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. II.

LONDON:

Printed by R. HINDMARSH, No. 32, Clerkenwell-Close;

And Sold by T. EVANS and T. BUCKLAND, Paternoster-Row; J. DENIS and SON, New Bridge-Street, Fleet-Street; I. CLARKE, and I. HASLINGDEN, Manchester; T. MILLS, Briſtol; S. HAZARD, Bath; and by all other Booksellers in Town and Country.

M. DCC. LXXXIV.

Matt. vi. 33.

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

Universitäts- u. Landesbibliothek Halle (Saale)

GENESIS.

CHAPTER THE TENTH.

Concerning the moſt ancient Church, which was called Man, or Adam.

1114. ANGELS *and Spirits, or Men after Death, may at their Deſire have an Interview with all whom they have had Acquaintance with in the World, whether perſonally or by Hearſay, ſo as to ſee them, and converſe with them, whenſoever the Lord giveth Permiſſion; and what is wonderful, the Interview taketh Place at the very Inſtant of Deſire, and the Preſence of each Party with the other is moſt real and unqueſtionable; thus it is allowable not only for Friends to converſe with each other, but alſo for all Perſons who have been connected together by any Sentiments of Veneration and Reſpect for each other. By the Divine Mercy of the Lord, it hath been permitted me to converſe, not only with thoſe whom I was acquainted with during their Life in the Body, but alſo with thoſe who are recorded in the Word as of particular and diſtinguiſhed Character; thus I have had Converſe with thoſe who were of the moſt ancient Church, which was the Church called*

Man, or Adam, and also with some who were of the succeeding Churches, to the Intent that I might know, that by Names in the first Chapters of Genesis are only meant Churches, and also that I might know the Nature and Quality of the Men who formed the Churches at that Time: In the following Relation is contained what was given me to know concerning the most ancient Churches.

1115. *They who were of the most ancient Church, which was called Man, or Adam, and were celestial Men, are above the Head in a very high Elevation, and dwell together there in the utmost Happiness; they told me that they are seldom visited by others, except at Times by some, who were not of this Earth, but were Inhabitants of other Regions which they call the Universe; and that the Reason of their dwelling in such Elevation above the Head, was not because they were high-minded, but in Order to govern others in the same Station.*

1116. *I was permitted to see the Habitations of those who were of the third Posterity of this most ancient Church; they are very magnificent, extending to a great Length, and variegated with beautiful purple and blue Colours: For the Angels have Habitations of most extraordinary Magnificence, so as to exceed all Description, and these I have frequently seen, they being as really apparent to the Eyes of the Beholder as it is possible any thing can be: But the true Ground and Origin of such Appearances, by the Divine Mercy of the Lord, will be shewn elsewhere: They live in a lucid Atmosphere, bright and transparent as Pearl, and sometimes as a Diamond, if I may be allowed to use such Comparisons; for in another Life there exist wonderful Atmospheres with an infinite Variety; it is a false Imagination to suppose that such Things do not there exist, together with an Infinity of other Things, which it is impossible ever should have entered into the Conception of any Person, or ever can enter; such Things indeed are Representatives, like what were sometimes seen by the Prophets, but still they are so real, that the Inhabitants of Heaven account them to*

be

be real Existencies, whilst they consider the Things existing in this World respectively as not real.

1117. *They live in the highest Degrees of Light, in Respect to which the Light of this World will admit of no Comparison; that Light was exhibited to me by Means of a bright flaming Light, which as it were beamed forth before my Eyes, and they who were of the most ancient Church said, that such is the Light in which they live, and still more intense.*

1118. *The Nature of their Speech was shewn me by a Kind of Influx which I cannot describe, whereby it appeared that their Speech was not articulate like that of our Time, but that it was tacit* [*without Sound*], *being effected not by external Respiration, but by internal; it was given me also to perceive the Nature of their internal Respiration, how it proceeded from the Navel towards the Heart, and thus through the Lips, without any Sound, and that it did not enter into the Ear of another by an external Way, and beat on what is called the Drum of the Ear, but that it proceeded by a certain Way within the Mouth, and by what is called at this Day the* Tuba Eustachiana: *It was further shewn me, that by such Speech they were enabled to express more fully the Purposes of the Mind, and the Ideas of Thought, than can possibly be done by articulate Sounds, or Expressions of the outward Voice, which in like Manner are directed by Respiration, but such as is external, for there is Nothing in any Expression which is not directed by Applications of Respiration; this however was with the Antediluvians more perfect, as being directed by internal Respiration, which being of a more interior Nature, is also more perfect, and more applicable and conformable to the Ideas of Thought. Moreover they were enabled to express the Mind's Meaning by slight Motions of the Lips, and by corresponding Changes of the Countenance; for being celestial Men, whatsoever was the Object of their Thought shone forth and manifested itself from the Face and Eyes, which underwent a conformable Variation; it was not possible for them on any Account*

Account to expreſs with the Countenance what they did not think in their Hearts; in their Days Simulation, and much more Deceit, was reckoned a Crime of great Enormity.

1119. *It was ſhewn me to the Life, how the internal Reſpiration of the moſt ancient People flowed tacitly into a Kind of external Reſpiration, and thus into a tacit Speech, perceived by another in his interior Man. They ſaid, that that Reſpiration with them was varied according to the State of their Love and Faith towards the Lord, and the Reaſon thereof they declared to be this, becauſe they had Communication with Heaven, and therefore it muſt needs be ſo, for they reſpired with the Angels with whom they were aſſociated: The Angels have a Reſpiration, to which internal Reſpiration correſponds, and in liké Manner Reſpiration is varied with them, for when any Thing contrary to Faith and Love towards the Lord preſents itſelf to them, then their Reſpiration is ſtraitened; but when they are in the Enjoyment of Love and Faith, then their Reſpiration is free and enlarged; ſomething of this Sort is the Caſe with every Man, but then it is according to his corporeal and worldly Kinds of Love, and according to his Principles, which when any Thing oppoſes, then it cauſes a Straitneſs of Reſpiration, but when Things are favourable thereto, then his Reſpiration is free and unconfined; this however relates only to external Reſpiration. But concerning the Reſpiration of Angels, more will be ſaid, by the Divine Mercy of the Lord, in the following Pages.*

1120. *It was further ſhewn me, that the internal Reſpiration of the Men of the moſt ancient Church, which was from the Navel towards the interior Region of the Breaſt, in Proceſs of Time, or in their Poſterity, was changed, and retired more towards the Region of the Back, and towards the Abdomen, conſequently proceeded in a more outward and downward Direction, and that at length, in the laſt Poſterity of that Church, which was immediately before the Flood, there remained ſcarce any Thing of internal Reſpiration, and when at laſt it was annihilated in the Breaſt, they were*

of

of themselves choaked or suffocated: But that in some Instances external Respiration then began, and with that Respiration came articulate Sound, or outward Expressions of Speech: Thus Respiration with the People before the Flood was according to the State of their Love and Faith; and at length, when there remained no Love and no Faith, but the Persuasion of what is false, then internal Respiration ceased, and with it ceased all immediate Communication with Angels, and Perception.

