likened alſo the Body of Man to the Earth, or Ground, nay, they called it Earth or Ground, as in the preſent Paſſage, where by Earth nothing elſe is ſignified but the external Man.

911. With reſpect to the creeping Thing that creepeth ſignifying ſimilar Things correſponding in the external Man, the Caſe, is this; with the regenerate Man external Things correſpond with internal, that is, are ſubmiſſive and yielding thereto; external Things are reduced to Submiſſion when Man is regenerated, and in this Caſe he becometh an Image of Heaven; but before he is made regenerate, external Things rule over internal, and in this Caſe he is an Image of Hell: Order conſiſteth in cœleſtial Things bearing Rule over ſpiritual, and by ſpiritual over natural, and laſtly by natural over corporeal; but when Things corporeal and natural have Rule over Things ſpiritual and cœleſtial, Order is deſtroyed, and when Order is deſtroyed there is an Image of Hell, wherefore by Regeneration from the Lord Order is reſtored, and when it is reſtored there is effected an Image of Heaven; thus Man is drawn out of Hell

by the Lord, and thus he is raiſed up to Heaven; in order to underſtand how the Caſe is with Reſpect to the Correſpondence of the external Man with the internal as effected by Regeneration, it may be expedient briefly to explain it; every regenerate Man is a kind of little Heaven, or an Effigy or Image of the univerſal Heaven, wherefore alſo in the Word his internal Man is called Heaven; ſuch is the Order which hath place in Heaven, that the Lord by Things cœleſtial ruleth Things ſpiritual, and by Things ſpiritual Things natural, and thus ruleth the univerſal Heaven as a ſingle Man, wherefore alſo Heaven is called the GRAND MAN; ſuch Order likewiſe hath Place in every Individual who is in Heaven; when the like Order hath Place in Man, then he in like manner is a little Heaven, or what is the ſame thing, is a Kingdom of the Lord, becauſe the Kingdom of the Lord is in him; in this caſe, as in Heaven, ſo in Man, external Things correſpond with, that is, obey internal; for in the Heavens, which are three, and which together repreſent a ſingle Man, Spirits conſtitute the external Man, angelic Spirits the interior Man, and Angels the inmoſt, ſee n: 459. The Caſe is reverſed with thoſe who make Life to conſiſt only in Things corporeal, that is, in Luſts, Pleaſures, Appetites, and Senſualities, that is, who perceive no Delight but what is grounded in Self-love, and the Love of the World, which is the ſame thing as a Delight ariſing from Hatred towards all thoſe who do not favour and ſerve them; with ſuch, inaſmuch as Things corporeal and natural have Rule over Things ſpiritual and cœleſtial, there is not only no Correſpondence or Obedience of external Things, but altogether the Reverſe, and thus Order is plainly deſtroyed, and in conſequence thereof they muſt needs be Images of Hell.

912. That by bringing them forth with thee is ſignified a State of their Liberty, appears from what was ſaid on Verſe 15. concerning going forth from the Ark, as denoting Liberty.

913. That by ſpreading themſelves on the Earth is ſignified the Operation of the internal Man on the external; and that by being fruitful is ſignified an Increaſe of Good, and by Multiplication an Increaſe of Truth; and that upon the Earth ſignifies in the external Man, appears from the Series of the Things treated of, and alſo from what was ſaid and ſhewn above concerning the Signification of being fruitful, as being in the Word predicated of Goodneſſes, and concerning the Signification of multiplying, as being predicated of Truths: That Earth ſignifies the external Man, was in like manner ſhewn above, wherefore there is no Need to dwell longer on the Proof of ſuch Signification. The Subject here treated of

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is concerning the Operation of the internal Man upon the external, after Man is become regenerate, in that Goodneſs is firſt made fruitful, and Truth multiplied, when the external Man is reduced to Correſpondence or Obedience; this was before impoſſible, inaſmuch as corporeal Things reſiſt what is good, and ſenſual Things what is true, the former extinguiſhing the Love of Goodneſs, the latter the Love of Truth: The Fructification of Goodneſs and the Multiplication of Truth take place in the external Man, the Fructification of Goodneſs in his Affections, the Multiplication of Truth in his Memory: The external Man is here called Earth, over which they ſpread themſelves, and on which they are fruitful and multiply.

914. Verſes 18, 19. *And Noah went forth, and his Sons, and his Wife, and his Sons Wives with him. Every Beaſt, every creeping Thing, and every Fowl, all that creepeth upon the Earth; according to their Families they went forth out of the Ark.* By going forth is ſignified that it was ſo done: By Noah and his Sons is ſignified the Man of the ancient Church: By his Wife and his Sons Wives with him is ſignified the Church itſelf: Every Beaſt and every creeping Thing ſignify its Goodneſſes; Beaſt the Goodneſſes of the internal Man; creeping Thing the Goodneſſes of the external: Every Fowl, every thing that creepeth upon the Earth ſignify Truths; Fowl the Truths of the internal Man; what creepeth on the Earth the Truths of the external Man: According to their Families ſignifies Pairs: Going forth out of the Ark ſignifies, as before, that it was ſo done, and at the ſame time a State of Liberty.

915. That by going forth is ſignified that it was ſo done; that by Noah and his Sons is ſignified the Man of the ancient Church; and that by his Wife and his Sons Wives is ſignified the Church Itſelf, appears from the Series of the Things treated of, which is ſuch, that the ancient Church was thus formed, for the Things here deſcribed are the laſt or cloſing Periods of what precedes: When the Church is deſcribed in the Word, it is deſcribed either by Huſband and Wife, or by Man and Wife; when it is deſcribed by Huſband and Wife, by Huſband is ſignified what is intellectual, or true, and by Wife what is of the Will-Principle, or what is good; when it is deſcribed by Man and Wife, by Man is ſignified the Good of Love, or Love, and by Wife the Truth of Faith, or Faith; thus by Man is deſcribed what is eſſential to the Church, and by Wife the Church itſelf; this is the Caſe throughout the Word: In the preſent Inſtance, inaſmuch as the Subject heretofore treated of was concerning the Formation of the ancient Church, when the moſt ancient periſhed, therefore by Noah and his Sons is ſignified the Man of the ancient Church, and by his Wife and his

his Sons Wives with him is signified the Church Itself; wherefore here they are mentioned in an Order different from what occurs in the 16th Verse preceding, where it is said, *Go forth, Thou and thy Wife, and thy Sons, and thy Sons Wives with Thee*, where Thou and Wife are joined together, as also are Sons and thy Sons Wives, and thus by Thou and Sons is signified Truth, and by Wife and Sons Wives, is signified Good; but in the present case they are not mentioned in such an Order, by reason, as was said, that by *Thou* and *Sons* is signified the Man of the Church, and by *his Wife and his Sons Wives* is signified the Church itself; for the present Passage is the Close of the preceding. The ancient Church was not constituted by Noah, but by his Sons Shem, Ham, and Japheth, as was before observed; for there were three Churches, as it were, which formed this ancient Church, concerning which, by the Divine Mercy of the Lord, more will be said in the following Pages; these Churches came forth as born of one which is called Noah; hence it is here said, Thou and thy Sons, and also Wife and Sons Wives.

916. That every Beast, and every creeping Thing signify his Goodnesses; Beast the Goodnesses of the internal Man, creeping Thing the Goodnesses of the external; also that every Fowl and every Thing that creepeth upon the Earth signify Truths; Fowl the Truths of the internal Man, the Thing that creepeth upon the Earth the Truths of the external, may appear from what was said and shewn in the foregoing Verse concerning Beast, concerning Fowl, and concerning the creeping Thing that creepeth: It was in that Verse called the creeping Thing that creepeth, because it signified both the Goodness and Truth of the external Man: Inasmuch as what is here said is the Conclusion or Period of what precedes, these Things which belong to the Church, viz. its Goodnesses and Truths, are adjoined; whereby also is pointed out the Nature and Quality of the Church, viz. that it was spiritual, and that it was rendered such that Charity or Goodness was the Principal, wherefore here Beast and creeping Thing are first mentioned, and afterwards Fowl and every Thing that creepeth on the Earth. The Church is called spiritual when it acteth from a Principle of Charity, or the Good of Charity, but it is never so called when it saith that it hath Faith without Charity, inasmuch as in this case it is not even a Church; for what is the Doctrine of Faith but the Doctrine of Charity; and to what purpose is the Doctrine of Faith, but that Men should act as they are taught? To know and to think according to Doctrine is of no consequence, but to be and to act according to Doctrine this is somewhat real; wherefore the spiritual Church is then

then first a Church when it acteth from a Principle of Charity, which is the essential Doctrine of Faith; or what is the same thing, the Man of the Church then first becometh the Church: So again, what or why is the Commandment, but that Men may live accordingly, not that they may only have Knowledge thereof? for it is by living according to the Commandment that Man hath in himself the Kingdom of the Lord, inasmuch as the Kingdom of the Lord consisteth solely in mutual Love and the Happiness thence derived: they who separate Faith from Charity, and place Salvation in Faith without the good Things of Charity, are Cainites, who slay the Brother Abel, that is, Charity; and they are like Birds which hover about a dead Body, for such Faith is a Bird, and the dead Body is Man without Charity; thus also they form to themselves a spurious Conscience, dictating that they may live as Devils, hate and persecute their Neighbour, spend their whole Lives in Adulteries, and yet be saved, as is a very common Case in the Christian World; it is indeed pleasant to Men to hear and be persuaded that they may be saved, altho' they live like wild Beasts; but the very Gentiles perceive that such a Notion is false, many of whom, in consequence of observing the Lives of Christians, hold their Doctrines in Abhorrence; hence also it appears, that no People throughout the World live more shocking and abominable Lives than Christians.

917. That according to their Families signifies Pairs, appears from what was said above, viz. that Sevens and Sevens of the clean entered into the Ark, and Twos and Twos of the unclean, chap. vii. Verses 2, 3. 15. but here it is said that they went forth according to their Families: The Reason why it is said according to Families, and not Sevens and Sevens, Twos and Twos, is, because all Things now were so reduced to Order by the Lord, as to represent Families; with the regenerate Man Goodnesses and Truths, or the Things which are of Charity and Faith, are so circumstanced, that they have a mutual respect to each other, like Consanguinities and Relationships, consequently like Families derived from one Stock, or Parent, in like manner as they are circumstanced in Heaven, see n: 685. which is the Order to which Goodnesses and Truths are reduced by the Lord: In particular it is here signified, that all and every Goodness regard their own respective Truths, as joined together in Marriage; and as in general Charity regardeth Faith, so in every particular Instance Goodness regardeth Truth; for what is general, unless it hath its Existence from Particulars, is not general; every Thing general hath its Existence from Particulars, and by virtue of those Particulars is called general; the Case is thus respecting every individual Man; such as

as he is in the general, such he is in the most singular Particulars of his Affections and Ideas, being composed of those Particulars, and by virtue thereof having such a Nature in the general: Wherefore they who are regenerate become such in what is most particular and singular, as they are in the general.

918. That to go forth from the Ark implies also a State of Liberty, appears from what was said above on Verse 16th, concerning going forth from the Ark. What is the Nature and Quality of the spiritual Man's Liberty, may appear from this Consideration, that he is governed by Conscience from the Lord; he who is governed by Conscience, or who acteth according to Conscience, acteth freely; Nothing is more repugnant to such an one than to act contrary to Conscience; to act contrary to Conscience is Hell to him, but to act according to Conscience is Heaven to him; from whence every one may see that this is Freedom. The Lord ruleth the spiritual Man by a Conscience of what is good and true, which, as was observed is formed in his intellectual Part, and thereby separated from what appertaineth to the Will; and inasmuch as it is altogether separated from what appertaineth to Man's Will, it may plainly appear that Man never doeth any thing Good of Himself; and whereas all the Truth of Faith is derived from the Good of Faith, it appears also, that Man never thinketh any thing true of Himself, but that it is from the Lord Alone; he seemeth indeed to do it from himself, but this is only an Appearance; and as this is really the Case, the truly spiritual Man acknowledgeth and believeth it to be so. Hence it is evident, that Conscience, wherewith the spiritual Man is gifted by the Lord, is as it were a new Will, and thus that the Man, who is created anew, is endued with a new Will, and thereby with a new Understanding.

919. Verse 20. *And Noah built an Altar to Jehovah, and took of all clean Cattle, and of every clean Fowl, and offered Burnt-offerings on the Altar.* By Noah's building an Altar to Jehovah is signified what was representative of the Lord: By taking of all clean Cattle, and of every clean Fowl, are signified the good Things of Charity and Faith: By offering Burnt-offerings on the Altar is signified all Worship thence derived.

920. In this Verse is described the Worship of the ancient Church in general, and this by the Altar and Burnt-offering, which were the Principals of all representative Worship: But before we proceed to the Consideration thereof, it will be expedient first to shew what was the Nature of Worship in the most ancient Church, and how the Worship of the Lord by Representatives had its Rise therein. The Man of the most ancient

ancient Church performed no other Worſhip but what was internal, ſuch as prevaileth in Heaven, for with them Heaven communicated with Man, ſo that they made One; that Communication was Perception, concerning which much hath been ſaid above; thus being angelic Men, they were alſo internal Men; they were ſenſible indeed of the external Things relating to the Body and the World, but they cared not for them; in every particular Object of Senſe they perceived ſomewhat Divine and cœleſtial; as for Example, when they ſaw any high Mountain, they did not perceive the Idea of a Mountain, but of Heighth, and by virtue of Heighth they perceived Heaven and the Lord; hence it came to paſs that the Lord was ſaid to dwell on the higheſt, and he himſelf was called the Higheſt and moſt Exalted, and afterwards the Worſhip of the Lord was ſolemnized on Mountains; the caſe was ſimilar in other Inſtances; as when they perceived the Morning, they did not perceive the real Morning of the Day, but what was cœleſtial, which is like the Morning and Day-dawn in the Mind; hence the Lord was called the Morning, the Eaſt, and the Morning-Star; in like manner when they ſaw a Tree, with its Fruit and Leaves, they did not attend to them, but ſaw as it were Man repreſented therein, in the Fruit Love and Charity, and in the Leaves Faith; hence alſo the Man of the Church was not only compared to a Tree, and likewiſe to a Paradiſe, and the Things in Man to Fruit and Leaves, but they were alſo ſo called: Such are they who are in a cœleſtial and angelic Idea: Every one may apprehend that the general Idea ruleth all particular Things, conſequently all the Objects of the Senſes, as well what is ſeen as what is heard, and indeed in ſuch a Manner, that the Objects are not at all attended to, but ſo far as they flow into the general Idea; thus if the Mind be glad and joyful, whatever is heard or ſeen appears to it glad and joyful; but if the Mind be affected with Sorrow, whatever is heard or ſeen appears ſad and ſorrowful; and ſo it is in other Caſes; for the general Affection is in Particulars, and cauſeth them to be ſeen and heard in the general Affection; other Things do not even appear, but are as if they were abſent, or as nothing: This was the Caſe with the Man of the moſt ancient Church; whatever he ſaw with his Eyes was to him cœleſtial; and thus with him all Things, both in general and in particular, were as it might be alive: Hence may appear what was the Nature and Quality of his Divine Worſhip, that it was internal, and in no reſpect external. But when the Church began to decline, as it did with his Deſcendants, and when that Perception or Communication with Heaven began to periſh,

then

then the Caſe began to be otherwiſe; in ſenſible Objects Men no longer perceived what was cœleſtial, as before, but what was worldly, and this in a greater Degree, as they had leſs of Perception remaining; till at length in the laſt Poſterity, which was next before the Flood, they apprehended nothing in ſenſible Objects but what was worldly, corporeal, and terreſtrial: Thus Heaven was ſeparated from Man, and he had none but very remote Communication therewith; at the ſame time Communication was opened with Hell, and he had thence his general Idea, from which, as was obſerved, the Ideas of all particular Things are derived; in this State, when any cœleſtial Idea preſented itſelf, it was as nothing to them, ſo that at length they were even unwilling to allow that any ſpiritual and cœleſtial [Principle] exiſted; thus the State of Man was changed, and became inverted. Inaſmuch as it was foreſeen by the Lord, that the State of Man would be ſuch, it was alſo provided that the Doctrinals of Faith ſhould be preſerved, in order that Man might thereby know what was cœleſtial, and what ſpiritual; they who were called Cain, and who were called Enoch, of whom mention was made above, collected thoſe Doctrinals from the Men of the moſt ancient Church; wherefore it is ſaid of Cain, that a Mark was ſet upon him, leſt any one ſhould ſlay him; and of Enoch, that he was taken by God, concerning whom ſee Chap. iv. Verſe 15. n: 393, 394. and Chap. v. Verſe 24. Theſe Doctrinals conſiſted ſolely in what was ſignificative, and thus as it were enigmatical, viz. what was ſignified by Things on Earth, as by Mountains, that they ſignified Things cœleſtial and the Lord; by Morning and the Eaſt, that they alſo ſignified Things cœleſtial and the Lord; what by Trees of different kinds, and their Fruits, that they ſignified Man, and what is cœleſtial in him; and ſo in other Inſtances: Such were the Doctrinals which were collected from the Significatives of the moſt ancient Church; hence their Writings alſo were ſuch: And whereas in ſuch Things they admired, and ſeemed to themſelves even to behold what was Divine and Cœleſtial, as being ancient alſo, therefore their Worſhip grounded in ſuch Things was begun and permitted; hence they worſhipped on Mountains, and in Groves, and in the midſt of Trees, and hence they erected Statues in the open Air; and at length they built Altars, and offered Burnt-offerings, which afterwards became the Principals of all Worſhip. This Worſhip had its Riſe from the ancient Church, and was derived thence to their Poſterity, and to all the Nations round about, beſides many more Things, which, by the Divine Mercy of the Lord, will be treated of hereafter.

921. That

921. That by Noah's building an Altar to Jehovah is signified a Repreſentative of the Lord, appears from what has been juſt now ſaid: All the Rites of the ancient Church were repreſentative of the Lord, as alſo were the Rites of the Jewiſh Church; but the principal Repreſentatives in latter times was the Altar, and alſo the Burnt-offering, which Burnt-offering, as conſiſting of clean Cattle and clean Birds, was repreſentative as well as ſignificative, the clean Cattle repreſenting the good Things of Charity, and the clean Birds the Truths of Faith, which, when they were offered, ſignified in the ancient Church that they offered Gifts to the Lord out of Charity and Faith; for nothing elſe can be offered to the Lord, which can be grateful to him: But Poſterity, as well Gentiles as Jews, perverted theſe Things, not even knowing that ſuch Things were ſignified, and placing Worſhip only in Things external. That the Altar was a principal Repreſentative of the Lord, may appear alſo from this Conſideration, that before other Rites were inſtituted, and before the Ark was conſtructed, and before the Temple was built, there were Altars even amongſt the Gentiles; it appears concerning Abraham, that when he came to the Mountain on the Eaſt of Bethel, he raiſed an *Altar*, and called on the Name of Jehovah, Gen. xii. 8. that he was commanded to offer up Iſaac as a Burnt-offering on an *Altar*, Gen: xxii. 2. 9. that Jacob built an Altar at Luz, or Bethel, Gen. xxxv. 6, 7. that Moſes built an *Altar* on Mount Sinai, and ſacrificed thereon, Ex. xxiv. 4, 5, 6. which was before Sacrifices were inſtituted, and before the Ark was conſtructed, where Worſhip was afterwards performed in the Wilderneſs. In like manner that there were Altars amongſt the Gentiles, appears from Balaam, who ſaid to Balak that he ſhould build ſeven *Altars*, and prepare ſeven Oxen, and ſeven Rams, Numb. xxiii. 1, to 7. 15 to 18. 29, 30. alſo from the Command that the Altars ſhould be deſtroyed, as Deut. vii. 5. Judg. ii. 2. wherefore Divine Worſhip by Altars and Sacrifices was not any new Thing inſtituted amongſt the Jews. Nay, Altars were built, before Men had any Notion of ſacrificing Oxen and Sheep upon them, and that as a Memorial. That Altars ſignify what is repreſentative of the Lord, and Burnt-offerings the conſequent Worſhip of Him, appears manifeſtly from the Prophets, and from Moſes, where ſpeaking concerning Levi it is written, "They ſhall teach Jacob thy Judgments, and Iſrael "thy Law, they ſhall put Incenſe in thy Noſtrils, and a *whole* "[Burnt-offering] upon thine *Altar*," Deut. xxxiii. 10. to denote all Worſhip; by teaching Jacob Judgments and Iſrael a Law is ſignified internal Worſhip; by putting Incenſe in the

Noſtrils, and a Whole upon the Altar, is ſignified external Worſhip correſponding thereto; conſequently hereby is denoted all Worſhip. So in Iſaiah, "In that Day ſhall a Man look to "his Maker, and his Eyes ſhall have reſpect to the Holy One "of Iſrael; and he ſhall not look to *Altars*, the Work of his "Hands." xvii. 7, 8. where to look to Altars manifeſtly ſignifies repreſentative Worſhip in general, which ſhould be aboliſhed. Again, in the ſame Prophet, "In that Day ſhall there be an "*Altar to Jehovah* in the midſt of the Land of Egypt, and a "Statue at the Border thereof to Jehovah," xix. 19. where alſo Altar denotes external Worſhip. So in Jeremiah, "The Lord hath forſaken his *Altar*, he hath abhorred his "Sanctuary," Lam. ii. 6. where Altar ſignifies repreſentative Worſhip, which was become idolatrous. So in Hoſea, "Ephraim hath multiplied *Altars* to ſin; *Altars* have been "to him to ſin," viii. 11. Altars in this Paſſage ſignify all repreſentative Worſhip ſeparate from what is internal, conſequently they ſignify what is idolatrous. Again, in the ſame Prophet, "The high Places alſo of Aven, the Sin of Iſrael, "ſhall be deſtroyed, the Thorn and Thiſtle ſhall come up on "their *Altars*," x. 8. here alſo Altars ſignify idolatrous Worſhip. So in Amos, "In the Day that I ſhall viſit the Tranſgreſſions "of Iſrael upon him, I will alſo viſit the *Altars* of Bethel, and "the Horns of the Altar ſhall be cut off," iii. 14. where Altars alſo ſignify what was repreſentative rendered idolatrous. So in David, "They ſhall bring me to the Mountain of thy Holineſs, "and to thy Tabernacles, and I will enter in to the *Altar* of "God, unto God, the Gladneſs of my Exultation," Pſalm xliii. 3. 4. where Altar manifeſtly denotes the Lord; thus the Conſtruction of an Altar in the ancient, and in the Jewiſh Church, was as a Repreſentative of the Lord: Inaſmuch as the Worſhip of the Lord was principally performed by Sacrifices and Burnt-offerings, and thereby thoſe Things principally ſignified repreſentative Worſhip, it is evident that the Altar itſelf ſignified what was eſſentially repreſentative.

922. That to take of all clean Cattle, and of every clean Fowl, ſignifies the good Things of Charity, and the Truths of Faith, was ſhewn above; that Cattle ſignifies the good Things of Charity, ſee n: 45, 46. 142, 143. 246. and that Fowl ſignify the Truths of Faith, ſee n: 40. 776. Burnt-offerings were made of Oxen, of Lambs, and of Goats, and of Turtle-Doves, or young Pidgeons, Levit: i. 3. to 18. Numb: xv. 2. to 15. Chap: xxviii. 1. to the End; Cattle were clean, and each Kind ſignified ſome particular cœleſtial [Principle]; and whereas theſe Things were ſignificative in the ancient Church,

and

and representative in the succeeding Churches, it appears that Burnt-offerings and Sacrifices were Nothing else but Representatives of internal Worship, and that when they were separated from internal Worship they became idolatrous; this must be plain to every Person of sound Reason and Understanding; for what is an Altar but a Pile of Stones, and what is a Burnt offering and Sacrifice but the Slaughter of Cattle? to add Divine Worship to these Things, there must needs be somewhat cœlestial represented, which must be known, and acknowledged, and made a Ground of Worship towards Him who is represented thereby; what these Things were which were representative of the Lord, can be doubtful to none but those who are unwilling to understand any thing concerning the Lord; they are internal Things, viz: Charity and Faith, by which He Who is represented is to be regarded and acknowledged, and be believed on, which appears plain from the Prophets, as in Jeremiah, "Thus "saith Jehovah of Hosts, the God of Israel, Add your Burnt-"offerings to your Sacrifices and eat Flesh; I spake not with "your Fathers, *neither commanded them*, in the Day that I "brought them out of the Land of Egypt, *concerning the Matter* "*of Burnt-offerings and Sacrifices*; but this Word I commanded "them, saying, *Obey my Voice*, and I will be to you a God," vii. 21. 22. 23. to hear or obey the Voice, is to obey the Law, all which hath Relation to this single Commandment, to love God above all Things, and a Man's Neighbour as himself; for in these are the Law and the Prophets, Matt: xxii. 35, to 38. Chap: vii. 12. so in David, "*Sacrifice and Offering hast thou* "*not desired, Burnt-offering and Sin-offering hast thou not required*; "I have desired to do thy Will, O my God, yea, *thy Law* is in "the Midst of my Bowels," Psalm xl. 7. 9. so in Samuel, who said unto Saul, "Hath Jehovah *Delight in Burnt-offerings* "*and Sacrifices, as in obeying the Voice of Jehovah? behold, to obey* "*is better than Sacrifice*, and to hearken than the Fat of Rams," 1 Sam: xv. 22. what is meant by obeying the Voice, appears from Micah, "Shall I come before Jehovah with Burnt-offer-"ings, with Calves of an Year old? will Jehovah be pleased "with *Thousands of Rams*, or ten Thousands of Rivers of Oil? "he hath shewed thee, O Man, what is good, and what doth "Jehovah require of thee, *to do Judgement and to love Mercy*, "and to humble thyself in walking with thy God,"? vi. 6. 7. 8. these are the Things signified by Burnt-offerings and Sacrifices of Cattle and clean Fowl; so in Amos, "If ye offer "me *Burnt-offerings and your Gifts, I will not accept them*, neither "will I regard the Peace-offerings of your fat Things; let "*Judgment* run down as Waters, and *Justice* as a strong Stream,"

Stream," v. 22. 24. Judgment is what is true, and Juſtice is what is good, both proceeding from Charity, and theſe are the Burnt-offerings and Sacrifices of the internal Man. So in Hoſea, "*I deſire Mercy and not Sacrifice*, and the Knowledge of "God *more than Burnt-offerings*," vi. 6. Hence it appears what Sacrifices and Burnt-offerings are, where there is no Charity and Faith: from the ſame Conſiderations alſo it is manifeſt, that clean Cattle and clean Birds repreſented the good Things of Charity and Faith, as being ſignificative thereof.

923. That by offering Burnt-offerings on the Altar is ſignified all Worſhip thence derived, appears plain from what hath been before obſerved: Burnt-offerings were the principal Parts of the Worſhip of the repreſentative Church, ſo were Sacrifices afterwards, as will be ſhewn, by the Divine Mercy of the Lord, in a future Part of this Work: That Burnt-offerings in the Complex ſignify repreſentative Worſhip, appears alſo from the Prophets, as in David, "Jehovah will ſend thy Help "from the Sanctuary, and will ſupport thee out of Sion; he "will remember all thy Offerings, and make thy Burnt-offer-"ing fat," Pſalm xx. 2, 3. and in Iſaiah, "Whoſoever keep-"eth the Sabbath from profaning it, I will introduce them to "the Mountain of my Holineſs; their *Burnt-offerings* and "their Sacrifices ſhall be well-pleaſing on my *Altar*," lvi. 6. 7. where Burnt-offerings and Sacrifices ſignify all Worſhip; Burnt-offerings denote Worſhip grounded in Love; Sacrifices Worſhip grounded in Faith proceeding from Love: Internal Things are here deſcribed by external, as is uſual with the Prophets.

924. Verſe 21. *And Jehovah ſmelled an Odour of Reſt, and Jehovah ſaid in his Heart, I will not again any more curſe the Ground for Man's Sake, becauſe the Faſhion of the Heart of Man is evil from his Childhood; neither will I again ſmite every living Thing as I have done.* Jehovah's ſmelling an Odour of Reſt ſignifies, that Worſhip thence derived was grateful to the Lord: Jehovah's ſaying in his Heart ſignifies, that it ſhould not be ſo any longer: I will not again any more curſe the Ground ſignifies, that Man would not any more ſo avert himſelf: For Man's Sake ſignifies, like the Man of the Poſterity of the moſt ancient Church: Becauſe the Faſhion of Man's Heart is evil from his Childhood ſignifies, that the Will-Principle of Man is altogether evil: I will not again ſmite every living Thing as I have done ſignifies, that Man would not be able any more ſo to deſtroy himſelf.

925. That Jehovah's ſmelling an Odour of Reſt ſignifies, that Worſhip thence derived was grateful to the Lord, viz.

Worſhip

Worſhip grounded in Charity and the Faith of Charity, which is ſignified by Burnt-offering, was ſaid in the Verſe immediately preceding. It is ſaid in the Word throughout that Jehovah ſmelled an Odour of Reſt, and eſpecially from the Burnt-offerings, and it every where ſignifies what is grateful and acceptable, as that he ſmelled an Odour of Reſt from the Burnt-offerings, Exod. xxix. 18. 25. 41, Levit. i, 9. 13. 17.—Chap. xxiii. 12. 13. 18. Numb. xxviii. 6. 8. 13.—xxix. 2. 6. 8. 13. 36. alſo from other Sacrifices, Levit. ii. 2. 9.—Chap. 6. 8. 14.—viii. 21. 28.—Numb. xv. 3. 7. 13. and they are called *Made by Fire* [Ignitum], for an Odour of Reſt to Jehovah, by which is ſignified that they proceeded from Love and Charity; Fire in the Word, and what is kindled with Fire [Ignitum], when predicated of the Lord, ſignifies Love: Bread has a like Signification, wherefore alſo repreſentative Worſhip by Burnt-offerings and Sacrifices is called Bread of what is kindled with Fire to Jehovah for an Odour of Reſt, Levit. iii. 11. 16. The Reaſon why Odour ſignifies what is grateful and acceptable, and thus why Odour alſo in the Jewiſh Church was repreſentative of what is grateful, and is attributed to Jehovah, or the Lord, is becauſe the Good of Charity, and the Truth of Faith grounded in Charity, correſpond to delightful and ſweet Odours; that ſuch a Correſpondence exiſteth, together with the Nature of it, may appear from Spheres in the Heaven of Spirits and of Angels; in Heaven there are Spheres of Love and of Faith, which are manifeſtly perceived; thoſe Spheres are of ſuch a Nature, that when a good Spirit or Angel, or a Society of good Spirits or Angels approaches, it is at the ſame time inſtantly perceived, as often as it ſeemeth good unto the Lord, what is the Quality of the Spirit, Angel, or Society, in regard to Love and Faith, and this when at a diſtance, but more particularly as they approach nearer; this may appear incredible, but ſtill it is moſt true; ſuch is the Communication which prevails in another Life, and ſuch the Perception; wherefore when it ſeemeth good unto the Lord, there is no need of much Examination as to the Quality of a Soul, or Spirit, for it may be known the Inſtant of its Approach: To theſe Spheres the Spheres of Odours in the World correſpond, as may appear from this Circumſtance, that the Spheres of Love and Faith, whenſoever it ſeemeth good unto the Lord, are manifeſtly changed in the World of Spirits into Spheres of delightful and ſweet Odours, and are ſenſibly perceived. Hence then it may appear from what Ground, and for what Reaſon, an Odour of Reſt ſignifies what is grateful, and why Odour was made a Repreſentative in the Jewiſh Church,

Church, and an Odour of Reſt is attributed to Jehovah, or the Lord. An Odour of Reſt is an Odour of Peace, or what is grateful in Peace; Peace in one Complex comprehends all Things both in general and in particular which belong to the Lord's Kingdom, for the State of the Lord's Kingdom is a State of Peace, and all happy States derived from Love and Faith towards the Lord exiſt in a State of Peace. From what hath been ſaid then it appears, not only how Repreſentatives are circumſtanced, but alſo why in the Jewiſh Church Incenſe was uſed, for which there was an Altar before the Veil and the Mercy-Seat; why Oblations of Frankincenſe were offered in the Sacrifices; likewiſe why ſo many Spices were uſed in the Incenſe, in the Frankincenſe, and alſo in the Oil of Unction; conſequently what is ſignified in the Word by an Odour of Reſt, by Incenſe and by Spices, viz. the cœleſtial Things of Love, and the ſpiritual Things of Faith thence derived, and in general whatever is grateful as ſpringing from Love and Faith; thus in Ezechiel, "In the Mountain of my Holineſs, in the "Mountain of the Height of Iſrael, there ſhall all the Houſe "of Iſrael throughout the whole Land ſerve me, there will *I* "*have them accepted*; and there will *I* require your Offerings, "and the Firſt-Fruits of your Oblations in all your Sanctifi-"cations, by *an Odour of Reſt I will have you accepted*," xx. 40. 41. where an Odour of Reſt is predicated of Burnt-offerings and Offerings, that is, of Worſhip grounded in Charity and Faith, which is ſignified by Burnt-offerings and Offerings, and thereby is accepted, which is ſignified by Odour: So in Amos, "*I* hate, *I* deſpiſe your Feaſt-Days, and *I* will "not *ſmell* your holy Days; though ye offer me Burnt-"offerings and Meat-offerings, *they ſhall not be accepted*," v. 21. 22. where it is plain that Odour ſignifies what is grateful or accepted. Concerning Iſaac bleſſing Jacob inſtead of Eſau, it is written, "That Jacob came near, and Iſaac kiſſed him, "and *ſmelled the Odour* of his Garments, and bleſſed him, and "ſaid, See, the *Odour* of my Son is as the *Odour* of a Field "which Jehovah hath bleſſed," Gen. xxvii. 26, 27. Odour of the Garments ſignifies natural Good and Truth, which is grateful by reaſon of its Agreement with cœleſtial and ſpiritual Good and Truth, the Gratefulneſs whereof is deſcribed by the Odour of a Field.

926. That Jehovah's ſaying in his Heart ſignifies, that it ſhould not any more be ſo, appears from what follows: When it is predicated of Jehovah, that He ſays, Nothing elſe is implied, but that it is ſo, or not ſo, or that it is ſo done, or not ſo done, for nothing elſe can be ſaid of Jehovah but HE IS [*Eſt*]:

[*Eſt*]: The various Things predicated of Jehovah throughout the Word are ſpoken in Compliance with the Conceptions of thoſe, who can comprehend nothing but what hath ſome Relation to Things human, and this is the Reaſon why the literal Senſe is ſuch as we find it: The ſimple in Heart may be inſtructed by Appearances according to human Things, for their Knowledges are ſeldom extended beyond the Limits of ſenſual Objects, wherefore in the Word there is an Accommodation of Expreſſion to their Apprehenſions; this is the Caſe in the preſent Paſſage where it is ſaid, that Jehovah ſaid in his Heart.

927. That by not curſing the Ground again any more for Man's ſake, is ſignified, that Man would not any more avert himſelf like the Man of the Poſterity of the moſt ancient Church, appears from what was obſerved above concerning the Poſterity of the moſt ancient Church, that to curſe ſignifies in an internal Senſe to avert himſelf, may be ſeen above, n: 223. 245. How the caſe is with reſpect to what is here ſaid, viz. that Man would not any more avert himſelf, like the Man of the moſt ancient Church, and that he could not any more deſtroy himſelf, may alſo appear from what was before obſerved concerning the Deſcendants of the moſt ancient Church, who periſhed, and concerning the new Church, which was called Noah; viz. that the Man of the moſt ancient Church was of ſuch a Nature, that Will and Underſtanding with him conſtituted one Mind, or that with him Love was implanted in his Will-Principle, and thereby Faith together with Love, which Faith filled the other or intellectual Principle of his Mind; hence their Poſterity, by hereditary Conſtitution, were of ſuch a Frame, that their Will and Underſtanding made one; wherefore when Self-love and the wild Luſts therein originating, began to poſſeſs their Will-Principle, which was before the Habitation of Love towards the Lord, and Charity towards their Neighbour, then not only the Will-Principle, or the Will, became altogether perverſe, but at the ſame time alſo the intellectual Principle, or the Underſtanding, became perverſe, and ſo much the more as the laſt Poſterity immerſed Truths in their Luſts, and thus became Giants [Nephilim]; hence they acquired ſuch a Nature, that it was impoſſible they could be reſtored, becauſe each Part of their Mind, or the whole Mind, was deſtroyed. But whereas this was foreſeen by the Lord, it was alſo provided, that Man might be built up again, which was effected by his being rendered capable of being reformed, and regenerated, as to the other, or intellectual Part of his Mind, whereby might be implanted in him a new Will, or Conſcience,

by

by which the Lord might operate the Good of Love or Charity, and the Truth of Faith: Thus Man, by the Divine Mercy of the Lord, was reſtored: Theſe are the Things ſignified in this Verſe, by theſe Words, "*I* will not again any more curſe the "Ground for Man's Sake, becauſe the Faſhion of the Heart "of Man is evil from his Childhood; nor will *I* again ſmite "every living Thing as *I* have done."

928. That the Faſhion of the Heart of Man being evil from his Childhood, ſignifies, that the Will-Principle of Man is altogether evil, appears from what hath been now ſaid; the Faſhion of the Heart hath no other Signification. Man ſuppoſeth that he hath the Will of Good, but he is altogether deceived; when he doeth Good, it is not by Virtue of his Will, but by Virtue of the new Will, which is of the Lord, conſequently from the Lord; when therefore he thinketh and ſpeaketh what is true, it is by Virtue of the new Underſtanding, which is derived from that new Will, and thus alſo from the Lord; for the regenerate Man is altogether a new Man formed by the Lord, whence alſo he is ſaid to be created anew.

929. Hence then it appears, that by not again ſmiting every living Thing, as I have done, is ſignified, that Man could not any more ſo deſtroy himſelf: For the Caſe is this; when Man is regenerated, then he is withheld from the Evil and the Falſe which are with him, and in this Caſe he perceiveth no other but he doeth and thinketh what is good and true of himſelf; this however is an Appearance and Fallacy, owing to his being withheld from Evil and the Falſe, which indeed he is with a ſtrong Hand; and in Conſequence of being thus withheld from Evil and the Falſe, he cannot deſtroy himſelf; in Caſe however he was in the leaſt Degree let go, or left to himſelf, he would ruſh headlong into all that is evil and falſe.

930. Verſe 22. *As yet all the Days of the Earth, Seed-time and Harveſt, (a) and Cold and Heat, and Summer and Winter, and Day and Night, ſhall not ceaſe.* As yet all the Days of the Earth ſignifies all Time: Seed-time and Harveſt ſignify Man about to be regenerated, and the Church thence derived: Cold and Heat ſignify the State of Man who is regenerated, being ſuch as to the Reception of Faith and Charity; Cold ſignifies no Faith

(a) The original Word here rendered *Harveſt* ſignifies more properly a Crop of Corn, or the Fruit of the Seed ſown come to it's full Growth. It may be expedient for the Reader to attend to this Senſe of the Word, when it is uſed hereafter, as it is more applicable to the Subject of Regeneration to which it is referred by the Author.

Faith and Charity; but Heat signifies Faith and Charity: Summer and Winter signify the State of the regenerate Man as to the new Things in his Will [nova ejus voluntaria], the Changes whereof are like Summer and Winter: Day and Night signify the State of the same Person, that is, the regenerate Man, as to Things intellectual, the Changes whereof are like Day and Night: By not ceasing is signified that this would be the Case in all Time.