1121. *I was informed by the Sons of the most ancient Church concerning the State of Perception which they enjoyed, viz. That they had a Perception of all Things relative to Faith, almost like the Angels, with whom they had Communication, by Reason that their interior Man, or Spirit, through the Medium of internal Respiration, was joined with Heaven, and that this was a Consequence of Love towards the Lord, and neighbourly Love, for thus Man is joined with the Angels, as to their most essential Life, which consisteth in such Love; they said further, that they had the Law written in Themselves, because they were principled in Love towards the Lord and towards their Neighbour; for whatever the Law enjoins is agreeable to the Perceptions arising from this Love, and whatever the Law forbids is contrary thereto; nor had they any Doubt, but that all human Laws, as well as Divine, are founded on Love towards the Lord and neighbourly Love, and respect such Love as their Fundamental; wherefore since they possessed in Themselves this Fundamental from the Lord, they could not help but have perfect Knowledge of all Things thence derived; being persuaded also, that all Mankind at this Day, who love the Lord and their Neighbour, have also the Law written in Themselves, and are accepted as good Citizens in all Places throughout the Earth, as they are in another Life.*

1122. *I was further informed, that the Men of the most ancient Church had the most delightful Dreams, and likewise Visions, and that it was at the same Time insinuated to them*

them what such Dreams and Visions signified; hence came their paradisiacal Representations, and several Things of a like Nature: In Consequence hereof, the Objects of the outward Senses, such as terrestrial and worldly Things, were as Nothing to them, nor did they perceive any Thing of Delight in them, but only in the Things thereby signified and represented; wherefore when they saw terrestrial Objects, they did not think at all about them, but only about the Things which they signified and represented, which to them were most delightful, being such Things as exist in Heaven, by Virtue whereof they see the Lord himself.

1123. *I have discoursed with the third Generation of the most ancient Church, who said, that in their Time, during their Abode in the World, they expected the Lord, who was to save the whole Race of Mankind; and that it was then a proverbial Saying amongst them, That the Seed of the Woman should trample upon the Serpent's Head. They further said, that from that Time it was the greatest Delight of their Lives to have Children, and their highest Enjoyment to love their Partners in the married State for the Sake of the Children, calling those Delights the most joyous of all others, and those Joys the most delightful of all others; they added, that their Perception of these Joys and Delights was received by Influx from Heaven, because the Lord was to be born.*

1124. *Some of the Posterity which lived immediately before the Flood, (not of those who perished, but of those who were of somewhat better Principles) were present with me, and at first their Influx was tolerably soft and insensible; but it was given me to perceive, that they were inwardly wicked, and that they inwardly acted in Opposition to heavenly Love; there exhaled from them a fœtid Sphere like that of a dead Body, so that the Spirits who were around me fled away; they imagined themselves to be so subtle, that no one would perceive what they thought: I discoursed with them concerning the Lord, asking them, whether they expected him as their Fathers did? They said, that they represented the Lord to themselves as an old Man with*

with a grey Beard, who was holy, and that by a Connection with him they should become holy, and in like Manner bearded; hence arose the superstitious Notions concerning Beards, which prevailed amongst their Posterity; they added, that now also they were able to adore him, but of Themselves [or by an independant Power in Themselves]; an Angel however approaching at that Instant, they were not able to endure his Approach.

1125. *It was also given me to discourse with those who were of the Church called Enos, spoken of in Genesis, Chap.* iv. 26. *their Influx was soft, their Speech modest, and they said, that they live in Charity with each other, and perform Offices of Friendship to others who come amongst them; but it appeared, that their Charity was the Charity of Friendship:* (a) *They live in Tranquillity, and like good Citizens, cause no Disturbance or Molestation to any one.*

1126. *There appeared to me a narrow confined Apartment, and the Door being open, there was presented a tall Man, cloathed in Raiment of intense Whiteness; I wondered who he was, till I was informed that a Man cloathed in White signified those who were called Noah, or who were the first of the ancient Church, which was the Church after the Flood, and that they were thus represented because they were few.*

1127. *It was given me to converse with those who were of the ancient Church, or the Church after the Flood, and were called Shem; their Influx was soft through the Region of the Head, into the Region of the Breast towards the Heart, but it did not extend to the Heart: By their Influx it might be known what was their Nature and Quality.*

1128. *There appeared on a Time a certain Spirit veiled as it were with a Cloud, and around his Face several wandering Stars, which signify Falsities, and I was informed, that*

(a) The Author here distinguishes between genuine Charity, and Charity of Friendship; the Meaning of this Distinction may be seen explained below, n. 1158.

that such was the Posterity of the ancient Church when it began to perish, especially amongst those who instituted Worship by Sacrifices and by Images.

1129. *An Account of the Antediluvians who perished may be seen at the End of this Chapter.*

CHAPTER THE TENTH.

1. AND these *are* the Nativities of the Sons of Noah, Shem, Ham, and Japheth; and unto them were Sons born after the Flood.

2. The Sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3. And the Sons of Gomer; Ashkenas, and Riphath, and Togarmah.

4. And the Sons of Javan; Elishah, and Tarshish, Kitthim, and Dodanim.

5. By these were the Isles of the Gentiles overspread in their Lands, every one according to his Tongue, according to their Families, as to their Nations.

6. And the Sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7. And the Sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtheka: And the Sons of Raamah; Sheba, and Dedan.

8. And Cush begat Nimrod; he began to be a mighty One on the Earth.

9. He was mighty in Hunting before JEHOVAH; wherefore it was said, As Nimrod mighty in Hunting before JEHOVAH.

10. And the Beginning of his Kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar.

11. And

11. And out of that Land went forth Aſhur, and builded Nineveh, and the City Rechoboth, and Calah.

12. And Reſen between Nineveh and Calah; the ſame is a great City.

13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.

14. And Pathruſim, and Caſluhim, of whom came forth Philiſthim, and Caphtorim.

15. And Canaan begat Sidon his firſt-born, and Heth.

16. And the Jebuſite, and the Amorite, and the Girgaſite.

17. And the Hivite, and the Arkite, and the Sinite.

18. And the Arvadite, and the Zemorite, and the Hamathite: And afterwards were the Families of the Canaanites ſpread abroad.

19. And the Border of the Canaanites was from Sidon, in coming to Gerar unto Azzah, in coming to Sodom, and Gomorrah, and Admah, and Zeboim, even unto Laſha.

20. Theſe are the Sons of Ham, according to their Families, according to their Tongues, in their Countries, in their Nations.

21. And there were born alſo unto Shem: He is the Father of all the Sons of Eber; the elder Brother of Japheth.

22. The Sons of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23. And the Sons of Aram; Uz, and Hul, and Gether, and Maſh.

24. And Arphaxad begat Shelah; and Shelah begat Eber.

25. And unto Eber were born two Sons; the Name of the one was Peleg, for in his Days was the Earth divided; and the Name of his Brother was Joktan.

26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27. And Hadoram, and Uſal, and Diklah.

28. And Obal, and Abimael, and Sheba.

29. And Ophir, and Havilah, and Jobab; all theſe were the Sons of Joktan.

30. And their Dwelling was from Meſha, in coming unto Sephar, a Mountain of the Eaſt.

31. Theſe are the Sons of Shem, according to their Families, according to their Tongues, in their Countries, according to their Nations.

32. Theſe are the Families of the Sons of Noah, according to their Nativities, in their Nations; and by theſe were the Nations ſpread abroad in the Earth after the Flood.

THE CONTENTS.

1130. THE Subject treated of throughout this whole Chapter is concerning the ancient Church and it's Propagation, Verſe 1.