931. That as yet all the Days of the Earth signifies all Time, appears from the Signification of Day as denoting Time, see, n, 23. 487. 488. 493. wherefore in the present Passage, Day of the Earth denotes all Time so long as there is Earth, or Inhabitant upon the Earth; Inhabitant upon the Earth then first ceases to be, when there is no longer any Church; for when there is no Church, there is no longer any Communication subsisting between Man and Heaven, and on the Close of such Communication every Inhabitant perishes; the Church, as was observed, is like the Heart and Lungs in Man, and so long as the Heart and Lungs continue sound, so long Man hath Life; the same holds true of the Church in respect to the GRAND MAN, which is the universal Heaven; wherefore it is here said, all the Days of the Earth Seed-time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease; hence also it may appear, that the Earth is not to endure for ever, but that it likewise will have it's End, for it is said, All the Days of the Earth, that is, so long as the Earth endureth. But as to believing that the End of the Earth will be the same Thing as the last Judgment, spoken of in the Word, where Mention is made of the Consummation of the Age, of the Day of Visitation, and of the last Judgment, in this Men are deceived; for the last Judgment is that of every Church when it is vastated, or when there is no longer any Faith therein; the last Judgment of the most ancient Church was when it perished, as was the Case with it's last Posterity immediately before the Flood: The last Judgment of the Jewish Church was when the Lord came into the World: The last Judgment also is about to be when the Lord shall come to Glory; not that the Earth and the World are then to perish, but that the Church perisheth; but in such Case a new Church is always raised up by the Lord, as at the Time of the Flood, the ancient Church; and at the Time of the Lord's Coming, the primitive Church of the Gentiles; so also when the Lord shall come to Glory, which likewise is understood by a new Heaven and a new Earth; the same is the Case with every particular regenerate Person, who becometh a Man of

the Church, or a Church, whose internal Man, when he is created anew, is called a new Heaven, and his external Man a new Earth: Moreover also the last Judgment with every particular Man is when he dies, for then he is judged, according to the Things he hath done in the Body, either to Death or to Life. That nothing else is meant by the Consummation of the Age, by the End of Days, or by the last Judgment, consequently that these Expressions do not mean the Destruction of the visible World, is very clear from the Lord's Words in Luke, "In "that *Night* two shall be in one Bed, one shall be taken, the "other *shall be left*: Two shall be grinding together, one "shall be taken, the other *shall be left*: Two shall be in the "Field, one shall be taken, the other *shall be left*," xvii. 34. 35. 36. in which Passage the last Time is called Night, because there is no Faith, that is Charity; and by some being left is plainly declared, that the World would not then be destroyed.

932. That Seed-time and Harvest signify Man about to be regenerated, and the Church thence derived, hath no Need of Proof from the Word, because so many Passages occur, wherein not only Man is compared and likened to a Field, consequently to Seed-time, but the Word of the Lord is also compared and likened to Seed, and the Effect thereof to Increase, or Harvest; which Comparisons are obvious to every one's Apprehension, being made familiar by common Usage. In general this Passage treateth of every Man, in that Seed will never cease to be sown into him by the Lord, whether he be within the Church, or out of the Church, that is, whether he hath been made acquainted with the Word of the Lord, or not; without Seed sown in him by the Lord, it is impossible for Man to do what is good in any Respect; all the Good of Charity, even amongst the Gentiles, is Seed from the Lord, and altho' they have not the Good of Faith, as those who are within the Church may have, yet they are nevertheless capable of receiving the Good of Faith; for the Gentiles who have lived in Charity, as they usually do in the World, embrace and receive the Doctrine of true Faith, and the Faith of Charity, much more easily than Christians do, when they are instructed therein by Angels in another Life; but more will be said on this Subject, by the Divine Mercy of the Lord in a future Part of this Work. This Passage treateth in particular concerning Man as about to be regenerated, in that it will never happen but a Church will exist in some Part of the Earth, which is here signified by Seed-time and Harvest never ceasing all the Days of the Earth. The perpetual Existence of Seed-time and Harvest, or of a Church, hath Respect to what was said in the preceding Verse, viz: that Man could not any

any more so destroy himself, as did the last Posterity of the most ancient Church.

933. That Cold and Heat signify the State of Man who is regenerated, and who is such as to the Reception of Faith and Charity; and that Cold signifies no Faith and Charity, but that Heat signifies Charity, appears from the Signification of Cold and Heat in the Word, where they are predicated of one about to be regenerated, or of one that is regenerated, or of the Church; it appears also from the Series, viz: from what goes before and from what follows, for the Subject treated of is concerning the Church, shewing in the foregoing Verse that Man could no more so destroy himself, and in this Verse, that there will always exist some Church, which is described first as to it's Circumstances, when it becometh a Church, or during Man's Regeneration that he may become a Church, and next as to it's Quality when Man is made regenerate, consequently it treateth of every State of the Man of the Church. That such is Man's State, during Regeneration, viz: a State of Cold and Heat, or a State of no Faith and Charity, and then a State of Faith and Charity, cannot be made appear to any one but by Experience, and indeed by Reflection upon Experience; and whereas there are few who are regenerated, and amongst those who are regenerated few, if any, who reflect, or to whom it is given to reflect on the State of their Regeneration, therefore it may be expected to say a few Words on the Subject: Man, when he is regenerated, receiveth Life from the Lord, for before Regeneration he could not be said to live, inasmuch as the Life of the World and of the Body is not Life, but cœlestial and spiritual Life alone is Life; Man by Regeneration receiveth real essential Life from the Lord, and whereas before Regeneration he had no Life, he is now subject alternately to a State of no Life, and a State of real essential Life, that is, of no Faith and Charity, and of some Faith and Charity; no Faith and Charity is here signified by Cold, some Faith and Charity by Heat; the Case whereof is this; so often as Man is under the Influence of Things corporeal and worldly, then there is no Faith and Charity, that is, there is Cold, for then Things corporeal and worldly operate, consequently the Things which are of Propriety, and so long as he is thus influenced he is absent or removed from Faith and Charity, so that he doth not even think of Things cœlestial and spiritual; the Reason is, because Things cœlestial and corporeal can by no Means be together with Man, for the Will of Man is altogether destroyed and corrupt; but when the corporeal Things of Man and such as appertain to his Will do not operate, but are at Rest, then the Lord operates by his internal

Man, and then he is in Faith and Charity, which is here called Heat; when again he returns into the Body, he is again in Cold; and when the Body or what appertains to the Body is at Reſt, and is as Nothing then he is again in Heat; and ſo by Turns; for ſuch is the Condition of Man, that Things cœleſtial and ſpiritual cannot be together in him with Things corporeal and worldly, but they take their Turns: This is what comes to paſs with every one that is to be regenerated, and indeed continues to be the Caſe with him ſo long as he is in a State of Regeneration, for otherwiſe Man cannot be regenerated, that is, from being dead be made alive, by Reaſon as was ſaid, becauſe his Will is altogether deſtroyed, which therefore is altogether ſeparated from the new Will which he receiveth from the Lord, and which is of the Lord, and not of Man: Hence then it may appear what is here ſignified by Cold and Heat. That the Caſe is thus, every regenerate Perſon may know by Experience, viz. that whilſt he is under the Influence of Things corporeal and worldly, he is then abſent and remote from Things internal, ſo that he not only thinketh Nothing about them, but even feeleth in himſelf at ſuch Times as it were Cold towards them; but when Things corporeal and worldly are at Reſt, then he is in Faith and Charity: It may alſo be known by Experience, that theſe States are alternate; wherefore when Things corporeal and worldly begin to overflow, and are deſirous to gain Dominion, then the regenerate Perſon cometh into Straightneſſes and Temptations, until he is reduced to ſuch a State, that the external Man doeth Obeiſance to the internal, which it never can do, until it is at Reſt, and as it were is annihilated. The laſt Poſterity of the moſt ancient Church could not be regenerated, becauſe, as was obſerved, the intellectual and Will-principle with them conſtituted one Mind, wherefore Things intellectual could not be ſeparated from the Things of the Will, ſo as that by Turns they might be under the Influence of Things cœleſtial and ſpiritual, and of Things corporeal and worldly; but with them there prevailed a continual Cold as to Things cœleſtial, and a continual Heat as to their evil Luſts, ſo that no Alternation, or Change could take Place.

934. That Cold ſignifies no Love, or no Charity and Faith, and that Heat or Fire ſignifies Love, or Charity and Faith, may appear from the following paſſages in the Word, "I "know thy Works, that thou art neither *cold* nor *hot*; I wiſh "thou wert *cold* or *hot*, but becauſe thou art lukewarm, and "neither *cold* nor *hot*, I will ſpew thee out of my Mouth," Rev: iii. 15. 16. where cold ſignifies no Charity, and hot ſignifies

nifies much Charity. So in Iſaiah, "Thus ſaith Jehovah, I "will take my Reſt, and I will regard in my Place, like a ſe- "rene *Heat* upon the Light, like a Cloud of Dew in the *Heat* "*of Harveſt*," xviii. 4. ſpeaking of a new Church about to be planted, Heat upon Light and Heat of Harveſt ſignifying Love and Charity. Again, in the ſame Prophet, "The *Fire* of Je- "hovah, is in Zion, and his Furnace in Jeruſalem," xxxi. 9. where Fire ſignifies Love. So concerning the Cherubim ſeen by Ezechiel, "As to the Likeneſs of the living Creatures, "their Appearance was like *burning Coals of Fire*, like the Ap- "pearance of Lamps, it went up and down amongſt the living "Creatures, and the *Fire* was bright, and out of the *Fire* went "forth Lightning," Ezech: i. 13. again in the ſame Prophet, ſpeaking of the Lord, "Above the Expanſe which was over "the Heads of the Cherubim, was as the Appearance of a "Sapphire Stone, the Likeneſs of a Throne, and over the "Likeneſs of the Throne the Likeneſs as the Appearance "of a Man above upon it; and I ſaw as it were the Appear- "ance of a *burning Coal*, as the Appearance of *Fire*, and "Him therein round about from the Appearance of his Loins "upwards, and from the Appearance of his Loins even down- "wards, I ſaw as it were the Appearance of *Fire*, and it had "Brightneſs round about it," i. 26. 27. viii. 2. where Fire ſignifies Love. So in Daniel, "The Ancient of Days did ſit, "his Throne was *a Fire of Flame*, his Wheels a *burning Fire*, a "River *of Fire* iſſued and came forth from before him; thou- "ſand Thouſands miniſtered unto him, and ten Thouſand "Times ten Thouſand ſtood before him," vii. 9. 10. where Fire denotes the Lord's Love. So in Zechariah, "For I, ſaith "Jehovah, will be unto her a Wall of *Fire* round about," ii. v. ſpeaking of the New Jeruſalem. So in David, "Jehovah "maketh his Angels Spirits, his Miniſters a *flaming Fire*," Pſalm civ. 4. a flaming Fire ſignifies the cœleſtial-ſpiritual [Principle]. Inaſmuch as Fire ſignified Love, it was alſo made a Repreſentative of the Lord, as appears from the *Fire* on the Altar of the Burnt-offering, which was never to be put out, Levit. vi. 12, 13. repreſenting the Mercy of the Lord. There- fore before Aaron entered in to the Mercy-ſeat, he was bound to offer Incenſe, taking *Fire* from off the Altar of the Burnt- offering, Levit. xvi. 12, 13, 14. therefore alſo, in order to ſignify that ſuch Worſhip was acceptable to the Lord, Fire was ſent down from Heaven, and conſumed the Burnt-offerings, as Levit. ix. 24. and in other Places. By Fire alſo in the Word is ſignified Self-love and the Luſt thereof, with which heavenly Love cannot agree, wherefore alſo the two Sons of

Aaron were consumed by Fire, because they burnt Incense with *strange Fire*, Levit. x. 1, 2. Strange Fire is all Self love and Love of the World, and every Lust arising from those Loves. Moreover also heavenly Love appears no otherwise to the wicked than as a burning and consuming Fire, and therefore in the Word, consuming Fire is predicated of the Lord, as the Fire on Mount Sinai, which represented the Love or Mercy of the Lord, was perceived in the Eyes of the People as a consuming Fire, wherefore they intreated Moses, that he would not cause them to hear the Voice of Jehovah God, and see the *great Fire*, lest they should die, Deut. xviii. 16. Such is the Appearance of the Love or Mercy of the Lord to those, who are in the Fire of Self-love and the Love of the World.

935. That Summer and Winter signify the State of the regenerate Man as to the new Things of his Will, the Changes whereof are like those of Summer and Winter, may appear from what hath been said concerning Cold and Heat; the Changes of those who are about to be regenerate are likened to Cold and Heat, but the Changes of those who are regenerate are likened to Summer and Winter: That the former Passage treated of a Person about to be regenerated, but the present of a Person already regenerated, appears from this Consideration, that in the former Passage Cold is first named, and then Heat, whereas in the present Passage Summer hath the first Place, and Winter the second; the reason whereof is, because Man, who is regenerated, beginneth from Cold, that is, from no Faith and Charity, but when he is regenerated, then he beginneth from Charity. That the regenerate Man undergoeth Changes, viz. from alternate States of no Charity and of some Charity, may appear manifest from this Reason, that with every one, even the regenerate Person, there is nothing but Evil, and that all Good is of the Lord alone: In Consequence hereof he must needs undergo Changes, and at one time be as it were in Summer, that is in Charity, but at another time in Winter, that is in no Charity: These Changes are for this End, that Man may be more and more perfected, and thereby may be rendered more and more happy. Such Changes take place in the Regenerate Man not only during his Life in the Body, but also when he cometh into the other Life, for without Changes as it were of Summer and Winter as to Things of the Will, and as it were of Day and Night as to Things of the Understanding, he is never perfected and rendered more happy; these Changes however in another Life are like the Changes of Summer and Winter in temperate Zones, and like the Changes

of

of Day and Night in the Spring Seaſon. Theſe States are alſo deſcribed in the Prophets by Summer and Winter, and by Day and Night, as in Zechariah, "And it ſhall be in that Day, "living Waters ſhall go out from Jeruſalem, Part of them to- "wards the Eaſt Sea, and Part of them towards the hinder Sea, "in *Summer* and in *Winter* ſhall it be," xiv. 8. ſpeaking of the New Jeruſalem, or of the Lord's Kingdom in Heaven and on Earth, or of State in Reſpect to both, which is alſo called Summer and Winter. So in David, "O God, the *Day* is for "Thee, the *Night* alſo for Thee; thou haſt prepared the "Light and the Sun; thou haſt ſet all the Borders of the "Earth; thou haſt formed *Summer* and *Winter*," Pſalm, lxxiv. 16. 17. where ſimilar Things are implied. So in Jeremiah, "If ye can break my *Covenant of the Day* and my *Covenant of* "*the Night*, that there ſhould not be *Night and Day* in their "Seaſon," &c. xxxiii. 20.

936. That Day and Night ſignify the State of the regenerate Perſon as to Things intellectual, whoſe Changes are like Day and Night, appears from what hath been now ſaid: Summer and Winter are predicated of Things belonging to the Will, by Reaſon of Heat and Cold, for the Things belonging to the Will are ſo circumſtanced; but Day and Night are predicated of Things belonging to the Underſtanding, by Reaſon of Light and Darkneſs, for the Things of the Underſtanding are ſo circumſtanced: Theſe Things however, being ſelf-evident, have no Need of Confirmation by ſimilar Paſſages from the Word.

937. Hence alſo it may appear what the Word of the Lord is in it's internal Senſe; in the literal Senſe it ſeems as if nothing was here ſpoken of but Seed-time and Harveſt, Cold and Heat, Summer and Winter, Day and Night, when nevertheleſs all theſe Expreſſions involve in them Arcana of the ancient or ſpiritual Church; the Words themſelves in the literal Senſe are ſuch, and thus as a Kind of Veſſels, wherein ſo many and ſo important Arcana of Heaven are contained, that it is impoſſible to deſcribe a ten Thouſandth Part of them; for the Angels, by Influence from the Lord, in thoſe moſt common Words taken from earthly Things, can ſee, with an indefinite Variety, the whole Proceſs of Regeneration, and the State of one about to be regenerated, and of one already regenerated, when Man can ſcarce ſee any thing at all.

A Con-

A Continuation of the Subject concerning the Hells;

Treating of the Hells of the covetous; and of the filthy Jerusalem; also concerning the excrementitious Hells of those who have lived merely in Voluptuousness.

938. THE *Covetous are of all Men the most sordid, and think least concerning a Life after Death, concerning the Soul, and concerning the internal Man; they do not even know what Heaven is; because of all People they have the least Elevation of Thought, but infuse and immerse the thinking Principle altogether in Things corporeal and terrestrial; wherefore when they come into another Life, they do not know for a long time that they are Spirits, but suppose that they are altogether as yet in the Body: The Ideas of their Thinking-principle, which by Avarice are rendered as it were corporeal and terrestrial, are changed into direful Phantasies; and what may appear incredible, but nevertheless is true, the sordidly avaritious in another Life seem to themselves to be employed in Cells, where their Money is deposited, and there to be infested by Mice; but howsoever they are infested they do not retire thence untill they are wearied out, and thus at length they emerge from those Sepulchres.*

939. *How filthy the Phantasies are, into which the Ideas of the sordidly avaritious are changed, appears from the Hell in which they live, and which is at a great Depth under the Feet; a Vapour exhaleth thence like the Vapour which ariseth from Hogs during Excoriation, and there are the Habi-*

Habitations of the covetous; they who are admitted therein at first appear black, and by the shaving off the Hair, as is the case with Hogs seem to themselves to be made white; still however there remaineth a Mark in consequence thereof, which denoteth their Nature and Quality whithersoever they go. A certain black Spirit, who was not as yet conveyed down to his own Hell, because he had still to stay some time in the World of Spirits, was let down to those Habitations; he had not indeed been covetous in the Extreme, but still, during his Life in the Body, he had wickedly coveted the Wealth of others; on his Approach the avaritious Inhabitants of that Region fled away, saying that he was a Robber, because he was black, and thus that he would murder them; for the covetous shun such Persons, being particularly fearful of losing Life; at length discovering that he was not a Robber, as they suspected, they told him, that if he was disposed to become white, he might be rendered so by only shaving off the Hairs which were in Sight, as in the Case of Hogs; but this he was not inclined to, and was taken up into the World of Spirits.

940. *The Inhabitants of this Hell consist principally of Jews, who have been sordidly avaritious, whose Presence also when they approach other Spirits, is made sensible by a Stench like that of Mice. With respect to the Jews, it is permitted me to relate the following Circumstances concerning their Cities, and Robbers in the Wilderness, in order to shew how lamentable is their State after Death, that is, the State of those who have been sordidly avaritious, and who have despised others in comparison with themselves, by reason of an innate Arrogance prompting them to suppose that Themselves alone are the Elect. In consequence of the Phantasy which they have conceived and confirmed in Themselves, during their Life in the Body, that they should be admitted to the New Jerusalem, and to the Holy Land, (not being disposed to understand that by the New Jerusalem is meant the Lord's Kingdom in the Heavens and the Earths) when they come into another Life, there appears to them a City on the left of Gehennah, a little in Front, to which they flock in great Crouds; but this City is miry and nasty, and therefore is called the filthy Jerusalem; here they run*

run about through the Streets, up to the Ancles in Dirt and Mud, pouring out Complaints and Lamentations. They see Cities and also Streets therein, and have a Representation of such Things as in open Day: I myself also have at times seen Cities. There once appeared to me a certain Spirit of a dusky Hue coming from this filthy Jerusalem; there was opened as it were a Gate; he was encompassed about with wandering Stars, especially on his left Hand; (wandering Stars encompassing a Spirit signify in the World of Spirits Falsities, but have a different Signification when the Stars are not wandering); he approached towards me, and applied himself to my left Ear above, which he touched as it were with his Mouth, in Order to speak with me; but he did not speak in a loud-sounding Tone of Voice as others, but inwardly within him, nevertheless in such a manner that I could hear and understand; he said that he was a Jewish Rabbi, and that he had been in that miry City for a long time; and that the Streets thereof were nothing but Mud and Dirt; and that there was nothing to eat there but Dirt: He then asked what he must do, because he could not meet with Abraham, Isaac, and Jacob, (concerning whom I related to him some Particulars) and that it was in vain to make Enquiry after them, for that if they were met with, they could afford no possible Help? I said, that no other ought to be sought after but the Lord Alone, Who is the Messiah, Whom they despised on Earth, and that He ruleth the universal Heaven and Earth, and that Help cometh from none else: He then asked anxiously and repeatedly where the Lord was? I said that he was to be found every where, and that he heareth and knoweth all: But at that Instant other Jewish Spirits drew him away from me.

941. *There is also another City on the right of Gehennah, or between Gehennah and a Lake, where the better sort of the Jews seem to themselves to inhabit; but this City is changed to them according to their Phantasies, sometimes being turned into Villages, sometimes into a Lake, and sometimes again into a City; the Inhabitants of that Region are much afraid of Robbers, and so long as they are in the City they are secure. Between the two Cities there is as it were a triangular Space, very dark, where there are Robbers*

that

that are Jews, but of the most abandoned Sort, who cruelly torture whomsoever they meet; these Robbers the Jews out of Fear call the Lord, and the Desart where they live they call the Earth: As a Security from Robbers when they enter into this City on the right, there is in an angular Extremity a good Spirit, who receiveth those that enter, before whom, as they arrive, they bow themselves towards the Earth, and are admitted under his Feet, which is the Ceremony of Admission into this City. A certain Spirit came to me on a sudden; I asked, whence he came? he said that he was making his Escape from Robbers, whom he was afraid of, because they kill, slaughter, burn, and bake Men, enquiring where he might be safe: I asked whence he was, and from what Land? he durst give me no other Answer, by reason of his Fear, than that the Earth is the Lord's, for they call the Desert Earth, and Robbers the Lord. Afterwards came the Robbers, they were exceeding black to look upon, and spoke in a deep tone of Voice like Giants, and what is surprising, when they approach, they strike Terror and sensible Horror: I asked who they were? they said that they were in Quest of Plunder; I asked what they meant to do with Plunder? Did not they know that they were Spirits, and that therefore they could neither seize upon nor amass Plunder, and that such Ideas were the Phantasies of their Evils? they replied that they were in the Desert in quest of Plunder, and that they torture whomsoever they meet: At length they acknowledged, when they were in my Power, that they were Spirits, but still they could not be prevailed upon to believe that they were out of the Body: They who thus wander about are Jews, who threaten to kill, slaughter, burn and bake whomsoever they meet, even though they be Jews and their Friends; hence it was discoverable what is their Temper and Disposition, altho' in the World they durst not make it publickly known.

942. *Not far from the filthy Jerusalem there is also another City, which is called the Judgment of Gehennah; in this City are those, who claim Heaven to themselves by virtue of their own Righteousness, and who condemn others that do not live according to their Phantasies: Between this City and Gehennah there appears as it were a Bridge, tolerably handsome,*

some, of a pale or grayish colour; at this Bridge is placed a black Spirit, whom they are afraid of, and who preventeth their passing over, for on the other Side of the Bridge appeareth Gehennah.

943. *They who in the Life of the Body have made Pleasure their End and Aim, and have loved nothing so much as to indulge their natural Propensities, and to live in Luxury and Festivity, caring only for Themselves and the World, without any Regard to Things Divine, and void of Faith and Charity, these after Death are at first introduced into a Life similar to what they have lived in the World; there is a Place in Front towards the left, at a considerable Depth, where all is Pleasure, Sport, Dancing, Feasting, and Merriment; to this Place such Spirits are conveyed, and then they know no other but that they are still in the World; but after a short Time the Scene is changed, for then they are carried down to the Hell which is beneath the back-Parts, and which is merely excrementitious; for such Pleasure, which is merely corporeal, is in another Life changed into what is excrementitious; I have there seen them carrying Dung and bemoaning themselves.*

944. *Such of the Female Sex, as from a low and mean Condition have become rich, and in consequence of the Haughtiness thence conceived have given themselves up entirely to Pleasures, and to an idle and delicate Life, lying in state like Queens, and delighting to preside at the Tables of Luxury and Refinement, without regard to other Concerns, these, when they meet in another Life, have miserable Quarrels one amongst another, beating, tearing, and pulling each other by the Hair, till they become like so many Furies.*

945. *But it is otherwise with those who are born to the Pleasures or Delights of Life, and who from their Infancy are brought up in such Things, as is the case with Queens, and with others of noble Parentage, and likewise with the rich; these notwithstanding the Pleasures, Refinements and Splendors in which they live, are amongst the happy in another Life, if so be they have lived at the same Time in Faith towards the Lord, and in Charity towards their Neighbours; for it is a false Idea to think of meriting Heaven by a total Separation from the Pleasures of Life, from Preheminence,*

and

and from Wealth, and thus by sinking into Wretchedness; for the Denunciation of Pleasures, of Preheminence, and of Wealth, intended and signified in the Word, is to esteem them as nothing in respect to the Lord, and the Life of the World as nothing in respect to heavenly Life.

946. *I have discoursed with Spirits concerning this Circumstance, that possibly few will be disposed to believe, that such and so many Things exist in another Life, by reason that Man hath no other Conception concerning his Life after Death, but what is most general and obscure, which is next to none at all, in which they have confirmed themselves by this Consideration, that a Soul or Spirit is invisible to the bodily Eyes; nay, the Learned, although they maintain the Existence of the Soul, or Spirit, yet inhering in fictitious Expressions and Terms, which rather obscure the understanding of Things, yea, even extinguish it, and being immersed in selfish and worldly Pursuits, seldom believe the general Idea concerning another Life, and have less Faith in Heaven than the ignorant have: The Spirits with whom I conversed, were much surprized that this should be the Case with Man, when yet he is well aware that in Nature, and in every Kingdom of Nature, there exist so many wonderful Varieties of Things, whereof he is ignorant, as for instance, in the human Ear alone, the stupendous and hidden Particulars whereof would fill a Volume to recount them; yet every one gives Credit to the Existence of such Things, whereas if any Thing be said concerning the spiritual World, from which all and every Thing in the Kingdoms of Nature derive Existence, scarce any one believeth it, by reason, as was said, of a preconceived and confirmed Opinion, that it is nothing because it is unseen.*

GENESIS,

CHAPTER THE NINTH.

A Continuation of the Subject concerning the Hells; treating

OF OTHER HELLS DISTINCT FROM THE FOREGOING.

947. *THEY who are deceitful, and think to secure every thing to themselves by deceitful Contrivances, and have confirmed themselves in such Habits, during the Life of the Body, by the Consideration of their being successful herein, these seem to themselves to dwell in a kind of a very large Tun, towards the left, which is called the infernal Tun, over which there is a Covering, and on the outside is a small Globe on a pyramidal Base, which they suppose to be the Universe, under their Inspection and Government; this is the Appearance which is really presented to them: Such amongst them as have treacherously persecuted the innocent, dwell therein for Ages; I was informed that some had remained there already during twenty Ages: When they are let out, they have such a Phantasy, that they imagine the Universe to be a kind of Globe, which they walk round about, and trample under-foot, believing themselves to be the Gods of the Universe: They have sometimes*

times been seen by me, and I have discoursed with them concerning their Phantasy, but having acquired such a Nature during their Abode in the World, it was impossible to make any Impression upon them. I perceived also at Times with what dexterous Subtlety they could pervert the Thoughts, and bend them in an Instant in another Direction, and substitute others in their Place, so that it could scarce be known that they were Agents in the Matter, and this in such a Sort as would surpass all Belief: By reason of this particular Talent, these Spirits are never admitted to Men, for they infuse their Poison so clandestinely and privately, that it is impossible to perceive it.

948. *There is also to the left another Tun, (as it appears to those who dwell therein) in which are certain Spirits, who in the Life of the Body supposed, when they did Evil, that they were doing Good, and* vice versâ, *consequently who made Good to consist in Evil; these continue there for a time, and are then deprived of Rationality, and when this is the Case, they are as it were in a Dream, and whatsoever they then do is not imputed to them; but still they seem to themselves to be awake: On the Recovery of their Rationality they are restored to themselves, and become as other Spirits.*

949. *In Front towards the left there is a kind of Chamber where there is no Light, but gross Darkness, and on that account it is called the obscure Chamber; in this Place are those who have coveted the Possessions of others, having their Minds continually intent thereon, and who have also seized upon such Possessions without regard to Conscience, as often as any specious Pretence offered for so doing; some of these, during their Life in the Body, lived in no small Dignity and Honour, but their chief Skill and Prudence consisted in Deceit and Collusion; in that Chamber they consult one amongst another, as they used to do in the Body, how they may deceive and defraud others; they there call Darkness a Delight: There was shewn me an Effigy of them, which I saw as in broad Day, whereby it was visible to me what is the Form and Figure of those who dwell there and have dealt fraudulently, viz. that their Countenances are worse than dead, being of a livid Colour, like that of dead Bodies,*

Bodies, with horrible Wrinkles, and that this is a Consequence of living in the Tortures of Anxiety,

950. *There was a Phalanx of Spirits rising from the Side of Gehennah to a considerable Heighth in Front, by whose Sphere it was perceived that they had no regard for the Lord, and despised all Divine Worship; the Nature and Quality of Spirits may be perceived by their Spheres alone on their first Approach); their Speech was undulatory; one of them spoke scandalously against the Lord, and was therefore instantly cast down towards one Side of Gehennah: From being in Front they were carried aloft above the Head, with intent to offend whomsoever they should join themselves with, and to subdue others, but they were retarded in the Way, and it was given them to understand, that unless they desisted it would be to their Hurt; thus they halted: Then they came in Sight; their Countenances were black, and about the Head they had a white Bandage, whereby is signified, that they regard Divine Worship as a dark matter, consequently also the Word of the Lord, which they consider as of no use but to keep the Vulgar under the Restraints of Conscience: Their Habitation is near Gehennah, where are flying Dragons not poisonous, whence this Place is called the Habitation of Dragons; but inasmuch as they are not deceitful, their Hell is not so grievous. Such Spirits also ascribe all Things to themselves and their own Prudence, and boast that they are afraid of no one: but it was shewn them that a single Whisper alone from one in order threw them into an Alarm and put them to Flight, for on hearing a Whisper they were so terrified, that they thought all Hell was rising up to fetch them away, and suddenly instead of the Boast of Heroism, they discovered all the Fearfulness of Women.*

951. *They who in the Life of the Body have fancied themselves to be Saints, are in the lower Earth before the left Foot, where they appear to themselves at times to have a shining Countenance, owing to their Ideas of their own Sanctity; but at length it cometh to pass, that they are seized with the greatest Desire of ascending into Heaven, which they suppose to be on High; their Desire is encreased, and is changed more and more into Anxiety, which grows*

upon

upon them immenſely, until they acknowledge that they are not holy: When they are taken away thence, it is given them to be ſenſible of their own Stench, which is moſt unpleaſant.

952. *A certain Spirit ſuppoſed that he had lived holy in the World, notwithſtanding that his Sanctity had no other Ground, but that he might gain the Eſteem of Men, and thereby merit Heaven; he ſaid that he had led a pious Life, that he had given much time to Prayer, thinking it ſufficient that every one ſhould be concerned about and provide for himſelf; he ſaid alſo that he was a Sinner, and that he was willing to ſuffer, even to be trodden under-foot by others, which he called Chriſtian Patience, and that he was willing to be the leaſt, in order to become the greateſt in Heaven; he was examined whether he had done any Good to any one, or had performed Works of Charity, or had been deſirous to do ſo? he ſaid, that he knew not what was meant by Works of Charity, only that he had lived an holy Life: This Spirit, by reaſon that Self-Preheminence was his principal Aim, and that he accounted others vile in compariſon with himſelf, and particularly becauſe he thought himſelf holy, appeared in a bright human Form down to the Loins, but was changed firſt into a darkiſh blue Colour, and afterwards to a black, and inaſmuch as he wiſhed to bear Rule over others, and deſpiſed others in compariſon with himſelf, he became blacker than others: Concerning thoſe who wiſh to be greateſt in Heaven, ſee above,* n: 450, 452.

953. *I was conducted through ſome Manſions of the firſt Heaven, whence it was given me to ſee at a diſtance a kind of large Sea ſwelling with mighty Waves to an unbounded Height; and it was told me, that they who wiſh to be great in the World, and who are ſollicitous only to procure Glory, without regard to the means of procuring it, whether they be right or wrong, entertain ſuch Phantaſies, and ſee ſuch a Sea, under the continual Apprehenſion of being drowned in it.*

954. *The Phantaſies which have prevailed during the Life of the Body, are changed in another Life into others, which yet correſpond with them; as for example; with thoſe who have been violent and unmerciful on Earth, their Violence and Unmercifulneſs are changed into an incredible Cruelty, and they ſeem to themſelves to murder whatever Companions they*

meet with, and to torment them in diverſe Ways, with which Practices they are ſo delighted, that it is their higheſt Gratification to indulge therein. Such as are bloody-minded take Pleaſure in torturing Spirits even to Blood, for they ſuppoſe Spirits to be Men, and know no other, and at the Sight of Blood (for ſuch is their Phantaſy that they ſee as it were an Appearance of Blood) they are highly delighted. Avarice giveth Birth to ſuch Phantaſies, that the avaritious ſeem to themſelves to be infeſted with Mice, and like Animals, according to the Species of Avarice. They who have been delighted with mere Pleaſures, accounting them as the ultimate End of human Life, the higheſt Good, and as it were their Heaven, find their chief Delight in dwelling in Dunghills(g), where they have a Perception of what is moſt pleaſant to them; ſome inhabit urinous and ſtinking Lakes, ſome miry Places, Bogs, &c.

955. *There are beſides divers Kinds of Puniſhment, with which the wicked are moſt grievouſly puniſhed in another Life, and into which they run, when they return into their own filthy Luſts; hereby they conceive Shame, Terror and Horror, for ſuch Practices, till at length they deſiſt from them: Puniſhments are of divers Kinds; in general there are Puniſhments of Laceration [feeling like Tearing in Pieces], Puniſhments of Diſcerption [Disjointing or plucking the Limbs aſunder], Puniſhments under Veils, and ſeveral others.*

956. *They who are addicted to Revenge, and who fancy themſelves greater than all others, eſteeming others as nothing in reſpect to themſelves, are puniſhed with the Puniſhment of Laceration, which is thus; they are bedaubed*

(g) The Author relates in the Treatiſe on Heaven and Hell, *That the Delight of every one's Life, are changed after Death to Things corresponding thereto; and that all their External Abodes, are in exact Conformity with the Interior States of their Beings.* n: 485. and *ſeq.* Thus in this, as well as in all other parts of his Writings, where this Subject is ſpoken of, they are to be conſidered as abiding and delighting in the very Correſpondencies of their own Principles. From this Law of Correſpondence does alſo originate all the rude, vile, chaotic and filthy appearances in the Hells, anſwering to the Spiritual States of their Inhabitants; as alſo, all the phantaſtic Repreſentations therein, as related in thoſe accounts of the Hells, and in other Paſſages of the Author's Writings.

daubed all over the Body and Face with Filth, ſo that there are ſcarce left any Traces of a human Figure; the Face becometh like a round broad Cake; the Arms appear like coarſe patched Garments, and being ſtretched out they are ſet in Rotation in a Direction upwards, continually tending towards Heaven, whilſt it is proclaimed publickly what is the nature of their Offence, and this is continued till they are inwardly touched with Shame; thus they are compelled in a ſuppliant manner to beg Forgiveneſs, and to ſubmit to Authority; afterwards they are conveyed to a miry Lake, which is near the filthy Jeruſalem, and therein they are plunged and tumbled, till they are all covered with Mud, and this is repeated untill ſuch Luſt be abated. In this Lake there are malicious Women belonging to the Province of the Veſica Urinatoria.

957. *They who in the Life of the Body have contracted a Habit of ſpeaking one thing and thinking another, eſpecially if under an Appearance of Friendſhip they have coveted the Wealth of others, wander about in another Life, and whereſoever they come they enquire whether they may abide there, ſaying that they are poor, and when they are received in any Place, they covet all that they ſee through the Luſt that is in them; as ſoon as their evil Nature is diſcovered, they are fined and expelled, and ſometimes are miſerably racked, in different Ways, according to the Nature of the Deceit and Hypocriſy which they have contracted, ſome as to their whole Body, ſome as to the Feet, ſome as to the Loins, ſome as to the Breaſt, ſome as to the Head, and ſome only as to the Region about the Mouth; they are forced to reciprocal Reverberations of a Nature not to be deſcribed, conſiſting in violent Colliſions of the Parts, and thereby of Diſtractions; ſo that they fancy themſelves torn aſunder into ſmall Pieces, and to encreaſe the Pain, there is occaſioned a violent Struggle on their Side to ſet themſelves at Liberty: Theſe Puniſhments of Diſcerption are of very various Kinds, and are frequently repeated at Intervals, untill the Sufferers are affected with Fear and Horror at the falſe Speeches whereby they have deceived; every ſucceeding Puniſhment operates to the Removal of ſomething. They who*

inflicted

inflicted the Punishment declared, that they are so delighted with their Office that they could wish it might continue even to Eternity.

958. *There are Troops of Spirits which wander about, and when they meet with any Spirits whom they are particularly afraid of, they apply themselves to the lower Part of the Back, and torture them by quick Reciprocations, which it is in no one's Power to prevent, attended with Noise, directing a constringent and restringent Motion towards the upper Parts, in the manner of a Cone, ending in a Point above; whosoever is let into this Cone, especially if he be towards the Top of it, is miserably racked as to every part of his Joints: They who are let in, and are thus punished, are deceitful Hypocrites.*

959. *I was one Night awakened out of Sleep, and heard Spirits about me, who were desirous to ensnare me in Sleep, but presently falling asleep again I had a dismal Dream; when I awaked there suddenly presented themselves some chastising Spirits, at which I was much surprized, who inflicted terrible Punishment on the Spirits who wished to ensnare me in Sleep, by cloathing them as it were with Bodies, which were visible, and giving them corporeal Senses, and thus they tortured them by violent Collisions of the Parts in all Directions, attended with Pangs owing to the Strugglings thereby occasioned; the chastising Spirits had a Desire to kill them, if they could have done it, and this added greatly to their Violence. They were for the most part Sirens, of whom mention is made,* n: 831; *the Punishment lasted a long while, and extended around me to several Troops; and what was surprising, all who had endeavoured to ensnare me were discovered, although they wished to conceal themselves: As they were Sirens, they studied by every Art to elude Punishment, but they were not able; sometimes they wished to slip away and hide themselves in the interior Parts of Nature; sometimes to pretend that they were not the Persons who had offended; sometimes to transfer the Punishment to others by Translations of Ideas; sometimes they feigned themselves to be Infants whom they would torture, sometimes to be good Spirits,*

some-

sometimes to be Angels, with a Variety of other Artifices, but all to no purpose. I wondered that they were so severely punished, but it was perceived that their Crime was of an enormous kind, arising from the Necessity there is that Man should sleep in Safety, for otherwise the human Race must needs perish, and this was the Cause of so severe Punishment: It was given me to perceive that the like is done about other Men; whom these Spirits endeavour by their Artifices to assault in Sleep, although Man is ignorant of it; for unless it be given to converse with Spirits, and to be with them in an internal Sense, it is impossible to hear such Things, and much more to see them, when nevertheless they happen alike to all: The Lord is particularly watchful over Man during Sleep.

960. *There are certain deceitful Spirits, who, whilst they lived in the Body practised secret Artifices, and some of them, who by a mischievous Dissimulation assumed the Semblance of Angels with a View to deceive; such Spirits in another Life learn to withdraw themselves into a more subtle or refined Nature, and to retire from the Observation of others, thinking thus to secure themselves from Punishment; but these, like the rest, not only undergo the Punishments of the Rack, according to the Nature and Heinousness of their Deceit, but are also conglutinated, and to that Degree, that the more they desire to be loosened or separated from each other, so much the closer they are tied together; this Punishment is attended with more intense Torture, as answering to their more concealed Stratagems.*

961. *Some Persons from Habit, some from a Spirit of Derision, use themselves to introduce Texts of Holy Scripture in common Discourse, howsoever trifling and ridiculous, thinking thus to add Weight and Ornament to their idle Jestings; but such Conceits and Expressions join themselves to their corporeal and defiled Ideas, and in another Life cause them much Mischief, for they return together with what is profane; such Spirits also undergo the Punishment of the Rack untill they get the better of such Habits.*

962. *There is also a Punishment of Discerption, or the Rack, as to the Thoughts, so that the interior Thoughts are at*

War with the exterior, which is attended with interior Torture.