1131. They who were principled in external Worſhip correſponding to internal, are the Sons of Japheth, Verſe 2. And they who were principled in external Worſhip more remote from internal, are the Sons of Gomer and Javan, Verſes 3 and 4. They who were principled in Worſhip ſtill more remote, are the Iſlands of the Gentiles, Verſe 5.

1132. They who cultivated Knowledges, Scientifics, and Rituals, and ſeparated them from Things internal, are the Sons of Ham, Verſe 6. They who cultivated the Knowledges of ſpiritual Things, are the Sons of Cuſh; and they who cultivated the Knowledges of celeſtial Things, are the Sons of Raamah, Verſe 7.

1133. The Subject next treated of is concerning thoſe, who are principled in external Worſhip, whilſt interior

interior Evils and Falſes have Poſſeſſion within; Nimrod is ſuch Worſhip, Verſes 8, 9. The Evils in ſuch Worſhip are deſcribed, Verſe 10. The Falſes therein are deſcribed, Verſes 11, 12.

1134. Next concerning thoſe, who form to themſelves new Kinds of Worſhip out of Things ſcientifical by Means of Reaſonings, Verſes 13, 14. And of thoſe who make a mere Science of the Knowledges of Faith, Verſe 14.

1135. Concerning external Worſhip without internal, which is Canaan, and concerning the Derivations of that Worſhip, Verſes 15, 16, 17, 18. Concerning it's Extenſion, Verſes 19, 20.

1136. Concerning internal Worſhip, which is Shem, and it's Extenſion, even to another ancient Church, Verſe 21. Concerning internal Worſhip and it's Derivations, which, as being grounded in Charity, have Relation to Wiſdom, Intelligence, Science, and Knowledges, which Things are ſignified by Nations, Verſes 22, 23, 24.

1137. Concerning a certain Church, which exiſted in Syria, eſtabliſhed by Eber, which is to be called another ancient Church; the internal Worſhip of this Church is Peleg, the external is Joktan, Verſe 25. It's Rituals are the Nations which are named, Verſes 26, 27, 28, 29. The Extenſion of this Church is deſcribed, Verſe 30.

1138. That there were divers Kinds of Worſhip in the ancient Church, according to the Genius, or Temper, of each Nation, Verſes 31, 32.

THE

THE INTERNAL SENSE.

1139. IT was before obſerved, that there are four different Styles in the Word; Firſt, that of the moſt ancient Church, which is ſuch as is uſed from the firſt Chapter of Geneſis to this Chapter. The Second is hiſtorical, ſuch as is uſed in the following Books of Moſes, and in the other hiſtorical Books. The Third is prophetical. The Fourth is a middle Style between the prophetical and that of common Diſcourſe; concerning theſe Styles, ſee n. 66.

1140. In this Chapter and in the following, even to the Account of Eber, the moſt ancient Style is continued, but it is a middle Style between that recording hiſtorical Facts, and that recording hiſtorical Truths; for by Noah and his Sons, Shem, Ham, Japheth, and Canaan, nothing elſe was underſtood, nor is underſtood, than the ancient Church abſtractedly as to it's Worſhip; for by Shem is underſtood internal Worſhip, by Japheth correſponding external Worſhip, by Ham internal Worſhip corrupted, by Canaan external Worſhip ſeparate from internal; ſuch Perſons never had any Exiſtence, but thoſe Kinds of Worſhip had ſuch Names given them, becauſe all other different Kinds, or all ſpecific Differences, might be reduced to thoſe as Fundamentals: Wherefore by Noah nothing elſe was underſtood but the ancient Church in general, comprehending as a Parent all the reſt. But by Names in this Chapter, beſides Eber and his Poſterity, are underſtood Nations, and a like Number of Nations had Exiſtence, which conſtituted the ancient Church, which Church was ſpread far and wide around the Land of Canaan.

1141. They who are here named as the Sons of Japheth, were all ſuch as were principled in external Worſhip correſponding with internal, that is, who lived in Simplicity, in Friendſhip, and in Charity, and were acquainted with no other Doctrinals but external Rites. They who are named as the Sons of Ham, were ſuch as were principled in internal Worſhip corrupted. They who are called the Sons of Canaan, were ſuch as were principled in external Worſhip ſeparate from internal. They who are called the Sons of Shem, were internal Men, and worſhipped the Lord, and loved their Neighbour;

Neighbour; whose Church was nearly such as our true Christian Church.

1142. What was the particular specific Quality of these Churches, is not mentioned in this Chapter, for they are only recounted as to their Names, but it appears from the Writings of the Prophets, where the Names of these Nations very commonly occur, and constantly with a like Signification; and this at one Time in their genuine Sense, at another Time in an opposite Sense.

1143. Although these were the Names of these Nations, which constituted the ancient Church, still in an internal Sense they signify Things, viz. different Kinds of Worship: Names, Countries, Nations, and the like, are not at all known in Heaven, nor have the heavenly Inhabitants any Idea of such Things, but of the Realities signified thereby: It is by Virtue of the internal Sense that the Word of the Lord liveth, this Sense being like the Soul, of which the external Sense is as it were the Body; and the Case with the Word is like that of Man, when his Body dieth, then the Soul liveth, and when the Soul liveth, then he no longer is acquainted with what relateth to the Body; thus when he cometh amongst Angels, he knoweth not what the Word is in it's literal Sense, but only what it is in it's Soul: Such was the Man of the most ancient Church, and was he living at this Day on Earth, and to read the Word, he would not at all remain in the Sense of the Letter, but it would be to him as if he did not see it, whilst he perceived only the internal Sense abstracted from the Letter, and in such a Manner as if the Letter had no Existence, whereby he would dwell in the Life or Soul of the Word. The Case is the same with every part of the Word, even with the historical Parts, which are altogether such as they are related to be, but still there is not a single Expression therein, which doth not involve Arcana in an internal Sense, which Arcana never become apparent to those, who keep their Attention fixed only on the historical Context. Thus in this Chapter, by Names in the literal or historical Sense, are signified the People who constituted the ancient Church, but in an internal Sense the Doctrinals of those People are understood.

1144. Verse 1. *And these are the Nativities of the Sons of Noah, Shem, Ham, and Japheth; and unto them were Sons born after the Flood.* These are the Nativities of the Sons of Noah, signifies the Derivations of the Doctrines and Worship of the ancient Church, which in general is Noah: Shem, Ham, and Japheth, have the same Signification here as above;

Shem

Shem signifies true internal Worship; Ham signifies internal Worship corrupted; Japheth signifies external Worship corresponding with internal: By Sons being born to them, is signified Doctrinals thence derived: After the Flood, signifies from the Time that this new Church existed.

1145. That by the Nativities of the Sons of Noah are signified the Derivations of the Doctrinals and Worship of the ancient Church, which in general is Noah, appears from the Signification of Nativities spoken of above: Nativities, in an external or literal Sense, are Generations of one from another, as is commonly acknowledged; but in an internal Sense every thing hath Relation to what is celestial and spiritual, or to what respects Charity and Faith, consequently Nativities in this Passage have Relation to the Things of the Church, and therefore to Doctrinals, as will better appear from what follows.

1146. That Shem, Ham, and Japheth, have the same Signification here as above, viz. that Shem signifies true internal Worship, Ham corrupt internal Worship, and Japheth external Worship corresponding with internal, appears from what was said above concerning them, where it was not only shewn that Shem, Ham, and Japheth, signify those Kinds of Worship, but also what is meant by true internal Worship, or Shem; also what by corrupt interior Worship, or Ham; and likewise what by external Worship corresponding with internal, or Japheth; wherefore it is needless to dwell longer on the Subject.