963. *The Punishment of the Veil is a very common one, and is in this manner; the Offender seems to himself, in consequence of the Phantasies whereby he is impressed, to be under a* [*Veil or Curtain*] *stretched out to a great distance; it is as it were a thick Cloud, which is condensed according to the Culprit's Phantasy; under this Cloud the Sufferers run here and there, with a most eager Desire to make their Escape, and with different Velocities, untill they are wearied out; this generally continues for the Space of an Hour more or less, and is attended with divers Degrees of Torture according to the Degree of their Desire to extricate themselves. The Punishment of the Veil is inflicted on those, who, although they see the Truth, yet are unwilling to acknowledge it, and by reason of Self-love are angry to think that it is Truth. Some Spirits have such Anxiety and Terror under the Veil, that they despair of ever being set at Liberty, as I was informed by one who had regained his Liberty.*

964. *There is also another kind of Veil, wherein the Offender is wrapped up as in a Sheet, so that he seems to himself to be bound as to his Hands, Feet, and Body, and at the same time is impressed with a strong Desire to unfold Himself; this he imagines may be easily effected, inasmuch as he is only wrapped up with a single Fold, but when he attempts to unfold himself, he labours in vain for a long time until he is driven at last to Desparation.*

965. *What hath been said may suffice concerning the Hells and the Punishments inflicted therein; infernal Torments are not, as some suppose, Stings of Conscience, for they who are in Hell have no Conscience, and consequently cannot be tormented as to Conscience: Such as have had any Conscience are amongst the Blessed.*

966. *It is to be observed, that no one suffereth any Punishment and Torment in another Life on account of hereditary Evils, but for the* Actual Evils *which he himself hath committed.*

967. *When the wicked are punished, there are always Angels present to moderate the Punishment, and to abate the Pains of the Sufferers as much as may be, but they cannot*

remove

remove them entirely, because such is the Equilibrium of all Things in another Life, that Evil punishes itself, *and unless it was removed by Punishments, the evil Spirits could not be kept to Eternity in any Hell, but would infest the Societies of the Good, and do Violence to the Order appointed by the Lord, on which the Safety of the Universe dependeth.*

968. *Some have conceived an Idea, that the Devil ought not to be discoursed with, but that he should be shunned and avoided; such however are instructed, that it would do no Injury to those whom the Lord defends, even if they were encompassed about with all the Powers of Hell both within and without, as hath been given me to know by various and astonishing Experience, so that at length I had no Fears of conversing even with the very worst of the infernal Crew; and this was granted me that I might learn the Nature and Qualities of such Spirits: When some have wondered that I would discourse with such wicked ones, it was given me to declare, not only that such converse is attended with no Hurt to myself, but also that those are Devils in another Life, who were once Men, and who during their Life in the World lived in Hatreds, Revenges, and Adulteries, some of whom were at that Time held in much Respect and Esteem; nay, that there are some amongst them whom I knew in the Body; and that the Devil signifieth nothing else but such an infernal Crew; and further, that Men during their Life in the Body, have attendant on them at least two Spirits from Hell, and also two Angels from Heaven, who rule over the infernal Spirits with the Good, but with the Wicked are subdued and forced to serve; consequently that it is a false Notion to suppose that any Devils have existed from the Beginning of Creation, except what were once Men. On hearing this Account they were much amazed, and confessed that they had entertained a different Opinion of the Devil and his Crew.*

969. *In so large a Kingdom, where all the Souls of Men since the Beginning of Creation flock together, and where nearly a Million come weekly from this Earth, each having his particular Temper and Nature different from others, and where there is given a general Communication of the*

Ideas

Ideas of each, and yet where all Things both in general and in particular are to be reduced to Order, and this with a Continuance, it muſt needs be that in ſuch a Kingdom there exiſts an Infinity of Things, which have never entered into the Idea of Man; and whereas no one hath heretofore conceived any Idea, either concerning Heaven or Hell, but a very obſcure nnd ſimple one, it muſt needs be alſo, that what hath been ſaid above will appear ſtrange and wonderful, owing eſpecially to this, that Spirits are generally ſuppoſed void of any Senſe, when yet they enjoy more exquiſite Senſes than Men; nay, evil Spirits, by Artifices unknown in the World, have the Power of inducing on other Spirits a Senſe almoſt like what is corporeal, which is much more groſs than that of Men.

970. *The Nature of Vaſtations will be conſidered at the Concluſion of this Chapter.*

CHAPTER XI.

1. AND GOD bleſſed Noah and his Sons, and ſaid unto them, be fruitful, and multiply, and repleniſh the Earth.

2. And let the Fear of you and the Dread of you be upon all Cattle of the Earth, and upon every Fowl of the Air; to every Thing which the Ground cauſeth to creep forth, and to all the Fiſhes of the Sea, let them be given into your Hands.

3. Every creeping thing which is alive ſhall be to you for Meat; as the Pulſe of the Herb(*b*) have I given all that unto you.

4. Only Fleſh in its Soul, the Blood thereof, ye ſhall not eat.

5. And

(*b*) In the common Engliſh Verſion of the Bible theſe Words are rendered the *green Herb*, &c. but that there is a material Difference between the *Green of the Herb*, and what our Author here calls the *Pulſe of the Herb*, may be ſeen below, n: 996.

5. And truly your Blood will I require of your Souls, from the Hand of every Beaſt will I require it, and from the Hand of Man, from the Hand of the Man his Brother will I require the Soul of Man.

6. He that ſheddeth the Blood of Man in Man, his Blood ſhall be ſhed, becauſe in the Image of God made he Man.

7. And You, be ye fruitful and multiply; be ye poured out upon the Earth, and multiply therein.

✡ ✡ ✡ ✡

8. And God ſaid unto Noah, and to his Sons with him, ſaying;

9. And I, behold, I eſtabliſh my Covenant with you, and with your Seed after you.

10. And with every living Soul that is with you, to the Fowl, to the Cattle, and to every Beaſt of the Earth with you, from all that go out of the Ark as to every Beaſt of the Earth.

11. And I eſtabliſh my Covenant with you, neither ſhall all Fleſh be cut off any more by the Waters of a Flood; neither ſhall there any more be a Flood to deſtroy the Earth.

12. And God ſaid, this is the Token of the Covenant which I give between Me and You, and between every living Soul which is with you, for perpetual Generations.

13. I have given my Bow in the Cloud, and it ſhall be for a Token of the Covenant between Me and the Earth.

14. And it ſhall come to paſs, when I darken myſelf with a Cloud over the Earth, and the Bow is ſeen in the Cloud;

15. And I will remember my Covenant which is between Me and You, and between every living Soul in all Fleſh; and the Waters ſhall no more become a Flood to deſtroy all Fleſh.

16. And the Bow ſhall be in the Cloud and I ſee it, to remember the everlaſting Covenant between God, and

between every living Soul in all Fleſh which is upon the Earth.

17. And God ſaid unto Noah, this is the Token of the Covenant which I eſtabliſh between Me and between all Fleſh that is upon the Earth.

✡ ✡ ✡ ✡

18. And the Sons of Noah that went forth of the Ark were Shem, and Ham, and Japheth; and Ham he is the Father of Canaan.

19. Theſe are the three Sons of Noah, and by them was the whole Earth overſpread.

20. And Noah began to be a Man of the Ground, and he planted a Vineyard.

21. And he drank of the Wine, and was drunken, and was uncovered in the midſt of his Tent.

22. And Ham the Father, of Canaan ſaw the Nakedneſs of his Father and told his two Brethren without.

23. And Shem and Japheth took a Garment, and they both placed it on the Shoulder, and went backward, and covered the Nakedneſs of their Father; and their Faces were backward, and they ſaw not the Nakedneſs of their Father.

24. And Noah awoke from his Wine, and knew what his younger Son had done unto him.

25. And he ſaid, Curſed be Canaan, a Servant of Servants ſhall he be to his Brethren.

26. And he ſaid, Bleſſed be JEHOVAH THE GOD of Shem, and Canaan ſhall be a Servant to him.

27. GOD ſhall ſpread out Japheth, and he ſhall dwell in the Tents of Shem, and Canaan ſhall be a Servant to him.

28. And Noah lived after the Flood three Hundred Years and fifty Years.

29. And all the Days of Noah were nine Hundred Years and fifty Years; and he died.

THE CON-

THE CONTENTS.

971. THE Subject which now comes to be treated of is concerning the State of the regenerate Man; first concerning the Dominion of the internal Man, and the Submission of the external.

972. That all Things belonging to the external Man are subject to the internal, and ought to be subservient thereto, Verse 1. to 3. but that particular Caution is necessary, lest Man should immerse the Goodnesses and Truths of Faith in his Lusts, or lest by Goodnesses and Truths, which are of the internal Man, he should confirm Evils and Falses, which must needs condemn him to Death, and punish him, Verses 4. and 5. and thereby destroy the spiritual Man, or the Image of God, in him, Verse 6. If this is prevented, then all Things will prosper well with him, Verse 7.

973. The Subject next treated of is concerning the State of Man after the Flood, whom the Lord so formed that he might be present with him by Means of Charity, and thus he would not any more perish like the last Posterity of the most ancient Church, Verses 8, 9, 10, 11.

974. Afterwards the State of Man after the Flood, who is in a Capacity of receiving Charity, is described by a Bow in a Cloud, whereunto he is like. Verses 12, 13, 14, 15, 16. 17. which Bow hath relation to the Man of the Church, or the regenerate Man, Verses 12, 13. and to every Man in general, Verses 14, 15. and to the Man who is in a Capacity of being regenerated in particular, Verse 16. consequently it hath Relation not only to Man within the Church, but also to Man without the Church, Verse 17.

975. The Subject lastly treated of is concerning the ancient Church in general, where by Shem is meant internal Worship, by Japheth, corresponding external Worship, by Ham, Faith separate from Charity, by Canaan, external Worship separate from internal, from

Verse 19. to the End: That that Church, through a Desire to investigate the Truths of Faith of Itself, and by Reasonings, fell first into Errors and perverse Opinions, Verses 19, 20, 21. That they who are in external Worship separate from internal, by Reason of such Errors and perverse Opinions, deride the essential Doctrine of Faith, Verse 22. but that they who are in internal Worship, and in external thence derived, interpret such Things to Good, and excuse them, Verse 23. That they who are in external Worship separate from internal, are most vile, Verses 24, 25. and that still they may perform vile Services in the Church, Verses 26, 27.

976. Lastly, the Duration and State of the first ancient Church are described by the Years of Noah, Verses 28, 29.

THE INTERNAL SENSE.

977. INASMUCH as the Subject here treated of is concerning the regenerate Man, it may be expedient to point out briefly the Nature and Quality of such a Man in Respect to one who is not regenerate, that thus the relative Qualities of each may be ascertained and known. With the regenerate Man there is a Conscience of what is good and true, and he doeth Good out of Conscience, and thinketh Truth out of Conscience; the Good which he doeth is the Good of Charity, and the Truth which he thinketh is the Truth of Faith; with the unregenerate Man there is no Conscience, or if any, it is not a Conscience of doing Good from a Principle of Charity, and of thinking Truth from a Principle of Faith, but out of some Love or other regarding Himself or the World, wherefore it is a spurious or false Conscience. With the regenerate Man there is Joy when he acteth according to Conscience, and there is Anxiety when he is forced to do or to think any thing contrary to Conscience; but with the unregenerate Man it is not so, in many Cases he doth not know what Conscience is, much less what it is to do any thing according to Conscience,

or

or contrary to Conſcience, acting only according to what favours his own Loves, which is the Ground of his Joy, whilſt to act contrary thereto cauſeth Anxiety. With the regenerate Man there is a new Will, and a new Underſtanding, which new Will and new Underſtanding are his Conſcience, that is, in his Conſcience, by which the Lord operateth the Good of Charity and the Truth of Faith with the unregenerate Man there is not Will, but Luſt in the Place of Will, whence cometh a Proneneſs to all that is Evil, neither is there Underſtanding, but a Principle of Reaſoning, whence cometh a Proneneſs to whatever is falſe. With the regenerate Man there is cœleſtial and ſpiritual Life; but with the unregenerate Man there is only corporeal and worldly Life; his Capacity of thinking, and underſtanding what is good and true, is derived from the Life of the Lord through Remains, of which we have ſpoken above, and hence he hath the Faculty of Reflection. With the regenerate Man the internal Man hath Dominion, and the external is under Obedience and Submiſſion; but with the unregenerate Man the external Man hath Dominion, and the internal is at Reſt as if it had no Exiſtence. The regenerate Man knoweth, or hath a Capacity of knowing if he reflecteth, what the internal Man is, and what the external; but of this the unregenerate Man is altogether ignorant, nor can he know it even altho' he reflecteth, for he knoweth not what is the Good and Truth of Faith as grounded in Charity. Hence it may appear, what is the Nature and Quality of the regenerate Man, and what of the unregenerate; and that the Difference between them is like that between Summer and Winter, and between Light and Darkneſs; wherefore the regenerate Man is a living Man, but the unregenerate is a dead Man.

978. What the internal Man is, and what the external, is known to few, if any, at this Day; it is generally ſuppoſed that they are one and the ſame, and the Reaſon of ſuch a Suppoſition is, becauſe the Generality of Perſons believe that they do what is good, and think what is true, of Themſelves, or from their own Propriety; this is a neceſſary Conſequence of being under the Influence of Propriety: Howbeit, the internal Man is as diſtinct from the external as Heaven is from Earth: Both the learned and the unlearned, when they give themſelves to reflect on the Subject, have no other Conception concerning the internal Man, but as conſiſting of Thought, becauſe it is within; and that the external Man is Body, with it's ſenſual and pleaſurable Principle, becauſe they are without; Nevertheleſs Thought, which is ſuppoſed to belong to the internal

Man, doth not in Fact belong thereto; with the internal Man there are Nothing but Goodneſſes and Truths, which are of the Lord, and in the interior Man Conſcience is implanted by the Lord; yet the wicked, nay the worſt of Men have a Principle of Thought, and they who are void of Conſcience have ſtill a Power of thinking; hence it is evident that human Thought, or the Power of thinking, doth not belong to the internal Man, but to the external: That the material Body, with it's ſenſual and pleaſurable Principle, doth not conſtitute the external Man, appears from this Conſideration, that Spirits, who have no material Bodies, have an external Man in like Manner as Men on Earth. But what the internal Man is, and what the external, is impoſſible to be known, unleſs it be firſt known, that there is in every Man a cœleſtial and ſpiritual [Principle] which correſpondeth with the angelic Heaven; and that there is a rational [Principle], which correſpondeth with the Heaven of angelic Spirits; and that there is an interior ſenſual [Principle] which correſpondeth with the Heaven of Spirits: For there are three Heavens, anſwering to theſe three Principles in Man, which Heavens are moſt perfectly diſtinct from each other; hence it is that Man after Death, who hath any Conſcience, at firſt is in the Heaven of Spirits, afterwards he is raiſed by the Lord into the Heaven of angelic Spirits, and laſtly into the angelic Heaven, which could not poſſibly be unleſs there were in Him as many Heavens, with which and with the State of which he hath a Capacity of correſponding; hence it was made manifeſt to me what conſtituteth the internal, and what the external Man: the internal Man is formed of Things cœleſtial and ſpiritual; the interior or middle Man is formed of Things rational; the external Man is formed of Things ſenſual, not ſuch as belong to the Body, but ſuch as are derived from bodily Things; and this is the Caſe not only with Man, but alſo with Spirits. To ſpeak in the Language of the Learned, theſe Three [the internal, interior, and external Man] are like End, Cauſe, and Effect, and it is well known that no Effect can poſſibly be produced unleſs there be a Cauſe, and that there can be no Cauſe unleſs there be an End; Effect, Cauſe, and End are as diſtinct from each other as exterior, interior, and inmoſt: Properly the ſenſual Man or he whoſe Thought is grounded in Things ſenſual, is the external Man; and properly the ſpiritual and cœleſtial Man is the internal Man; but the rational Man is a Main, or middle Man betwixt both, whereby the Communication of the internal Man with the external is effected. I am aware that few People will apprehend theſe Things, by Reaſon

ſon that the Generalityof Mankind live in Things external, and make external Things the Ground of their Thought; hence it is that ſome make themſelves like brute Beaſts, and believe that on the Death of the Body they ſhall die alſo; whereas when they die, they then firſt begin to live; then they who are good, at firſt live the *(i)* ſenſual Life in the World or Heaven of Angels, afterwards the interior ſenſual Life in the Heaven of angelic Spirits, and laſtly the inmoſt ſenſual Life in the angelic Heaven; this angelic Life is the Life of the internal Man, concerning which Life ſcarce any thing can be ſaid which Man can comprehend; the regenerate only may know that ſuch Life exiſteth, if they reflect, by Virtue of Goodneſs and Truth, and by Virtue of the Combats in which they find themſelves engaged; for it is the Life of the Lord in Man, inaſmuch as the Lord, by the internal Man, operates the Good of Charity and the Truth of Faith in his external Man; what cometh thence to Perception in his Thought and Affection, is ſomewhat of a general Nature, in which are contained innumerable Things, which come from the internal Man, and which Man doth not at all perceive, until he cometh into the angelic Heaven; concerning this Somewhat of a general Nature, ſee what is ſaid from Experience, n: 545. But the Things here ſaid concerning the internal Man, being above the Comprehenſion of the Generality of Mankind, are not neceſſary to Salvation; it is enough to know that there is an internal Man and an external; and to acknowledge and believe that all Goodneſs and Truth is from the Lord.

979. Theſe Things are premiſed concerning the State of the regenerate Man, and concerning the Influx of the internal Man into the external, inaſmuch as the Subject treated of in this Chapter is concerning the regenerate Man, and concerning the Dominion of the internal Man over the external, and the Obedience of the external.

980. Verſe 1. *And God bleſſed Noah and his Sons and ſaid unto them, be fruitful, and multiply, and repleniſh the Earth.* God's Bleſſing ſignifies the Preſence and Grace of the Lord: By Noah

(i) The Expreſſion *ſenſual Life* is not here to be underſtood according to it's generally received Meaning, as implying only the natural Life of the Fleſh, or animal Nature, for that Life cannot poſſibly enter into the Kingdom of Heaven; but by the *ſenſual Life* here ſpoken of is to be underſtood the cœleſtial or ſpiritual Life of the inner Man made manifeſt in the outward ſenſitive Part of Spirits and Angels, whereby it is revealed to them in all it's Fullneſs of Bliſs and Enjoyment.

Noah and his Sons is ſignified the ancient Church: By being fruitful are ſignified the good Things of Charity; by multiplying, the Truths of Faith, which ſhould now receive Encreaſe: By repleniſhing the Earth is ſignified, in the external Man.

981. That by God's bleſſing is ſignified the Preſence and Grace of the Lord, appears from the Signification of bleſſing: To bleſs, in the Word, ſignifies in an external Senſe to enrich with every earthly and corporeal Good, according to the explication of the Word with all thoſe who abide in the external Senſe, as with the ancient and modern Jews, and alſo with Chriſtians eſpecially at this Day, wherefore they made the Divine Bleſſing to conſiſt in Riches, an Abundance of Poſſeſſions, and in Self-Glory: But to bleſs, in an internal Senſe, ſignifies to enrich with all ſpiritual and cœleſtial Good, which Bleſſing, being never given, or poſſible to be given, but by the Lord, ſignifies on that Account the Preſence and Grace of the Lord; for the Preſence and Grace of the Lord bring with them ſuch ſpiritual and cœleſtial Good; it is called Preſence, becauſe the Lord is preſent only in Charity, and the Subject here treated of is concerning the regenerate ſpiritual Man, who acteth from a Principle of Charity; the Lord is preſent indeed with every Man, but in Proportion as Man is diſtant from Charity, in the ſame Proportion the Preſence of the Lord, (if I may ſo expreſs myſelf) is more abſent, or the Lord is more remote: The Reaſon why it is called Grace and not Mercy, is, becauſe cœleſtial Men never ſpeak of Grace, but of Mercy, whereas ſpiritual Men never ſpeak of Mercy, but of Grace; and this Method of ſpeaking is grounded in this Circumſtance, that ſuch as are cœleſtial acknowledge that the human Race is Nothing but Filthineſs, and in itſelf excrementitious, and infernal, wherefore they implore the Mercy of the Lord, for Mercy is predicated when they are in ſuch Acknowledgement; but they who are ſpiritual, altho' they know the human Race to be of ſuch a Nature, yet they do not acknowledge it, becauſe they remain in Propriety, which they love, wherefore it is with Difficulty they ſpeak of Mercy, but eaſily of Grace; this is a Conſequence of the Humiliation of each: In Proportion as any one loveth himſelf, and thinketh that he can do Good of Himſelf, and thus merit Salvation, in the ſame Proportion he is leſs able to implore the Lord's Mercy; the reaſon why ſome can implore Grace is, becauſe it is become a cuſtomary Form of Prayer, and then there is but little of the Lord in Grace, and much of themſelves; every one may find this in Himſelf whilſt he nameth the Grace of the Lord.

982. That

982. That by Noah and his Sons is signified the ancient Church, was said and shewn above, and appears from what follows.

983. That by being fruitful are signified the good Things of Charity, and by being multiplied, the Truths of Faith, which should now receive Encrease, appears from the Signification of each Expression in the Word, where to fructify, or to produce Fruit, is constantly predicated of Charity, and to multiply of Faith, concerning which Signification see what was said above, n: 43 & 55. to confirm which the more, it may be expedient to adduce the following Passages from the Word, "Return, O backsliding Children; I will give you Pastors "according to mine Heart, and they shall feed you with "*Knowledge* and *Understanding*; and it shall come to pass that "ye shall *multiply* and *become fruitful* in the Land," Jerem. iii. 14, 15, 16. where to multiply manifestly denotes Growth in Knowledge and Understanding, that is, in Faith, and to become fruitful hath respect to the good Things of Charity; for the Subject there treated of is concerning a Church about to be planted, in which Faith, or Multiplication precedeth. Again, in the same Prophet, "I will gather the Remains of my Flock "out of all Lands whither I have driven them, and will bring "them again to their Folds, and they shall *be fruitful* and "*multiplied*," xxiii. 3. speaking of a Church already planted, consequently fruitful as to the good Things of Charity, and multiplied as to the Truths of Faith. So in Moses, "Moreover I will look upon you, and make you *fruitful* and *multiply* "you, and will establish my Covenant with you," Levit. xxvi. 9. speaking in an internal Sense of the Church cœlestial, wherefore to be fruitful is predicated of the good Things of Love and Charity, and to be multiplied of the good Things of Truths of Faith. So in Zechariah, I will redeem them, and "they shall be *multiplied* as they have been *multiplied*," x. 8. that to be multiplied is here predicated of the Truths of Faith, appears from this Circumstance, that they were to be redeemed. So in Jeremiah, "The City shall be builded on her own Heap, "and out of them shall proceed Confession, and the Voice "of them that make merry, and I will cause them to *multi*-"*ply*, and they shall not be diminished; and their Sons also "shall be as aforetime," xxx. 18, 19, 20. speaking of the Affections of Truth, and of the Truths of Faith, the Affections of Truth are expressed by Confession, and the Voice of them that make merry; the Increase of the Truths of

Faith is expreſſed by being multiplied; Sons alſo in the ſame Paſſage denote Truths.

984. That to repleniſh the Earth ſignifies in the external Man, appears from the Signification of Earth, that it is the external Man, concerning which mention has been made above. Reſpecting the good Things of Charity and the Truths of Faith in the regenerate Man, the Caſe is this, that they are implanted in his Conſcience; and inaſmuch as they are implanted by Faith, or by the hearing of the Word, therefore they are at firſt in his Memory, which belongs to the external Man; when the Man is regenerated, and the internal Man acteth, the ſame caſe holds with reſpect to Fructification and Multiplication, the good Things of Charity put themſelves forth in the Affections which are of the external Man, and the Truths of Faith in the Memory, and increaſe and multiply in each: The Nature of ſuch Multiplication may be known to every regenerate Perſon, for there is a continual Acceſſion of Proof and Confirmation, both from the Word, and from the rational Man, as alſo from things ſcientific, and thus the Man is more and more confirmed, which is an Effect of Charity, the Lord alone operating by Charity.

985. Verſe 2. *And let the Fear of you, and the Dread of you be upon all Cattle of the Earth, and upon all the Fowl of the Air; to every Thing which the Ground cauſeth to creep forth, and to all the Fiſhes of the Sea, into your Hands let them be given.* The Fear of you and the Dread of you ſignifies the Dominion of the internal Man; Fear hath Relation to Evils, Dread to Falſes: Upon all the Cattle of the Earth, ſignifies upon the Luſts which are of the Mind: Upon all Fowl of the Air, ſignifies upon the Falſities which belong to the reaſoning Principle: To all which the Ground cauſeth to creep forth, ſignifies, the Affections of Goodneſs: To all the Fiſhes of the Sea, ſignifies Scientifics: Into your Hands let them be given, ſignifies the Poſſeſſion of the internal Man in the external.

986. That the Fear of you and the Dread of you ſignifies the Dominion of the internal Man, and that Fear hath Relation to Evils, and Dread to Falſes, may appear from the State of the regenerate Man; the State of Man before he is regenerated is ſuch, that Luſts and Falſities, which are of the external Man, continually predominate, whence ariſeth Combat; and when he is regenerated, then the internal Man hath Dominion over the external, that is over his Luſts and Falſities; when the internal Man hath Dominion, then Man hath Fear for Evils, and Dread for Falſes, for both Evils and Falſes are contrary

contrary to Conſcience, and to act contrary to Conſcience is horrible to him. Howbeit the internal Man doth not fear Evils, nor dread Falſes, but the external, wherefore it is here ſaid, that the Fear of you, and the Dread of you ſhould be upon all the Cattle of the Earth, and upon all the Fowl of the Air, that is, upon all the Luſts, which are ſignified by Cattle, and upon the Falſities, which are ſignified by the Fowl of the Air: This Fear and this Dread appear as if they were Man's own, but the Caſe is this; there are attendant on every Man, as was before ſaid, at leaſt two Angels, by whom Communication is given him with Heaven, and two evil Spirits, by whom he hath Communication with Hell; when the Angels have Dominion, as is the Caſe with the regenerate Man, then the attendant evil Spirits dare not attempt to do any-thing contrary to Goodneſs and Truths, becauſe they are in Bonds; and when they attempt to do any thing of Evil, or to ſpeak what is falſe, that is, to excite it, inſtantly they are ſeized with a kind of infernal Fear and Dread; this Fear and this Dread is what is perceived in Man for thoſe Things which are contrary to Conſcience; wherefore alſo, as ſoon as ever he doeth and ſpeaketh any thing contrary to Conſcience, he cometh into Temptation, and into the Pangs of Conſcience, that is, into a kind of infernal Torment. With reſpect to Fear being predicated of Evils, and Dread of Falſes, the caſe is this; the Spirits attendant on Man do not ſo much fear to do Evils, as they fear to ſpeak Falſes; for Man is born again, and receiveth Conſcience by the Truths of Faith, wherefore Spirits are not allowed to excite Falſes; for with every one of them there is nothing but mere Evil, ſo that they are in Evil, and their eſſential Nature, and conſequently every Tendency thereof, is Evil; and whereas they are in Evil, and their own proper Life conſiſteth in Evil, they are excuſed when they do Evil, whilſt they are in the Promotion of any Uſe; but to ſpeak what is falſe is not permitted them, and the Reaſon is, that they may learn what is true, and thereby as far as poſſible may be amended, ſo that they may be ſubſervient to ſome vile Uſe; but more will be ſaid on this Subject, by the Divine Mercy of the Lord, in the following Pages. The Caſe is ſimilar with the regenerate Man, for his Conſcience is formed of the Truths of Faith, hence his Conſcience is a Conſcience of what is right, and eſſential Evil of Life to him is what is falſe, becauſe it is contrary to the Truth of Faith: With the Man of the moſt ancient Church who had Perception, the Caſe was otherwiſe; he perceived the Evil of Life as Evil, and the Falſe of Faith as falſe.

987. That upon all Cattle of the Earth signifies upon Lusts which are of the Mind, appears from the Signification of Cattle in the Word, where they are used to denote either Affections or Lusts; Affections of Good are signified by tame, useful, and clean Cattle; Affections of Evil, or Lusts, by wild, useless, and unclean Cattle, concerning which see above, n: 45, 46, 142, 143. 246. 776. In the present Case, as signifying Lusts, they are called Cattle of the Earth, not Cattle of the Field. As to what concerns the Dominion of the regenerate Man over Lusts, it is to be observed, that they are in the greatest Error, and by no means regenerate, who believe that they can of themselves have Dominion over Evils; for Man is nothing else but Evil, he is a Lump of Evils, and his whole Will is mere Evil; this is what was said in the foregoing Chapter, Verse 21. "The Fashion of the Heart of Man is evil from "his Childhood:" It was shewn me by lively Experience that a Man and a Spirit, nay that an Angel considered in himself, that is, all his Propriety, is the most vile and filthy Excrement, and that when left to himself he breatheth nothing but Hatreds, Revenges, Cruelties, and the most filthy Adulteries; these Things constitute his Propriety, and his Will: This may appear to every reflecting Person only from this Consideration, that Man, when he is first born, is more vile than any living Thing amongst the Beasts and Cattle; and when he groweth up, and is left to his own Government, unless he was prevented by external Restraints, such as the Penalties of the Law, and those Obligations which he layeth upon himself in order to grow great and rich, he would rush headlong into all Wickedness, and would never rest untill he had subdued all in the Universe, and had amassed to himself the Wealth of all, nor would he spare any but those who submitted to become his Slaves; such is the Nature of every Man, notwithstanding his Ignorance of it by reason of his Inability to accomplish his evil Purposes, and of the Impossibility which preventeth their Accomplishment; nevertheless, in case he had Ability, and Possibility, and all Restraints were removed, he would rush headlong into the Perpetration of such Evils as far as he had Power: This is by no means the Case with Beasts; they are born to a certain Order of Nature; such as are wild and rapacious do indeed commit Violence on others, but it is only for the sake of securing themselves; and when they kill and devour others, it is purely to appease the Cravings of Hunger, for when Hunger is appeased, they cease to do Harm: But it is altogether otherwise with Man: Hence it appears what

what the Propriety of Man is, and what is his Will. Man then being such and so great Evil and Excrement, it is very evident that he cannot by any Means of himself have Dominion over Evil; for it is altogether a Contradiction to suppose that Evil can have Dominion over Evil, and not only over Evil, but also over Hell, inasmuch as every Man hath Communication with Hell by means of evil Spirits, whereby the Evil which is in him is excited: From these Considerations every one may know, and he who is of a sound Mind may conclude, that it is the Lord Alone who hath Dominion over Evil in Man, and over Hell which is with Man. In order that Evil may be subdued in Man, that is, that Hell may be subdued, which is every Moment attempting to rush in upon Man, and to destroy him eternally, Man is regenerated by the Lord, and is gifted with a new Will, which is Conscience, by which the Lord Alone operateth all that is good. These Things are Points of Faith, viz. that Man is nothing else but Evil; and that all Good is from the Lord; wherefore Man ought not only to know, but also to acknowledge and believe these Things; if he doth not acknowledge and believe them during his Life in the Body, in another Life he is convinced of their Certainty by living Evidence.

988. That upon all the Fowl of the Air signifies upon the Falsities which belong to the reasoning Principle, appears from the Signification of Fowl: Fowls in the Word signify Things intellectual; the tame, the useful, and the beautiful signify intellectual Truths; but the fierce, the useless, and the ugly signify intellectual Falses, or the Falsities which belong to the reasoning Principle: That Fowls signify Things intellectual, may be seen n: 40. 776. 870. hence also it appears that Fowls signify Reasonings and the Falses thereof; which that no one may doubt of, besides what was said concerning the Raven, n: 867. the following Passages may serve as Proofs, "I will visit "upon them with four Kinds, with the Sword to slay; and "with Dogs to tear; and with the *Fowls of the Heaven*, and the "*Beasts of the Earth*, to devour and to destroy," Jerem: xv. 3. So in Ezechiel, "Upon his Ruin shall all the *Fowls of the* "*Heaven* dwell, and all the Beasts of the Field shall be upon "his Branches," xxxi. 13. So in Daniel, "At length upon "the *Fowl* of Abominations shall be Desolation," ix. 27. and in John, Babylon the Cage of every unclean and hateful *Fowl*," Rev: xviii. 2. and it is frequently said in the Prophets, that Carcases should be given for Meat to the *Fowl of the Air*, and to the

the *Beaſt of the Earth*, as Jerem: vii. 33. Chap: xix. 7. Chap: xxxiv. 20. Ezech: xxix. 5. Chap: xxxix. 4. Pſalm, lxxix. 2. Iſaiah, xviii. 9. by which is ſignified that they ſhould be deſtroyed by Falſes, which are the Fowls of the Air, and by Evils or Luſts, which are the Beaſts of the Earth.

989. As to what concerns Dominion over Falſes, the Caſe is the ſame as with Dominion over Evils; viz: that Man of himſelf cannot in the leaſt have Dominion over what is falſe: Inaſmuch as the Subject here treated of is concerning the Dominion of the regenerate Man over Luſts, or the Cattle of the Earth, and over Falſes, or the Fowl of the Air, it is to be obſerved, that no one can on any Account ſay that he is regenerate, unleſs he acknowledgeth and believeth that Charity is the Primary or Principal, of his Faith; and unleſs he be affected with Love towards his Neighbour, and be merciful and compaſſionate towards him; for his new Will is formed of Charity; by Charity the Lord operateth Goodneſs and thereby Truth, but not by Faith without Charity. There are who exerciſe themſelves in Works of Charity from a Principle of Obedience only, that is, becauſe the Lord hath ſo commanded, who nevertheleſs are not regenerate; ſuch however are regenerated in another Life, if they do not make Righteouſneſs to conſiſt in mere external Works.

990. That by every thing which the Ground cauſeth to creep forth, are ſignified Affections of Goodneſs, is evident, as well from what goes before, as from the Signification of Ground out of which they are produced, or creep forth; it is evident from what goes before, inaſmuch as the Subject there treated of is concerning the Evils and Falſes, over which the regenerate Man ſhould have Dominion, the Subject therefore here treated of is concerning the Affections of Goodneſs, which ſhould be given to him into his Hands; it is evident alſo from the Signification of Ground, out of which they are produced, or creep forth, inaſmuch as Ground ſignifies in general the Man of the Church, and whatever is of the Church, conſequently in this Paſſage whatever is produced of the Lord in the external Man by the internal; Ground itſelf is in the external Man, in his Affectious and in his Memory: Whereas it appears as if Man produced what is good, therefore it is ſaid, Every thing which the Ground cauſeth to creep forth; but this is only Appearance, inaſmuch as Good is produced by the internal Man from the Lord, for as was obſerved, there is Nothing of Goodneſs and Truth but what is from the Lord.

991. That

991. That by all the Fiſhes of the Sea are ſignified Things ſcientifical, appears from the Signification of Fiſh: Fiſhes in the Word ſignify Things ſcientifical, which have their Birth from Things ſenſual; for there are Scientifics of three Kinds, intellectual, rational, and ſenſual, all of which are ſown in the Memory, or rather in the Memories, and in the regenerate are thence called forth of the Lord by the internal Man; theſe Scientifics, which have their Birth from Things ſenſual, come to Man's Senſation, or Perception, during his Life in the Body, for they are the Ground of his Thought; the reſt, which are more interior, do not ſo come to his Senſation, or Perception, before he putteth off the Body and entereth into another Life. That Fiſhes, or the creeping Things which the Waters produce, ſignify Things ſcientifical, may be ſeen above, n: 40. and that Whales, or large Fiſh, ſignify the Generals or Univerſals of Things ſcientifical, may be ſeen n: 42. and this may further appear from the following Paſſages in the Word, "I will cauſe "to fail Man and Beaſt; I will cauſe to fail the *Fowls of the* "*Heaven, and the Fiſhes of the Sea*," Zeph: i. 3. where Fowls of the Heaven ſignify Things rational, and Fiſhes of the Sea ſignify inferior Things rational, or the thinking Principle of Man grounded in ſenſual Scientifics: So in Habakkuk, "Thou "makeſt Man as the *Fiſhes of the Sea*, as the *creeping Things*, that "have no Ruler over them," i. 14. To make Man as the Fiſhes of the Sea ſignifies to make him altogether ſenſual: So in Hoſea, "The Land ſhall mourn, and every one that "dwelleth therein ſhall languiſh, with the Beaſts of the Field, "and with the Fowls of Heaven, and even the *Fiſhes of the Sea* "ſhall be gathered together," iv. 3. In this Paſſage the Fiſhes of the Sea ſignify Things ſcientifical derived from Things ſenſual: So in David, "Thou haſt put all Things under his "Feet, the Beaſts of the Field, the *Fowl of the Heavens*, and "the *Fiſhes of the Sea*, and whatever paſſeth through the Paths "of the *Sea*," Pſalm viii. 7, 8, 9. ſpeaking of the Lord's Dominion in Man; the Fiſhes of the Sea ſignify Things ſcientifical; that Seas ſignify the Congregation or Collection of Things ſcientifical or of Knowledges, ſee above, n: 28. So in Iſaiah, "The *Fiſhers* ſhall mourn, and all they that caſt "Angle into the Rivers ſhall lament, and they that ſpread "Nets upon the Waters ſhall languiſh," xix. 8, 9. where Fiſhers ſignify thoſe who confide in Things of Senſe alone, and thence conceive Falſes; the Subject treated of in this Paſſage is concerning Egypt, or the ſcientific [Principle].

992. "Into

992. "Into your Hands let them be given"—That these Words signify the Possession of the internal Man in the external, appears from what hath been said, and also from the Signification of Hand spoken of above, n: 878. It is said, Into your Hands let them be given, because the Appearance is such.

993. Verse 3. *Every creeping Thing which is alive shall be to you for meat, as the Pulse of the Herb have I given all that unto you.* Every creeping Thing which is alive signifies all Pleasures, wherein is Good, which is alive: Shall be to you for Meat signifies the Delight thereof which they should enjoy: The Pulse of the Herb signifies what is vile and refuse in Delights: I have given all that unto you, signifies Enjoyment for the sake of Use.