1147. That by Sons being born unto them is signified Doctrinals thence derived, appears from the Signification of Sons in an internal Sense, as denoting the Truths of Faith, and also Falses, consequently Doctrinals, by which are signified both Truths and Falses, for such are the Doctrinals of Churches: That Sons have this Signification, may be seen above, n. 264, 489, 491, 533.

1148. That after the Flood signifies from the Time that this new Church existed, appears in like Manner from what was said in the preceding Chapters; for the End of the most ancient Church is described by the Flood, and also the Beginning of the ancient Church: It is to be observed, that the Church before the Flood is called the most ancient Church, but the Church after the Flood is called the ancient Church.

1149. Verse 2. *The Sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.* The Sons of Japheth signify those, who were principled in external Worship corresponding with internal: Gomer, Magog, Madai,

Javan,

Javan, Tubal, Meſhech, and Tiras, were ſo many ſeveral Nations, who were principled in ſuch Worſhip, by which Nations, in an internal Senſe, are ſignified ſo many ſeveral Doctrinals, which were the ſame as Rituals, which they obſerved as holy.

1150. That the Sons of Japheth ſignify thoſe, who were principled in external Worſhip correſponding with internal, was ſaid above; external Worſhip is ſaid to correſpond with internal, when Worſhip is influenced by it's eſſential Principle; this eſſential Principle is an Adoration of the Lord from the Heart, which Adoration cannot exiſt unleſs the Heart be principled in Charity, or neighbourly Love; for the Lord is preſent in Charity, or neighbourly Love, and may then be adored from the Heart; thus Adoration is from the Lord, for the Lord giveth all Ability and all Eſſence (*omne poſſe et omne eſſe*) in Adoration; hence it follows, that the Quality of Adoration, or Worſhip, is according to the Quality of Charity in which Man is principled; all Worſhip is Adoration, becauſe in Order to conſtitute Worſhip, the Adoration of the Lord ought to influence it as an inward Principle. The Sons of Japheth, or the Nations and People who were called the Sons of Japheth, lived amongſt each other in mutual Charity, in Friendſhip, in Civility, and in Simplicity, wherefore alſo the Lord was preſent in their Worſhip, for when the Lord is preſent in external Worſhip, then internal Worſhip is in the external, or there is external Worſhip correſponding with internal. There were many Nations of old, as there are ſome at this Day, who place Worſhip in Externals, and do not know what internal Things mean, or if they know, they do not think about ſuch Things; in Caſe ſuch acknowledge the Lord, and love their Neighbour, the Lord is in their Worſhip, and they are the Sons of Japheth; but if they deny the Lord, and love only themſelves, and are unconcerned about their Neighbour, particularly if they bear Hatred towards him, their Worſhip is then external ſeparate from internal, and they are the Sons of Canaan, or Canaanites.

1151. That Gomer, Magog, Madai, Javan, Tubal, Meſhech, and Tiras, were ſo many ſeveral Nations, who were principled in ſuch Worſhip, and that by them, in an internal Senſe, are ſignified ſo many ſeveral Doctrinals, which were the ſame as Rituals, which they obſerved as holy, appears manifeſtly from the Word, where Mention is made continually of thoſe Nations, for by them, whereſoever they occur, is ſignified external Worſhip, ſometimes external Worſhip correſponding with internal, ſometimes what is oppoſite thereto; the Reaſon of

their oppoſite Signification is, becauſe all Churches, wherever they were planted, in Proceſs of Time became changed, till at length their State was oppoſite to that at their firſt Eſtabliſhment: That the Nations here mentioned ſignify Nothing elſe but external Worſhip, conſequently the Doctrinals received amongſt them, which were ritual Obſervances, may appear, as was ſaid, from other Parts of the Word, eſpecially from the Prophets; concerning Magog, Meſhech, Tubal, and Gomer, it is thus written in Ezechiel, "Son of Man, ſet thy "Faces towards Gog, the Land of *Magog*, a Prince, the "Head of *Meſhech* and *Tubal*, and propheſy over him, and "ſay, Thus ſaith the Lord Jehovah, Behold, I am againſt "thee, *O Gog*, the Prince, the Head of *Meſhech and Tubal*; "and I will bring thee back, and I will put Hooks in thy "Jaws, and I will bring thee forth, and all thine Army, "Horſes, and Horſemen, all of them completely clad, a great "Congregation, with Buckler and Shield, all of them handling Swords; Perſia, Cuſh, and Puth, with them, *Gomer*, "and all his Wings, *Bethtogarma*, the Sides of the North, "and all his Wings; in the latter Years thou ſhalt come upon "the Land brought back from the Sword, gathered from many "People, upon the Mountains of Iſrael, which were made a "Waſte," xxxviii. 2, 3, 4, 5, 6, 7, 8. This Chapter treateth throughout concerning the Church, which was become perverted, and at length placed all Worſhip in Externals and ritual Obſervances, to the Extinction of Charity, which Charity is ſignified by the Mountains of Iſrael; Gog and the Land of Magog, the Prince and Head of Meſhech and of Tubal, ſignify Worſhip in Externals: Any one may ſee that the Subject here treated of is not concerning Gog and Magog; the Word of the Lord doth not treat of worldly Things, but involveth in it Things divine. Again in the ſame Prophet, "Propheſy over Gog, and ſay, Thus ſaith the Lord Jehovah, "Behold, I am againſt thee, *O Gog*, the Prince, the Head of "*Meſhech* and of *Tubal*, and I will bring thee back, and leave "but a ſixth Part of thee, and will cauſe thee to come up "from the Sides of the North, and will bring thee upon the "Mountains of Iſrael; thou ſhalt fall upon the Mountains of "Iſrael, thou, and all thy Wings, and the People that is with "thee," xxxix. 1, 2, 4. This Chapter in like Manner treateth throughout of external Worſhip ſeparate from internal, and become idolatrous, which is here ſignified by Gog, Meſhech, and Tubal, by whom alſo are underſtood the Doctrinals, which they conceive, and afterwards confirm by the literal Senſe of the

the Word; and thereby falsify Truths, and destroy internal Worship; for, as was observed, those Nations have also an opposite Signification. So in John, "When the thousand "Years are expired, Satan shall be loosed out of his Prison, "and shall go out to deceive the Nations, which are in the "four Corners of the Earth, *Gog* and *Magog*, to gather them "together to Battle; they went up on the Plain of the Earth, "and compassed the Camp of the Saints about the beloved "City," Rev. xx. 7, 8, 9. where Gog and Magog have a like Signification as above: External Worship separate from internal, that is, separate from Love towards the Lord, and from neighbourly Love, is merely idolatrous, which encompasseth the Camp of the Saints and the beloved City. Concerning Meshech and Tubal it is thus written in Ezechiel, "There is *Meshech* and *Tubal*, and all her Troops, her Graves "are round about him; all of them uncircumcised, slain with "the Sword, because they caused their Terror in the Land of "the Living," xxxii. 26. speaking of Egypt, or Things of Science, by which they are desirous to explore spiritual Things; Meshech and Tubal signify Doctrinals, which are ritual Observances, and which are called uncircumcised when uninfluenced by Love; hence they are slain with the Sword, and are a Terror in the Land of the Living. Concerning Javan it is thus written in Joel, "The Sons of Judah, and the Sons of "Jerusalem, ye have sold to the Sons of the *Javanites*, that "ye may remove them far from off their Border," iv. 6. the Sons of Judah signify the celestial Things of Faith, the Sons of Jerusalem the spiritual Things of Faith, consequently Things internal; the Sons of the Javanites signify Worship in Externals separate from what is internal; and because such Worship is so far removed from what is internal, therefore it is said, that they removed them far from their Border. Javan and Tubal denote true internal Worship, in Isaiah, "It shall come, that "I will gather all Nations and Tongues, and they shall come "and see my Glory, and I will set a Sign among them, and "will send those that escape of them to the Nations, *Tarshish*, "Puth, and Lud, that draw the Bow, *Tubal* and *Javan*, the "Isles afar off, that have not heard my Fame, neither have "seen my Glory; and they shall declare my Glory amongst "the Gentiles," lxvi. 18, 19. speaking of the Lord's Kingdom, and of his Advent; Tubal and Javan denote those who are principled in external Worship corresponding with internal, who were to be instructed concerning Things internal.

1152. Verses 3, 4. *And the Sons of Gomer; Askenas, and Riphath, and Togarmah. And the Sons of Javan; Elisha, and Tar-*

ſhiſh, Kitthim, and Dodanim. By the Sons of Gomer are alſo ſignified thoſe who were principled in external Worſhip, but derived from that which prevailed in the Nation called Gomer. Aſkenas, Riphath, and Togarmah, were ſo many ſeveral Nations, principled in ſuch Worſhip, by which alſo are ſignified ſo many ſeveral Doctrinals, which reſpected ritual Obſervances, derived from external Worſhip as prevailing with Gomer: By the Sons of Javan are ſignified ſtill others, who were principled in external Worſhip derived from the Worſhip which prevailed in the Nation Javan: Eliſha, Tarſhiſh, Kitthim, and Dodanim, were ſo many ſeveral Nations principled in ſuch Worſhip, by which Nations are alſo ſignified ſo many ſeveral Doctrinals, which reſpected ritual Obſervances, derived from the external Worſhip which prevailed with Javan.

1153. That by the Sons of Gomer are alſo ſignified thoſe, who were principled in external Worſhip, but derived from that which prevailed with the Nation Gomer, appears from what was ſaid and ſhewn above concerning the Signification of Sons; and alſo from this Conſideration, that Gomer was one of thoſe Nations which was principled in external Worſhip correſponding with internal: Seven Nations are named in the foregoing Verſe which were principled in ſuch Worſhip, and here again ſeven Nations are named, which are called the Sons of Gomer and Javan: But what was the ſpecific Difference between one and the other cannot be told, inaſmuch as they are here only mentioned by Name: The Differences however may appear from the Prophets, where this and that Worſhip of the Church is particularly treated of: In general, all Differences of external Worſhip, as alſo of internal, are to be eſtimated according to the Adoration of the Lord therein, and Adoration is to be eſtimated according to Love towards the Lord and neighbourly Love, for the Lord is preſent in Love, and thus in Worſhip, whoſe Differences, with theſe Nations which are named, were hereby eſtimated: That it may yet more clearly appear, how the Differences of Worſhip are circumſtanced, and how they were circumſtanced amongſt the various Nations in the ancient Church, it is to be obſerved, that all true Worſhip conſiſts in Adoration of the Lord, Adoration of the Lord in Humiliation, and Humiliation in Man's Acknowledgment that in Himſelf there is Nothing alive and Nothing good, but that in Himſelf all is dead, nay, like a Carcaſe, and in a further Acknowledgment that every Thing that liveth and is good is from the Lord: The more a Man is in ſuch Acknowledgment, not with the Lips only, but with the Heart, ſo much the more is he in Humiliation, conſequently ſo much the more in

Adoration,

Adoration, that is, in true Worſhip, and ſo much the more in Love and Charity, and ſo much the more in Happineſs, the one being in the other, as Things joined together and inſeparable; hence it may appear what are the Differences of Worſhip with their reſpective Qualities. They who are here named, and called the Sons of Gomer and Javan, are they who were principled in external Worſhip corresponding with internal, but ſomewhat more remote than they who are named in the preceding Verſe, therefore they are called Sons; the Generations ſucceſſively deſcending, or Derivations, here proceed from what is interior to what is exterior; the more ſenſual Man becometh, ſo much the more is he exterior, conſequently, ſo much the more is he removed from the true Worſhip of the Lord, partaking more of the World, the Body, and the Earth, and leſs of the Spirit, whereby he is more removed: Theſe who are called the Sons of Gomer and Javan, as being more ſenſual, placed Worſhip in Externals more than they who were called Parents and Uncles, wherefore here they conſtitute another Claſs.

1154. That Aſkenas, Riphath, and Togarmah, were ſo many ſeveral Nations, which were principled in ſuch Worſhip, and that by them are ſignified ſo many ſeveral Doctrinals, which reſpected ritual Obſervances, derived from external Worſhip prevailing with Gomer, appears from the prophetical Writings, where the ſame Nations are alſo mentioned, and by them are ſignified Doctrinals, or Rituals, in each Senſe, ſometimes in the genuine Senſe, ſometimes in the oppoſite, as is uſual with the Prophets: Thus Aſkenas is ſpoken of in Jeremiah, "Lift up "a Standard in the Land, ſound with the Trumpet among the "Nations, conſecrate the Nations againſt her, cauſe to hear "againſt her the Kingdoms of Ararath, Minni, and *Aſkenas*," li. 27. ſpeaking of the Deſtruction of Babel, where Aſkenas denotes idolatrous Worſhip, or external Worſhip ſeparate from internal, which deſtroyed Babel; in particular it denotes falſe Doctrinals; thus in an oppoſite Senſe Togarmah is uſed in Ezechiel, "Javan, Tubal, and Meſhech, theſe were thy Traders, in "the Soul of Man, and they gave Veſſels of Braſs in thy Mar-"ket. They of *Bethtogarmah* gave Horſes, and Horſemen, and "Mules for thy Subſidies," xxvii. 13, 14. ſpeaking of Tyre, whereby were repreſented thoſe who poſſeſſed the Knowledges of Things celeſtial and ſpiritual; Javan, Tubal, and Meſhech, ſignify, as above, various repreſentative or corresponding Rites; Bethtogarmah has a like Signification; the external Rites of the former Nations have Reſpect to Things celeſtial, but of the latter,

latter, or Bethtogarmah, to Things ſpiritual, as appears from the Signification of the Things with which they traded: Here Togarmah is uſed in a genuine Senſe. Again, in the ſame Prophet, "*Gomer* and all his Wings, *Bethtogarmah* the Sides "of the North, with all his Wings," xxxviii. 6. denoting perverted Doctrinals, which are alſo the Sides of the North: here it is uſed in an oppoſite Senſe.