994. That by every creeping Thing, which is alive, are signified all Pleasures wherein is Good; which is alive, appears from the Signification of creeping Thing, spoken of above: That creeping Things here signify all Cattle and clean Fowl, is apparent to every one, for it is said, that they are given for Meat: Creeping Things in a proper Sense are what were the vilest of all, which are named Levit, xi. 22. 29. 30. and were unclean; but in an enlarged Sense, as here, they are Animals which were given for Meat; here however they are called creeping Things, because they signify Pleasures: The Affections of Man are signified in the Word by clean Cattle, as was observed, but inasmuch as they are not perceived except in his Pleasures, so that Man calleth them Pleasures, therefore they are here named creeping Things. Pleasures are of two Kinds, such as relate to Things of the Will, and to Things of the Understanding; in general there are Pleasures arising from the Possession of Land and of Money; there are Pleasures arising from Honours and Offices in the State; there are the Pleasures of conjugal Love, and of Love towards Infants and Children; there are the Pleasures of Friendship and of social Intercourse; there are the Pleasures of reading, of writing, of attaining Knowledge and Wisdom, not to mention several others of a like Sort; there are also Pleasures of the Senses; as Hearing in general is the Pleasure arising from the Sweetness of Music and Singing; Seeing in general is the Pleasure arising from different Beauties, which are manifold; Smelling is the Pleasure arising from the Sweetnesses of Odours; Taste is the Pleasure arising from the Agreeableness and Usefulness of Meats and Drinks; Touch is a Pleasure resulting from many Pleasantnesses: These kinds of Pleasures, inasmuch as they

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are made ſenſible in the Body, are called bodily Pleaſures; howbeit there is not any Pleaſure which exiſteth in the Body, but what hath its Exiſtence and Subſiſtence from ſome interior Affection; and there is not any interior Affection but what exiſteth and ſubſiſteth from an Affection ſtill more interior, in which there is a Uſe and an End; Man during his Life in the Body, is not ſenſible of theſe interior Things which have an orderly Connexion with and Derivation from what is inmoſt, and ſeveral ſcarce know that ſuch Things exiſt, much leſs that all Pleaſures are derived thence; nevertheleſs, as it is impoſſible that any thing ſhould exiſt in Things external, unleſs it hath an orderly Connexion with and Derivation from Things interior, therefore Pleaſures alſo muſt needs be the ultimate Effects of ſomewhat prior or interior; interior Things are not diſcovered, ſo long as Men live in the Body, except by thoſe who are given to inward Reflection; they firſt manifeſt themſelves in another Life, and that in the Order in which they are elevated towards Heaven by the Lord; the interior Affections with their Delights manifeſt themſelves in the World of Spirits; ſuch as are more interior manifeſt themſelves with their Pleaſantneſſes in the Heaven of angelic Spirits; and ſuch as are ſtill more interior manifeſt themſelves with their Happineſſes in the Heaven of Angels; for there are three Heavens, one more interior, more perfect, and more happy than the other, ſee n: 459, & 684. Thus theſe Things unfold themſelves in Order, and preſent themſelves to the Perception in another Life, but ſo long as Man liveth in the Body, being continually in the Idea and Thought of Things corporeal, thoſe interior Things are as it were aſleep, becauſe they are immerſed in corporeal Things; nevertheleſs it may ſtill appear to any one who reflecteth, that all Pleaſures have a Quality according to the interior Affections and the Order thereof, and that they receive thence all their Eſſence. Inaſmuch as the interior Affections in their orderly Arrangement are made ſenſible in the Extremes, or in the Body, as Pleaſures, they are therefore called creeping Things, but they are only corporeal Things which are affected by Things internal, as may be evident to every one from the Conſideration of Sight only and its Pleaſures, for unleſs there was interior Sight, or Viſion, it would be impoſſible for the Eye by any Means to ſee; the Sight of the Eye deriveth its Exiſtence from an interior Sight, wherefore alſo Man, after the Life of the Body, ſees equally well, nay much better than whilſt he lived in the Body, not indeed worldly and corporeal Things, but the Things which are in another Life; they who

were blind in the Life of the Body ſee in another Life equally well with thoſe who were quick-ſighted; wherefore alſo, during Sleep, a Man ſeeth in his Dreams equally well as when he is awake; it hath been given me to ſee with the internal Sight the Things that are in another Life much clearer than I ſee the Things which are here in the World: Hence it appears that external Sight exiſteth from interior Sight, and this from a Sight ſtill more interior, and ſo forth; the Caſe is ſimilar with every other Senſe, and with every Pleaſure. Pleaſures in like manner are called creeping Things in other Parts of the Word, and a Diſtinction is there made alſo between ſuch creeping Things as are clean, and ſuch as are unclean, that is, between Pleaſures whoſe Delights are alive or cœleſtial, and Pleaſures whoſe Delights are dead and infernal; as in Hoſea, "In that Day I will make a Covenant for them with the "Beaſt of the Field, and with the Fowl of Heaven, and with "the *creeping Thing* of the Ground," ii. 18. where that the Beaſt of the Field, the Fowls of Heaven, and the creeping Thing ſignify ſuch Things in Man as have been mentioned, may appear from this Conſideration, that the Subject treated of is concerning a new Church: So in David, "Let the Hea-"vens and Earth praiſe Jehovah, the Seas and all that *creepeth* "therein," Pſalm lxix. 35. The Seas and the Things that creep therein cannot praiſe Jehovah, but he may be praiſed by thoſe Things in Man which are ſignified thereby, and which are alive, conſequently which proceed from the living Things that are in them: So again, "Praiſe Jehovah, ye Beaſts, and "all Cattle, *creeping Thing* and Birds of Wing," Pſalm cxlviii. 10. where creeping Thing has a like Signification: That by creeping Things nothing elſe is here underſtood but the good Affections from which Pleaſures are derived, appears alſo from this Conſideration, that creeping Things with the Jews were unclean, as will be ſeen by what follows: Again, "O Jehovah, the Earth is full of thy Riches; ſo is the great "and wide Sea alſo, wherein are *creeping Things* innumerable; "all Things look unto Thee, that thou mayeſt *give them their* "*Meat* in its Seaſon; thou giveſt them, they gather it; thou "openeſt thine Hand, they are ſatisfied with Good," Pſalm civ. 24. 25. 27. 28. where in an internal Senſe by Seas are ſignified Things ſcientifical; by creeping Things whatever hath Life thence; Enjoyment is deſcribed by giving them Meat in its Seaſon, and ſatisfying them with Good: So in Ezechiel, "And it ſhall come to paſs, that every *living* Soul which "creepeth, whitherſoever the River ſhall come, ſhall live, and

"there

" there ſhall be Fiſh in great Abundance, becauſe theſe Waters " come thither, and are healed; and every thing ſhall *live* " whither the River cometh," xlvii. 9. ſpeaking of the Waters from the new Jeruſalem; Waters ſignify Things ſpiritual from a cœleſtial Origin; the living Soul which creepeth ſignifies the Affections of Good and the Pleaſures thence derived, as well relating to the Body as to Things ſenſual; which Things that they live by the Waters, or by Things ſpiritual from a cœleſtial Origin, is very manifeſt. That filthy Pleaſures alſo, which take their Origin from Propriety, conſequently from it's defiled Luſts, are likewiſe called creeping Things, appears from Ezechiel, " So I went in and ſaw, and behold, every Form of " *creeping Things* and abominable Beaſts, and all the Idols of " the Houſe of Iſrael pourtrayed upon the Wall round about," viii. 10. where the Forms of creeping Things ſignify filthy Pleaſures, whoſe Interiors are Luſts, and the inner Things of thoſe Luſts are Hatreds, Revenges, Cruelties, and Adulteries; ſuch are the creeping Things, or the Delights of Pleaſures, ariſing from Self-love and the Love of the World, or from Propriety, which are their Idols, becauſe they ſuppoſe thoſe Delights to be as Gods, and love them as ſuch, and thereby adore them; theſe creeping Things, as ſignifying ſuch defiled Things in the repreſentative Church, were alſo accounted ſo unclean, that it was not even lawful to touch them, and whoſoever only touched them was unclean, as appears Levit: v. 2. Chap: xi. 31. 32. 33.—xxii. 5. 6.

995. " To you it ſhall be for Meat"——that theſe Words ſignify the Delight thereof which they ſhould enjoy, may appear from this Conſideration, that every Pleaſure not only affecteth Man, but alſo ſupporteth him like Meat. Pleaſure without Delight is not Pleaſure, but is as Somewhat inanimate; it is in Conſequence of the Delight attending it that it is Pleaſure, and is called Pleaſure; howbeit ſuch as the Delight is, ſuch is the Pleaſure; corporeal and ſenſual Things are in Themſelves merely material, inanimate, and dead, but they are made alive by the Delights which come from the Interiors in their orderly Arrangements; hence it appears that according to the Quality of the Life of the Interiors, ſuch is the Delightſomeneſs of Pleaſures, inaſmuch as in Delight there is Life; the Delight, wherein there is Good from the Lord, is alone a living Delight, for in ſuch Caſe it hath Life from the eſſential Life of Good; wherefore it is here ſaid, " Every creeping Thing which is " *alive* ſhall be to you for Meat," that is, for Enjoyment. Some ſuppoſe, that whoſoever wiſheth to be happy in another

Life, ought by no Means to live in the Pleasures of the Body and of sensual Things, but to refuse all such Enjoyments; and they urge in Favour of this Notion, that corporeal and worldly Things draw off and detain the Mind from spiritual and cœlestial Life; but they who suppose so, and in Consequence thereof resign up themselves voluntarily to Miseries, whilst they live in the World, are not informed as to the real Truth of the Case; it is by no Means forbidden any one to enjoy the Pleasures of the Body and of sensual Things, viz: the Pleasures arising from the Possession of Lands and Money; the Pleasures arising from Honours and Offices in the State; the Pleasures of conjugal Love, and of Love towards Infants and Children; the Pleasures of Friendship and of social Intercourse; the Pleasures of Hearing, or of the Sweetnesses of Singing and Music; the Pleasures of Sight, or of Beauties which are manifold, as handsome Raiment, well-furnished Houses, beautiful Gardens, and the like, which Things are delightful by Virtue of the Harmony contained in them; the Pleasures of Smelling, or of the Sweetnesses of Odours, the Pleasures of Taste, or of the Agreeableness and Usefulness of Meats and Drinks; and the Pleasures of Touch; for these are the extreme or corporeal Affections, which have their Origin, as was said, from the interior Affections; the interior Affections, which are alive, all derive their Delight from Goodness and Truth, and Goodness and Truth derive their Delight from Charity and Faith, and in this Case from the Lord, consequently from the very essential Life, wherefore the Affections and Pleasures, which have this Origin, are alive; and whereas genuine Pleasures are from such Source, they are never denied to any one; nay, when they are derived from that Source, then their Delight infinitely exceeds the Delight which is from any other Source, and which is respectively filthy and defiled; as for Example, the Pleasure of conjugal Love, when it takes it's Origin from true conjugal Love, infinitely exceeds the Pleasure which is not from that Source, nay, to such a Degree, that they who are in true conjugal Love are in the Enjoyment of a certain heavenly Delight and Happiness, inasmuch as it descendeth out of Heaven; this was also acknowledged by those who were of the most ancient Church; the Delight arising from Adulteries, and which Adulterers feel, was to them so abominable, that they expressed Horror at the very Thought of it; hence may appear what is the Nature and Quality of a Delight which doth not descend from the true Fountain of Life, or from the Lord. That the Pleasures above mentioned are by no Means denied to Man, nay so far from being denied, that they

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then first become Pleasures, when they are derived from their true Origin, may further appear from this Consideration, that very many who have lived in the World, in Power, Dignity and Opulence, and who enjoyed abundantly all Pleasures both of the Body and of the Things of Sense, are amongst the blessed and happy in Heaven, and with them the interior Delights and Happinesses are now alive, because such Delights and Happinesses had their Source in the good Things of Charity and the Truths of Faith towards the Lord; and deriving their Pleasures from Charity and Faith towards the Lord, they regarded them all with a View to Use, which was their End in the Enjoyment of them; for it was real Use which was to them most delightful, and hence came the Delight of their Pleasures: See on this Subject what is related from Experience, n: 945.

996. That the Pulse of the Herb signifies what is vile and refuse in Delights, may appear from what hath been said: It is called the Pulse of the Herb, because they are only worldly and corporeal, or external; for as was observed, the Pleasures, which are in Things corporeal or extreme, derive their Origin from interior Delights in orderly Arrangement; the Delights which are perceived in Things extreme, or corporeal, are respectively vile and refuse; for every Delight is of such a Nature, that it becomes viler the more it proceedeth to external Things, and happier, the more it proceedeth to Things internal; wherefore, as was said, in Proportion as external Things are unfolded, or unswaddled, so much the more pleasant and happy are their Delights, as may be very evident from this Consideration, that the Delight of the Pleasures of Man, whilst he liveth in the Body, is vile and refuse compared with his Delight after the Life of the Body, when he cometh into the World of Spirits, nay so vile and refuse, that the good Spirits altogether despise the Delights of the Body, nor would they wish to return to them, even if they could enjoy all that the World affords: The Delight of these good Spirits in like Manner becometh vile and refuse, when they are elevated by the Lord into the Heaven of angelic Spirits, for then they put off their interior Delights, and put on such as are more interior: In like Manner the Delight, which the angelic Spirits enjoyed in their Heaven, becometh vile and refuse when they are raised up by the Lord into the angelic or third Heaven; in which Heaven, inasmuch as internal Things live, and there is Nothing reigneth therein but mutual Love, the Happiness of it's Inhabitants is inexpressible: Concerning interior Delight, or Happiness, see what is related from Experience, n: 545. Hence it may appear what is signified by

by this Expreſſion, "As the Pulſe of the Herb have I given "all that unto you." Inaſmuch as creeping Things ſignify both the Pleaſures of the Body; and the Pleaſures of the Things of Senſe, whereof the Pulſe of the Herb is predicated, in the original Tongue an Expreſſion is uſed, which ſignifies both Pulſe and the green Part of the Herb; Pulſe in Reſpect to the Pleaſures ariſing from the Will-Principle, or the cœleſtial Affections, and the green Part of the Herb in Reſpect to the Pleaſures ariſing from the intellectual Principle, or the ſpiritual Affections. That the Pulſe of the Herb, and the green of the Herb ſignify what is vile and refuſe, appears from the Word, as in Iſaiah, "The Waters of Nimrim ſhall be Deſolations, "becauſe the Graſs is withered, the Herb is conſumed, there "is no *green Thing*," xv. 6. Again in the ſame Prophet, "Their Inhabitants were ſhort of Hand, they were diſmayed "and confounded, they became the Herb of the Field, the "Pulſe of the Graſs, and the Hay of the Houſe-top," xxxvii. 27. where the Pulſe of the Graſs ſignifies what is moſt vile and refuſe. So in Moſes, "The Land into which thou comeſt to "poſſeſs it, is not as the Land of Egypt from whence ye came "out, where thou ſoweſt thy Seed, and watereſt it with thy "Foot, as a *Garden of Pulſe*," Deut: xi. 10. where a Garden of Pulſe ſignifies what is vile and refuſe. So in David, "The "wicked are as Graſs, they are ſuddenly cut down, and ſhall "be conſumed as the *Pulſe of the Herb*," Pſalm, xxxii. 2. where Graſs and the Pulſe of the Herb ſignify what is moſt vile.

997. That by theſe Words, "I have given all that unto you," is ſignified Enjoyment on Account of Uſe, which is for Meat appears from this Conſideration, that whatever is given for Meat is for Uſe: With Reſpect to Uſe the Caſe is this, that they who are in Charity, that is, in Love towards their Neighbour, from which Love they derive a Delight in Pleaſures which is a living Delight, do not regard the Enjoyment of Pleaſures except for the Sake of Uſes; for Charity is no Charity unleſs it be attended with Works of Charity, inaſmuch as Charity conſiſteth in Exerciſe, or Uſe; he who loveth his Neighbour as himſelf never perceiveth the Delight of Charity except in the Exerciſe thereof, or in Uſe, wherefore a Life of Charity is a Life of Uſes; ſuch is the Life of the univerſal Heaven, for the Kingdom of the Lord, as being a Kingdom of mutual Love, is a Kingdom of Uſes; it is for this Reaſon that every Pleaſure, which is derived from Charity, receiveth it's Delight from Uſe, and the more diſtinguiſhed the Uſe is, ſo much the greater is the Delight; hence it is that the Angels receive Happineſs from the

the Lord according to the Essence and Quality of Use. This is the Case with every Pleasure, that the more distinguished it's Use is, so much the greater is it's Delight; to mention only a single Instance; the Delight of conjugal Love, inasmuch as that Love is the Seminary of human Society, and from that Seminary is formed the Lord's Kingdom in the Heavens, which is the most important of all Uses, therefore it is attended with so great a Delight, that, as was observed, it is a heavenly Happiness: The Case is similar with respect to other Pleasures, but with a Difference according to the Excellence of their Uses, which Uses are so manifold, that it is scarce possible to arrange them into their several Genera and Species; nevertheless each of them regardeth the Kingdom of the Lord, or the Lord, some more nearly and directly, others more remotely and obliquely. Hence it may appear, that all Pleasures are allowed to Man, but for the sake of Use, and that by virtue of such Use with a Difference according thereto, they partake of and derive Life from cœlestial Happiness.

998. Verse 4. *Only Flesh in its Soul, the Blood thereof, ye shall not eat.* Flesh signifies the Will-Principle of Man: Soul signifies new Life: Blood signifies Charity: Not to eat signifies not to mix together: Wherefore not to eat Flesh in its Soul, the Blood, signifies not to mix together Things profane with Things holy.

999. That Flesh signifies the Will-Principle of Man, appears from the Signification of Flesh in its proper Sense with respect to corrupt Man: Flesh in general signifies every Man, in particular the corporeal Man, as may be seen above, n: 574. and inasmuch as it signifies every Man, and in particular the corporeal Man, it signifies Man's Propriety, consequently his Will-Principle: His Will-Principle, or Will, is nothing but mere Evil, wherefore Flesh, when predicated of Man, who is of such a Quality, signifies every Lust, or every Concupiscence, for his Will is nothing else but Lust, as was shewn above; and whereas Flesh had such a Signification, therefore such thing was represented by Flesh, which the People lusted after in the Wilderness, concerning which it is thus written in Moses, "The mixt "Multitude, which was in the midst thereof, lusted a *Concu-* "*piscence*; hence they journeyed and wept, and said, Who will "feed us with *Flesh?*" Numb. xi. 4. where Flesh is manifestly called Concupiscence, for it is said, They lusted Concupiscence, who will feed us with Flesh? It is alike evident from the Words which follow, "While the *Flesh* was yet between "their Teeth, ere it was chewed, the Wrath of Jehovah was "kindled

" kindled towards the People, and Jehovah smote the People " with a very great Plague, and he called the Name of that " Place the *Sepulchres of Concupiscencies*, because there they " buried the People that *lusted*," Numb. xi. 33, 34. It must be plain to every one that such a Plague would never have been inflicted on the People, merely because they lusted after Flesh, consequently not on Account of a longing for Flesh, inasmuch as this is natural when Men have been kept from eating thereof for any long Space of Time, as was the Case here with the People in the Wilderness; there was therefore a deeper and more hidden Cause for such a Plague, and this Cause was of a spiritual Natnre, and was this, that the People here spoken of were of such a Nature and Quality, as altogether to loath what was signified and represented by Manna, as appears in the sixth Verse of the same Chapter, and that they desired only such Things as were signified and represented by Flesh, viz. the Things of Self-will, which belong to the Lusts, and are in themselves excrementitious and profane; and whereas that Church was a representative Church, by reason of the Representation of such Things, the People was smitten with so great a Plague; for what was done to the People, was spiritually represented in Heaven; Manna represented in Heaven what is cœlestial, and the Flesh which they lusted after represented their defiled Will-Principle; hence their Punishment was a Consequence of their evil Nature. From these and other Passages in the Word it may appear, that by Flesh is signified what is of the Will, and in the present Case the Will-Principle of Man; how filthy and defiled a Thing this is, may be seen in the second Verse of this Chapter, treating of the Cattle of the Earth.

1000. That Soul signifies Life may appear from many Passages of the Word; in general it is there used to signify all Life, as well internal Life, or that of the internal Man, as external Life, or that of the external Man; and inasmuch as it signifies all Life, it signifies also such Life as is that of the Man of whom it is predicated; in the present Passage it is predicated of the Life of the regenerare Man, which is separate from the Will-Principle of Man; for, as was before observed, the new Life, which the regenerate spiritual Man receiveth from the Lord, is altogether separate from the Will-Principle or Propriety of Man, or from Man's own proper Life, which is not Life, altho' it is so called, but is Death, inasmuch as it is infernal Life; wherefore here Flesh in it's Soul, which they were not to eat, signifies Flesh together with it's Soul, that is, that they should

ſhould not mix this new Life, which is of the Lord with the evil or excrementitious Life, which is of Man, that is, with his Will-Principle or Propriety.

1001. That Blood ſignifies Charity may abundantly appear; conſequently that it ſignifies the new Will-Principle which the regenerate ſpiritual Man receiveth from the Lord; for this new Will-Principle is the ſame Thing as Charity, inaſmuch as the new Will is formed of Charity; for Charity or Love is the very Eſſential or Life of Will, ſince no one can by any Means ſay that he willeth any thing, unleſs in conſequence of chooſing or loving it; where People ſay that they think any thing, that is not to will it, unleſs ſuch Will be in the Thought as an influencing Principle thereof: This new Will, which is Charity, is what is here ſignified by Blood, and this Will is not of Man, but of the Lord in Man; therefore being of the Lord, it is on no Account to be mixed with thoſe Things which are of Man's Will, and which, as was obſerved, are ſo filthy and defiled; this was the Reaſon why in the repreſentative Church it was commanded, that they ſhould not eat Fleſh in it's Soul, or the Blood, that is, that they ſhould not mix them together. Blood, as ſignifying Charity, ſignified what is holy; and Fleſh, as ſignifying the Will-Principle of Man, ſignified what is profane; and theſe two Things being ſeparate (for they are contrary to each other) the Eating of Blood was therefore forbidden; for by the eating of Fleſh with the Blood, there was repreſented in Heaven Prophanation, or the Mixture of what is holy with what is profane, which Repreſentation in Heaven could not but ſtrike the Angels with Horror; for at that Time all Things which exiſted with the Man of the Church, were changed, according to the Signification of Things in their internal Senſe, into ſpiritual correſpondent Repreſentations with the Angels. As all Things have a peculiar Signification, according to the Man of whom they are predicated, ſo alſo hath Blood; with reſpect to the regenerate ſpiritual Man, it ſignifies Charity, or neighbourly Love; with reſpect to the regenerate cœleſtial Man, it ſignifies Love towards the Lord: but with Reſpect to the Lord, it ſignifies all his Human Eſſence, conſequently eſſential Love, that is, His Mercy towards Mankind; hence Blood in general, as ſignifying Love and the Things of Love, ſignifies Things cœleſtial, which are of the Lord Alone, thus with Reſpect to Man it ſignifies the cœleſtial Things which Man receiveth from the Lord; the cœleſtial Things which the regenerate ſpiritual Man receiveth from the Lord are cœleſtial-ſpiritual, whereof, by the Divine Mercy of the Lord, we ſhall ſpeak

elſewhere. That Blood ſignifies Things cœleſtial, and that in a ſupreme Senſe it ſignified the Human Eſſence of the Lord, conſequently eſſential Love, or his Mercy towards Mankind, may appear from the Sanctity in which Blood was required to be held in the Jewiſh repreſentative Church; Blood was therefore called the Blood of the Covenant, and was ſprinkled upon the People; alſo upon Aaron and his Sons together with the anointing Oil; and the Blood of every Burnt Offering and Sacrifice was ſprinkled upon the Altar and round about the Altar, concerning which ſee Exod: xii. 7. 13. 22, 23. Chap: xxiv. 6. 8. Levit: i. 5. 11. 15. Chap: iv. 6, 7. 17. 18. 25. 30. 34. Chap: v. 9.—xvii. 12. 13. 14. 15. 18, 19. Numb: xviii. 18. Deut: xii. 27. And whereas Blood was accounted ſo holy, and the Will-Principle of Man is ſo profane, therefore for the Sake of the Repreſentation of the Prophanation of what is holy, the Eating of Blood was ſo ſeverely forbidden, as in Moſes, "It "ſhall be an eternal Statute for your Generations throughout "all your Dwellings that ye ſhall not eat any *Fat* or *Blood*," Levit: iii. 16. Fat here ſignifies cœleſtial Life, and Blood ſignifies cœleſtial-ſpiritual Life: Cœleſtial-ſpiritual is that which is ſpiritual from a cœleſtial Origin; as in the Caſe of the moſt ancient Church, Love towards the Lord was their cœleſtial [Principle], becauſe it was implanted in their Will, and their cœleſtial-ſpiritual [Principle] was Faith thence derived, on which Subject ſee n: 30. to 38. 337. 393. 398. but with the ſpiritual Man the cœleſtial [Principle] is not given, but the cœleſtial-ſpiritual, becauſe Charity is implanted in his intellectual Part: Again, it is written in Moſes, "Whoſo-"ever of the Houſe of Iſrael, or of the Stranger ſojourning in "the Midſt of them, *eateth any Blood*, I will even ſet my Faces "againſt the Soul that *eateth Blood*, and will cut it off from the "Midſt of his People, becauſe the *Soul of the Fleſh is in the* "*Blood*; and I have given it to you upon the Altar, to make "an Atonement for your Souls, for the *Blood* Itſelf ſhall make "an Atonement for the Soul. The Soul of all Fleſh is the "*Blood* Itſelf; whoſoever *eateth* it ſhall be cut off." Levit: xvii. 10, 11. 14. Here it plainly appears, that the Soul of Fleſh is in the Blood, and that the Soul of Fleſh is the Blood, or the cœleſtial [Principle], that is, the holy [Principle] which is of the Lord. Again, "Confirm thyſelf, that thou *eat not the Blood*, "becauſe the *Blood* is the Soul, and thou mayeſt not eat the "Soul with the Fleſh," Deut: xii. 23. 24. 25. from theſe Words it in like Manner appears, that Blood is called Soul, that is, cœleſtial Life, or the cœleſtial [Principle], which was repreſented

preſented by the Burnt-offerings and Sacrifices of that Church: To prevent alſo the cœleſtial [Principle] of the Lord, which is the Lord's Propriety, and which alone is cœleſtial and holy, being mixed together with Man's Propriety, which is profane, it was a repreſentative Injunction, that they ſhould not ſacrifice or offer the *Blood* of the Sacrifice on what was leavened, Exod: xxiii. 18. Chap: xxxiv. 25. what was leavened ſignified what was corrupt and filthy. The true Ground and Reaſon why Blood is called Soul, and ſignifies the holy [Principle] of Charity, and why the holy [Principle] of Love was repreſented in the Jewiſh Church by Blood, is, becauſe the Life of the Body conſiſts in the Blood; and inaſmuch as Blood conſtitutes the Life of the Body, it is it's laſt Soul, ſo that it may be called the corporeal Soul, or that in which the corporeal Life of Man conſiſteth; and whereas, in repreſentative Churches, internal Things were repreſented by external, therefore Soul or cœleſtial Life was repreſented by Blood.

1002. Hence then it follows that by not eating is ſignified not mixing together: Eating the Fleſh of Animals, conſidered in itſelf, is ſomewhat profane, for the People of the moſt ancient Time never on any Account eat the Fleſh of any Beaſt or Fowl, but fed ſolely on Grain, eſpecially on Bread made of Wheat, alſo on the Fruits of Trees, on Pulſe, on Milk, and what is produced from Milk, as Butter, &c; to kill Animals, and to eat their Fleſh, was to them unlawful, and ſeemed as Something beſtial; and they were content with the Uſes and Services which they yielded, as appear alſo from Geneſis, i. 29. 30. but in ſucceeding Times, when Man began to grow fierce as a Beaſt, yea much fiercer, then firſt they began to kill Animals, and to eat their Fleſh; and whereas Man's Nature and Quality became of ſuch a Sort, therefore the killing and eating of Animals was permitted, and at this Day alſo is permitted; and ſo far as Man doeth it out of Conſcience, ſo far it is lawful, for his Conſcience is formed of thoſe Things which he thinketh to be true, conſequently which he thinketh to be lawful; wherefore alſo at this Day no one is by any Means condemned for this, that he eateth Fleſh.

1003. Hence now it appears, that not to eat Fleſh in it's Soul, the Blood, is not to mix profane Things together with holy; profane Things are not at all mixed together with holy by the Circumſtance merely of eating Blood with Fleſh, as the Lord alſo clearly teacheth in Matthew, "Not that which en-"tereth into the Mouth defileth a Man, but that which com-"eth out of the Mouth, this defileth a Man; for what Things

" come out of the Mouth come forth from the Heart," Chap : xv. 11. 17. 18. 19. 20. but the eating of Fleſh with the Blood was forbidden in the Jewiſh Church, becauſe as was obſerved it repreſented at that Time Profanation, in Heaven : all Things that were done in that Church were turned in Heaven into repreſentative Correſpondencies, and ſo Blood was turned into the Holy-cœleſtial [Principle]; and Fleſh (when not uſed in Sacrifices) as ſignifying Luſts, according to what was ſhewn above, was turned into what is Profane ; and the eating of each was turned into a Mixture of what is holy with what is profane ; therefore at that Time it was ſo ſeverely prohibited : But after the Coming of the Lord, when external Rites were aboliſhed, and thus Repreſentatives ceaſed, then ſuch Things were no longer changed in Heaven into repreſentative Correſpondencies ; for when Man becometh internal, and is inſtructed concerning Things internal, then external Things are as Nothing to him, for he then knoweth what is holy, viz : that Charity is ſo, and Faith grounded therein ; from theſe internal Principles therefore his external Things are viewed and regarded, and the chief Conſideration is, how much of Charity and Faith towards the Lord is in Externals ; wherefore ſince the Lord's Coming, Man is not conſidered in Heaven with Reſpect to Things external, but to Things internal.

1004. *And truly your Blood of your Souls will I require, from the Hand of every Beaſt will I require it, and from the Hand of Man, from the Hand of the Man of his Brother will I require the Soul of Man.* To require your Blood of your Souls ſignifies, that Violence offered to Charity will puniſh itſelf : your Blood here ſignifies Violence ; Souls are they who offer Violence : From the Hand of every Beaſt ſignifies, from all that is with the violent Man : From the Hand of Man ſignifies from all his Will-Principle : From the Hand of the Man his Brother, ſignifies from all his intellectual [Principle] : To require the Soul of Man is to vindicate Profanation.

1005. That to require your Blood of your Souls, ſignifies, that Violence offered to Charity would puniſh itſelf; and that Blood ſignifies Violence ; and that Souls ſignify thoſe who offer Violence, appears from what goes before, and from what follows, and alſo from the Signification of Blood in a contrary Senſe ; and from the Signification of Soul likewiſe in a contrary Senſe : It appears from what goes before, inaſmuch as the Subject treated of in the preceding Verſe is concerning the eating of Blood, by which is ſignified Prophanation, as hath been already ſhewn ; It appears alſo from what follows,

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inasmuch as the Subject treated of in the subsequent Verse is concerning the Shedding of Blood; wherefore the Subject here treated of is concerning the State and Punishment of him who mixes Things holy with Things profane: It appears likewise from the Signification of Blood in a contrary Sense, for Blood in its genuine Sense signifies what is cœlestial, and with respect to the regenerate spiritual Man signifies Charity, which is his cœlestial [Principle], but in a contrary Sense Blood signifies Violence offered to Charity, consequently what is contrary to Charity, thus all Hatred, all Revenge, all Cruelty, and especially Prophanation, as may appear from those Passages in the Word which are quoted, n: 374, & 376. The like appears also from the Signification of Soul in a contrary Sense; for Soul in the Word signifies in general Life, and thus every Man who liveth, but such as the Man is, such is his Life, consequently it signifieth that Man who offereth Violence, which might be confirmed by many Passages from the Word, but let the following one from Moses at present suffice, "Whosoever eateth Blood, I will set my Faces "against the *Soul* that eateth Blood, and I will cut it off from "the midst of its People, because the Soul of the Flesh is "in that Blood, and I have given it upon the Altar to make "an Atonement for your *Souls*, because the Blood maketh an "Atonement for the *Soul*," Levit. xvii. 10, 11. 14. not to mention many other Passages to the same Purport, where Soul signifies Life in a threefold Sense. That Violence offered to Charity will punish itself, will appear from what follows.

1006. That from the Hand of every Beast signifies from all is with the violent Man, appears from the Signification of Beast; Beast as used in the Word signifies what is alive, according to what was shewn, n: 908. but in a contrary Sense it signifies what is of the Nature of a Beast, consequently what is bestial in Man, as was also shewn above, wherefore it signifies a Man of such a Life, viz. a violent Man, or one who offereth Violence to Charity; for such a Man is like a Beast: Man is Man by virtue of Love and Charity, but he is a Beast by virtue of Hatred, Revenge, and Cruelty.

1007. That from the Hand of Man signifies from all his Will-Principle, and that from the Hand of the Man his Brother signifies from all his intellectual Principle, appears from the Signification of Man, (for the Essential and the Life of Man is his Will, but such as the Will is, such is the Man); and from the Signification of Man his Brother, for the intellectual Principle in Man is called Man-Brother (*Vir Frater*),

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as was ſhewn above, n: 367. whether the intellectual Principle be true, or ſpurious, or falſe, ſtill it is called Man-Brother, inaſmuch as the Underſtanding is called Man (*Vir*), n: 158, 265. and the Brother of the Will, n: 367. The Terms Man and Man-Brother (*Homo et Vir Frater*) are here uſed to denote a filthy Will-Principle, and a filthy intellectual Principle, by reaſon that the Subject here treated of is concerning Prophanation, the mention whereof and the Repreſentation thence ariſing are not endured in Heaven, but are inſtantly rejected; and this is the Cauſe why ſo mild Expreſſions are here uſed, and why the Senſe of the Words in this Verſe is as it were ambiguous, that it may not even be known in Heaven that ſuch Things are contained herein.

1008. That to require the Soul of Man ſignifies to vindicate Prophanation, appears from what was ſaid in the foregoing Verſe, and from what is contained in this Verſe; for the Subject treated of is concerning the eating of Blood, by which is ſignified Prophanation. Few know what Prophanation means, and much leſs what is its Puniſhment in another Life: Prophanation is manifold: He who denies the Truths of Faith, as the Gentiles who live out of the Church, and without the Knowledge of ſuch Truths, does not prophane them; but he prophanes them, who is acquainted with the Truths of Faith, as the Gentiles who live out of the Church, and without the Knowledge of ſuch Truths, does not prophane them; but he prophanes them, who is acquainted with the Truths of Faith, and confirms himſelf in ſuch Vices by Paſſages in the Word which he perverts and thereby immerſeth in his filthy Affections; this it is to be guilty of Prophanation, and this is what eſpecially occaſions Man's eternal Death, as may appear from this Conſideration, that in another Life Things profane and Things holy are altogether ſeparate, profane Things being in Hell, and holy Things in Heaven; when ſuch a Profanator cometh into another Life, holy Things adhere cloſe to profane Things in every ſingle Idea of his Thought, in like manner as whilſt he lived in the Body, ſo that he cannot produce one Idea of what is holy, but ſomewhat profane is plainly ſeen adhering cloſe to it; ſuch is the Perception of Ideas which exiſteth in another Life; thus there is Prophanation extant in every particular of his Thoughts, and whereas Heaven ſhudders at Prophanation, ſuch an one muſt needs be thruſt down into Hell. Scarce any one knoweth how the Caſe is with reſpect to Ideas, it being generally ſuppoſed that an Idea is ſomewhat ſimple, or uncompounded, whereas in every ſingle Idea of Thought there are

are innumerable Things in different Ways joined together, so as to constitute a certain Form, and hence a pictured Image of the Man, which is wholly perceived, and also visibly beheld in another Life; as for Example, when the Idea of a Place occurs, whether it be a Country, or a City, or a House, then the Idea and Image of all Things, which the Man hath ever done there, is produced at the same time, and all those Things become visible to Spirits and Angels; or if the Idea of a Person occurs, against whom a Man hath entertained Hatred, then the Idea of whatevee he hath thought, spoke, or done, against him, occurs at the same time; the case is the same with the Ideas of all things, so that when they come forth, all and every thing which a Man hath conceived on the Subject, and impressed on his Mind, is made manifest; ae when the Idea of a Marriage presents itself, then, sf the Man was an Adulterer, all the filthy and obscene Things relating to Adultery, even of the Thought, present themselves: in like manner all things occur, by which he hath confirmed himself in Adulteries, whether derived from Things sensual, or from things rational, or from the Word, and how he hath adulterated and perverted the Truths of the Word; and moreover the Idea of one thing flows into the Idea of another, and infecteth it, as when any small Particle of what is black is cast into Water, it obscures the whole Body of the Fluid: wherefore a Spirit is known by his Ideas, and what is wonderful, there is in each of his Ideas his Image, or Effigy, which in the Case of a Profanator, when it is rendered visible, is so deformed, that it is dreadful to look upon: Hence it may appear what is the State and what the Image of those in another Life who profane holy Things. But such Profanation is by no means chargeable on those, who have believed in Simplicity what is contained in the Word, although they have believed Things which are not true, for what is said in the Word is expressed according to Correspondencies, concerning which see n: 589.

1009. Verse 6. *Whoso sheddeth the Blood of Man in Man, his Blood shall be shed; for in the Image of God made he Man.* To shed the Blood or Man in Man signifies to extinguish Charity; in Man signifies what is with, or attendant upon Man: His Blood shall be shed signifies Condemndtion: For in the Image of God made he Man, signifies Charity which is the Image of God.

1010. That to shed the Blood of Man in Man signifies to extinguish Charity; and that in Man signifies what is with or attendant upon Man, appears from the Signification of Blood

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ſpoken of above, as denoting the holy Principle of Charity, and from this Circumſtance, that it is called the Blood of Man in Man, that is, his internal Life, which is not in him, but with or attendant upon him [*apud eum*]; for the Life of the Lord is Charity, which is not in Man, inaſmuch as Man is filthy and profane, but is with or attendant upon him: That to ſhed Blood is to offer Violence to Charity, appears from the Paſſages of the Word above quoted, n: 374, and 376. where it was ſhewn, that Violence offered to Charity is called Blood. To ſhed Blood in a literal Senſe is to kill, but in an internal Senſe it is to bear Hatred againſt a Neighbour as the Lord teacheth in Matthew, "Ye have heard that it was ſaid by "by them of old Time, *Thou ſhalt not kill*, and whoſoever "ſhall kill ſhall be liable to Judgment: But I ſay unto you "whoſoever *is angry* with his Brother without a Cauſe ſhall be "liable to Judgment." v. 21, 22. To be angry here ſignifies to depart from Charity, concerning which ſee above n: 357, conſequently it is Hatred; he who is in Hatred, not only hath no Charity, but alſo offereth Violence to Charity, that is, ſheddeth Blood; in Hatred there is real Murder, as appears evident from this Conſideration, that he who is in Hatred towards another, wiſhes nothing more earneſtly, than that he may be murdered; and he himſelf would commit the Murder unleſs he was checked by outward Reſtraints; wherefore the Murder of a Brother and the Shedding of his Blood is Hatred, and being Hatred, it is ſuch in every ſingle Idea againſt him. The Caſe is the ſame with Prophanation, he who profaneth the Word, as was obſerved, not only beareth Hatred towards the Truth, but alſo extinguiſheth or killeth it, as appears evident in another Life from thoſe who have been guilty of Prophanation; for howſoever in an external Form they may have appeared upright, wiſe and devout, whilſt they lived in the Body, yet in another Life they bear the moſt mortal Hatred towards the Lord, and towards all the good Things of Love and the Truths of Faith, by reaſon that ſuch things are contrary to their inteſtine Hatreds, Extortions, and Adulteries, which they have veiled under an Appearance of Sanctity, and have adulterated in favour of themſelves: That Prophanation is Blood, as it appears from the Paſſages above quoted, n: 374. ſo it is manifeſt alſo from the following Paſſage in Moſes, "Whoſo-"ever of the Houſe of Iſrael killeth an Ox, or a Lamb, or a "Goat, in the Camp, or whoſoever killeth it out of the Camp, "and bringeth it not unto the Door of the Tabernacle of the "Congregation, to offer an Offering unto Jehovah, before the

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" Habitation of Jehovah, *Blood* ſhall be imputed unto that " Man, *he hath ſhed Blood*, and that Man ſhall be cut off from " the midſt of his People, Levit. xvii. 3, 4. to ſanctify in any other place than upon the Altar, which was near the Tabernacle, repreſented Prophanation; for to ſacrifice was holy, but in the Camp, and out of the Camp it was profane.

1011. That by his Blood being ſhed is ſignified his Condemnation, appears from what hath been ſaid; by the literal Senſe it is ſuggeſted that the Shedder of Blood, or the Murderer, ſhould be puniſhed with Death; but in the internal Senſe it is ſuggeſted, that he who bears Hatred againſt his Neighbour, is by ſuch Hatred condemned to Death, that is, to Hell; this the Lord alſo teacheth in Matthew, " Whoſoever ſhall ſay to his Brother, Thou Fool, ſhall be liable to Hell-Fire," v. 22. for when Charity is extinguiſhed, Man is left to himſelf and his own Propriety, and is no longer governed of the Lord by internal Bonds, which are of Conſcience, but by external Bonds, which are of human Law, and which Man frameth for himſelf that he may become rich and powerful; but when thoſe Bonds are looſed as is the Caſe in another Life, then he plungeth into every Act of the utmoſt Cruelty and Obſcenity, and conſequently into his own Condemnation. That his Blood ſhould be ſhed, who ſheddeth Blood, is a Sentence of Retaliation with which the Ancients were acquainted, and according to which they judged Crimes and Miſdemeanors, as appears from ſeveral Paſſages of the Word; this Sentence hath it's Origin in the univerſal Law that no one ſhould do to another but what he would wiſh another to do to him; Matt: vii. 12. and alſo in this Circumſtance, that according to the general Order which prevails in another Life, Evil puniſhes itſelf, and in like Manner the Falſe, ſo that in Evil and the Falſe there is the Puniſhment thereof; and inaſmuch as this is a prevailing Order, that Evil puniſhes itſelf; or, what is the ſame Thing, that an evil Perſon runneth into Puniſhment anſwerable to his Evil, therefore from this Circumſtance alſo the Ancients derived their Sentence of Retaliation; this is alſo here ſignified by theſe Words, that whoſo ſheddeth Blood, his Blood ſhall be ſhed, that is, he will fall headlong into Condemnation.

1012. The literal Senſe of the Words " He who ſheddeth the " Blood of Man in Man," is, He who ſheddeth another's Blood; but in the internal Senſe it doth not mean another's, but Charity with or attendant upon himſelf, wherefore alſo it is ſaid " The Blood of Man in Man:" Sometimes when the literal Senſe treateth of Two, in the internal Senſe is meant

One; the internal Man is Man in Man, wherefore whosoever extinguisheth Charity, which is of the internal Man, or which is the internal Man himself, his Blood shall be shed, that is, he condemneth himself.

1013. "Because in the Image of God made he Man"—— that this Expression signifies Charity, which is the Image of God, follows of Consequence; the Subject immediately before treated of was concerning Charity, which was signified by Blood, and that it should not be extinguished was signified by this Injunction, that Blood ought not to be shed: Now follows a Declaration that in the Image of God made he Man, by which it appears that Charity is the Image of God. It is scarce known to any at this Day what is meant by an Image of God; the common Idea is, that the Image of God was destroyed in the first Man, whom they call Adam, and that in him was the Image of God, consisting in a certain unknown Integrity: It is true, there was Integrity; for by Adam or Man is meant the most ancient Church, which was a cœlestial Man, and had Perception, such as no Church hath since enjoyed, wherefore also it was a Likeness of the Lord; a Likeness of the Lord signifies Love towards him: After that this Church in process of Time perished, then the Lord created a new one, which was not a cœlestial, but a spiritual Church; this was not a Likeness but an Image of the Lord; Image signifies spiritual Love, that is, neighbourly Love or Charity, as was also shewn above, n: 50, 51. That this Church, by virtue of spiritual Love, or Charity, was an Image of the Lord appears from this Verse; and that essential Charity is an Image of the Lord, appears from it's being said, "Because in the Image of God *made* he "Man," signifying, that essential Charity *made* Man. That Charity is an Image of God, appears most clearly from the very Essence of Love or Charity; Nothing but Love and Charity can make a Likeness of any one, and an Image of any one; it is the Essence of Love and Charity out of Two to make as it were One; when one loveth another as himself, and more than himself, then one seeth another in himself, and himself in another, as may be known to any one if he only attendeth to Love, or to those who mutually love each other, for the Will of the one is the Will of the other, they are as it were joined together interiorly, and only distinct from each other as to the Body. Love towards the Lord maketh Man one with the Lord, that is, a Likeness; Charity also or neighbourly Love maketh Man one with the Lord, but as an Image; an Image is not a Likeness, but is for a Likeness. This One-

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neſs ariſing from Love is thus deſcribed by the Lord himſelf in John, "I pray that they all may be *One*, as Thou, Father, in "Me, and I in Thee, that *They alſo may be One in Us*. I have "given them the Glory which Thou haſt given Me, that "They may be *One*, as we are *One*, *I in Them*, and Thou in "Me," xvii. 21, 22, 23. This Oneneſs is that myſtical "Union, of which ſome think, which Union is effected by "Love Alone. So again, I live and ye ſhall live, in that "Day ye ſhall know that I am in my Father, and *Ye in Me*, "*and I in You*: He that hath my Commandments and doeth "them, he it is that loveth me. If any one love me, he will "keep my Word, and my Father will love him, and we will "come to him, and *make our Abode with him*," John xiv. 19, 20, 21. From which Words it appears that it is Love which joineth, and that the Lord hath his Abode with him who loveth him, and who alſo loveth his Neighbour, for this is the Love of the Lord. This Union, which maketh a Likeneſs and an Image, cannot be ſo clearly ſeen in Mankind, but in Heaven is very manifeſt, where all the Angels, by virtue of mutual Love, are as it were a One; each particular Society which conſiſteth of ſeveral Angels, conſtituteth as it were one Man; and all the Societies together, or the univerſal Heaven, conſtitute one Man, which is alſo called the Grand Man, ſee n: 457, and 549. The univerſal Heaven is a Likeneſs of the Lord, for the Lord is All in All therein; each particular Society is alſo a Likeneſs; conſequently each particular Angel; the cœleſtial Angels are Likeneſſes, the ſpiritual Angels are Images: Heaven conſiſteth of as many Likeneſſes of the Lord as there are Angels, and this is the Effect ſolely of mutual Love, in that each loveth another better than himſelf, ſee n: 548, and 553. for the real Caſe is this; in order that the general or univerſal Heaven may be a Likeneſs of the Lord, it is needful that all the Parts, or particular Angels, ſhould be Likeneſſes, or Images with a view to being Likeneſſes; for unleſs the Whole conſiſteth as it were of Parts like unto itſelf, it is not a Whole in which there is Oneneſs. From what hath been ſaid it may be clearly ſeen what maketh a Likeneſs and Image of God, viz. That it is Love towards the Lord, and neighbourly Love; conſequently, that every ſpiritual regenerate Man, by virtue of Love or Charity, which is from the Lord alone, is an Image of Him; and whoſoever is principled in Charity from the Lord, is alſo in Integrity, concerning which Integrity more will be ſaid, by the Divine Mercy of the Lord, in a future Part or this Work.

1014. Verſe 7. *And you, be ye fruitful, and multiply; be ye poured out upon the Earth, and multiplied therein.* Be ye fruitful and

and multiply signifies here, as above, the Encrease of Goodness and Truth in the interior Man; to be fruitful is predicated of Goodnesses, and to be multiplied is predicated of Truths: Be ye poured out upon the Earth, and multiplied therein, signifies the Encrease of Goodness and Truth in the external Man, which is the Earth; to be poured out is predicated of Goodnesses; to be multiplied is predicated of Truths.

1015. That by being fruitful and multiplying is signified the Encrease of Goodness and Truth in the interior Man, and that to be fruitful is predicated of Goodnesses, and to be multiplied of Truths, appears from what was shewn above at the first Verse of this Chapter, where the same Words occur: That this Fruitfulness and Multiplication were to be in the interior Man, may appear from what follows, where it is again said, "*Be ye multiplied*," which Repetition would have been needless, as being superfluous, unless somewhat particular and distinct from what had been before said, was signified by it; from these Considerations, and from what hath been before said, it appears, that Fructification and Multiplication are here predicated of Goodnesses and Truths in the interior Man: It is called the interior Man, because, as was shewn above, Man with respect to Things cœlestial and spiritual, which are of the Lord Alone, is the internal Man; but with respect to Things rational he is the Interior, or middle between the internal and external; and with respect to the Affections of Goodness, and Scientifics of the Memory, he is External; that Man is such, was shewn in what was premised at the Beginning of this Chapter, n: 978. but that he is ignorant thereof during his Life in the Body, is owing to the corporeal Things in which he liveth, and which hide from him the Knowledge of interior Things, and especially of their distinct and orderly Arrangements; nevertheless if he would reflect, he might be convinced that these Things are so, during his Abstraction from the Body in Thought, and whilst he was meditating as it were in his Spirit. The Reason why Fructification and Multiplication are predicated of the interior Man, or of the rational [Principle] is, because the Operation of the internal Man is not made sensible in the interior Man but in a most general Manner; for there is an Infinity of Particulars, which form one certain general [Principle], and indeed most general, in the interior Man; the Infinity of which Particulars, and how they are circumstanced, and form one most general obscure [Principle], may appear from what was shewn above, n: 545.

1016. "Be

1016. "Be ye poured out upon the Earth and multiplied therein,"—that these Words signify an Encrease of Goodness and Truth in the external Man, which is the Earth, and that to be poured out is predicated of Goodnesses, and to be multiplied of Truths, appears from what has been just said above, and also from the Signification of Earth as denoting the external Man, concerning which see what was said and shewn at the first Verse of this Chapter, n: 983. With respect to being poured out on the Earth, and being multiplied therein, the Case is this; with the regenerate Man nothing is multiplied in his external Man, that is, nothing of Goodness and Truth receiveth Encrease, except by the Operation of Charity; Charity is like Warmth in the time of Spring and Summer, which causes the Grass, the Herbs, and Trees to grow; without Charity or spiritual Heat nothing groweth, wherefore here it is for the first time said, "Be ye poured out on the Earth," which is predicated of the good Things that belong to Charity, whereby Goodness and Truth are multiplied; it is in every one's Power to apprehend how this is; Nothing groweth and multiplieth in Man unless there be some Affection; it is owing to the Delight of Affection, not only that Things take Root, but also that they grow; every Thing is effected according to the favourable Influences of Affections; what a Man loveth, that he willingly seizeth upon, retaineth, and secureth; this is the case with whatever favours any Affection, but if it be unfavorable thereto, then it is made light of, set at nought, nay rejected; but such as the Affection is, such is the Multiplication; with the regenerate Man there is an Affection of Goodness and Truth grounded in Charity and given by the Lord, wherefore whatever favours the Affection of Charity, that he seizes upon, retaineth, and secureth, and thus confirmeth himself in Goodnesses and Truths; this is signified by what is here said, "Be ye poured out on the Earth, and multiplied."

1017. To shew that such Multiplication is according to the Affection, the following Case may serve; where a Man receiveth as a Principle that Faith alone saveth, even though it be attended with no Work of Charity, that is, even though the Man hath no Charity, and thereby separateth Faith from Charity, not only by reason of the Principle which he hath imbibed from his early Years, but also because he supposeth, that if any one should declare Works of Charity, or Charity itself, to be an Essential of Faith, and should therefore live a Life of Piety, he must needs in this case place Merit in Works, which

(which nevertheleſs is falſe) thus rejecting Charity, and making Works of Charity of no Account, and only abiding in an Idea of Faith, which is no Faith without its Eſſential which is Charity—ſuch an one, whilſt he confirmeth himſelf in this Principle, never acteth at all from an Affection of Goodneſs, but from an Affection of Delight ariſing from this Conſideration, that he may live in a free Indulgence of his Luſts; and whoſoever doth confirm himſelf ſtrongly in this Principle, doth not act from an Affection of Truth, but from a Deſire of Self-Preheminence, that he may be thought greater, more learned, and more refined than others, and thus may be exalted amongſt the rich and honorable; thus he acteth from the Delight of Affection, which Delight cauſeth a Multiplication of Arguments in Favour of his Opinions, for as was obſerved, according to the Nature and Quality of the Affection, ſuch is the Multiplication. In general, where the Principle is falſe, it muſt needs be productive of falſe Concluſions, for all Things are conformable to their Principle; nay, as I have learnt from Experience (concerning which, by the Divine Mercy of the Lord, I ſhall ſpeak elſewhere) they who confirm themſelves in ſuch Principles reſpecting Faith alone, and are not principled in Charity, have no regard to, and as it were do not ſee, all that the Lord hath ſo often ſaid concerning Love and Charity, as Matt: iii. 8, 9. Chap: v. 7. 43. to 48--vi. 12. 15.—vii. 1. to 20.—ix. 13.—xii. 33.—xiii. 8. 23.—xviii. 21, 22, 23. to the End.—xix. 19.—xxii. 34. to 39.—xxiv. 12, 13.—xxi. 34. 40, 41. 43. Mark iv. 18, 19, 20. Chap: xi. 13, 14. 20.—xii. 28. to 35. Luke iii. 8, 9. Chap: iv. 43. to 49.—vi. 27. to 39. 43. to the End.—vii. 47.—viii. 8. 14, 15.—x. 25. to 28.—xii. 58. 59.—xiii. 6. to 10. John iii. 19. 21.—v. 42.—xiii. 34. 35.—xiv. 14, 15. 20, 21. 23.—xv. 1. to 8. 9, to 19.—xxi. 15, 16. 17.

1018. The Reaſon why it is here again ſaid, "Be ye fruitful "and multiply," in like Manner as in the firſt Verſe of this Chapter, is, becauſe here there is a Concluſion of what hath been inſiſted on before, viz: that all Things would ſucceed well, and would be fruitful and multiply, if they were careful not to do thoſe Things which are ſignified by the Eating of Blood, and by the Shedding of Blood, that is, if they would not extinguiſh Charity by Hatreds and Prophanations.

1019. Verſe 8. *And God ſaid unto Noah, and to his Sons with him, ſaying.* Theſe Words ſignify the Truth of thoſe Things which follow concerning the ſpiritual Church, which is meant by Noah and his Sons with him.

1020. That

1020. That this is the Signification of those Words, may appear from this Consideration, that all Things which are reduced into an historical Form and Connexion, from the first Chapter of Genesis to the Account of Eber in the eleventh Chapter, have a different Signification from what appears in the Letter, and that the historical Relations contained therein are nothing else but spiritual Things thrown into the Form of a History, according to the Custom of the most ancient People, who, when they would testify the Truth of any Thing, said, that Jehovah said, but in the present Case that God said, because the Subject treated of is concerning the spiritual Church: In like manner when any Truth was accomplished, or came to pass.

1021. That by Noah and his Sons with him is signified the ancient Church, was shewn above, and will appear in what follows in this Chapter, wherefore there is no need to dwell longer on the Subject.

1022. Verses, 9. 10. *And I, behold I, establish my Covenant with you, and with your Seed after you; and with every living Soul that is with you, to the Fowl, to the Cattle, and to every Beast of the Earth with you; of all that go forth from the Ark, as to every Beast of the Earth.* And I, behold I establish my Covenant, signifies the Lord's Presence in Charity: With you, signifies the regenerate spiritual Man: And with your Seed after You, signifies those who are created anew: With every living Soul that is with you, signifies in general all Things which are with the regenerate Man: To the Fowl, signifies in particular his Intellectuals: To the Cattle, signifies in particular the new Things of his Will: To every Beast of the Earth, signifies his inferior Intellectuals, and the Things of the Will thence derived: With you, signifies here, as before, what is with the regenerate spiritual Man: Of all that go forth from the Ark, signify the Men of the Church: As to every Beast of the Earth, signifies the Men out of the Church.

1023. "And I, behold I establish my Covenant"——that these Words signify the Lord's Presence in Charity, may appear from the Signification of Covenant, concerning which see n: 666. where it was shewn, that Covenant signifies Regeneration, and indeed the Conjunction of the Lord with the regenerate Man by Love; and that the heavenly Marriage is the very essential Covenant; consequently the same is true of the heavenly Marriage with every regenerate Man; The Nature and Manner of this Marriage, or Covenant, was also shewn above; with the Man of the most ancient Church the heavenly Marriage had Place in his Will-Propriety; but with the Man of the ancient Church

Church the heavenly Marriage had Place in his intellectual Propriety; for when the Will-Principle of Man was become altogether corrupt, then the Lord miraculouſly ſeparated his intellectual Propriety from his corrupt Will-Propriety, and in his intellectual Propriety formed a new Will, which is Conſcience, and into Conſcience inſinuated Charity, and into Charity Innocence, and thus joined himſelf, or what is the ſame Thing, entered into Covenant with Man. So far as this Will-Propriety of Man is capable of being ſeparated from this intellectual Propriety, ſo far the Lord can be preſent with him, or join himſelf, or enter into Covenant with him: Temptations and ſimilar Means of Regeneration have this Effect, to cauſe the Will-Propriety of Man to become quieſcent, or to reſt, as if it were annihilated, and as it were dead, and in Proportion as this is effected, in the ſame Proportion the Lord is enabled to operate by Conſcience implanted in Charity in Man's intellectual Propriety; this then is what is here called Covenant.

1024. That *with you* ſignifies the regenerate ſpiritual Man, appears from what hath been ſaid above, viz: that Noah and his Sons ſignify the ſpiritual Church, which ſucceeded the moſt ancient cœleſtial Church, and inaſmuch as they ſignify the Church, they ſignify every particular Man of the Church, conſequently the regenerate ſpiritual Man.

1025. That with your Seed after you ſignifies thoſe who are created anew, appears from the Signification of Seed, and alſo from what follows; it appears from the Signification of Seed, inaſmuch as Seed in a literal Senſe ſignifies Poſterity, but in an internal Senſe Faith; and whereas, as was ſaid above, there is no Faith unleſs there be Charity, therefore it is eſſential Charity which is meant by Seed in an internal Senſe: It appears alſo from what follows, inaſmuch as the Subject there treated of is, not only concerning the Man who is within the Church, but alſo concerning the Man who is out of the Church, conſequently concerning the whole human Race; whereſoever there is Charity, there alſo, even with Nations moſt remote from the Church, is Seed, for heavenly Seed is Charity; for no Man can do any thing that is good of Himſelf, but all Good is from the Lord, and the Good which the Gentiles do is alſo from the Lord, concerning whom, by the Divine Mercy of the Lord, more will be ſaid in a future Part of this Work: That Seed is Faith, was ſhewn above n: 255. by Faith is there and in other Places meant Charity whence Faith is derived, for there is no Faith, which is truly ſuch, except what is grounded in Charity; the like is ſignified in other Parts of the Word, where Seed is named, as where Mention is made of the Seed of Abraham, or of

Iſaac

Isaac, or of Jacob, thereby is signified Love or Charity; for Abraham represented cœlestial Love, Isaac spiritual Love, which are of the internal Man, and Jacob the same Loves, but with Reference to the external Man; and this is the Case, not only in the prophetical Parts of the Word, but also in the historical; the Historicals of the Word are not perceived in Heaven, but only the Things signified thereby; the Word was written not only for Men, but also for Angels; whilst Man readeth the Word, and collecteth thence only the literal Sense, the Angels at the same Time collect not the literal but the internal Sense; the material, worldly, and corporeal Ideas, which Man hath whilst he readeth the Word, become spiritual and cœlestial Ideas with the Angels; as when Man readeth about Abraham, Isaac, and Jacob, then the Angels do not think at all concerning Abraham, Isaac, and Jacob, but concerning those Things which are represented and thus signified by them; in like Manner, when Man readeth about Noah, Shem, Ham, and Japheth, the Angels know Nothing of these Persons, and perceive Nothing but the ancient Church, and the interior Angels do not even perceive the Church, but the Faith of that Church and according to the Series, they perceive the State of the Things treated of; thus also when Mention is made of Seed in the Word, as here concerning Noah, that a Covenant should be established with them, and with their Seed after them, the Angels do not perceive the Posterity of Noah, there being no such Person as Noah, and that being only the Name of the ancient Church, but by Seed they understand Charity, which was the Essential of that Church; in like Manner, when in the historical Relations concerning Abraham, Isaac, and Jacob, Mention is made of their Seed, the Angels never understand thereby their particular Posterity, but all throughout the Universe, as well those who are within the Church, as those who are without, with whom there is heavenly Seed, or Charity; nay the interior Angels perceive thereby Love Itself abstractedly, which is heavenly Seed: That by Seed is signified Love, and also every one who hath Love, appears from the following Passages, where speaking of Abraham, "Jehovah said, To thy *Seed* will "I give this Land," Gen; xii. 7. and again, "All the Land "which thou seest, to thee will I give it, and to thy Seed for "ever; and I will make thy *Seed* as the Dust of the Earth," Gen: xiii. 15. 16. they who abide in the Sense of the Letter, conceive no other Idea, than that by Seed in these Passages is meant the Posterity of Abraham, and that by Land is meant the Land of Canaan, and they are the more confirmed in this Idea,

becauſe that Land was given to his Poſterity; but they who are in the internal Senſe, as the whole Heaven is, by the Seed of Abraham perceive nothing elſe but Love, and by the Land of Canaan nothing elſe but the Lord's Kingdom in the Heavens and the Earths, and that its being given to Abraham's Poſterity was merely a Repreſentative; concerning which by the Divine Mercy of the Lord, more will be ſaid elſewhere. In like manner in another Place ſpeaking of Abraham, "Jehovah led him "forth abroad, and ſaid, Look up now towards Heaven, and "number the Stars, if thou be able to number them: And "he ſaid unto him, So ſhall thy *Seed* be," Gen. xv. 5. Here in like manner, as Abraham repreſented Love, or ſaving Faith, by his Seed in an internal Senſe no other Poſterity is meant than All throughout the Univerſe who are principled in Love. Again in like manner, "I will *eſtabliſh my Covenant* between "Me and Thee, and thy *Seed* after thee, and I will give to "Thee and to thy Seed after thee the Land of thy Sojourn-"ings, all the Land of Canaan for an eternal Poſſeſſion, and "I will be to them as a God: This is *my Covenant* which thou "ſhalt keep between Me, and You, and thy *Seed* after Thee; "every Male ſhall be circumciſed to You," Gen. xvii. 7, 8. 10. where to eſtabliſh a Covenant ſignifies in like manner the Conjunction of the Lord with Men throughout the Univerſe, by Love, which Love was repreſented by Abraham; hence it is evident what is meant by his Seed, viz. All in the Univerſe who are principled in Love: Covenant was the Circumciſion here treated of, by which in Heaven is never meant the Circumciſion of the Fleſh, but of the Heart, which is the Circumciſion of thoſe who are principled in Love: Circumciſion was a Repreſentative of Regeneration by Love, as is clearly explained in Moſes, "Jehovah God will *circumciſe* thy Heart, and "the Heart of thy Seed, to love Jehovah thy God with all thy "Heart, and with all thy Soul, that thou mayeſt *live*," Deut. xxx. 6. from which Words it appears what Circumciſion is in it's internal Senſe; wherefore in whatever Place Circumciſion is mentioned, Nothing elſe is meant thereby but Love and Charity, and a Life grounded therein. That by the Seed of Abraham are ſignified all throughout the Univerſe, who are principled in Love, appears alſo from the Lord's Words to Abraham and to Iſaac; to Abraham, on his Willingneſs to ſacrifice Iſaac as he was commanded, "In bleſſing I will bleſs thee, and in "multiplying I will multiply thy *Seed* as the Stars of Heaven, "and as the Sand which is upon the Sea-ſhore, and thy *Seed*

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" ſhall inherit the Gate of thy Enemies, and in thy *Seed* ſhall " all the *Nations* of the Earth be bleſſed," Gen: xxii. 17, 18. where it is very evident, that by Seed are meant all throughout the Univerſe who are principled in Love. As Abraham repreſented cœleſtial Love, ſo Iſaac repreſented ſpiritual Love, wherefore by the Seed of Iſaac Nothing elſe is ſignified but every Man who is principled in ſpiritual Love or Charity; concerning whom it is thus written, " Sojourn in this Land, and I will " be with thee, and will bleſs thee, becauſe to Thee and to thy " *Seed* will I give all theſe Lands, and will confirm the Oath " which I ſware unto thy Father Abraham, and I will cauſe thy " *Seed* to multiply as the Stars of the Heavens, and I will give " to thy *Seed* all theſe Lands, and in thy Seed ſhall *all the Na-* " *tions of the Earth be bleſſed*," Gen: xxvi. 3. 4. 24. where it is plain that by all Nations are meant thoſe who are principled in Charity: Cœleſtial Love repreſented by Abraham is as a Father of ſpiritual Love repreſented by Iſaac, for the ſpiritual [Principle] hath Birth from the cœleſtial, as was ſhewn above: Jacob, as repreſenting the external Things of the Church, which have their Exiſtence from Things internal, conſequently all Things in the external Man which are derived from Love and Charity, ſignifies by his Seed. All in the Univerſe, who are in the Practice of external Worſhip influenced by internal, and who do Works of Charity influenced by Charity from the Lord; concerning this Seed it is ſaid to Jacob, when he had ſeen a Ladder in his Dream, " I Jehovah, the God of thy Fa- " ther Abraham, and the God of Iſaac, will give the Land on " which thou lyeſt to thee and to thy *Seed*, and thy *Seed* ſhall be " as the Duſt of the Earth; and in Thee and in thy *Seed* ſhall " *all the Families of the Ground* be bleſſed," Gen: xxviii. 13, 14. Chap: xxxii. 12.—xlviii. 4. That Seed hath no other Signification, as it was ſhewn above in the Paſſages quoted from the Word n: 255. ſo it may appear alſo from the following; in Iſaiah, " Thou Iſrael my Servant, Jacob whom I have cho- " ſen, the *Seed* of Abraham my Friend," xli. 8. ſpeaking of the Regeneration of Man, where Iſrael and Jacob, as is frequently the Caſe, are diſtinguiſhed, and by Iſrael is ſignified the internal ſpiritual Church, by Jacob the external of the ſame, and each is called the Seed of Abraham, that is, of the cœleſtial Church, becauſe the cœleſtial, ſpiritual, and natural [Principles] ſucceed each other. So in Jeremiah, " I had planted thee a noble whole Vine, *a Seed of Truth*; how art thou turned into the degenerate Plant of a ſtrange Vine unto Me?" ii. 21. ſpeaking of the ſpiritual Church which is a noble Vine, whoſe Charity, or

Faith grounded in Charity, is called the Seed of Truth. Again in the ſame Prophet, "As the Hoſt of Heaven is not number-"ed, neither the Sand of the Sea meaſured, ſo will I multiply "*the Seed* of David my Servant, and the Levites that miniſter "unto him," xxxiii. 22. where Seed plainly ſignifies heavenly Seed, for by David is ſignified the Lord; that the Seed of David was not as the Hoſt of Heaven which is not numbered, nor as the Sand of the Sea which is not meaſured, is plain to every one. Again in the ſame Prophet, "Behold the Days come "ſaith Jehovah, that I will raiſe unto David a righteous Branch, "and a King ſhall reign, ſhall act intelligently, and ſhall do "Judgment and Juſtice on the Earth; in his Days Judah ſhall "be ſaved, and Iſrael ſhall dwell ſafely; and this is his Name "whereby he ſhall be called, Jehovah our Righteouſneſs: "Wherefore behold the Days come, ſaith Jehovah, that they "ſhall no more ſay, Jehovah liveth, who cauſed the Children "of Iſrael to come up out of the Land of Egypt; but Jehovah "liveth, who cauſed to come up, and who led *the Seed of the* "*Houſe of Iſrael* from the Land of the North," xxiii. 6, 7, 8. in this Paſſage a very different Signification is meant from what appears in the Letter, for by David is not meant David, nor by Judah Judah, nor by Iſrael Iſrael, but by David is meant the Lord, by Judah what is cœleſtial, by Iſrael what is ſpiritual; wherefore by the Seed of Iſrael are meant thoſe who have Charity, or Faith grounded in Charity. So in David, "Ye that "fear Jehovah praiſe him; all ye *Seed of Jacob* glorify him; "and fear him all ye *Seed of Iſrael*" Pſalm, xxii. 23. where by the Seed of Iſrael no other Seed is meant than the ſpiritual Church. So in Iſaiah, "The Stock thereof ſhall be the *Seed of* "*Holineſs*," vi. 13. ſignifying Remains, which are holy, as being of the Lord. Again in the ſame Prophet, "I will bring "forth *a Seed* out of Jacob, and out of Judah an Inheritor of "my Mountains, and mine elect ſhall poſſeſs it, and my Ser-"vants ſhall dwell therein," lxv. 9. ſpeaking of the cœleſtial Church external and internal. Again in the ſame Prophet, "They ſhall not generate to Perturbation, they are the *Seed* of the bleſſed of Jehovah, and their Offſpring with them," lxv. 23. ſpeaking of the new Heavens and the new Earth, or of the Lord's Kingdom, that ſuch as dwell therein being begotten or regenerated of Love, are called the Seed of the bleſſed of Jehovah.

1026. "With every living Soul that is with you"——that theſe Words ſignify in general all Things that are with the regenerate Man, may appear from what goes before, and from what

what follows, and also from the Signification of the Word *Living* or *Alive*; every thing is said to be living, or alive, which receiveth Life from the Lord; the living Soul is every thing which liveth in the regenerate Man in consequence of receiving Life from the Lord; for according to the Life which the regenerate Man receives, every particular Thing with him liveth, both what belongs to the rational [Principle], and what belongs to his Affections; which Life appears before the Angels in every Particular of his Thought and Speech, tho' it is not so apparent to Man.

1027. That *to the Fowl* signifies in particular his Intellectuals, appears from what has been above said and shewn concerning Fowl, as in n: 40. 776.

1028. That *to the Cattle* signifies in particular what belongs to his new Will, appears also from what was said and shewn above concerning Cattle, as in n: 45, 46. 142, 143. 246, 776.

1029. That to every Beast of the Earth signifies his inferior Intellectuals, and the Things of the Will thence derived, appears also from what was shewn above concerning the Signification of Beast: For there are with every Man Things interior and Things exterior; interior Things are the Rationals, which are here signified by Fowl, and the Affections which are signified by Cattle; exterior Things are Scientifics and Pleasures, which are here signified by Beasts of the Earth. That by Fowl, Cattle, and Beast, is not signified any Fowl, Cattle, or Beast, but what is alive with the regenerate Man, must be plain and obvious to every one from this Consideration, that a Covenant cannot be entered into by God with Brute Animals, for it is said, I establish my Covenant with every living Soul that is with you, to the Fowl, to the Cattle, and to every Beast of the Earth with you, but with Man, who as to his Interiors and Exteriors is thus described.

1030. That by all that go forth of the Ark are signified the Men of the Church; and that by every Beast of the Earth is signified the Man who is out of the Church, may appear from the Series of the Things spoken of in the internal Sense, for all Things that went forth out of the Ark were before-mentioned, as every living Soul as to the Fowl, the Cattle, and the Beast of the Earth; here it is again said, "Of all that go "forth out of the Ark as to the Beast of the Earth," Thus the Beast of the Earth is mentioned a second time, which Repetition would not have been, unless something else was here understood; then also it follows, "*And I establish my Cove-*

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" *nant with You,*" which was likewiſe ſaid before, hence it appears that by thoſe that go forth out of the Ark are ſignified the Regenerate, or Men of the Church, and that by the Beaſt of the Earth are ſignified All in the Univerſe who are out of the Church: The Beaſt of the Earth, when Things alive are not underſtood thereby, ſignifies in the Word ſuch Things as are of a viler Nature, and have in them more or leſs of a beſtial Property, and this with reference to the Things treated of; when the Subject treated of is concerning the Things which are in Man, then the Beaſt of the Earth ſignifies inferior Things, which belong to the external Man and to the Body, as juſt above in this Verſe, conſequently Things of a viler Nature; when the Subject treated of is concerning an entire Society, which is called a compound Man, or a compound Perſon, then the Beaſt of the Earth ſignifies thoſe who are not of the Church, becauſe they are of a viler Nature; and thus the Term is predicated with reference to the Subject treated of: As in Hoſea, " In that Day will I make " a Covenant for them with the *Beaſt* of the Field, and with " the Fowl of the Heavens, and with the creeping Thing of " the Earth," ii. 18. and in Iſaiah, " The *Beaſt* of the Field " ſhall honour me, becauſe I have given Waters in the Wil- " derneſs," xliii. 20. and in Ezechiel, " All the Fowls of the " Heavens made their Neſts in his Boughs, and under his " Branches did every *Beaſt* of the Field bring forth Young, " and under his Shadow dwelt *all great Nations.*" xxxi. 6.

1031. Verſe 11. *And I eſtabliſh my Covenant with you, and all Fleſh ſhall not be any more cut off by the Waters of a Flood; and there ſhall not any more be a Flood to deſtroy the Earth.* And I eſtabliſh my Covenant with you, ſignifies the Preſence of the Lord with all Men whatſoever who are principled in Charity, and hath Relation to thoſe that go forth out of the Ark, and to every Beaſt of the Earth, that is, to the Men within the Church, and to the Men out of the Church: And all Fleſh ſhall not be any more cut off by the Waters of a Flood, ſignifies, that they ſhould not periſh as did the laſt Poſterity of the moſt ancient Church: And there ſhall not be any more a Flood to deſtroy the Earth, ſignifies, that ſuch a deadly and ſuffocating Perſuaſion ſhould not any more exiſt.

1032. " And I eſtabliſh my Covenant with you"—That theſe Words ſignify the Preſence of the Lord with all Men whatſoever, who are principled in Charity, and hath relation to thoſe that go forth out of the Ark, and to every Beaſt of the Earth, that is, to the Men within the Church, and to the Men

Men out of the Church, appears from what hath been juſt ſaid above. With reſpect to the Lord's entering into a Covenant, and by Charity joining himſelf with thoſe who are out of the Church, the Caſe is this; the Man of the Church ſuppoſeth that all who are out of the Church who are called Gentiles cannot be ſaved, by reaſon that they have no Knowledges of Faith, and therefore are altogether ignorant of the Lord, inſiſting that without Faith, and without a Knowledge of the Lord, there is no Salvation; thus he condemneth all who are out of the Church; nay, in many Caſes, they who are principled in any particular Doctrine, or even in any Hereſy, are of ſuch a Perſuaſion, that they think none can be ſaved who are not principled in the ſame Doctrine as themſelves, or who do not think preciſely as they do; when nevertheleſs the caſe is altogether otherwiſe; for the Lord hath Mercy towards the whole human Race, and is deſirous to ſave all univerſally, and to draw them to himſelf; the Mercy of the Lord is infinite, nor doth it ſuffer itſelf to be confined to thoſe few who are within the Church, but extends itſelf to all throughout the World; they who are born out of the Church, and are thereby in Ignorance as to Matters of Faith, are not blameable on that Account, nor are they ever condemned for not having Faith towards the Lord, with whoſe Name they were never acquainted: What ſerious and conſiderate Perſon could ever maintain, that the greateſt Part of Mankind muſt periſh eternally becauſe they were not born in that Quarter of the Globe called Europe, which reſpectively contains very few? or that the Lord would permit ſo great a Multitude of human Beings to be born, in order to die an eternal Death? Surely ſuch a Suppoſition is contrary to every Idea of God and of his Mercy: And beſides, they who are out of the Church, and are called Gentiles, live a much more moral Life, than they who are within the Church, and do much more eaſily embrace the Doctrine of true Faith, as appears very evident from Souls in another Life; for the worſt of all are thoſe which come from what is called the Chriſtian World, bearing a mortal Hatred both towards their Neighbour and towards the Lord, and being more addicted to Adultery than any other People on the Face of the Earth; for ſeveral of thoſe who have worſhipped Idols have the utmoſt Horror at Hatred and Adultery, and are afraid of Chriſtians who indulge in thoſe Vices, and make no Scruple of torturing their Fellow-Creatures: Nay the Gentiles are ſuch, that when they are informed by the Angels concerning the Truths of Faith,

Faith, and that the Lord ruleth the Universe, they attend willingly thereto, and give a ready Admission to the Faith, and thus reject their Idols; wherefore the Gentiles, who have lived a moral Life, in mutual Charity, and in Innocence, are regenerated in another Life: During their Abode in the World the Lord is present with them in Charity, and in Innocence, for there is nothing of Charity and Innocence but from the Lord: The Lord also endueth them with a Conscience of what is right and good according to their religious Principles, and into that Conscience insinuates Innocence and Charity, and when Innocence and Charity are in the Conscience, then they easily suffer themselves to be principled in the Truth of Faith grounded in Goodness: The Lord himself hath thus taught in Luke, "Then said one unto Jesus, Lord, are there "few that be saved? Jesus said unto them, ye shall see Abra-"ham, Isaac, , and Jacob, and all the Prophets in the King-"dom of God, but yourselves thrust out; and they shall come "from the East, and the West, and the North and the South, "and shall sit down in the Kingdom of God; and behold, "there are last which shall be first, and there are first which "shall be last," xiii. 23. 28, 29, 30. By Abraham, Isaac, and Jacob, are meant all those who are principled in Love, as was shewn above.

1033. It was said that the Gentiles, according to their religious Principles, are endued with a Conscience of what is right and good, which is thus: Conscience in general is either True, Spurious, or False; a *true Conscience* is that which is formed by the Lord from the Truths of Faith, with which when a Man is endued, he is afraid to act contrary to the Truths of Faith, because thereby he would act contrary to Conscience; this Conscience none can receive, but they who are principled in the Truths of Faith, wherefore not many in the Christian World can receive it, because every one sets up his own Tenets and Opinions as a Standard of the Truths of Faith; nevertheless all who are regenerated receive Conscience when they receive Charity, for Charity is the Fundamental of Conscience. A *spurious Conscience* is that, which is formed with the Gentiles out of the religious Principles in which they are born and educated, to act contrary to which is to act contrary to Conscience; when the Conscience of these Gentiles is founded in Charity, and in Mercy, and in Obedience, then they are in such a State as to be capable in another Life of receiving a true Conscience, and do receive it, for they love nothing better than the Truth of Faith. A *false Conscience* is

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that which is formed not from Things internal, but from Things external, that is, not from Charity but from Self-love and the Love of the World; for there are ſome who ſeem to themſelves to act contrary to Conſcience, when they act contrary to the Love of their Neighbour, and alſo at ſuch times ſeem to themſelves to be inwardly tortured, but the reaſon is, becauſe they have a Perception in their Minds that their own Life, or Honour, or Reputation, or Wealth, or Gain, are endangered, and thus that they themſelves will ſuffer Injury; ſome receive hereditarily a kind of Softneſs of Heart of this ſort, and ſome acquire it by Habit, but it is a falſe Conſcience.

1034. That by all Fleſh being no more cut off by the Waters of a Flood, is ſignified, that they ſhould not any more periſh like the Poſterity of the moſt ancient Church, appears from what was ſaid above concerning the Antediluvians who periſhed, and who were they who were cut off by the Waters of a Flood; it was ſhewn above, n: 310. How this was, viz. that the laſt Poſterity of the moſt ancient Church was of ſuch a nature, that when their Will-Principle was corrupt their intellectual Principle was corrupt at the ſame time, ſo that with them the intellectual Principle could not be ſeparated from the Will-Principle, ſo as to admit of a new Will being formed in the intellectual Principle, ſuch was the Coherence of each part of the Mind with the other: And as this was foreſeen, it was alſo provided by the Lord, that the intellectual Principle with Man might be ſeparated from his Will-Principle, and ſo he might be renewed: And whereas it was thus provided, that ſuch a Man ſhould not hereafter exiſt, as was that moſt ancient People, therefore it is here ſaid, that all Fleſh ſhould not any more be cut off by the Waters of a Flood.

1035. "And there ſhall not be any more a Flood to deſtroy "the Earth"—that by theſe Words is ſignified that ſuch a deadly and ſuffocative Perſuaſion ſhould no longer exiſt, may appear from the Signification of a Flood in reſpect to the Antediluvians who periſhed, ſpoken of above; and alſo from their direful Perſuaſions, concerning which, ſee n: 310. 563. 570, 581, 586. and further from what is ſaid concerning the ſucceeding Church called Noah; and likewiſe from what follows concerning the Rain-bow.