1155. That by the Sons of Javan are ſignified ſtill others, who were principled in external Worſhip derived from the Worſhip which prevailed in the Nation Javan, may appear in like Manner from the Writings of the Prophets, where they are mentioned in a Series with the Things themſelves, in which Series they ſignify no other than the Things. The Reaſon why the Sons of Gomer and of Javan are alone mentioned, and not the Sons of the other five who are named in the ſecond Verſe, is, becauſe the Sons of the one have Relation to the Claſs of Things ſpiritual, and the Sons of the other to the Claſs of Things celeſtial; that the Sons of Gomer have Relation to the Claſs of Things ſpiritual, appears from the Paſſages in the Prophets juſt above quoted; and that the Sons of Javan have Relation to the Claſs of Things celeſtial, will appear from what follows; the Claſs of Things ſpiritual is diſtinguiſhed from the Claſs of Things celeſtial by this, that the former regard the Truths of Faith, and the latter the Goodneſſes of Faith, which relate to Charity; theſe Diſtinctions, although in the World they are moſt unknown, yet in Heaven they are moſt perfectly known, not only as to Differences in general, but alſo as to Differences in particular, for in Heaven there is not the leaſt aſſignable Difference, but what is diſtinguiſhed by the moſt orderly Arrangement; in the World it is barely known that different Kinds of Worſhip exiſt, and that their Differences conſiſt in Externals, but in Heaven, the real eſſential Differences, which are innumerable, appear to the Life, and this, as to the Qualities thereof, in Internals.

1156. That Eliſhah, Tarſhiſh, Kitthim, and Dodanim, were ſo many ſeveral Nations principled in ſuch Worſhip, and that by them are ſignified ſo many ſeveral Doctrinals reſpecting ritual Obſervances, and derived from external Worſhip prevailing with Javan, may appear from the following Paſſages in the Prophets; concerning Eliſhah it is thus written in Ezechiel, "Fine Linnen, with broidered Work from Egypt was thy "Spreading forth, that it might be unto thee for a Sign: Blue "and Purple from the Iſles of *Eliſhah* was thy Covering," xxvii. 7. ſpeaking of Tyre, whereby are ſignified thoſe who poſſeſs

poſſeſs celeſtial and ſpiritual Riches, or Knowledges; broidered Work from Egypt denotes Scientifics, and thereby Rituals repreſentative of Things ſpiritual; Blue and Purple from the Iſles of Eliſhah denote Rituals correſponding with internal Worſhip, conſequently thoſe repreſentative of Things celeſtial; here they are uſed in a genuine Senſe: concerning Tarſhiſh it is thus written in Iſaiah, "I will ſend thoſe that eſcape of "them to the Nations *Tarſhiſh*, Put, and Lud, that draw the "Bow, *Tubal* and *Javan* remote Iſles," lxvi. 19. Again, in the ſame Prophet, "Howl, ye Ships of *Tarſhiſh*, becauſe Tyre "is laid waſte, ſo that there is no Houſe for entering in; from "the Land of *Kitthim* this is manifeſt to them," xxiii. 1, 14. And concerning Tarſhiſh ſee alſo Iſaiah lx. 9. Jer. x. 9. Ezech. xxvii. 12. Pſalm xlviii. 7. where it is uſed to ſignify Rituals or Doctrinals: Concerning Kitthim it is thus written in Jeremiah, "Paſs to the Iſles of *Kitthim* and ſee; and to Arabia, "and conſider well, whether there be ſuch a Thing," ii. 10. And in Iſaiah, "And he ſaid, thou ſhalt no more rejoice, O "thou oppreſſed Virgin, Daughter of Zidon, ariſe, paſs over "to *Kitthim*, there alſo ſhalt thou have no Reſt," xxiii. 12. where Kitthim denotes Rituals. So in Ezechiel, "Of the "Oaks of Baſhan have they made thy Oars, they have made "thy Beam of Ivory, from the Iſles of *Kitthim*," xxviii. 6. ſpeaking of Tyre; the Beam of a Ship from the Iſles of Kitthim denotes the Externals of Worſhip, conſequently Rituals, which reſpect the Claſs of Things celeſtial. So in Moſes, "Ships ſhall come from the Coaſt of *Kitthim*, and "ſhall afflict Aſhur, and ſhall affiict Eber," Numb. xxiv. 24. denoting alſo external Worſhip or Rituals. Hence it may appear, that by all theſe Names in an internal Senſe are ſignified Things, which Things are arranged in their Series.

1157. Verſe 5. *By theſe were the Iſles of the Gentiles overſpread in their Lands, each according to his Tongue, according to their Families, as to their Nations.* By theſe were the Iſles of the Gentiles overſpread, ſignifies, that the different Kinds of Worſhip prevailing in many Nations had their Riſe from theſe; Iſles are particular Tracts, conſequently particular Kinds of Worſhip, which were ſtill more remote from internal Worſhip: Lands ſignify the general [Principles or Parts] thereof: Each according to his Tongue, according to their Families, as to their Nations, ſignifies, that thoſe Kinds of Worſhip were according to the Genius of each; according to his Tongue is according to the Opinion of each; according to their Families

is

is according to Probity, or Uprightneſs; as to their Nations means as to both [Opinion and Probity] in general.

1158. "By theſe were the Iſles of the Gentiles overſpread in their Lands"—that by theſe Words is ſignified, that the different Kinds of Worſhip prevailing in many Nations had their Riſe from theſe; and that Iſles are particular Tracts, conſequently particular Kinds of Worſhip ſtill more remote from internal Worſhip, and that Lands ſignify the general [Principles or Parts] thereof, appears from the Signification of Iſles in the Word. The Subject heretofore treated of, is concerning thoſe who were principled in external Worſhip correſponding with internal; by the ſeven Sons of Japheth are ſignified thoſe who approached nearer to true internal Worſhip; by the ſeven Sons of Gomer, and at the ſame Time of Javan, are ſignified thoſe, who were more remote from true internal Worſhip; by the Iſles of the Gentiles are ſignified thoſe who were ſtill more remote, and properly thoſe, who lived one amongſt another in mutual Charity, but ſtill in Ignorance, not knowing any Thing concerning the Lord, concerning the Doctrinals of Faith in the Church, and concerning internal Worſhip, but yet principled in a Sort of external Worſhip, which they religiouſly obſerved; ſuch are called Iſles [or Iſlands] in the Word, wherefore by Iſles are ſignified in an internal Senſe ſuch Kinds of Worſhip as are more remote from true internal Worſhip: They who are principled in the internal Senſe of the Word, as the Angels are, think Nothing of Iſles, for they have no longer any Idea of ſuch Places, but inſtead thereof they have a Perception of more remote Worſhip, ſuch as prevails amongſt the Gentiles that are without the Church; in like Manner alſo, by Iſles, they have a Perception of thoſe Things within the Church itſelf, which are ſomewhat more remote from Charity, as are the Intercourſes of Friendſhip and Civility; Friendſhip is not Charity, ſtill leſs is Civility Charity, but they are Degrees beneath Charity becoming however more and more ſincere, in Proportion as they are more and more grounded in Charity. That ſuch Things are ſignified by Iſles, may appear from the following Paſſages in the Word, "Keep Silence before me, *O Iſlands*, and let the "People renew their Strength; let them come near; the "*Iſles* ſaw, and feared, the Ends of the Earth trembled, drew "near, and came," Iſaiah xli. i. 5. where Iſlands [or Iſles] denote the upright Gentiles out of the Church, who have religiouſly obſerved their external Worſhip; the laſt Boundaries, where the Church is, are called the Ends of the Earth. Again in