1036. Verſes 12, 13. *And God ſaid, This is the Token of the "Covenant which I give between Me and You, and every living Soul "which is with you, for perpetual Generations. I have given my "Bow in the Cloud, and it ſhall be for a Token of the Covenant*

" *betwixt Me and the Earth.*" And God said, signifies that it was so: This is a Token of the Covenant, signifies a Mark of the Lord's Presence in Charity: Which I give between Me and You, signifies the Conjunction of the Lord with Man by Charity: And between every living Soul that is with you, signifies as above, all things that are with the regenerate Man: For perpetual Generations, signifies all who are perpetually created anew: I have given my Bow in the Cloud, signifies the State of the regenerate spiritual Man, which is like a Rainbow: Cloud signifies an obscure Light, in which the spiritual Man is with respect to the cœlestial Man: And it shall be for a Token of the Covenant between me and the Earth, signifies as before, a Mark of the Lord's Presence in Charity: Earth here signifies Man's Propriety. All these Things have Relation to the regenerate spiritual Man, or the spiritual Church.

1037. That by God's saying is signified that it was so, was said and shewn above, for to say, or the Saying of God, or Jehovah, signifies that it was so: The most ancient People, in their historical Relations of the Things of the Church, when they wished to affirm that a Thing was so, said, God said, or Jehovah said, and this was with them a Form of Assertion and Confirmation.

1038. That by a Token of the Covenant is signified a Mark of the Lord's Presence in Charity, appears from the Signification of Covenant and the Token of a Covenant; that Covenant signify the Lord's Presence in Charity, was shewn above, chap. vi. verse 18. and in this chap. verse 9. That a Covenant is the Lord's Presence in Love and Charity, appears from the Nature of a Covenant; every Covenant is for the sake of Conjunction, that the Parties may live in mutual Friendship, or in mutual Love; hence Marriage is also called a Covenant; the Conjunction of the Lord with Man is not practicable except in Love and Charity, for the Lord is essential Love and Mercy, he is desirous to save every one, and with a strong Force to draw him to Heaven, that is to Himself: hence every one may know and conclude, that it is not possible for any one to be joined with the Lord except by that which He is, that is, unless he maketh a Like, or maketh One with Him, that is, unless he loveth the Lord in return, and loveth his Neighbour as himself; hereby alone Conjunction is effected; this is the very Essence of a Covenant, and when Conjunction doth hence take place, then it manifestly follows, that the Lord is present: The Lord indeed is present with every Man, but his Presence

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is nearer or remoter, according to the Degrees of Nearneſs or Diſtance with reſpect to Love. Inaſmuch as Covenant is the Lord's Conjunction with Man by Love, or what is the ſame Thing, is the Lord's Preſence with Man in Love and Charity, therefore it is called in the Word a Covenant of Peace, for Peace ſignifies the Kingdom of the Lord, and the Kingdom of the Lord conſiſts in mutual Love, in which alone there is Peace; as in Iſaiah, "The Mountains ſhall depart and the "Hills ſhall be removed, and my Mercy ſhall not depart "from thee, neither ſhall the *Covenant of my Peace* be removed, "ſaith Jehovah that *hath Mercy on Thee*," liv. 10. where Mercy which is of Love is called the Covenant of Peace: So in Ezechiel, "I will raiſe up one Shepherd over them, and he ſhall "feed them, my Servant David; He ſhall feed them, and ſhall "be a Shepherd unto them, and I will make with them *a Co-"venant of Peace*," xxxiv. 23. 25. where by David is plainly meant the Lord; his Preſence with the regenerate Man is deſcribed by his feeding them: Again in the ſame Prophet, "My Servant David ſhall be a King over them, and there "ſhall be one Shepherd for them all; and I will make with "them a *Covenant of Peace*, *a Covenant of Eternity* ſhall be to "them, and I will give them, and multiply them; and will "place my Sanctuary in the midſt of them for ever; and I "will be to them for a God, and they ſhall be to me for a "People," xxxvii. 24, 26, 27. where in like manner by David is meant the Lord; by a Sanctuary in the midſt of them is meant Love; by being to them for a God, and they being to him for a People, is meant the Preſence and Conjunction of the Lord in Love, which is called a Covenant of Peace and a Covenant of Eternity: So in Malachi, "Ye ſhall know that "I have ſent this Commandment unto you, that *my Covenant* "may be with Levi, ſaith Jehovah of Sabaoth; *my Covenant* "was with him *of Lives and of Peace*, and I gave them to him "with Fear, and he ſhall fear me," ii. 4, 5. Levi in a ſupreme Senſe is the Lord, and hence ſignifies Man who is principled in Love and Charity, wherefore the Covenant of Lives and of Peace with Levi is in Love and Charity. So in Moſes, ſpeaking of Phineas, "Behold, I give unto him "*my Covenant of Peace*, and it ſhall be to him, and to his Seed "after him *the Covenant of an everlaſting Prieſthood*," Numb. xxv. 12, 13. where by Phineas is not meant Phineas, but the Prieſthood which was repreſented by him, which ſignifies Love and the Things belonging to Love, as all the Prieſthood of that Church ſignified; it muſt be plain to every one that Phi-

neas had not an everlasting Priesthood: Again, in Moses, "Jehovah thy God, essential God, the faithful God, that "*keepeth Covenant and Mercy with them that love him*, and keep "his Commandments to the thousandth Generation," Deut. vii. 9. 12. where it is very evident, that the Presence of the Lord with Man in Love is a Covenant, for it is said that it is with them that love him and keep his Commandments. Inasmuch as Covenant is the Conjunction of the Lord with Man by Love, it follows, that it is also Conjunction by all Things that are of Love, such as are the Truths of Faith, which are called Precepts; for all Precepts, nay all the Law and the Prophets, are founded in this single Law, that Men should love the Lord above all Things, and their Neighbour as themselves, as appears from the Lord's Words, Matt. xxii. 34, to 39. Mark xii. 28 to 35. wherefore also the Tables on which the ten Commandments were written, are called the Tables of the Covenant: Inasmuch as Covenant, or Conjunction, is effected by the Laws or Commandments of Love, it was also effected by the Laws of Society in the Jewish Church enacted by the Lord, which are called Testimonies; and also by the Ceremonies of the Church enjoined by the Lord, which are called Statutes; all these things are said to belong to the Covenant, because they have respect to Love and Charity: As it is written concerning King Josiah, "The King stood upon a "Pillar, and *made a Covenant* before Jehovah, to walk after "Jehovah, and to keep his *Commandments*, and his *Testimonies*, "and his *Statutes*, with all the Heart, and with all the Soul, "to establish the *Words of the Covenant*," 2 Kings xxiii. 3. Hence then it appears what is meant by Covenant, and that a Covenant is internal, for the Conjunction of the Lord with Man is effected by Things internal, and not by Things external separate from internal; external Things are only Types and Representatives of internal Things, as the Action of Man is a representative Type of his Thought and Will, and as a Work of Charity is a representative Type of Charity within in the Soul and Mind; thus all the Ceremonies of the Jewish Church were Types representative of the Lord, consequently of Love and Charity, and of all Things thence derived; wherefore Covenant and Conjunction is effected by the internal Things of Man, external Things being only *Tokens of a Covenant*, as also they are called: That Covenant or Conjunction is effected by Things internal, is plain from the Word, as in Jeremiah, "Behold, the Days come, saith Jehovah, that I will make a "*new Covenant* with the House of Israel and with the House of "Judah,

" Judah, not as the *Covenant* which I made with their Fathers, " for they rendered *my Covenant* of none Effect; but this is the " Covenant which I will make with the Houſe of Iſrael after " thoſe Days, *I will give my Law in the Midſt of them, and write* " *it on their Hearts*," xxxi. 31, 32, 33. ſpeaking of a new Church, where it is plainly ſaid that the very eſſential Covenant is effected by Things internal, and indeed in the Conſcience, on which is inſcribed the Law, all which, as was obſerved, hath relation to Love. That external Things do not conſtitute a Covenant, unleſs internal Things be adjoined to them, and by ſuch Union act as one and the ſame Cauſe, but that they are Tokens of a Covenant, that by them, as by repreſentative Types the Lord might be kept in Remembrance appears from this Conſideration, that the Sabbath and Circumciſion are called Tokens of the Covenant: That the Sabbath is ſo called appears from Moſes, " The Children of Iſrael ſhall " keep the *Sabbath*, to make the *Sabbath* throughout their Ge- " nerations, *an eternal Covenant*; it is a *Sign* between Me and " the Children of Iſrael for ever," Exod. xxxi. 16, 17. and that Circumciſion is ſo called appears from theſe Words, " This " is *my Covenant* which ye ſhall keep between Me and You, " and between thy Seed after Thee; every Male *ſhall be cir-* " *cumciſed* to you; and *ye ſhall circumciſe* the Fleſh of your " Fore-ſkin, and it ſhall be for a *Token of the Covenant* between " Me and You," Gen. xvii. 10, 11. Hence Blood is alſo called the Blood of the Covenant, Exod. xxiv. 7, 8. External Rites were for this reaſon particularly called Tokens or Signs of the Covenant, as ſerving to ſuggeſt the Remembrance of Things interior, that is of the Things which they ſignified; this was the caſe with all the Rites of the Jewiſh Church; wherefore alſo thoſe Things are called Signs or Tokens, which ſuggeſted the Remembrance of interior Things, as that they ſhould bind the firſt Commandment on the Hand, and for Frontlets, as in Moſes, " Thou ſhalt love Jehovah thy God " with all thy Heart, and with all thy Soul, and with all thy " Strength; and thou ſhalt bind theſe Words for a *Sign* upon " thine Hand, and they ſhall be for Frontlets between thine " Eyes," Deut: vi. 5. 8. Chap: xi. 13. 18. where the Hand ſignifies Will, as denoting Power, for Power is of the Will; and Frontlets between the Eyes ſignify Underſtanding; thus the Sign ſignified a Remembrance of the firſt Commandment, or of the Sum and Subſtance of the Law, that it might be continually in the Will, and in the Thought, that is, that the Lord and his Love might be preſent in all Will and in all Thought;

ſuch

such is the Presence of the Lord, and of mutual Love derived from Him, with the Angels, concerning which continual Presence, and the Nature of it, more will be said, by the Divine Mercy of the Lord, in the following Pages. The Case is the same here where it is said, "*This is a Token of the Covenant* "*which I give between Me and You*; *I have given my Bow in the* "*Cloud, and it shall be for a Token of the Covenant between Me and* "*the Earth*; Token here signifies Nothing else than a Mark of the Lord's Presence in Charity, suggesting thus a Remembrance thereof in Man: But how such a Mark and Remembrance could be suggested from the Bow in the Cloud, will be shewn, by the Divine Mercy of the Lord, in what follows.

1039. "Which I give between Me and You"——that these Words signify the Conjunction of the Lord with Man by Charity, appears from what hath been said concerning a Covenant, and the Token of a Covenant: For a Covenant is the Lord's Presence in Charity; between Me and You signifies Conjunction thence derived; to give is to cause it to be.

1040. "And between every living Soul that is with you"—that these Words signify all Things which are with the regenerate Man appears from the Signification of living Soul, concerning which see above, Verse 10. For Soul in the Word signifies all Life, as well what is internal in Man as what is external, and also the Life of Animals by Reason that they signify those Things which are in Man; but properly living Soul is what receiveth Life from the Lord, that is, what is regenerate, because this alone liveth; and whereas Soul signifies Life as well internal as external with Man, living Soul signifies in one Complex all Things which are regenerate with Man: With Man there are Things relating to the Will, and Things relating to the Understanding, which are perfectly distinct from each other, and with a living Man all and every thing thence derived is alive: For the Truth of the Case is this; such as the Man is, such are all Things both in general and in particular that are with or belonging to him; the general Principle of Life influenceth each single Thing, for what is general deriveth it's Existence from single Parts, as from it's Particulars, otherwise no general Principle could possibly exist, for it is called a general Principle because it deriveth Existence from Particulars; wherefore such as Man's Life is in the general, such also is his Life in Particulars, nay in the smallest Particulars of his Tendency and Intention, or Will, and in the smallest Particulars of his Thought, so that there is not the least assignable Portion of an Idea which is not influenced by similar Life; as for Example;

Example ; he who is of an haughty proud Temper, is influenced by Haughtineſs and Pride in each particular Tendency of his Will, and in each particular Idea of his Thought ſo the covetous Perſon is in like Manner influenced by Covetouſneſs ; and he who hates his Neighbour, by Hatred ; and he who is dull and ſtupid, by Stupidity ; and he who is inſane, by Inſanity ; as this is the Caſe with Man, therefore in another Life he is known as to his Quality and Temper by a ſingle Idea only of Thought ; when Man is regenerate, then all Things in him both in general and in particular are regenerate, that is, have Life, and ſo much of Life, in Proportion as his Will-Propriety, which is defiled and dead, is capable of being ſeparated from the new Will, and intellectual Principle which he receiveth from the Lord : Wherefore as the Subject here treated of is concerning the regenerate Man, living Soul ſignifies all Things which are regenerate with him, which in general are the Things belonging to his Will and his Underſtanding, as well interior as exterior, which were above in the tenth Verſe expreſſed by Fowl, and by Cattle, and by the Beaſt of the Earth, for it is ſaid " I eſtabliſh my Covenant with every *living Soul*, to the " Fowl, to the Cattle, and to the Beaſt of the Earth."

1041. That by pepetual Generations [or the Generations of an Age] are ſignified all who are perpetually created anew, appears from the Signification of the Generations of an Age ; Generations are the Poſterities which are derived from what is prior thereto, or from their Parents ; an Age is what is perpetual ; the Subject here treated of is concerning the Things which are regenerate, wherefore by the Generations of an Age are meant thoſe who are thence perpetually regenerated, that is, who are created anew ; for all Things in the Internal Senſe are predicated with Reference to the Subject treated of.

1042 " I have given my Bow in the Cloud"—It may appear ſurpriſing that a Bow in a Cloud, or a Rainbow, ſhould be taken in the Word for a Token of a Covenant, when a Rainbow is nothing elſe but a phænomenon ariſing from a Modification of the Rays of Light coming from the Sun and falling upon Drops of Rain and nothing elſe but a mere natural Appearance, and not like the other Signs of a Covenant in the Church as mentioned juſt above : But that the Bow in the Cloud repreſents Regeneration, and ſignifies the State of the regenerate ſpiritual Man, cannot poſſibly be known to any one, unleſs it be given him to ſee, and thereby to know the real Ground and Truth of the Caſe : The ſpiritual Angels, who have all been Men of the ſpiritual Church made regenerate, in another Life, when

when they are ſo preſented to View, have an Appearance about the Head as of a Rainbow; but the Rainbows which appear are altogether according to the State of the Angels, and hence alſo they are diſcerned as to their Qualities in Heaven and in the World of Spirits: The Reaſon why the Reſemblance as of a Rainbow appears, is, becauſe their natural Things correſponding with ſpiritual preſent ſuch an Appearance, it being a Modification of ſpiritual Light from the Lord in their natural Things; theſe Angels are they, who are ſaid to be regenerate by Water and the Spirit, whereas the cœleſtial Angels are regenerate by Fire: With Reſpect to Things natural the Caſe is this; in Order to the Exiſtence of Colour, there muſt needs be ſome Subſtance darkiſh and brightiſh, or black and white, on which, when the Rays of Light from the Sun fall, according to the various Temperature of what is dark and bright, or black and white, by Virtue of the Modification of the influent Rays of Light, there exiſt Colours, ſome of which take more or leſs from the darkiſh and black property, ſome more or leſs from the brightiſh and white, and hence ariſeth their Diverſity. The Caſe is comparatively the ſame in ſpiritual Things, where the dark property is the intellectual propriety, or the Falſe, and the black property is the Will-propriety of Man, or Evil, which abſorbs and extinguiſhes the Rays of Light; but the brightiſh and white property is the Truth and Good which Man thinketh he doeth of Himſelf, which reflecteth and rejecteth from itſelf the Rays of Light; the Rays of Light which fall thereon, and as it were modify them, are from the Lord, as from the Sun of Wiſdom and Intelligence, for the Rays of ſpiritual Light are nothing elſe, nor from any other Source: It is from this Ground of the Correſpondence of natural Things with ſpiritual, that when in another Life it is thus preſented to View about the regenerate ſpiritual Man, there is an Appearance as of a Bow in a Cloud, which Bow is a Repreſentation of what is ſpiritual in what is natural: With the regenerate ſpiritual Man there is an intellectual propriety, into which the Lord inſinuates Innocence, Charity, and Mercy, and according to the Reception of theſe Gifts by Man, appears his Rainbow when it is preſented to View, ſo much the more beautiful, in proportion as his Will-propriety is more removed, ſubdued, and reduced to Obedience. The Prophets alſo, whilſt they were in the Viſion of God, ſaw an Appearance of a Bow as in a Cloud; thus it is written in Ezekiel, "Above the Expanſe, "which was over the Heads of the Cherubim, was as the Ap- "pearance of a Sapphire Stone, the Likeneſs of a Throne, the "Like-

" Likeneſs as the Appearance of a Man above upon it: And " I ſaw as it were the Appearance of a burning Coal, as the " Appearance of Fire, round about within it, from the Ap- " pearance of his Loins and upwards; and from the Appear- " ance of his Loins and downwards, I ſaw as it were the " Appearance of Fire, and it had Brightneſs round about, as " the Appearance of the *Bow when it is in the Cloud in the Day of* " *Rain*, ſo was the Appearance of the Brightneſs round about; " this was the Appearance of the Likeneſs of the Glory of " Jehovah," i. 26, 27, 28. It may appear to every one that it was the Lord who thus appeared, and at the ſame time by Him was repreſented Heaven, for He is Heaven, that is, the All in All of Heaven: He is the Man there ſpoken of; the Throne is Heaven; the burning Coal according to the Appearance of Fire from the Loins upward is the cœleſtial Principle of Love; the Brightneſs of Fire round about from the Loins downwards as the Bow in the Cloud is the cœleſtial-ſpiritual Principle; thus the cœleſtial Heaven, or the Heaven of the cœleſtial Angels, was repreſented from the Loins upwards, and the ſpiritual Heaven, or the Heaven of the ſpiritual Angels, from the Loins downwards; for the Things which are beneath from the Loins, even through the Feet to the Soles of the Feet, in the Grand Man ſignify natural Things: Hence alſo it appears, that the natural Things of Man, thus enlightened by ſpiritual Light from the Lord, appear like a Bow in the Cloud. The like Appearance was alſo ſeen by John, ſee Rev. iv. 2, 3. chap. x. 1.

1043. That Cloud ſignifies an obſcure Light, in which the ſpiritual Man is with reſpect to the cœleſtial, may appear from what hath been now ſaid concerning the Bow; for the Bow, or Colour of the Bow, never exiſteth but in a Cloud; the darkiſh Property, as was obſerved, through which the Rays of Light ſhine, is what is changed into Colours, ſo that according to the Quality of the dark Property, which is affected by the Shining of the Rays, ſo is the Colour: The Caſe is ſimilar with reſpect to the ſpiritual Man; the dark Property about him, which is here called Cloud, is the Falſe, which is the ſame Thing as his intellectual Propriety, into which Propriety when Innocence, Charity, and Mercy are inſinuated by the Lord, then this Cloud no longer appeareth as the Falſe, but as a Reſemblance of Truth, together with Truth from the Lord, and hence is like a coloured Bow; it is a ſort of ſpiritual Modification which can in no wiſe be deſcribed, and unleſs it be perceived by means of Colours, and their Origin, I queſtion

whether it is poſſible to explain it to Man's Apprehenſion. What is the Nature and Quality of this Cloud with the regenerate Man, may appear from his State before Regeneration; Man is regenerated by thoſe Things which he ſuppoſeth to be the Truths of Faith; every one ſuppoſeth his own religious Tenets to be true, and hence he receiveth Conſcience, wherefore after he hath received Conſcience, to act contrary to thoſe Things which are impreſſed upon him as the Truths of Faith, is with him to act contrary to Conſcience; ſuch is every regenerate Perſon, for many are regenerated of the Lord, whatever be their religious Tenets, and when they are regenerated, they do not then receive any immediate Revelation, except what is inſinuated to them by the Word and the preaching of the Word; but inaſmuch as they receive Charity, the Lord by Charity operateth on their Cloud, hence ariſeth Light, as when the Sun's Rays ſtrike upon a Cloud, whereby it becometh more lucid, and is variegated with Colours; thus alſo there exiſteth in the Cloud the Likeneſs of a Bow; in proportion therefore to the leſſer Denſity of the Cloud, that is, in proportion as it conſiſteth of a greater Number and Mixture of the Truths of Faith, in the ſame Proportion the Bow is more beautiful; but in proportion as the Cloud is denſer, that is, as it conſiſteth of fewer Truths of Faith, in the ſame proportion the Beauty of the Bow is diminiſhed; Innocence addeth much of Beauty, cauſing as it were a lively Brightneſs in the Colours. All Appearances of Truth are Clouds, in which a Man abideth whilſt he abideth in the literal Senſe of the Word, for in the Word Things are expreſſed according to Appearances, but when a Man believeth the Word in Simplicity, although he abideth in Appearances, and hath Charity, this Cloud is reſpectively of little Denſity; in this Cloud Conſcience is formed by the Lord with the Man who is within the Church. All Ignorances of Truth are alſo Clouds in which Man abideth, when he doth not know what is the Truth of Faith, in general when he doth not know what the Word is, and ſtill more when he hath not heard of the Lord; in this Cloud Conſcience is formed by the Lord with the Man who is out of the Church; for in Ignorance itſelf there may be Innocence, and thereby Charity. All Falſities alſo are Clouds, but theſe Clouds are Darkneſs, and are attendant on thoſe, who have either a falſe Conſcience, whereof mention was made above, or on thoſe, who have no Conſcience. Theſe are in general the Qualities of Clouds; as to what reſpects their Quantity, there are with Man ſo large Clouds and ſo denſe, that if he knew

knew it, he would wonder how the Rays of Light from the Lord could ever paſs through them, and that Man could be regenerated; he who thinketh that he is encompaſſed by a Cloud of the leaſt Magnitude, is ſometimes encompaſſed by one of the greateſt, and he who believeth that he is encompaſſed by the greateſt, is encompaſſed by the leaſt. Such are the Clouds abiding with the ſpiritual Man, but with the cœleſtial Man they are not ſo large, inaſmuch as he is principled in Love towards the Lord, which Love is implanted in his Will-Property, and therefore he doth not receive Conſcience like the ſpiritual Man, but the Perception of Goodneſs and thereby of Truth from the Lord; when the Will-Property of Man is ſuch, that he can receive the Rays of cœleſtial Flame, then his intellectual Property is thence illuminated, and by virtue of Love he knoweth and perceiveth all the Truths of Faith; his Will-Property is in this caſe like a little Sun, from which the Rays flow into his intellectual Property; ſuch was the Man of the moſt ancient Church. But when the Will-Property of Man is altogether corrupt and infernal, and therefore a new Will, which is Conſcience, is formed in his intellectual Property, as was the caſe with the Man of the ancient Church, and as is the caſe with every regenerate Man of the ſpiritual Church, then there is a denſe Cloud, inaſmuch as he muſt needs learn what is true and good, and hath no Perception whether it be ſo or not; and then alſo there is a continual Influx of the Falſe, which is the dark Property of the Cloud, proceeding from his black Will-Property, or through that from Hell; this is the Reaſon why the intellectual Property is in no wiſe capable of being enlightened with the ſpiritual Man as with the cœleſtial Man; hence it is, that Cloud in this Paſſage ſignifies the obſcure Light in which the ſpiritual Man abideth with reſpect to the cœleſtial Man.

1044. "And it ſhall be for a Token of the Covenant between Me and the Earth," — That theſe Words ſignify a Proof of the Lord's Preſence in Charity, appears from what was ſaid above; and that Earth here ſignifies Man's Propriety, appears from the internal Senſe and from the Series of the Things treated of; for it was ſaid above, "This is a Token of the Covenant be-"tween Me and You, and every living Soul that is with you," by which Words is ſignified whatever is regenerate; but here it is expreſſed otherwiſe, "It ſhall be for a Token of the Covenant "between Me and the Earth;" from which Circumſtance, and alſo from a Repetition of the Expreſſion "The Token of a Covenant," it is plain that ſomewhat elſe is here ſignified,

and that Earth is that which is not regenerate, and which is not capable of being regenerate, which is Man's Will-Propriety. For the regenerate Man as to the intellectual Part is of the Lord, but as to his Will-part he is of Self, which two Parts in the spiritual Man are opposite; but the Will-part of Man, although it is opposite, must nevertheless needs be present; for all that is obscure in his intellectual Part, or all the Density of his Cloud, is derived thence, and thence continually floweth, and in proportion to its Influx, such is the Density of the Cloud in the intellectual Part, but in proportion as it is removed, in the same Proportion the Cloud is attenuated, and hence it is that by Earth is here signified Man's Propriety; that by Earth is signified Man's corporeal [Property or Principle] besides many other Things, was shewn above: The case in this respect is as with two, who were heretofore joined in a Covenant of Friendship, as were the Will and the Understanding with the Man of the most ancient Church, when the Friendship is broken, and Enmity commences, as was the case when Man altogether corrupted his Will-property, then, on the entering again into a Covenant, the Party at Enmity is presented in view, as if the Covenant was to be made with it, but the Covenant is not with it, but with what floweth thence, as was said, that is, with the intellectual Propriety; the Token or Mark of the Covenant is this, that in proportion as the Lord is present in the intellectual Propriety, in the same Proportion the Will-Propriety shall be removed; for these two are altogether like Heaven and Hell; the intellectual Part of the regenerate Man, by virtue of Charity in which the Lord is present, is Heaven; his Will-part is Hell, and in proportion as the Lord is present in Heaven, in the same proportion Hell is removed; for of Himself Man is in Hell, but of the Lord he is in Heaven, and Man is continually elevated from Hell into Heaven, and so far as he is elevated, so far his Hell is removed: The Token therefore or Mark of the Lord's Presence, is, that Man's Will-Propriety be removed, the Removal whereof is effected by Temptations, and by several other means of Regeneration.

1045. What hath been already said regardeth the regenerate spiritual Man, or the spiritual Church; what now follows regardeth every Man in general; afterwards the Man who is capable of being regenerated in particular.

1046. Verses 14. 15. *And it shall come to pass in darkening myself with a Cloud upon the Earth, and the Bow is seen in the Clouds And I will remember my Covenant which is between Me and You an. every living Soul in all Flesh, and there shall not be any more Waterd*

for

for a Flood to deſtroy all Fleſh. And it ſhall come to paſs in darkning myſelf with a Cloud upon the Earth, ſignifies, when by reaſon of Man's Will-Propriety the Faith of Charity doth not appear: And the Bow is ſeen in the Cloud, ſignifies, when nevertheleſs Man is ſuch as to be in a capacity of being regenerated: And I will remember my Covenant which is between Me and you, ſignifies the Mercy of the Lord in particular towards the regenerate, and thoſe who are in a capacity of being regenerated: And between every living Soul in all Fleſh, ſignifies the whole human Race: And there ſhall not be any more Waters for a Flood to deſtroy all Fleſh, ſignifies, that Man's intellectual [Principle] ſhould no more be capable of imbibing ſuch a Perſuaſion, ſo as to periſh like the Poſterity of the moſt ancient Church. Theſe Things regard every Man in general.

1047. "And it ſhall come to paſs in darkning myſelf with a Cloud upon the Earth"—that by theſe Words is ſignified, when by reaſon of Man's Will-Propriety the Faith of Charity doth not appear, is evident from what was ſaid juſt before concerning the Earth, or Man's Will-propriety, that it is of ſuch a Nature, as to be continually infuſing into the intellectual Part of Man what is obſcure, or falſe, which is a Darkening, and the Cauſe and Ground of every Falſity; this may appear ſufficiently plain from this Conſideration, that Self-love and the Love of the World, which are of Man's Will, are nothing but Hatreds, for in proportion as any one loveth himſelf, in the ſame Proportion he hateth his Neighbour; and whereas theſe Loves are ſo contrary to heavenly Love, it muſt needs be that there will thence be a continual Influx of ſuch Things as are contrary to mutual Love, all which Things in the intellectual Part are Falſities, and hence all that is obſcure and dark therein; what is falſe over-cloudeth what is true, juſt as a thick Cloud doth the Light of the Sun; and inaſmuch as what is falſe and what is true cannot abide together, no more than Darkneſs and Light, it hence manifeſtly follows, that one retireth as the other approacheth; and whereas this taketh place by turns, therefore it is here ſaid, "In darkning with a Cloud the Earth," that is, when by reaſon of Man's Will-Propriety there doth not appear any Faith of Charity, or any Truth and Goodneſs thence derived, much leſs Goodneſs and its derivative Truth.

1048. "And the Bow is ſeen in the Cloud"—that by theſe Words is ſignified, when Man is ſuch as to be in a capacity of being regenerated, appears from the Signification of a Bow in the

the Cloud, as being a Token or Mark of Regeneration, according to what was said above: With respect to the Bow in the Cloud the case is this; Man, or the Soul after the Death of the Body, is instantly known as to its Nature and Quality, by the Lord from Eternity, and what the Nature and Quality thereof would be to Eternity; by the Angels it is instantly perceived on the Soul's first Arrival in another Life, inasmuch as there is a kind of Sphere, which exhaleth as it were from every one's peculiar Temper, or from each particular Property about him, which Sphere, wonderful as it may seem, is of such a Nature that it is thence perceived in what Faith and what Charity the Soul is principled; this Sphere it is, which, when it seemeth good unto the Lord, becometh visible by a Bow; concerning which Sphere, by the Divine Mercy of the Lord, more will be said hereafter: Hence it may appear what is here signified by the Bow when it is seen in the Cloud, viz. that Man is such as to be capable of being regenerated.

1049. "And I will remember my Covenant which is between Me and You"—that these Words signify the Lord's Mercy, in particular towards the regenerate, and those who are capable of being regenerated, follows hence of consequence, for with the Lord to remember is to be merciful; to remember cannot be predicated of the Lord, because from Eternity he knoweth all Things both in general and in particular; but to be merciful may be predicated, because he knoweth that Man is of such a Nature, as was said, that his Propriety is infernal, and that it is his real Hell, for by his Will-Propriety he hath Communication with Hell, which Will-Propriety, by virtue of such Communication, and of itself also, is of such a Quality, that it wisheth nothing more earnestly than to precipitate itself into Hell, nor is it content with this, but wisheth also to draw all others in the Universe along with it: Whereas Man of himself is such a Devil, and the Lord knoweth this, it follows of consequence that to remember the Covenant means nothing else than to be merciful, and by Divine Means to regenerate, and to draw towards Heaven with a mighty Power, in proportion as Man is capable of such Attraction.

1050. "And between every living Soul in all Flesh"—that these Words signify the whole human Race, appears from the Signification of living Soul in all Flesh: Every Man is called a living Soul by virtue of the living [Principle] which is with him; it would not be possible for any Man to live, especially to live as Man, unless he had with him some living [Principle], that is, unless he had somewhat of Innocence, of Charity, and Mercy,

Mercy, or ſomewhat thence derived of a ſimilar Nature, and bearing Reſemblance thereto; this ſomewhat of Innocence, of Charity, and of Mercy, Man receiveth from the Lord during his State of Infancy and Childhood, as may appear from the State of Infants, and alſo from the State of Childhood; what Man receiveth at that time is preſerved with Man; the Things thus preſerved are called in the Word Remains, which are of the Lord Alone with Man, and theſe Things which are preſerved cauſe that Man, when he groweth up to adult Age, may be Man: concerning theſe Remains, ſee n: 468. 530. 560. 561, 562, 563. 576. That the States of Innocence, of Charity, and of Mercy, which Man hath had in his Infancy, and in the Years of Childhood, cauſe that Man may be Man, appears evident from this Conſideration, that Man is not born to any Exerciſe of Life, like the Brute Animals, but hath all and every thing to learn, and what he learneth becometh by Exerciſe habitual, and thus as it were natural; for he cannot even walk nor ſpeak unleſs he be taught, and ſo in all other Caſes, in which Things by Uſe become as it were natural to him; this is the caſe with the States of Innocence, of Charity, and of Mercy, with which in like manner he is affected from Infancy, ſo that unleſs theſe States were continued preſent with Man, he would be much viler than a Brute; theſe States however are ſuch as Man doth not learn, but receiveth as a Gift from the Lord, and which the Lord preſerveth with him; and theſe States, together with the Truths of Faith, are what are called Remains, and are of the Lord Alone; in proportion as Man in adult Age extinguiſhes theſe States, in the ſame Proportion he becometh dead: When Man is about to be regenerated, theſe States are the Beginnings of Regeneration, and he is led into them, for the Lord, as was ſaid, operateth by Remains. Theſe Remains with every Man are what are here called the living Soul in all Fleſh: That all Fleſh ſignifies every particular Man, and thus the whole human Race, may appear from the Signification of Fleſh as it is conſtantly uſed in the Word, ſee what was ſhewn n: 574, as in Matthew, "Except thoſe Days ſhould be ſhortened, no *Fleſh* could be "ſaved," xxiv. 22. Mark xiii. 3. and in John, "Jeſus ſaid, "Father, glorify thy Name, as thou haſt given him Power "over *all Fleſh*," xvii. 2. and in Iſaiah, "The Glory of "Jehovah ſhall be revealed, and *all Fleſh* ſhall ſee it," xl. 5. and again, "*All Fleſh* ſhall know, that I Jehovah am thy "Saviour," xlix. 26.

1051. "And there ſhall not be any more Waters for a Flood "to deſtroy all Fleſh"—That theſe Words ſignify, that Man's intel-

intellectual Principle ſhould no more be capable of imbibing ſuch a Perſuaſion, ſo as to periſh like the laſt Poſterity of the moſt ancient Church, may appear from what hath been frequently ſaid and ſhewn above concerning the Waters of a Flood, and alſo concerning the Antediluvians who periſhed, viz. that with them not only the Will-principle was deſtroyed and become infernal, but alſo the intellectual Principle, ſo that they were incapable of being regenerated, that is, of having a new Will formed in their intellectual Part.

1052. Verſe 16. *And the Bow ſhall be in the Cloud, and I ſee it, to remember the eternal Covenant between God and every living Soul in all Fleſh that is upon the Earth.* And the Bow ſhall be in the Cloud, ſignifies his State: And I ſee it, ſignifies, that he is ſuch as to be in a Capacity of being regenerated: To remember the eternal Covenant, ſignifies, that the Lord may be preſent with him in Charity: Between God and every living Soul in all Fleſh, which is upon the Earth, ſignifies, every Man who is in a Capacity of receiving this Gift. What is here ſaid hath regard in particular to the Man who is capable of being regenerated.

1053. "And the Bow ſhall be in the Cloud"—That theſe Words ſignify Man's State, appears from what was ſaid and ſhewn above concerning the Bow in the Cloud, viz. that Man or a Soul in another Life is known amongſt the Angels by his Sphere, and that this Sphere, as often as it ſeemeth good unto the Lord, is repreſented by Colours, ſuch as are thoſe of the Rainbow, with a Difference according to the State of each, in reſpect to Faith towards the Lord, conſequently in reſpect to the Goodneſſes and Truths of Faith: In another Life Colours are preſented to the Sight, which infinitely exceed the Beauty of Colours ſeen here on Earth, both in their Tints and Brightneſs; every Colour repreſenteth ſomewhat cœleſtial and ſpiritual; theſe Colours are from the Light which is in Heaven, and from the Variegation of ſpiritual Light, as was ſaid above; for the Angels live in ſo bright a Light that the Light of this World is not to be compared with it; the Light of Heaven, in which the Angels live, is in reſpect to the Light of this World, as the Light of the Sun at Noon-day to the Light of a Candle, which is extinguiſhed and becometh as nothing when the Sun riſeth: There is in Heaven cœleſtial Light, and there is ſpiritual Light, the cœleſtial Light, to ſpeak comparatively, is as the Light of the Sun, and the ſpiritual Light is as the Light of the Moon, but with all Variety according to the State of the Angel who receiveth the Light; the caſe is ſimilar in reſpect to Colours, becauſe they are derived from the Light.

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The Lord himself is a Sun to the Heaven of the cœlestial Angels, and a Moon to the Heaven of the spiritual Angels: These Things appear incredible to those who have no Conception of the Life which Souls live after Death, nevertheless they are most true.

1054. "And I see it"—That these Words signify that Man is such as to be capable of being regenerated, appears from this Consideration, that to see any one, when it is predicated of the Lord, is to know his Nature and Quality; for the Lord knows all from Eternity, and hath no Need to see what they are; when Man is such as to be capable of being regenerated, then it is predicated of the Lord that he seeth him, as also that he lifteth up his Countenance upon him; but when Man is incapable of being regenerated, then it is not predicated of him that the Lord seeth, or that he lifteth up his Countenance upon him; but that he turneth away his Eyes, or his Countenance, altho' it is not the Lord who turneth away, but Man: Hence it is, that when the Subject treated of is concerning the whole human Race, in which there are several, who are incapable of being regenerated, it is not said, "*When* "*I see the Bow in the Cloud*, but, *When the Bow is seen in the* "*Cloud*," Verse 14. The Case with seeing, when applied to the Lord, is similar to that of remembring, in that it signifies in an internal Sense to be merciful, concerning which Signification Mention was made above, n: 840, 1049. See also what was said, n: 626.

1055. "To remember the eternal Covenant,"—that these Words signify that the Lord may be present with Man in Charity, appears from what was said and shewn above concerning the Signification of Covenant, viz. that no other Covenant is eternal but Love towards the Lord, and neighbourly Love; this is Eternal, because it is from the Eternal to the Eternal; the universal Heaven is founded in Love, nay, universal Nature is so likewise, for nothing existeth in Nature, which is a Subject of any Union or Conjunction, but what deriveth its Origin from Love, whether it be animate or inanimate; for all that is natural existeth from what is spiritual, and what is spiritual from what is cœlestial, as was said above, and hence Love, or somewhat like Love, is implanted in all Things both in general and in particular; with Man alone there is not Love, but what is contrary thereto, because Man hath destroyed the Order of Nature in himself; but when he is in a State capable of being regenerated, or of being again restored to Order, and of receiving mutual Love, then there is a Covenant or Con-

junction affected by Charity, which is the Subject here treated of.

1056. "Between God and every living Soul in all Flesh, which is upon the Earth"—that these Words signify with every Man who is capable of entering into such a Covenant, appears from what hath been said, viz. that the Subject treated of is concerning those who are capable of being regenerated, where such Persons are signified by every living Soul in all Flesh.

1057. Verse 17. *And God said unto Noah; this is the Token of the Covenant which I establish between Me and all Flesh that is upon the Earth.* God said unto Noah, signifies, that the Church should know this: This is the Token of the Covenant which I establish between Me and all Flesh that is upon the Earth, signifies, that a Mark of the Lord's Presence in Charity was not only with the Man of the Church, but also with Man out of the Church.

1058. That by God's saying to Noah is signified, that the Church should know this, appears from the Series of the Things treated of, which doth not appear except from the internal Sense, in which Sense the Coherence of the Things treated of is this; first, the Subject relateth to the spiritual regenerate Man within the Church; secondly, to every Man in the Universe; thirdly, to every Man capable of being regenerated; here is the concluding Period, viz. that the Church should know this: That Noah is the Church was shewn above, and that he is here the Spiritual Church in general, is evident from this Circumstance, that Noah alone is named: What he should know now follows.