in the same Prophet, " It shall not be dark, and he shall not " break in Pieces, till he setteth Judgment in the Earth, and " the *Isles* wait for his Law. Sing unto Jehovah a new Song, " his Praise from the *End of the Earth*, ye that go down to " the Sea, and the Fulness thereof, the *Isles* and the Inhabi- " tants thereof; they shall give Glory to Jehovah, and shall " shew his Praise in the *Islands*," xlii. 4, 10, 12. Islands here also signify the Gentiles out of the Church, who have lived in Ignorance, Simplicity, and Probity: Again, in the same Prophet, " Listen, O *Isles*, unto me, and hearken ye " People *from far*," xlix. 1. denoting in like Manner those Gentiles who were more remote from the Worship of the Lord, and from the Knowledges of Faith, wherefore it is said *from far*: Again, in the same Prophet, " The *Isles* shall hope in " me, and shall wait for mine Arm," li. 5. denoting the same Gentiles; and because they live in Probity, therefore it is said, " They shall hope in me, and shall wait for mine Arm:" So in Jeremiah, " Hear the Word of Jehovah, O ye Nations, " and declare it in the *Isles afar off*," xxxi. 10. denoting the same: So in Zephaniah, " Jehovah will be terrible unto them, " for he will famish all the Gods of the Earth, and they shall " bow themselves down, every one from his Place, all the " *Isles of the Gentiles*," ii. 11. The Isles of the Gentiles signify the Nations more remote from the Knowledges of Faith: So in David, " Jehovah reigneth, let the Earth rejoice, let " many *Isles* be glad thereof; Clouds and Darkness are round " about him," Psalm xcvii. 1. denoting the same Gentiles; their Ignorance is here expressed representatively by Clouds and Darkness, but whereas they are principled in Simplicity and Probity, it is said round about him. Inasmuch as by Isles are signified Things more remote, therefore also Tarshish, Put, Lud, Tubal, and Javan, by whom are signified different Kinds of external Worship, are called Islands, Isaiah lxvi. 19. Kittim likewise is so called, Jerem. ii. 10. Ezech. xxvii. 6. Islands also, when they are opposed to Earth or Mountains, signify the Truths of Faith, by Reason of their being in the Sea; thus they signify Doctrinals, which respect ritual Observances.

1159. " Each according to his Tongue, according to their " Families, as to their Nations"—that these Words signify according to the Genius [or Temper] of each; that according to his Tongue means according to the Opinion of each; that according to their Families means according to the Probity of each; that as to their Nations means as to both [Opinion and

Probity] in general, may appear from the Signification of Tongue, and of Families, and of Nations, as uſed in the Word, concerning which, by the Divine Mercy of the Lord, more will be ſaid elſewhere. The Ground and Reaſon why Tongue, in an internal Senſe, ſignifies Opinion, and conſequently Principles and Perſuaſions, is, becauſe the Correſpondence of the Tongue with the intellectual Part of Man, or with his Thought, is like that of the Effect with it's Cauſe; ſuch alſo is the Influx of Man's Thoughts into the Motions of the Tongue in Diſcourſe, and ſuch alſo is the Influx of Heaven, concerning which, by the Divine Mercy of the Lord, ſome experimental Teſtimony will be given hereafter. That Families, in an internal Senſe, ſignify Probity, and alſo Charity and Love, is a Truth grounded in this Circumſtance, that all Things relating to mutual Love are regarded in the Heavens as Conſanguinities and Relationſhips, conſequently as Families, concerning which ſee n. 685; wherefore in the Word ſuch Things as relate to Love and Charity are expreſſed by Houſes, and alſo by Families, in Proof whereof we ſhall not dwell longer at preſent; that Houſe is uſed according to ſuch Signification, may be ſeen n. 710. That Nations ſignify both [Opinion and Probity] in general, appears from the Signification of Nation or Nations in the Word; Nations in a good Senſe ſignify Things new relating to Will and Underſtanding, conſequently the good Things of Love and the Truths of Faith, but in an oppoſite Senſe they ſignify Evils and Falſes; the Caſe is ſimilar in Reſpect to the Signification of Houſes, Families, and Tongues, as might be proved by many Paſſages from the Word; the Ground and Reaſon of which Signification is, becauſe the moſt ancient Church was diſtinguiſhed into Houſes, into Families, and into Nations; the Huſband and Wife with their Children, their Men Servants, and Maid Servants, conſtituted a Houſe; ſeveral Houſes which were not far diſtant from each other conſtituted a Family; and ſeveral Families conſtituted a Nation; hence Nations ſignified in one Complex all the Families together; the Caſe is ſimilar in Heaven, but there all Things are regarded according to Love and Faith towards the Lord, ſee n. 685. Hence then cometh the Signification of Nations in an internal Senſe, as being a general [Term] compriſing both what relates to the Will and to the Underſtanding, or what amounts to the ſame, both the Things which are of Love and the Things which are of Faith, reſpectively conſidered as to the Families and Houſes whereof they are formed; ſee on this Subject what was ſaid above, n. 470, 471, 483. Hence

it

it appears, that Nations ſignify both [Opinion and Probity] in general; and that each according to his Tongue, according to their Families, as to their Nations, ſignifies the Genius of every Man, Family, and Nation, to which Worſhip was derived from the ancient Church.

1160. Verſe 6. *And the Sons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.* By Ham is here ſignified, as before, Faith ſeparate from Charity; by the Sons of Ham are ſignified the Offspring of ſuch ſeparate Faith: Cuſh, Mizraim, Phut, and Canaan, were ſo many ſeveral Nations, by which in an internal Senſe are ſignified Knowledges, Sciences, and Modes of Worſhip, which are the Offspring of Faith ſeparate from Charity.

1161. That by Ham is ſignified Faith ſeparate from Charity, appears from what was ſaid and ſhewn in the foregoing Chapter concerning Ham.

1162. Hence it follows, that by the Sons of Ham are ſignified the Things which are the Offspring of ſuch ſeparate Faith; in Order to know what is meant by Ham, and thereby to know what is meant by the Sons of Ham, it muſt firſt be known what Faith is ſeparate from Charity: Faith ſeparate from Charity is no Faith, and where there is no Faith there is no Worſhip, neither internal nor external, or if there be any Worſhip, it is corrupt, wherefore by Ham in like Manner is ſignified internal Worſhip corrupted: It is a falſe Notion, that Faith conſiſteth in the mere Science of Things celeſtial and ſpiritual ſeparate from Charity, for ſometimes the very worſt of Men are moſt eminently diſtinguiſhed for ſuch Science, who live in continual Habits of Hatred, Revenge, and Adultery, conſequently who are infernal, and after the Life of the Body become Devils; hence it may appear, that Science is not Faith; but Faith is an Acknowledgment of the Things that relate to Faith; and Acknowledgment is by no Means external but internal, and is the Operation of the Lord alone by Charity in Man, not belonging to the Lips but to the Life, for by the Life of every one it may be known, what is the Nature and Quality of his Acknowledgment. The Sons of Ham are all thoſe, who are ſcientifically ſkilled in the Knowledges of Faith, and have not Charity; or who are ſcientifically ſkilled in the interior Knowledges of the Word, and in it's very Myſteries; or in the Science of all Things contained in the literal Senſe of the Word; or in the Science of other Truths; or in the Knowledge of all the Rituals of external Worſhip; if they have not Charity, they are the Sons of Ham; that they are ſuch, who

are called the Sons of Ham, appears from the Nations, concerning whom we shall now proceed to treat.