1059. "This is the Token of the Covenant which I establish between Me and all Flesh that is upon the Earth"—that these Words signify that a Mark of the Lord's Presence in Charity was not only with the Man of the Church, but also with Man out of the Church, appears from the Signification of all Flesh, as denoting every Man, consequently the whole human Race, as well what is within the Church, as what is out of the Church, appears not only from this Consideration, that it is called all Flesh, but also from this, that it is not called, as before, the living Soul in all Flesh; it is also rendered more evident by the Addition of the Words, "Which is upon the Earth." That the Lord is equally present in Charity with those who are out of the Church, and are called Gentiles, as with those who are within the Church, may be seen above, n: 932. 1032. nay, he is more present with the former; the Reason is, because there is not so great a Cloud in their intel-

intellectual Part, as there is in general with those who are called Christians; for the Gentiles are ignorant of the Word, nor do they know what is meant by the Lord, consequently they do not know what is the Truth of Faith, wherefore they cannot be contrary to the Lord, or contrary to the Truth of Faith, and hence their Cloud, not being contrary to the Lord and contrary to the Truth of Faith, may be more easily dispersed when they are enlightened; Whereas with Christians there is a Cloud contrary to the Lord, and contrary to the Truths of Faith, which Cloud is so obscure as to cause Darkness; and when Hatred is in place of Charity, then it causeth thick Darkness; this is still more the case with those who prophane the Truths of Faith, which the Gentiles cannot do, because they live in Ignorance of the Truth of Faith; for none can prophane that, the Nature and Quality whereof he is ignorant: This is the reason why more of the Gentiles are saved than of the Christians, which the Lord also hath declared in Luke, xiii. 23. 28, 29, 30. Besides that all their Infants are of the Lord's Kingdom, Matt. xviii. 10. 14.—xix. 14. Luke xviii. 16.

1060. Verse 18. *And the Sons of Noah that went forth out of the Ark were Shem, and Ham, and Japheth; and Ham is the Father of Canaan.* By the Sons of Noah that went forth out of the Ark are signified those, who constituted the ancient Church; they that went forth out of the Ark signify those who are regenerated: Shem signifies the internal Church: Ham signifies the Church corrupted: Japheth signifies the external Church: Ham is the Father of Canaan, signifies, that out of the Church corrupted there arose a Worship in Things external without Things internal, which Worship is signified by Canaan.

1061. That by the Sons of Noah who went forth out of the Ark are signified those who constituted the ancient Church; and that they who went forth out of the Ark signify the regenerate, appears from all that follows, whereby it will be evidently seen how the case is.

1062. That Shem signifies the internal Church, Ham the Church corrupted, and Japheth the external Church, will also appear from what follows, when the Characters and Qualities of each are described. It was with the ancient Church as with every Church besides, viz. that there were in it those who were internal Men, those who were corruptly internal, and those who were external; the internal Men are they who make Charity the Principal of Faith; the corruptly internal are they who make Faith without Charity the Principal of Faith; the external are they, who think little concerning the internal Man, but nevertheless do Works of Charity, and observe in a holy manner

the Rites and Ceremonies of the Church: Besides these three kinds of Men there are no other who are to be called Men of the spiritual Church; and whereas they were all Men of the spiritual Church, they are said to go forth out of the Ark. They who were internal Men in the ancient Church, that is, they who made Charity the Principal of Faith, were called Shem; but they who were corruptly internal, that is, who made Faith without Charity the Principal of Faith, in the ancient Church were called Ham; lastly, they who were external Men, and thought little about the internal Man, but still did Works of Charity, and paid holy Obedience to the Rites and Ceremonies of the Church, in the ancient Church were called Japhet: The Nature and Quality of each are described in what follows.

1063. That by Ham being the Father of Canaan is signified, that from the Church corrupted there arose a Worship in Things external without Things internal, which is signified by Canaan, appears in like manner from what follows, for the Things contained in this Verse are the Premises of the Contents which follow. That Ham signifies the Church corrupted, that is, those who make Faith separate from Charity the Principal of Religion, appears from David, "He smote all "the *First-born* in Egypt, the *Beginning of Strength*, in the "Tents of *Ham*," Psalm lxxviii. 51. By the First-born of Egypt was represented Faith without Charity; that Faith is called the First-born of the Church, may be seen above, n: 352. 367. and that Faith is thence called the Beginning of Strength, as here in David, may be seen Gen: xlix. 3. where speaking of Reuben, who as the First-born of Jacob represented Faith, he is called the Beginning of Strength: The Tents of Ham signify Worship thence derived; that Tents signify Worship, may be seen above, n: 414. hence Egypt is called the Land of Ham, Psalm cv. xxiii. 27. Psalm cvi. 22. Such as were called Ham in the ancient Church, inasmuch as they lived in the Indulgence of all evil Lusts, and made a Talk of Salvation by Faith without respect to their Lives, appeared to the Ancients to be black by reason of the Heat of their Lusts, whence they were called Ham. Hence it is that Ham is called the Father of Canaan, because such are little concerned how a Man lives, provided he only frequents the Ordinances of the Church, for they still insist on the Expediency of some kind of Worship, but then they use only what is external, rejecting that which is internal, and which is grounded solely in Charity; hence Ham is called the Father of Canaan.

1064. Verse 19. *These are the three Sons of Noah, and by them was the whole Earth overspread.* These are the three Sons of Noah,

Noah, ſignifies theſe three Kinds of Doctrines which relate to Churches in general: And by them was the whole Earth overſpread, ſignifies, that hence were derived all Doctrines both true and falſe.

1065. That theſe three Sons of Noah ſignify theſe three Kinds of Doctrines, which relate to Churches in general, was ſaid juſt now above: There are indeed innumerable Kinds of Doctrines leſs univerſal, but there do not exiſt any more Kinds that are univerſal, they who do not acknowledge Charity, nor external Worſhip, are not of any Church; wherefore ſuch are not here treated of, becauſe the Subject at preſent under Conſideration is concerning the Church.

1066. "And by them was the whole Earth overſpread"—— that theſe Words ſignify, that hence were derived all Doctrines both true and falſe, appears from the Signification of Earth: Earth is uſed in the Word in various Senſes; in an univerſal Senſe it ſignifies the Place or Tract of Country where the Church is eſtabliſhed, or where it hath been eſtabliſhed, as the Land [or Earth] of Canaan, the Land of Judah, the Land of Iſrael, thus univerſally denotes the All of the Church, for Earth is predicated from the Man who dwells therein, according to the Form of ſpeaking which prevails in common Diſcourſe; wherefore of old Time, when they ſpake of the whole Earth, they did not underſtand the whole habitable Globe, but only the Part of it where the Church was eſtabliſhed, and thus the Church itſelf, as may appear from the following Paſſages in the Word, "Jehovah maketh the *Earth* empty: "The *Earth* in emptying ſhall be emptyed; the *Earth* ſhall "move and be confounded; and the *Earth* ſhall be defiled un- "der it's Inhabitants; therefore ſhall the Curſe devour the "*Earth*; and the Inhabitants of the *Earth* ſhall be burned, "and few Men left. The Cataracts are open from on High, "and the Foundations of the *Earth* are moved; the *Earth* is "broken down in breaking; the *Earth* in diſſolving is diſſol- "ved; *the Earth* in nodding is ſhaken; *the Earth* in reeling to "and fro tottereth like a Drunkard, and is ſhaken like a Cot- "tage; and the Tranſgreſſion thereof ſhall be heavy upon it; "and it ſhall fall and not riſe again," Iſaiah, xxiv. 1. 3, 4, 5. 6. 18, 19, 20, 21. Earth ſignifies the People that are therein, and indeed the People of the Church, conſequently the Church itſelf, and the Things of the Church which are vaſtated, which Things, when they are vaſtated, are ſaid to be emptied, to be moved, to reel to and fro like a Drunkard, to totter, to fall and not riſe. That by Earth is ſignified Man, and conſequently the

the Church, which is of Man, appears from Malachi, " All Nations ſhall call you bleſſed, for *ye ſhall be a delightſome Land* [Earth] iii. 12. That Earth ſignifies the Church, appears from Iſaiah, " Have ye not underſtood the Foundations of the *Earth*," xl. 21. where Foundations of the Earth ſignify the Foundations of the Church: Again in the ſame Prophet, " Behold I create " new Heavens and a new Earth," lxv. 17. lxvi. 22. Rev: xxi. 1. new Heavens and a new Earth ſignify the Kingdom of the Lord and the Church: So in Zechariah, " Jehovah that " ſtretcheth out the Heavens, and *foundeth the Earth*, and form- " eth the Spirit of Man in the Midſt of him," xii. 1. denoting the Church; as alſo above, " In the Beginning God created " the Heavens and the Earth," Gen: i. 1. " The Heavens " and the *Earth* were finiſhed," Gen: ii. 1. " Theſe are the " Nativities of the Heaven and the Earth," ii. 4. denoting the Church which was created, formed, and made: So in Joel, " The *Earth* was moved before him, the Heavens tremb- " led, the Sun and the Moon were darkened," ii. 10. denoting the Church and the Things appertaining to the Church, which being vaſtated, the Heavens and the Earth are ſaid to be moved, the Sun and the Moon to be darkened, that is Love and Faith: So in Jeremiah, " I ſaw the *Earth*, and lo, it was void and " empty, and the Heavens, and they had no Light, iv. 23. Earth here plainly ſignifies Man, in whom there is not anything appertaining to the Church: Again in the ſame Prophet, " The *whole Earth* ſhall be deſolate, and I will not make a Conſummation, for this ſhall the *Earth* mourn, and the Heavens ſhall be black," iv. 27, 28. denoting in like manner the Church, whoſe exteriors are Earth, and whoſe Interiors are the Heavens, of which it is predicated that they are black, and have no Light, when there is no longer the Wiſdom of Goodneſs, and the Underſtanding of Truth; in this Caſe alſo the Earth is void and empty; and in like Manner the Man of the Church, who ſhould be the Church: That by the *whole Earth* is alſo meant only the Church, appears from Daniel, " The fourth Beaſt " ſhall be the fourth Kingdom upon *Earth*, which ſhall be di- " verſe from all Kingdoms, and ſhall devour the *whole Earth*, " and ſhall tread it down, and break it in Pieces," vii. 23. the whole Earth denotes the Church, and the Things that appertain to the Church; for the Word doth not treat of monarchial Powers, like profane Writers, but of the holy Things and States of the Church, which are ſignified by the Kingdoms of the Earth. So in Jeremiah, " A great Storm ſhall be raiſed " up from the Sides of the *Earth*, and the ſlain of Jehovah " ſhall

" ſhall be in that Day from *the End of the Earth even unto the End* " *of the Earth*," xxv. 32. 33. where from the End of the Earth to the End of the Earth relates to the Church, and denotes all that appertains to the Church. So in Iſaiah, " The *whole Earth* " is at Reſt, and is quiet, they break forth into ſinging," xiv. 7. where the whole Earth ſignifies the Church. So in Ezechiel, " As the *whole Earth* rejoiceth," xxxv. 14. where alſo the whole Earth denotes the Church. Again in Iſaiah, " I have " ſworn that the Waters of Noah ſhall not any more paſs over " the Earth." liv. 9. where Earth ſignifies the Church, for the Subject there treated of is concerning the Church. Earth alſo, as it ſignifies the Church, ſignifies the non-exiſtence of the Church, (for in the Word every Expreſſion hath contrary or oppoſite Senſes) as the Lands of different Nations, and in general all the Lands out of the Land of Canaan: Therefore alſo Earth is uſed to denote the People, or Man, who are out of the Church, hence it ſignifies the external Man, his Will, his Propriety, and ſo forth; it is rarely uſed in the Word to denote the whole Globe of the Earth, unleſs at the ſame Time it ſignifies the whole human Race with reſpect to their State as a Church, or as not a Church. And whereas Earth is the Continent of Ground, which alſo is the Church, and Ground is the Continent of Field, therefore the Expreſſion is ſignificant as implying ſeveral Things, but it's particular Signification appears from the Thing, as from its Subject, which is treated of, and of which it is predicated. Hence then it may appear, that by the whole Earth, in this Paſſage, which was overſpread by the Sons of Noah, is not ſignified the whole Globe of the Earth, or the whole Race of Mankind, but all Doctrines both true and falſe, which were of the Churches.

1067. Verſe 20. *And Noah began to be a Man of the Ground; and he planted a Vineyard.* Noah began to be a Man of the Ground, ſignifies in general Man inſtructed by the Doctrinals of Faith: And he planted a Vineyard, ſignifies a Church thence derived; Vineyard is the ſpiritual Church.

1068. " Noah began to be a Man of the Ground"— that theſe Words ſignify in general Man inſtructed by the Doctrinals of Faith, appears from the Signification of Ground ſpoken of above, n: 268. 566. as denoting the Man of the Church, or what is the ſame Thing, the Church, for in Order to the Exiſtence of a Church, Man ought to be a Church: The Church is called Ground from this Circumſtance, becauſe it receiveth Seeds which are of Faith, or the Truths and good Things of Faith: Ground is diſtinguiſhed from Earth (which, as was

ſhewn

ſhewn, alſo ſignifieth the Church) as Faith is diſtinguiſhed from Charity; for as Charity is the Continent of Faith, ſo Earth is the Continent of Ground; hence, when in general the Subject treated of is concerning the Church, it is called Earth, but when in particular, it is called Ground, as in the preſent Caſe, for what is general is the Complex of Particulars. The Doctrinals, which the Man of the ancient Church poſſeſſed, were collected, as was above obſerved, from the Revelations and Perceptions of the moſt ancient Church, which had been preſerved, and in which they believed, as we at this Day believe the Word; thoſe Doctrinals were their Word; wherefore, Noah's beginning to be a Man of the Ground, ſignifies Man inſtructed in the Doctrinals of Faith.

1069. That by his planting a Vineyard is ſignified a Church thence derived, and that Vineyard is a ſpiritual Church, appears from the Signification of Vineyard: In the Word, Churches are every where deſcribed by Gardens, and alſo by the Trees of a Garden, and likewiſe are named accordingly, and this by Reaſon of their Fruits, which ſignify the Things that are of Love and Charity, wherefore it is ſaid that Man is known by his Fruit: Such Compariſons of the Churches with Gardens, Trees, and Fruits, are taken from Repreſentations in Heaven, where alſo Gardens of inexpreſſible Beauty are ſometimes preſented to View, according to the Spheres of Faith; hence alſo the cœleſtial Church was deſcribed by the Garden of Paradiſe, wherein were Trees of every Kind; and by the Trees of the Garden were ſignified the Perceptions of that Church, and by Fruits Goodneſſes of every Kind which are of Love: But the ancient Church, as being ſpiritual, is deſcribed by a Vineyard, by Reaſon of the Fruits which are Grapes, which repreſent and ſignify Works of Charity, as appears manifeſt from ſeveral Paſſages of the Word: Thus in Iſaiah, "I will ſing to my Beloved a Song of my Beloved, his *Vine-*
"*yard*: My Beloved had a *Vineyard* in the Horn of a Son of
"Oil; and he hedged it about, and fenced it with Stones, and
"*planted it* with a *noble Vine*, and built a Tower in the Midſt
"of it, and likewiſe cut out a Wine-preſs in it, and he looked
"that it ſhould bring forth *Grapes*, and it brought forth wild
"Grapes: And now O Inhabitant of Jeruſalem, and Man of
"Judah, judge I pray between Me and my *Vineyard*: The
"Vineyard of Jehovah of Sabaoth is the Houſe of Iſrael," v. 1. 2. 3. 7. Vineyard here ſignifies the ancient Church, conſequently the ſpiritual Church, and it is expreſſly ſaid that it is the Houſe of Iſrael, for by Iſrael in the Word is ſignified the ſpiritual

ritual Church, but by Judah the cœleſtial Church. So in Jeremiah, "As yet I will build thee, and thou ſhalt be built, O "Virgin Iſrael; as yet thou ſhalt adorn thy Tabrets, and "ſhalt go forth to the Dance of them that ſport; thou ſhalt "yet *plant Vineyards* in the Mountains of Samaria," xxxi. 4. 5. where Vineyard ſignifies the ſpiritual Church; and the Subject treated of is concerning Iſrael, by whom is ſignified, as was ſaid, the ſpiritual Church. So in Ezechiel, "When I ſhall have "gathered the Houſe of Iſrael from the People, they ſhall dwell "upon the Land with Confidence, and ſhall build Houſes, and "*plant Vineyards*," xxviii. 25. 26. where Vineyard ſignifies the ſpiritual Church, or Iſrael; to plant Vineyards ſignifies to be inſtructed in the Truths and good Things of Faith. So in Amos, "I have ſmitten you with Blaſting and Mildew; the "Palmer-worm ſhall devour your many Gardens, and your "*Vineyards*, and your Fig-trees, and your Olive-yards; thus "will I do unto thee O Iſrael," iv. 9. 12. Gardens ſignify the Things appertaining to the Church; Vineyards ſignify the ſpiritual Things of the Church, Fig-trees the natural Things, Olive-yards the cœleſtial Things, conſequently the Things which relate to the ſpiritual Church, or Iſrael. Again in the ſame Prophet, "I will bring again the Captivity of my People "of Iſrael, and they ſhall build the Deſolate Cities, and inha- "bit them, and they ſhall *plant Vineyards*, and drink the Wine "thereof; they ſhall make Gardens, and eat the Fruit of "them;" ix. 14. to plant Vineyards ſignifies the Plantation of a ſpiritual Church, thus Vineyard denotes the ſpiritual Church, or Iſrael. As a Vineyard ſignifies the ſpiritual Church, ſo alſo doth a Vine, for a Vine appertaineth to a Vineyard, and the Relation between them is like that between a Church and a Man of the Church, wherefore they are the ſame Thing; thus in Jeremiah, "Is Iſrael a Servant? is he born at Home? "why is he become a Spoil? *I had planted thee a noble whole* "*Vine*, a Seed of Truth, and how art thou turned into the de- "generate Plant of a ſtrange *Vine* unto me?" ii. 14. 21. where Vine ſignifies the ſpiritual Church or Iſrael. So in Ezechiel, "Take up a Lamentation for the Princes of Iſrael; "thy Mother is like a *Vine* in thy Likeneſs, planted near the "Waters, fruitful, and full of Leaves by Reaſon of many Wa- "ters," xix. 1. 10. Vine ſignifies the ancient ſpiritual Church, which was a Mother, thus it ſignifies Iſrael, wherefore alſo it is ſaid "in thy Likeneſs." So in Hoſea, "Iſrael is an empty "*Vine*, he bringeth forth Fruit like himſelf," x. 1. Vine denotes the ſpiritual Church, or Iſrael, and in the preſent Paſ-

ſage the Church deſolate. Again, in the ſame Prophet, "Return O Iſrael unto Jehovah thy God, I will be as the Dew "unto Iſrael; they that dwell under his Shadow ſhall return; "they ſhall revive the Corn, and bloſſom as a *Vine*, his Me- "morial ſhall be as the Wine of Lebanon," xiv. 2. 6. 8. where Vine denote the ſpiritual Church, or Iſrael. So in Moſes, "Untill Shiloh come, binding his Fole unto the *Vine*, and "his Aſs's Colt unto the *noble Vine*," Gen: xlix. 10. 11. ſpeaking prophetically of the Lord; Vine and noble Vine denote ſpiritual Churches: The Lord's Parables concerning the Labourers in the Vineyards in like Manner ſignified ſpiritual Churches, Matt: xx. 1. to 17. Mark, xii. 1. to 13. Luke, xx. 9. to 17. Matt: xxi. 33. to 44. Inaſmuch as Vine ſignifies the ſpiritual Church, and the principal Conſtituent of the ſpiritual Church is Charity, in which the Lord is preſent, and by which he joineth himſelf to Man, and by which He Alone operateth all that is good, therefore the Lord compareth himſelf to a Vine, and deſcribeth the Man of the Church, or the ſpiritual Church in theſe Words in John, "I am the true *Vine*, and my "Father is the *Vine-Dreſſer*, every Branch in me that *beareth* "*not Fruit* he taketh away; but every Branch that *beareth* "*Fruit* he will prune, *that it may bring forth more Fruit. Abide* "*in Me and I in you; as the Branch cannot bear Fruit of Itſelf ex-* "*cept it abide in the Vine, ſo neither can ye except ye abide in Me.* "*I am the Vine, ye are the Branches, he that abideth in Me and I* "*in him, the ſame beareth much Fruit, for without me ye can do No-* "*thing. This is my Commandment, that ye love one another, as I* "*have loved you*," xv. 1, 2, 3, 4, 5. 12. Hence it appears what is the ſpiritual Church.

1070. Verſe 21. *And he drank of the Wine, and was drunken, and he was uncovered in the midſt of his Tent.* And he drank of the Wine, ſignifies, that he wiſhed to ſearch into thoſe Things which are of Faith: And he was drunken, ſignifies, that thereby he fell into Errors: And was uncovered in the midſt of his Tent ſignifies, perverſe Things thence derived; the midſt of the Tent is what is the Principal of Faith.

1071. That by drinking Wine is ſignified that he wiſhed to ſearch into thoſe Things which are of Faith, appears from the Signification of Wine; a Vineyard, or a Vine, as was ſhewn, is the ſpiritual Church, or a Man of the ſpiritual Church; a Grape, Bunches of Grapes, Cluſters of Grapes, are the Fruits thereof, and ſignify Charity and the Things appertaining to Charity; but Wine ſignifies Faith thence derived, and all Things appertaining to Faith; thus Grape is the cœleſtial

leſtial [Principle] of that Church, Wine is its ſpiritual [Principle]; the former, or the cœleſtial Principle, as hath been often ſaid above, hath relation to the Will; the latter, or the ſpiritual Principle hath relation to the Underſtanding: That by his drinking of the Wine is ſignified, that he wiſhed to ſearch into the Things which are of Faith, and to do ſo by Reaſonings, appears from this Circumſtance, that he was drunken, that is, he fell into Errors: For the Man of this Church had no Perception like the Man of the moſt ancient Church, but had need to learn what was good and true by the Doctrinals of Faith collected from the Perception of the moſt ancient Church, and preſerved, which Doctrinals were the Word of that Church; theſe Doctrinals of Faith, like the Word, in many Inſtances were ſuch, that without Perception they could not be believed; for Things ſpiritual and cœleſtial infinitely tranſcend the human Comprehenſion, hence cometh Reaſoning; but he who is not diſpoſed to believe before he comprehendeth the Things to be believed, can never believe, as hath been often ſhewn above, ſee what is ſaid, n: 128, 129, 130. 195, 196, 215. 232, 233. That Grapes in the Word ſignify Charity, and the Things appertaining to Charity, and that Wine ſignifieth Faith thence derived, and the Things of Faith, may appear from the following Paſſages, "My Beloved had a *Vineyard* in the "Horn of a Son of Oil, he waited that it ſhould bring forth "*Grapes*, and it brought forth wild Grapes," Iſaiah v. 1, 2. 4. where Grapes ſignify Charity and its Fruits. So in Jeremiah, "In gathering I will gather them ſaith Jehovah, there are no "*Grapes* on the *Vine*, nor Figs on the Fig-tree," viii. 13. Vine ſignifies the ſpiritual Church, Grapes Charity. So in Hoſea, "I found Iſrael like *Grapes* in the Wilderneſs, as the firſt "Budding on the Fig-tree, in its Beginning, I ſaw your "Fathers," ix. 10. Iſrael ſignifies the ancient Church, Grapes denote its being endued with Charity; it is uſed in an oppoſite Senſe when Iſrael denotes the Sons of Jacob. So in Micah, "There is no *Cluſter* to eat, my Soul hath deſired the firſt-ripe "Fruit; the holy one hath periſhed out of the Earth, and "there is none that is upright amongſt Men," vii. 1. Cluſter ſignifies Charity, or what is holy; Firſt-ripe ſignifies Faith, or what is right. So in Iſaiah, "Thus ſaith Jehovah, as the "*new Vine* is found in the *Cluſter*, and he ſaith, corrupt it not, "becauſe a Bleſſing is in it," lxv. 8. Cluſter ſignifies Charity; new Wine the good Things and Truths of Charity. So in Moſes, "He waſhed his Garments in *Wine*, and his Clothes "in the Blood of *Grapes*," Gen. xlix. 11. ſpeaking propheti-

cally of the Lord; Wine denotes what is ſpiritual from a cœleſtial [Origin]; the Blood of Grapes denotes what is cœleſtial in reſpect to ſpiritual Churches; thus Grapes ſignify eſſential Charity, and Wine eſſential Faith. So in John, "The An-" gel ſaid, "Thruſt in a ſharp Sickle, and gather the *Cluſters* " *of the Vine* of the Earth, for her *Grapes* are fully ripe," Rev. xiv. 18. ſpeaking of the laſt times, when there is no Faith, that is when there is no Charity, for there is no other Faith but what is grounded in Charity, and Faith is eſſentially Charity itſelf, wherefore when it is ſaid that there is no longer any Faith, as is the caſe in the laſt times, it is underſtood thereby that there is no Charity. As Grapes ſignify Charity, ſo Wine ſignifies Faith thence derived, for Wine is from Grapes; as this has been ſhewn in ſeveral Paſſages above quoted, where mention is made of a Vineyard and a Vine, ſo it may further appear from the following Paſſages, "Gladneſs is taken " away and Exultation out of Carmel, and in the Vineyards " there is no Singing, neither is there any Jubilee; the " Treader treadeth out no *Wine in the Preſſes*," Iſaiah xvi. 10. denoting the Vaſtation of the ſpiritual Church, which is Carmel; the Treader treading out no Wine in the Preſſes, ſignifies that there were no longer any who were principled in Faith. Again in the ſame Prophet, "The Inhabitants of the Earth " ſhall be burned, and few Men ſhall be left; the *new Wine* " ſhall mourn, the *Vine* ſhall fail, they ſhall not drink Wine " in Singing, *ſtrong Drink* ſhall be bitter to them that drink it; " there is a Shout for *Wine* in the Streets," xxiv. 6, 7, 9. 11. ſpeaking of the ſpiritual Church vaſtated, where Wine ſignifies the Truths of Faith, which are eſteemed of no Value. So in Jeremiah, "They ſay to their Mothers, where is Corn and " *Wine?* when they ſwoon as the ſlain in the Streets of the " City," Lam. ii. 12. Where is Corn and Wine? ſignifies, where is Love and Faith; the Streets of the City ſignify here, as in other Parts of the Word Truths; the Slain ſignifies, that they do not know what is meant by the Truths of Faith. So in Amos, "I will bring again the Captivity of my People " of Iſrael, and they ſhall build the deſolate Cities, and ſhall " inhabit them, and they ſhall plant *Vineyards*, and *drink the* " *Wine* thereof," ix. 14. ſpeaking of the ſpiritual Church, or Iſrael, of which to plant Vineyards and drink Wine are predicated, when it becometh ſuch, as to have Faith grounded in Charity. So in Zephaniah, "They ſhall build Houſes, but " ſhall not inhabit them, and they ſhall plant *Vineyards*, but " ſhall not drink the *Wine* thereof," i. 13. Amos v. 11. de-

denoting the contrary, when the ſpiritual Church is vaſtated. So in Zechariah, "They ſhall be like mighty Ephraim, and "their Heart ſhall rejoice as through *Wine*; and their Sons "ſhall ſee, and be glad," x. 7. ſpeaking of the Houſe of Judah, that this would come to paſs therein by reaſon of the good Things and the Truths of Faith. So in John, "See "that ye hurt not the Oil and the *Wine*," Rev. vi. 6. denoting that they ſhould not hurt what is cœleſtial and ſpiritual, or the Things appertaining to Love and Faith. Inaſmuch as Wine ſignified Faith towards the Lord, therefore Faith even in the Jewiſh Church was repreſented in the Sacrifices by a *Libation of Wine*, concerning which ſee Numb. xv. 2. to 15.—xxviii. 11, to 15. 18. to the End.—xxix. 7. to the End. Levit. xxiii. 12, 13. Exod. xxix. 40 wherefore it is thus written in Hoſea, "The Floor and the *Wine-preſs* ſhall not feed them, and the "*new Wine* ſhall be falſe in her, they ſhall not dwell in the "Land of Jehovah; and Ephraim ſhall return to Egypt, and "they ſhall eat what is unclean in Aſſyria, they ſhall not *offer* "*Wine-offerings* to Jehovah, neither ſhall they be pleaſing unto "him," ix. 2, 3, 4. ſpeaking of Iſrael, or of the ſpiritual Church, and of thoſe therein who pervert and contaminate holy Things and the Truths of Faith by deſiring to ſearch into them by Sciences and Reaſonings; Egypt is Science, Aſſyria is Reaſoning, Ephraim is he who reaſoneth.

1072. That by his being drunken is ſignified, that he thereby fell into Errors, appears from the Signification of a Drunkard in the Word: They are called Drunkards, who believe nothing but what they comprehend, and in this Spirit enquire into the Myſteries of Faith; the Conſequence is, that they muſt needs fall into Errors, inaſmuch as they are under the Guidance only of Things ſenſual, ſcientific, or philoſophical, in their Enquiries; the thinking Principle of Man is merely terreſtrial, corporeal, and material, inaſmuch as it is formed of Things terreſtrial, corporeal, and which continually adhere thereto, and in which the Ideas of Thought are founded and terminated; wherefore to think and reaſon from thoſe Things concerning Things Divine, is to plunge into Errors and perverſe Opinions, and it is as impoſſible for a Man thence to obtain Faith, as it is for a Camel to paſs through the Eye of a Needle: The Error and Inſanity hence derived are called in the Word Drunkenneſs: Nay, even Souls or Spirits in another Life, who reaſon concerning the Truths of Faith, and againſt them, become like drunken Perſons, and behave in like manner, concerning whom, by the Divine Mercy of the Lord, more will be ſaid hereafter;

Spirits

Spirits are manifeſtly diſcerned, whether they be principled in a Faith grounded in Charity, or not; they who are principled in Faith grounded in Charity, do not reaſon concerning the Truths of Faith, but ſay that they are ſo, and likewiſe confirm them, as much as they are able, by the Things of Senſe, of Science, and of analytical Reaſoning, but as ſoon as anything obſcure intervenes, which they do not clearly apprehend, this they lay aſide, nor ever ſuffer ſuch a thing to lead them into Doubt, urging, that there are very few Things which they can comprehend, and therefore that it is great Folly to think a Thing not to be true becauſe they do not comprehend it; theſe are they who are principled in Charity: But they, on the other Hand, who are not principled in Faith grounded in Charity, are diſpoſed only to reaſon whether a Thing be true, and to know how it is true, urging, that unleſs they know how it is ſo, they cannot poſſibly believe that it is ſo; by this Circumſtance alone they are inſtantly diſcovered to be principled in no Faith, and the Proof thereof is, becauſe they not only doubt about all Things, but even in their Hearts deny them; and when they are inſtructed how the caſe is, ſtill they continue obſtinate and raiſe freſh Scruples and Objections, and would do ſo if poſſible to all Eternity; and they who thus remain doubtful heap up Errors upon Errors; theſe are they, or ſuch as theſe, who in the Word are called drunk with Wine or ſtrong Drink, as in Iſaiah, "They *err through* Wine, and "through *ſtrong Drink are out of the Way*: the Prieſt and the "Prophet *err through ſtrong Drink*; *they are ſwallowed up of* "*Wine, they err through ſtrong Drink*, they err in Viſion, all "Tables are full of Vomit and Filthineſs; whom ſhall he "teach Knowledge, and whom ſhall he make to underſtand "Doctrine? them that are weaned from the Milk, and drawn "from the Breaſts," xxviii. 7, 8, 9. where it is evident that ſuch are underſtood. Again in the ſame Prophet, "How ſay "ye to Pharaoh, I am a Son of the Wiſe, a Son of the Kings "of Antiquity? where now are thy wiſe Ones, and let "them declare it I pray; Jehovah hath mingled a Spirit "of Perverſities in the Midſt thereof, and they have cauſed "Egypt to err in every Work thereof, as a *Drunkard ſtaggereth* "in his Vomit," xix. 11, 12. 14. where a Drunkard denoteth thoſe who by Things of Science wiſh to inveſtigate Things ſpiritual and cœleſtial; Egypt ſignifies Things of Science, wherefore alſo he calleth himſelf a Son of the wiſe. So in Jeremiah, "*Drink*, and *be Drunken*, and vomit, and fall, and riſe no more," xxv. 27. denoting Falſes. So in David, "They reel to and

"fro

" fro, and ſtagger like a *Drunkard*, and all their Wiſdom is " ſwallowed up," Pſalm cvii. 27. So in Iſaiah, " Come ye, " I will take *Wine* and *we will be Drunken with ſtrong Drink*, " and Tomorrow ſhall be as this Day, in great Abundance," lvi. 12. predicated of thoſe Things which are contrary to the Truths of Faith. So in Jeremiah, " Every Bottle ſhall be fil- " led with *Wine*; all the Inhabitants of Jeruſalem with *Drun-* " *kenneſs*," xiii. 12. 13. Wine denoteth Faith, Drunkenneſs Errors. So in Joel, " Awake ye *Drunkards*, and weep, and " howl all ye *Drinkers of Wine*, becauſe of the *new Wine*, for it " is cut off from your Mouth; for a Nation cometh up upon " my Land, he hath made my *Vine* a Deſolation," i. 5. 6. 7. ſpeaking of the Church vaſtated as to the Truths of Faith. So in John, " Babylon made all Nations drink of the *Wine* " of the Wrath of Fornication; the Inhabitants of the Earth " have been *made drunk* with the *Wine* of Fornication," Rev: xiv. 8. 10. Chap: xvi. 19.—xvii. 2.—xviii. 3.—xix. 15. the Wine of Fornication ſignifieth the adulterated Truths of Faith, whereof Drunkenneſs is predicated. In like Manner in Jeremiah, " Babylon is a golden *Cup* in the Hand of Jehovah, that " maketh all the Earth *drunken*; the Nations have *drunken of her* " *Wine*, therefore the Nations are mad," li. 7. Inaſmuch as Drunkenneſs ſignified Madneſs about the Truths of Faith, therefore it was alſo made a Repreſentative, and this Prohibition was given to Aaron, " Do not drink *Wine*, *nor Drink that maketh* " *drunken*, Thou nor thy Sons with thee, when ye go into the " Tabernacle of the Congregation, leſt ye die, that ye may " diſcern between the holy and the profane, the unclean and " the clean," Levit: x. 8. 9. They who believe Nothing but what they comprehend by Things ſenſual and ſcientific, were alſo called Mighty to drink, as in Iſaiah, " Wo unto them " that are wiſe in their own Eyes, and intelligent in their own " Sight! Wo unto them that are *Mighty to drink Wine*, and " Men of Strength to *mingle Strong Drink*!" v. 21. 22. they are called wiſe in their own Eyes, and intelligent in their own Sight, becauſe they who reaſon againſt the Truths of Faith, think themſelves wiſer than others. But they who are uncon- cerned about the Word, and about the Truths of Faith, and thus have no inclination to know any thing about Faith, deny- ing firſt Principles, are ſaid to be drunken without Wine, as in Iſaiah, " *They are drunken, and not with Wine, they ſtagger, and not* " *with ſtrong Drink*, for Jehovah hath poured upon you the " Spirit of Slumber, and hath cloſed your Eyes," xxix. 9. 10.

that

that such are meant, appears from what goes before and from what follows in the Prophet; such Drunkards think that they are more awake than others, but they are in a deep Sleep. That the ancient Church in the Beginning was such as is here described, particularly they, who were of the Stock of the most ancient Church, may appear from what was was said above, n: 788.

1073. "And he was uncovered in the Midst of his Tent."—that these Words signify perverse Things thence derived, may appear from the Signification of what is uncovered or naked; for he is called uncovered and naked through Drunkenness by Wine, with whom there are no Truths of Faith, and especially if they be perverted; the essential Truths of Faith are compared to Garments, which cover the good Things of Charity, or Charity itself, for Charity is the real Body, Truths therefore are the Garments, or what amounts to the same, Charity is the real Soul, and the Truths of Faith are as a Body, which is the Cloathing of the Soul; the Truths of Faith also in the Word are called Garments, and Covering, wherefore in the subsequent Verse 23. it is said, that Shem and Japhet took a Garment and covered the Nakedness of their Father; spiritual Things in Respect to cœlestial are like the Body which cloatheth the Soul, or like Garments which cloath the Body, and in Heaven are also represented by Garments: in the present Case, inasmuch as he is said to have lain uncovered, thereby is signified that he deprived himself of the Truths of Faith, through his Desire to search into or investigate them by Means of Things sensual and Reasonings grounded therein: The like is signified in the Word by lying naked through Drunkenness by Wine, as in Jeremiah, "Rejoice and be glad O Daughter of Edom, that "dwellest in the Land of Uz, the Cup also shall pass over "thee, *Thou shalt be drunken, and shalt make thyself naked*," Lament: iv. 21 and in Habakkuk, "Wo unto him that causeth "his Companion *to drink*, and *makest him drunken* also, *to* "*look upon their Nakednesses!*" ii. 14. 15.

1074. That the Midst of the Tent is the Principal of Faith, appears from the Signification of Midst, and from the Signification of Tent; Midst in the Word signifies inmost, and Tent signifies Charity, or Worship grounded in Charity; Charity is inmost, that is, the Principal of Faith and Worship, and thus the Midst of the Tent: That Midst signifies inmost, was shewn above, and that Tent is the Holy [Principle] of Love, or Charity, may be seen n: 414.

1075. Verse

1075. Verse 22. *And Ham the Father of Canaan saw the Nakedness of his Father, and he shewed it to his two Brethren without.* Ham and Canaan have the same Signification here as above; Ham signifies the Church corrupted; Canaan signifies Worship in Things external without what is internal: By seeing the Nakedness of his Father is signified that he observed the Errors and Perversities spoken of above: By shewing them to his two Brethren without is signified, that he gave way to Derision; they are called his Brethren because he made Profession of Faith.

1076. That Ham signifies the Church corrupted, appears from what was said above concerning Ham; the Church is said to be corrupted, which acknowledged the Word, and maintaineth a sort of Worship similar to that of the true Church, but still separateth Faith from Charity, consequently from its Essential, and from its Life, whereby Faith becometh a kind of dead Thing, and of course the Church must needs be corrupted: Hence it may appear what is the Nature and Quality of those called Ham, viz. that it is impossible they can have any Conscience; for Conscience truly so called never can exist but from Charity, it being Charity which formeth Conscience, that is, the Lord by Charity; for what is Conscience, but to do no Evil in any manner to any Person, or to do well to every one in every possible Way? thus Conscience is grounded in Charity, and by no means in Faith separate from Charity; if those called Ham have any Conscience, it is a false Conscience, whereof mention was made above; and whereas they are without Conscience, they rush headlong into all Wickedness, so far as they are free from external Restraints; nay, they do not know what Charity is, only that it is a Word which hath some Signification; and inasmuch as they are without Charity, they know not what Faith is; when they are asked concerning it, they can make no other Reply, but that it is a sort of Thought, some maintaining it to be Confidence, others that it consisteth in the Knowledges of Faith, few perceiving that it is a Life according to Knowledges, and scarce any that it is a Life of Charity, or of mutual Love; and if this is declared to them, and Opportunity is given them of reflecting upon it, still they make no other Reply but that all Love beginneth from Self, and that he is worse than an Heathen, who doth not provide for himself and for those who belong to him, wherefore they regard nothing but themselves, and the World; hence it cometh to pass that they live in Propriety, the Nature and Quality of which Propriety have been before described; these are they who are called Ham.

1077. Inasmuch as they, who are here called Ham, and Canaan, that is, who separate Faith from Charity, and thereby make all Worship to consist in Things external, are in no Capacity to know what and whence Conscience is, it may be expedient to declare the Nature and Origin thereof in a few Words: Conscience is formed by the Truths of Faith, for what a Man hath heard, acknowledged, and believed, that formeth Conscience with him, and afterwards to act contrary to those Things, is with him to act contrary to Conscience, as may appear sufficiently evident to every one; hence it is, that unless they be Truths of Faith which he heareth, acknowledgeth, and believeth, he cannot by any means have a true Conscience; for Man is regenerated by the Truths of Faith, the Lord operating in Charity, and thus by those Truths he receiveth Conscience, and this Conscience is the real new Man: Hence it is that the Truths of Faith are the Means, whereby Man may be made, that is, may live according to those Things which Faith teacheth, the Principal whereof is to love the Lord above all Things, and his Neighbour as himself; if he doth not live according to those Things, what is Faith but a mere empty Sound, a tinkling Name, or somewhat separate from heavenly Life, in which there is not any thing of Salvation? For to believe that Man may be saved, whatsoever be his Life, if he only hath Faith, is to say that he may be saved though he hath no Charity, or though he hath no Conscience, that is, though he liveth in Hatred, in Revenge, in Rapine, in Adultery, in short, in all things contrary to Charity and Conscience, and continueth therein to the last Hour of his Life; let it be well considered now, where so false a Principle is adopted, what Truth of Faith there is which can form the Conscience, or rather whether in this case the Conscience be not formed by what is false; for if it be supposed that there be any Conscience with such Persons, it must be merely formed of outward Restraints, such as the Fear of the Law, the Loss of Honour, of Gain, or Reputation, whereby they are impelled not to hurt their Neighbour, but to do him Good; this they call Conscience, but it is not Conscience as not being formed of Charity, and therefore such Persons, when they are at Liberty from the above Restraints, plunge into the greatest Vices and Obscenities. But the case is otherwise with those, who, although they have maintained that Faith alone saveth, have nevertheless lived a Life of Charity; for their Faith was influenced by Charity from the Lord.

1078. That the Father of Canaan signifies Worship in Externals without what is internal, was said above; it is impossible

ble for any Worship to derive Existence from Faith separate from Charity; for the internal Man is Charity, and by no means Faith without Charity, wherefore whosoever is destitute of Charity cannot possibly perform any other Worship than what is external without internal; and whereas such Worship existeth by reason of Faith separate from Charity, therefore Ham is called the Father of Canaan, and in what follows, the Subject treated of is not concerning Ham, but concerning Canaan.

1079. That by seeing the Nakedness of his Father is signified, that he observed Errors and Perversities, may appear from the Signification of Nakedness spoken of just above, and also in a former Part of this Work, n: 213, 214. as denoting what is evil and perverted. In this Passage, by Ham are described those who are principled in Faith separate from Charity, in that he observed the Nakedness of his Father, that is his Errors and Perversities; they who are such see nothing else in Man; but it is otherwise with those who are principled in Faith grounded in Charity; they observe what is good, and if they see any thing evil and false, they excuse it, and as far as they are able endeavour to amend it, as it is here said of Shem and Japheth. Where there is no Charity, there is Self-love, consequently Hatred towards all who do not favour this evil Principle, and hence it is that such Persons do not see in their Neighbour any thing but his Evils, and if they observe any thing good, they either diminish it in their Minds till it be reduced to nothing, or interpretate it as Evil: The case is altogether otherwise with those who are principled in Charity: These two kinds of Persons are hereby distinguished, especially when they come into another Life; then with those who are not principled in Charity, a Temper of Hatred appears manifest in all that they think or do; they wish to examine every one, yea, to judge every one, and desire nothing more earnestly than to discover what is evil, continually purposing in their Minds to condemn, to punish, and to torment: But they who are principled in Charity scarce see another's Evils, but observe all that is good and true in him, and what is evil and false they interpret to Good; such are all the Angels, and this Principle they have from the Lord, who turneth all Evil into Good.

1080. That by shewing it to his two Brethren is signified, that he gave Way to a Spirit of Derision, follows of Consequence from what has been said; for with those who are not principled in Charity, there dwelleth a continual Contempt of others, or a continual Derision of others, attended with a publishing

liſhing of their Errors as often as Occaſion offers; the Reaſon why they do not do ſuch Things openly is, becauſe they are prevented by external Reſtraints, ſuch as the Fear of the Law, the Fear of loſing Life, Honour, Gain, or Reputation, hence it is that they cheriſh ſuch evil Tempers within, whilſt outwardly they put on an Appearance of Friendlineſs; hereby they procure to themſelves two Spheres, which are manifeſtly perceived in another Life; one, which is interior, full of Hatreds; another, which is exterior, having a Semblance of what is good; which Spheres, inaſmuch as they are altogether diſcordant with each other, muſt needs ſtrive one againſt the other, wherefore alſo ſuch Perſons, when the exterior Sphere is taken away, ſo that they can no longer diſſemble, ruſh headlong into every Species of Wickedneſs, and when it is not taken away, then Hatred lurketh in every Expreſſion they uſe; hence come their Puniſhments and Torments.

1081. That they are called his Brethren becauſe he made Profeſſion of Faith, appears from what was ſhewn above, n: 367. viz: that Charity is the Brother of Faith.

1082. Verſe 23. *And Shem and Japheth took a Garment, and they both placed it on the Shoulder, and went backward, and covered the Nakedneſs of their Father; and their Faces were backward, and they ſaw not the Nakedneſs of their Father.* By Shem is ſignified, as was ſaid, the internal Church: By Japheth, the external Church correſponding thereto: By their taking a Garment is ſignified, that they interpreted it for Good: By both placing it on the Shoulder is ſignified, that they did it with all Power: By their going backward is ſignified, that they did not attend to Errors and what was perverſe: By covering the Nakedneſs of their Father is ſignified, that they excuſed thoſe Things: By their Faces being backwards, and their not ſeeing the Nakedneſs of their Father, is ſignified, that it ought ſo to be done, and that ſuch Things, as Errors and Miſtakes ariſing from Reaſonings, ought not to be attended to.

1083. That by Shem is ſignified the internal Church, and by Japheth the correſponding external Church, was ſhewn above: Whereſoever there is a Church, there muſt of Neceſſity be both an Internal and an External; for Man, who is the Church, is internal and external; before he becometh a Church, that is, before he is regenerated, he is in Externals, and when he is regenerated, he is led from Externals, nay, by Externals, to Internals, as was ſaid and ſhewn above, and afterwards when he is made regenerate, then all Things which are of the Internal Man, are terminated in Things external; thus of Neceſſity every Church muſt be internal and external: This was the Caſe with

with the ancient Church, and is the Case at this Day with the Christian Church; the internal Things of the ancient Church were all Things relating to Charity and Faith grounded in Charity, all Humiliation, all Adoration of the Lord from a Principle of Charity, all good Affection towards a Neighbour, and other Things of a like Nature; the Externals of that Church were Sacrifices, Libations, and several other Things, all which by Representation had Relation to the Lord, and regarded Him; hence Things internal were in Things external, and formed one Church: The Internals of the Christian Church were altogether similar to the Internals of the ancient Church, but other Externals took Place, viz: Symbolical [Rites or Ordinances] instead of Sacrifices and such Things, which had a like Reference to the Lord; thus also Things internal and external form one Church; the ancient Church did not differ in the least from the Christian Church as to Internals, but only as to Externals; for the Worship of the Lord from a Principle of Charity cannot vary, whatever Variation may be made in Things external; and whereas, as was observed, no Church can exist, unless there be an Internal and an External, the Internal without the External would be Somewhat indeterminate, unless it was terminated in Somewhat external; for the Generality of Mankind are such, that they know not what the internal Man is, and what are his Properties; wherefore unless there was external Worship, the Nature and Qualities of what is holy would remain unknown; nevertheless where there is Charity, and Conscience derived from Charity, there is internal Worship in that which is external, for the Lord operateth in Charity, and in Conscience, with such, and causeth all their Worship to partake of what is internal: It is otherwise with those who have not Charity and Conscience derived from Charity; such may perform Worship in Externals, but separate from what is internal, as they may have Faith separate from Charity; such Worship is called Canaan, and such Faith is called Ham; and whereas such Worship existeth by Reason of Faith separate from Charity, therefore Ham is called the Father of Canaan.

1084. That by taking a Garment is signified, that they interpreted it for Good, appears from what hath been already said; to take a Garment and cover the Nakedness of any one, can have no other Signification, when being uncovered and naked signifies Errors and Perversities.

1085. That by placing it on the Shoulder is signified, that they did it with all Power, viz: interpreted for Good and excused, appears from the Signification of Shoulder as denoting all Power

Power: Hand in the Word signifies Power, as was shewn above; Arm signifies still greater Power; but Shoulder signifies all Power, as may appear from the following Passages in the Word, "Ye thrust with Side and with *Shoulder*, and with your "Horns ye push all the infirm Sheep, untill ye have dispersed "them abroad," Ezech: xxxiv. 21. with Side and with Shoulder here denotes all the Soul and all the Power, and to push with Horns denotes all Strength. Again in the same Prophet, "That all the Inhabitants of Egypt may know that I "am Jehovah, because they have been a Stick of Reed to the "House of Israel; when they took Hold of thee by the Hand "thou didst break and rend all their *Shoulder*;" xxix. 6. 7. speaking of those, who wish to explore spiritual Truths by Scientifics; the Stick of a Reed denotes such Power; to take Hold of the Hand signifies to be confident therein, to rend all the Shoulder signifies to deprive of all Power, so as to know Nothing. So in Zephaniah, "That they may all call upon the "Name of Jehovah, to serve him with *one Shoulder*;" iii. 9. to denote one Soul, and thus one Power. So in Zechariah, "They refused to hearken, and gave a refractory *Shoulder*," vii. 11. denoting Resistance with all their Power. So in Isaiah, "They hire a Goldsmith, who maketh Gold and Silver "into a God, they worship, yea they bow down unto it, they "bear it on the *Shoulder*, they carry it," xlvi. 6. 7. denoting their Adoration of an Idol with all Power, which is to bear it on the Shoulder. Again in the same Prophet, "Unto us a "Child is born, unto us a Son is given, and the Government "shall be upon his *Shoulder*, and his Name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, the "Prince of Peace," ix. 5. speaking of the Lord, and of his Power and Might, wherefore it is said "Upon his Shoulder." Again in the same Prophet, "I will give the Key of the House "of David upon his *Shoulder*, and he shall open, and none shall "shut, and he shall shut and none shall open," xxii. 22. in like Manner speaking of the Lord, where to give the Key of the House of David upon his Shoulder denotes Power and Might.

1086. That by going backward is signified, that they did not attend to Errors and Perversenesses, may appear from the Signification of going backward, denoting to turn away the Eyes, and not to see, as appears also from what follows, where it is said that they did not see the Nakedness of their Father, not to see, in the internal Sense, signifies not to attend to.

1087. That by covering their Father's Nakedness is signified that thus they excused those Things, appears in like Manner from

from the Series of the Subject treated of, and also from the Signification of Nakedness as denoting Perversenesses.

1088. That by their Faces being backward, and their not seeing their Father's Nakedness, is signified that it ought so to be done, and that such Things as Errors and Mistakes grounded in Reasonings ought not to be attended to, appears from the Repetition, for almost the same Things are here said as just above, wherefore these Things together form also a Conclusion; for such was this Parent Church, or the Man of this Church, that he did not do this from any evil Principle, but out of Simplicity, as may appear from what presently follows, where it is said that Noah awoke from his Wine, that is, that he was better instructed. As to what concerns the Matter here under Consideration, it is to be observed, that they who are not principled in Charity, never think any thing but Evil of their Neighbour, and never speak any thing but Evil, or if they speak what is good, they do it on their own Account, or with a View to insinuate themselves into the Favour of him whom they flatter with Commendation; but they who are principled in Charity, think and speak Nothing but what is good of their Neighbour, and this they do, not on their own or another's Account, but in Conformity with the Lord operating in Charity: The former are like unto the evil Spirits, the latter unto the Angels, who are attendant on Man; for the evil Spirits never excite any thing but Man's Evils and Falses, and condemn him; whereas the Angels excite Nothing but Goodnesses and Truths, and excuse what is evil and false; whence it is evident, that with those who are not principled in Charity, evil Spirits have the Dominion, by whom Man hath Communication with Hell; but with those who are principled in Charity, Angels have the Dominion, by whom Man hath Communication with Heaven.

1089. Verse 24. *And Noah awoke from his Wine, and knew what his younger Son had done unto him.* Noah awoke from his Wine signifies, when he was better instructed: And he knew what his younger Son had done unto him, signifies, that external Worship separate from internal is such, as to give Way to Derision.

1090. That by Noah's awaking from his Wine is signified, when he was better instructed, appears from the Signification, of awaking after Drunkenness; when he was made drunken, Verse 21. it signified that he fell into Errors, wherefore to awake means nothing else than to arise out of Errors.

1091. That by knowing what his younger Son had done unto him, is signified, that external Worship separate from internal is such,

ſuch, as to give Way to Deriſion, may appear from what hath been ſaid, and from what follows; by the Senſe of the Letter, or the hiſtorical Senſe, it appears as if by the younger Son was here meant Ham, but from the following Verſe it is plain that Canaan is meant, for it is ſaid Curſed be Canaan; alſo in the ſubſequent Verſes 26. and 27, it is ſaid that Canaan ſhall be a Servant; and the Reaſon why nothing is mentioned of Ham, may be ſeen in the following Verſe. We ſhall here only obſerve why the Order is ſuch, that Shem is mentioned in the firſt Place, Ham in the ſecond, Japheth in the third, and Canaan in the fourth: Charity is the Firſt [Principle] of the Church, or Shem; Faith is the ſecond, or Ham; Worſhip grounded in Charity is the third, or Japheth; Worſhip in Externals without Faith and Charity is the fourth, or Canaan: Charity is the Brother of Faith, hence alſo Worſhip grounded in Charity is the Brother of Faith, but Worſhip in Externals, without Charity is a Servant of Servants.

1092. Verſe 25. *And he ſaid, Curſed be Canaan, a Servant of Servants ſhall he be to his Brethren.* Curſed be Canaan ſignifies, that external Worſhip ſeparate from internal averts itſelf from the Lord: A Servant of Servants ſhall he be to his Brethren, ſignifies what is moſt vile in the Church.

1093. That by Canaan being curſed is ſignified that external Worſhip ſeparate from internal averts itſelf from the Lord, appears from the Signification of Canaan, and from the Signification of being curſed; that Canaan is external Worſhip ſeparate from internal, appears from what hath been ſaid above concerning Canaan, and alſo from this Conſideration, that he is ſaid to be curſed, and from what follows, where he is called a Servant of Servants, and a Servant both to Shem and Japheth, which nothing elſe can be but what is ſeparate from the real Church, as Worſhip is when it conſiſteth ſolely in Externals. The ſame appears alſo from the Signification of being curſed, as denoting to avert himſelf from the Lord, for the Lord never curſeth any one, nor is even angry, but it is Man who curſeth himſelf, in that he averteth himſelf from the Lord: on which Subject ſee what was ſaid and ſhewn above, n: 223. 245. 592. The Lord is as far from curſing and being angry with any one, as Heaven is from Earth: Who can believe that the Lord, who is omniſcient and omnipotent, and ruleth the Univerſe in Wiſdom, and is thus infinitely above all Infirmities, can be angry with ſuch poor and miſerable Duſt, that is, with Men, who ſcarce know any thing that they do, and can do nothing of themſelves but what is evil? wherefore with the Lord there is not

not any Principle inclining him to be angry, but to be merciful. That there are Arcana contained in this paſſage, may be ſeen ſolely from this Circumſtance, that Ham is not curſed, (when nevertheleſs it was He who ſaw his Father's Nakedneſs, and ſhewed it to his Brethren) but Canaan his Son, who was not his only Son, nor firſt-begotten, but the fourth in Order, as appears from the following Chapter x. where the Sons of Ham are named, Cuſh, Miſraim, Put, and Canaan, Verſe 6; it was alſo ordained by the Divine Law that the Son ſhould not bear the Iniquity of the Father, as in Ezechiel, "The Soul "which hath ſinned, that ſhall die; *the Son ſhall not bear the* "*Iniquity of the Father*, neither ſhall the Father bear the Iniquity "of the Son," xviii. 20. Deut. xxiv. 16. 2 Kings, xiv. 6. The ſame appears alſo from this Conſideration, that this Crime, viz. ſeeing the Nakedneſs of his Father, and ſhewing it to his Brethren, appears to be ſo trifling, that an entire Poſterity could never be curſed on that Account; hence it is evident that there are Arcana contained in this Paſſage; the Reaſon why Canaan is here mentioned, and not Ham, is becauſe Ham ſignifies Faith ſeparate from Charity in the ſpiritual Church, which cannot be curſed, inaſmuch as in that Church there is a Sanctity in Faith, as being the Truth, and although it is not Faith when there is not Charity, nevertheleſs ſince Man is regenerated by the Knowledges of Faith, it may be adjoined to Charity, and thus in ſome way is a Brother, or may become a Brother, and this is the reaſon why Canaan was curſed, and not Ham: Moreover, the Inhabitants of the Land of Canaan were ſuch, as to the Generality, that they made all Worſhip to conſiſt in Externals, as well the Jews who dwelt therein as the Gentiles; theſe are the Arcana herein contained, otherwiſe Canaan would never have been here ſubſtituted in the place of Ham. That external Worſhip ſeparate from internal averteth itſelf from the Lord, and thereby curſeth itſelf, appears evident enough from this Conſideration, that they who are principled in external Worſhip, regard nothing elſe but worldly, corporeal, and terreſtrial Things, thus they look downwards, and in ſuch things immerſe the very Soul and Life; but of ſuch more will be ſaid in the following Verſes.

1094. "A Servant of Servants ſhall he be to his Brethren"—that by theſe Words is ſignified what is moſt vile in the Church, appears from the Nature of external Worſhip ſeparate from internal: That external Worſhip conſidered in itſelf is nothing, unleſs it be attended with internal to ſanctify it, may appear

evident to every one; for what is external Adoration, but a mere Geſture, unleſs it be attended with Adoration of the Heart? What is the Prayer of the Lips, but mere Babbling, unleſs the Prayer of the Mind be in it? And what is any kind of Work, but a mere thing of nought, if there be not an Intention in it? Wherefore all that is external is in itſelf ſomewhat inanimate, which receiveth Life ſolely from what is internal: The Nature and Quality of external Worſhip ſeparate from internal appeared plain to me from many Examples in another Life; deceaſed Magicians and Jugglers, during their Abode in the World, frequented the Church and Sacraments as conſtantly as other People; ſo alſo did the Deceitful, and theſe indeed more conſtantly than others; ſo alſo did they who were addicted to Rapine and Extortion; and ſo alſo did the covetous; and yet all theſe have their Abode in the infernal Kingdom, and bear the utmoſt Hatred towards the Lord and their Neighbour; the inward Principle which influenced their external Worſhip was either to paſs well with the World, or to gratify their worldly, terreſtrial, and corporeal Deſires, or to deceive under a Show of Sanctity, or becauſe they had been initiated by Education into ſuch habitual Obſervances: That ſuch Perſons are moſt prone to worſhip any God whatſoever, or any Idol whatſoever, which is favourable to them and to their Luſts, appears very evident, eſpecially from the caſe of the Jews, who in conſequence of placing all Worſhip merely in Externals, ſo often fell into Idolatries; the reaſon is, becauſe ſuch Worſhip in itſelf is merely idolatrous, inaſmuch as nothing is worſhipped by ſuch Perſons but what is external; The Nations alſo in the Land of Canaan, which worſhipped Baal and other Gods, were principled in an external Worſhip almoſt ſimilar to that of the Jews, for they had not only Temples and Altars, but even offered Sacrifices, ſo that their external Worſhip differed little from that of the Jews, except in this, that they called upon Baal, Aſhteroth, or ſome other as their God, whereas the Jews called upon Jehovah, as they do alſo at this Day, ſuppoſing that the bare naming of Jehovah would make them holy and elect, when nevertheleſs this tended rather to condemn them more than others, inaſmuch as by ſo doing they might profane what is holy, which the Gentiles could not do; ſuch Worſhip is what is called Canaan, who is ſaid to be a Servant of Servants: That a Servant of Servants means what is moſt vile in the Church, may be ſeen in the following Verſe.

1095. Verſe

1095. Verse 26. *And he said, Blessed be Jehovah the God of Shem, and Canaan shall be his Servant.* Blessed be Jehovah the God of Shem, signifies all Good to those who worship the Lord from what is internal; Shem is the internal Church: And Canaan shall be his Servant, signifies that they, who place Worship solely in Externals, are amongst those, who may perform vile Services to the Men of the Church.

1096. "Blessed be Jehovah the God of Shem"—That these Words signify every Good to those who worship the Lord from what is internal, may appear from the Signification of the Word Blessed: Blessing implies all Good cœlestial, and spiritual, and also natural, which are signified by Blessing in an internal Sense; and in an external Sense by Blessing is signified all worldly, corporeal, and terrestrial Good; but in order to make these a Blessing, they must needs be connected with internal Blessing, for this alone is Blessing, because it is eternal, and joined with all Happiness, and is the very *Esse* of Blessings, for what can be said TO BE, except it be eternal? every other Being ceaseth to be: It was a customary Form of Speech amongst the Ancients to say, *Blessed be Jehovah*, by which they meant, that all Blessing is from Him, that is, all Good, and it was also a Form of Thanksgiving for the Lord's Blessing both past and present, as in David, Psalm xxviii. 6.—xxxi. 21.—xli. 13.—lxvi. 20.—lxviii. 19. 35.—lxxii. 18. 19.—lxxxix. 52.—cxix. 12.—cxxiv. 6.—cxxxv. 21.—cxliv. 1. and in others also. JEHOVAH GOD is here mentioned as Blessed, because the Subject treated of is concerning Shem, or the internal Church, which Church is called internal from Charity; in Charity the Lord is present, Who is here therefore called Jehovah God; but in the external Church not so, in which although the Lord be present, yet nevertheless he is not present as in the Man of the internal Church; for the Man of the external Church still believeth, that the good Works of Charity which he doeth are of himself, wherefore when the Subject treated of is concerning the Man of the external Church then the Lord is called GOD, as in the following Verse concerning Japheth, "God shall spread out Japheth," That every Good is the Portion of those who worship the Lord from what is internal, may appear also from the Order of Things; for the Order is this; from the Lord cometh all that is cœlestial, from what is cœlestial all that is spiritual, and from what is spiritual all that is natural; this is the Order of the Existence of all Things, and hence is derived the Order of Influx; the cœlestial [Principle] is Love towards the Lord, and neighbourly Love; where there is no Love the Connection

is broken, and the Lord is not present, who entereth by Influx only through what is cœlestial, that is through Love; where the cœlestial [Principle] is wanting, there no spiritual [Principle] can have Existence, because all that is spiritual is derived from the Lord through what is cœlestial; the spiritual [Principle] is Faith, wherefore there can be no Faith unless by Charity or Love from the Lord, and the case is similar with respect to what is natural; all things that are good enter by Influx according to the same Order; hence it follows, that they are in possession of all Good, who worship the Lord from what is internal, that is, from a Principle of Charity; but they who do not worship the Lord from a Principle of Charity, are not in possession of what is good, but only of what hath the Appearance of being good, which in itself is evil, as the Delight arising from Hatreds and Adulteries, which considered in itself is nothing at all but a mere excrementitious Delight, and is changed into such in another Life.

1097. That by Canaan being his Servant is signified, that such as make Worship to consist solely in Externals, are amongst those who may perform vile Services for the Men of the Church, may appear especially from Representatives in the Jewish Church: In that Church the internal Church was represented by Judah and Israel; by Judah the cœlestial Church, by Israel the spiritual Church, by Jacob the external Church; but they who placed Worship solely in Externals, were represented by the Nations, which they called Strangers, who were to be their Servants, and were to perform vile Services in the Church, as in Isaiah, "*Strangers* shall stand and feed your "Flocks, and the Sons of the *Stranger* shall be your Husband-"men, and your Vine-dressers: and ye shall be named the "Priests of Jehovah, the Ministers of our God; it shall be "said to you, ye shall eat the Riches of the *Nations*, and in "their Glory shall ye boast," lxi. 5. where cœlestial Men are called the Priests of Jehovah, and spiritual Men the Ministers of God; they who place Worship in Externals are called the Sons of the Stranger, who were to serve in the Fields and in the Vineyards. Again in the same Prophet, "*The Sons of* "*Strangers* shall build up thy Walls, and their Kings shall "*minister* unto thee," lx. 10. where in like manner their Services are mentioned. So concerning the Gibeonites in Joshua, "Ye are *cursed*, and there shall not be cut off from you a "*Servant*, and they that cut Wood, and they that draw "Water for the House of my God: Joshua gave them in that "Day to be Cutters of Wood, and Drawers of Water for

"the

"the Congregation, especially for the Altar of Jehovah," ix. 23. 27. It may be seen elsewhere who were represented by the Gibeonites, inasmuch as a Covenant was made with them; nevertheless they were amongst those who were to serve in the Church. A Law was enacted concerning Strangers, if they would receive Peace, and would open the Gates, that they should be for the *Tribute of a Bond-servant*, Deut. xx. 11. 1. Kings, ix. 21. 22. All Things both in general and in particular, which are written in the Word concerning the Jewish Church, were representative of the Kingdom of the Lord; the Kingdom of the Lord is such, that every one therein, whosoever and whatsoever he be, ought to yield some Use; there is nothing but Use which is regarded by the Lord in his Kingdom; even the Infernals are bound to yield Use, but the Uses which they yield are most vile; amongst those in another Life who yield vile Uses are they, who have been principled in external Worship separate from internal. But Representatives in the Jewish Church were such, as not to lead to any Reflection upon the Person which represented, but upon the thing which was represented; thus the Jews, who were very far from being cœlestial Men, still represented cœlestial Men; and thus Israel, who was far from being a spiritual Man, still represented a spiritual Man; the case was the same with respect to Jacob and the rest; yea also with respect to their Kings and Priests, but still by them was represented the Lord's Royalty and Holiness; this may appear more evident from this Consideration, that dead Things also were representative, as the Garments of Aaron, the Altar itself, the Tables whereupon the Bread was placed, the Lamps, the Bread and Wine, besides Oxen, Heifers, Goats, Sheep, Kids, Lambs, Doves, Turtles: And whereas the Children of Judah and Israel only represented the internal and external Worship of the Lord's Church, whilst nevertheless, above all other People, they placed all Worship merely in Externals, therefore above all others they are such as may be called Canaan, according to the Signification thereof in this Passage.

1098. In Order to shew what is meant by Shem, and what by Japheth, that is, what by a Man of the internal Church, and what by a Man of the external Church, and consequently what by Canaan, the following Description may suffice. The Man of the internal Church attributes to the Lord all the Good which he doeth, and the Truth which he thinketh; but the Man of the external Church knoweth nothing of this, and still he doeth Good. The Man of the internal Church maketh the

the Worſhip of the Lord from a Principle of Charity, and indeed internal Worſhip, the Eſſential of the Church, and external Worſhip not ſo much an Eſſential; but the Man of the external Church maketh external Worſhip the Eſſential, being ignorant what internal Worſhip is, although he performeth it: Wherefore the Man of the internal Church believeth that he acteth contrary to Conſcience, if he doth not worſhip the Lord from an internal Principle; but the Man of the external Church believeth that he acteth contrary to Conſcience, if he doth not obſerve external Rites and keep them holy. The Conſcience of the Man of the internal Church is more abundantly ſtored, becauſe he is acquainted more with what relates to the internal Senſe of the Word; but the Conſcience of the Man of the external Church is more ſparingly ſtored, becauſe he is leſs acquainted with what relates to the internal Senſe of the Word. The former, or the Man of the internal Church, is he who is called Shem; the latter, or the Man of the external Church, is he who is called Japheth; but he who placeth Worſhip ſolely in Externals, and hath no Charity, conſequently no Conſcience, is he who is called Canaan.

1099. Verſe 27. *God ſhall ſpread out Japheth; and he ſhall dwell in the Tents of Shem; and Canaan ſhall be his Servant.* By Japheth is ſignified, as before, the external correſponding Church: God ſhall ſpread out Japheth, ſignifies his Illumination: And he ſhall dwell in the Tents of Shem, ſignifies that the Internals of Worſhip be in Externals: And Canaan ſhall be his Servant, ſignifies here as above, that they who place Worſhip ſolely in Externals, may perform vile Services in the Church.

1100. That by Japheth is ſignified the external correſponding Church, was ſhewn above, and alſo what is meant by the external Church, viz: that it is external Worſhip, conſequently thoſe who are ignorant what the internal Man is, and what Things belong to the internal Man, and yet live in Charity; with theſe the Lord is equally preſent, for the Lord operateth by Charity, whereſoever Charity is; the Caſe in this Reſpect is as with little Children, who although they know not what Charity is, and ſtill leſs what Faith is, have notwithſtanding the Lord more preſent with them, than he is with the adult, eſpecially when ſuch Children live in mutual Charity; this is the Caſe alſo with the ſimple, who are principled in Innocence, Charity, and Mercy; it is of no Conſequence that a Man knoweth much, unleſs he liveth according to what he knoweth;

for

for to know hath no other End than to make Man good; when he is made good, he is then in Poſſeſſion of much more than he who hath an Infinity of Knowledge, and yet is not good, for what the latter is ſeeking by much Knowledge, the former is in Poſſeſſion of; the Caſe however is otherwiſe with him who knoweth many Things true and good, and at the ſame Time hath Charity and Conſcience, and is a Man of the internal Church, or Shem: They who know little, and have Conſcience, are enlightened in another Life, even ſo as to become Angels, and then their Wiſdom and Intelligence are inexpreſſible; theſe are ſignified by Japheth.

1101. That by God's ſpreading out Japheth is ſignified his Illumination, may appear from the Signification of ſpreading out as uſed in the Word; in a literal Senſe to ſpread out ſignifies to extend the Borders, but in a ſpiritual Senſe it ſignifies to be enlightened; for Enlightening is the Extenſion as it were of the Borders of Wiſdom and Intelligence, as in Iſaiah, "*Spread* "*out* the Place of thy *Tent*, and let them ſtretch forth the Cur- "tains of thine Habitations," liv. 2. ſignifying Illumination or Enlightening in ſpiritual Things. The Man of the external Church is ſpread out, when he is inſtructed in the Truths and good Things of Faith; and whereas he is principled in Charity, he is thereby more and more confirmed in Charity; and the more he is inſtructed, ſo much the more the Cloud of his intellectual Part is diſſipated, which intellectual Part is the Recipient of Charity and Conſcience.

1102. That by dwelling in the Tents of Shem is ſignified that the Internals of Worſhip may be in the Externals, appears from all that hath been ſaid above concerning Shem, viz: that Shem is the internal Church, or internal Worſhip, and that external Worſhip is nothing elſe but a Somewhat inanimate, or defiled, unleſs it be attended with internal Worſhip to enliven and ſanctify it: That Tents ſignify nothing elſe but the holy [Principle] of Love, and Worſhip thence derived, may appear from the Signification of Tents ſpoken of above n: 414. It was a cuſtomary Form of Expreſſion amongſt the Ancients to talk of ſojourning and dwelling in Tents, by which was ſignified in an internal Senſe holy Worſhip, by Reaſon that the moſt ancient People not only ſojourned with Tents, but alſo dwelt in Tents, and therein performed holy Worſhip; hence alſo to ſojourn and to dwell in an internal Senſe ſignified *to live*: That Tents ſignify holy Worſhip, may be proved by the following Paſſages, beſides thoſe which were quoted above, n: 414. "God forſook the Habitation of Shiloh, the *Tent* where he "*dwelled*

" *dwelled* in Man," Pſalm lxxviii. 60. where Tent ſignifies the ſame as Temple, in which God is ſaid to dwell when he is preſent with Man in Love; hence Man, who lived in holy Worſhip, was by the Ancients called a Tent, but afterwards a Temple. So in Iſaiah, " Spread out the Place of thy *Tent*, " and let them ſtretch out the Curtains of thy Habitations," liv. 2. denoting Illumination in Things relating to true Worſhip. So in Jeremiah, " The whole Land is vaſtated; ſud- " denly are my *Tents* vaſtated, and my Curtains in a Moment," iv. 20. where it evidently appears that by Tents are not meant Tents, but holy Worſhip. So in Zechariah, " Jeruſalem " ſhall yet *dwell* beneath herſelf in Jeruſalem; Jehovah ſhall " ſave the *Tents* of Judah," xii. 6. 7. where the Tents of Judah ſignify the Worſhip of the Lord from the holy Principle of Love. Hence then it may appear what is meant by dwelling in the Tents, of Shem, viz: that internal Worſhip be in external. But whereas the Man Japheth, or the Man of the external Church, doth not ſo well know what internal Things are, therefore it may be expedient briefly to explain what is meant thereby; when a Man feeleth or perceiveth in himſelf, that he is well-affected towards the Lord and towards his Neighbour, and that he is willing to do his Neighbour all good Offices, not with any View to his own Intereſt or his own Honour; and when he feeleth that he hath Compaſſion for thoſe who are in Diſtreſs and eſpecially for thoſe who are in Error as to the Doctrine of Faith, he may then know that he dwells in the Tents of Shem, that is, that he hath with him Things internal, by which the Lord operateth.

1103. That by Canaan being his Servant is ſignified, that they who place Worſhip ſolely in Externals, may perform vile Offices in the Church, appears from what was ſaid above in the preceding Verſes 25, 26. concerning Canaan as being a Servant: Such indeed are not Servants in the Lord's Church on the Earths, for there are ſeveral of them who are in much Preheminence, and who preſide over others, who make light of Charity and Conſcience, and yet obſerve the Externals of the Church very ſtrictly, even to the condemning of thoſe who do not obſerve them; ſuch however, inaſmuch as they are not principled in Charity and Conſcience, and place Worſhip ſolely in Externals without Internals, are Servants in the Lord's Kingdom, that is, in another Life, for they are amongſt the unhappy; the Services which they perform are vile, and of ſundry Kinds, ſo that they cannot be here particularly enumerated, but by the Divine Mercy of the Lord they will be ſpoken of elſe-

elsewhere; for every one, whosoever he be, is obliged in another Life to yield some Use, or Service, inasmuch as Man is born merely for this End to be useful to the Society of which he is a Member, and to his Neighbour, during his Abode in the World, and in another Life according to the good Pleasure of the Lord: The Case in this Respect is similar to that of the human Body, where every Part is bound to yield some Use, even those Parts which are in themselves of small Account, as Humours that are in themselves excrementitious, like the salival and bilious Humours, and the like, which not only are useful in digesting the Food, but also in separating what is excrementitious, and purging the Intestines; the Case is similar also in respect to Filth and Dung laid on Fields and in Vineyards; and so in divers other Instances.

1104. Verses 28, 29. *And Noah lived after the Flood three Hundred and fifty Years. And all the Days of Noah were nine Hundred and fifty Years; and he died.* These Words signify the Duration of the first ancient Church, and at the same Time it's State.

1105. That these Things are signified, appears sufficiently plain from what was said above concerning Numbers and Years see n; 482. 487, 488. 493. 575. 647. 648.

CONCERNING VASTATIONS.

1106. *THERE are many Persons who, during their Abode in the World, through Simplicity and Ignorance, have imbibed Falses as to Faith, and have formed a certain Species of Conscience according to the Principles of their Faith, and have not, like others, lived in Hatreds, Revenges, and Adulteries; these in another Life, so long as they are principled in what is false, cannot be introduced into the heavenly Societies, lest they should defile them, and therefore they are kept for a certain time in*

the lower (k) Earth, in Order that they may put off the Principles of the False; the Times of their Continuance there are longer or shorter according to the Nature of the False, and the Life contracted thereby, and according to the Principles which such Persons have confirmed in themselves; some endure in that State no slight Degree of Suffering, whilst what others endure is comparatively trifling: These States are what are called Vastations, whereof much Mention is made in the Word: When the Time of Vastation is over, they are taken up into Heaven, and are instructed in the Truths of Faith, and this by Angels by whom they are received.

1107. *There are some who willingly endure to be vastated, and thereby to put off the false Principles, which they had contracted and brought with them out of the World; (it is not possible for any one to put off false Principles in another Life, except after some Length of Time, and by Means provided by the Lord); during their Continuance in the lower Earth, they are kept by the Lord in Hope of Deliverance, and in the Consideration of the End of their Confinement, viz: that thereby they may be amended, and be prepared to receive heavenly Happiness*

1108. *Some are kept in a middle State between Sleeping and Waking, and think very little, only at Times they awake as it were, and recollect the Things which they had thought and done in the Life of the Body; and again they relapse into a middle State between Sleeping and Waking, and thus are vastated: These are beneath the left (l) Foot a little in Front.*

1109. *They*

(k) The Earth here spoken of is to be understood as being in the spiritual World, in which World that there are *Earths*, is agreeable not only to the Testimony of our enlightened Author, but also to that of the holy Scriptures, see Rev: vii. 1. Chap: x. 5.—xiii. 11.

(l) The Reader is here requested to attend to the Remark made above in the Note at n: 824. that the Author, in describing the Situation of the Hells, speaks of them according to their respective Correspondence to the human Frame, and the Parts in which their Influx is perceived, answering thereto, as the States of Vastation are here spoken of from a like Ground.

1109. *They who have altogether confirmed Themſelves in falſe Principles, are reduced to abſolute Ignorance, and then they are in ſuch a State of Obſcurity and Confuſion, that if they do but think of the Things wherein they have confirmed themſelves, they are ſeized with an inward Pain; but after a ſtated Time, they are as it were created anew, and are principled in the Truths of Faith.*

1110. *They who have placed Righteouſneſs and Merit in good Works, and thus have attributed to themſelves the effective Power of Salvation, and not to the Lord and his Righteouſneſs and Merit, and have confirmed themſelves herein both by Thought and Life, theſe have their falſe Principles changed in another Life into Phantaſies, ſo that they ſeem to themſelves to cut Wood, for ſo it really appears to them: I have converſed with them, and if they be aſked, whilſt they are at Work, whether they be wearied or not, they reply, that they have not as yet done Work enough to merit Heaven. It appears, whilſt they are cutting Wood, as if ſomewhat of the Lord was underneath the Wood, ſo that the Wood is Merit; the more of the Lord there appears to be in the Wood, ſo much the longer they continue in that State; but when this begins to diſappear, then they draw nigh to the End of Vaſtation: At length they become ſuch, that they may be even admitted to good Societies, but ſtill they fluctuate a long time between what is true and what is falſe: The Lord hath much Regard for them, becauſe they have led a pious Life, and after a time ſends Angels to them. Theſe are they who were repreſented in the Jewiſh Church by the Hewers of Wood.* Joſhua ix. 23. 27.

1111. *They who have lived a good civil and moral Life, but have perſuaded themſelves that they might merit Heaven by their Work, and have thought it enough to acknowledge God only under his Character of Creator of the Univerſe—theſe have their falſe Principles changed in another Life into ſuch Phantaſies, that they ſeem to themſelves to cut Graſs, and are called Sawers of Graſs; they are cold, and by this Sawing they endeavour to warm themſelves; ſometimes they go about, and aſk thoſe they meet to give them ſome Warmth, which*

which Spirits indeed are enabled to do, but the Warmth which they receive doth not at all affect them, because it is external, and they want internal Warmth, wherefore they return to their Sawing, and thus acquire to themselves Warmth by Labour; I have been made sensible of their Cold: They always entertain Hopes of being taken up into Heaven, and sometimes they consult how by their own Power they may introduce themselves there. These as having performed good Works, are amongst those who are vastated; and at length, after a stated time, they are introduced into good Societies and are instructed.

1112. *But they who have been principled in the Goodnesses and Truths of Faith, and have thereby acquired Conscience and the Life of Charity, immediately after Death are elevated by the Lord into Heaven.*

1113. *There are young Girls, who have been enticed to Prostitution, and persuaded that there was no Evil in consenting thereto, who in other respects were uprightly disposed; these, as having not yet attained to an Age capable of knowing the Consequences of such a Life, and forming a right Judgment concerning it, have a kind of Instructor set over them, who is very severe, and chastises them whensoever they give their Thoughts to such Wantonness; this Instructor they are much afraid of, and thus are vastated. But adult Women, who have been Prostitutes, and have enticed others to commit the same Crime, do not undergo Vastation, but are in Hell.*

THE FIRST VOLUME.

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AND, Paternoster-Row; J. DENIS,

CLARKE, and I. HASLINGDEN,

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XXXIV.

Farbkarte #13
B.I.G.
Blue Cyan Green Yellow Red Magenta White 3/Color Black
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