1163. That Cush, Mizraim, Phut, and Canaan, were so many several Nations, by which in an internal Sense are signified Knowledges, Sciences, and Rituals, which are the Offspring of Faith separate from Charity, may appear from the Word, where those Nations are frequently mentioned, for wheresoever they occur they signify such Things; as for Example, by Cush, or Ethiopia, are signified the interior Knowledges of the Word, applied to confirm false Principles; by Mizraim, or Egypt, are signified Sciences, or various Scientifics, applied to explore the Mysteries of Faith, and to confirm the false Principles thence derived; by Phut, or Lybia, are signified Knowledges acquired out of the literal Sense of the Word, and applied in like Manner to confirm false Principles; by Canaan, or Canaanites, are signified Rituals, or Observances of external Worship, separate from internal; all these Things, when they are separate from Charity, are called the Sons of Ham. By the same Nations are also signified simply Knowledges and Sciences, by Cush the interior Knowledges of the Word, by Egypt Sciences, by Phut Knowledges derived from the literal Sense of the Word; this is the Reason why they are taken both in a good and bad Sense, as may appear from the following Passages.

1164. That by Cush or Ethiopia are signified the interior Knowledges of the Word, applied to confirm false Principles, appears from Jeremiah, "*Egypt* riseth up like a Stream, and "like Streams are the Waters moved; and he said, I will go "up, I will cover the Earth, I will destroy the City and them "that dwell therein; come up ye Horses, and rage ye Chariots, "and let the mighty Ones come forth, *Cush* and *Phut*, that "handle the Shield," xlvi. 8, 9. where Egypt denoteth those who believe Nothing but what they can apprehend by Scientifics, whence cometh Doubt, Denial, and the False, signified by coming up, covering the Earth, and destroying the City: Cush here denotes the more universal and interior Knowledges of the Word, applied to confirm preconceived Principles of what is false; Phut denoteth Knowledges taken from the literal Sense of the Word, which are according to the Appearances of the Senses: So in Ezechiel, "The Sword shall come upon *Egypt*, and there "shall be Pain in Cush, when the slain shall fall in *Egypt*, and "they shall take her Multitude, and her Foundations shall be "destroyed, *Cush* and *Phut*, and Lud, and all Ereb and Chub, "and the Sons of the Covenant of the Earth shall fall with

"them

" them by the Sword," xxx. 4, 5, 6. It is impoſſible for any one to know what is here meant, except by the internal Senſe; and unleſs the Names here uſed were ſignificative of Things, the Senſe would be next to no Senſe at all; by Egypt are here ſignified Sciences, applied to explore and gain Admiſſion to the Myſteries of Faith; Cuſh and Phut are called the Foundations thereof, becauſe they ſignify Knowledges collected from the Word: Again, in the ſame Prophet, " In that Day ſhall Meſ-
" ſengers go forth from me in Ships to terrify the confident *Cuſh*,
" and there ſhall be Pain upon them as in the Day of *Egypt*," xxx. 9. where Cuſh denotes Knowledges collected from the Word, and applied to confirm Falſes originating in Scientifics: Again, in the ſame Prophet, " I will give the Land of Egypt
" to Waſteneſs, a Waſteneſs of Deſolation from the Tower of
" Sevene, even to the Border of *Cuſh*," xxix. 10. where Egypt denotes Scientifics, and Cuſh the Knowledges of the interior Things of the Word, which are the [Borders or Boundaries] whither the Sciences reach: So in Iſaiah, " The King of
" Aſhur ſhall lead the Captivity of *Egypt*, and the Captivity of
" *Cuſh*, Boys and old Men, naked and barefoot, even with their
" Buttocks uncovered, the Nakedneſs of *Egypt*, and they ſhall
" be afraid and aſhamed on Account of *Cuſh* their Hope, and of
" *Egypt* their Glory," xx. 4, 5. where Cuſh denoteth Knowledges collected from the Word, whereby Falſes conceived by Scientifics are confirmed; Aſhur is the reaſoning Principle, which leadeth captive: So in Nahum, " *Cuſh* and *Egypt* were her
" Strength, and there was no End, *Phut* and *Lubim* were in
" thy Help," iii. 9. ſpeaking of the Church vaſtated, where in like Manner Egypt ſignifies Scientifics, and Cuſh Knowledges. Cuſh and Egypt ſimply denote Knowledges and Sciences, which are Truths, uſeful to thoſe who are principled in Faith grounded in Charity; thus they are uſed in a good Senſe, as in Iſaiah, " Thus ſaith Jehovah, The Labour of *Egypt*, and
" Merchandiſe of *Cuſh*, and of the *Sabæans*, Men of Mea-
" ſure, ſhall come over unto thee, and ſhall be thine; they
" ſhall come after thee in Shackles, they ſhall paſs over, and
" ſhall bow themſelves down unto thee, they ſhall make Sup-
" plication unto thee, ſurely God is in thee alone, and there is
" no other God beſides," xlv. 14. the Labour of Egypt denotes Science, the Merchandiſe of Cuſh and of the Sabæans denotes the Knowledges of Things ſpiritual, which are ſerviceable to thoſe who acknowledge the Lord, for all Science and Knowledge is their's: So in Daniel, " The King of the North
" ſhall have Power over the hidden Things of Gold and of
" Silver,

" Silver, and over all the desirable Things of *Egypt*, and of the " *Lybians* [Phut], and of the *Ethiopians*, in thy Goings," xi. 43. where Phut and Ethiopians or [Cush] signify Knowledges collected from the Word, and Egypt signifies Scientifics: So in Zephaniah, " From the Passage of the Rivers of *Cush* my " Worshippers," iii. 10. denoting those who are without Knowledges, consequently the Gentiles: So in David, " Princes " shall come out of *Egypt*, *Cush* shall soon stretch out her " Hands unto God," Psalm lxviii. 31. where Egypt denoteth Sciences, and Cush Knowledges: So again, " I will make " Mention of Rahab and Babylon amongst them that know " Me; behold Philisthea and Tyre, with *Cush*, he was born " there, (in the City of God)" Psalm lxxxvii. 4. Cush signifies Knowledges collected from the Word, wherefore he is said to be born in the City of God. Inasmuch as Cush signifies the interior Knowledges of the Word, and Intelligence thence derived, therefore it is said, that the second River going forth from the Garden of Eden encompassed the whole Land of *Cush*, concerning which see above, n. 117.

1165. That by Mizraim, or Egypt, are in the Word signified Sciences, or various Scientifics, applied to explore the Arcana of Faith, and to confirm Principles of the False grounded therein; and that it also signifies simply Sciences, and thus such as are useful, appears not only from the Passages already quoted, but also from very many others, which would fill many Pages, were they to be all adduced, see Isaiah xix. 1, to the End. Chap. xxx. 1, 2, 3. Chap. xxxi. 1, 2, 3. Jer. ii. 18, 36. Chap. xlii. 14, to the End. Chap. xlvi. 1, to the End. Ezech. xvi. 26. Chap. xxiii. 5. Chap. xxix. 1, to the End. Chap. xxx. 1, to the End. Hosea vii. 2. Chap. ix. 3, 6. Chap. xi. 1, 5, 11. Micah vii. 12. Zech. x. 10, 11. Psalm lxxx. 9, and the following Verses.

1166. That by Phut, or Lybia, are in the Word signified Knowledges collected from the literal Sense, applied in like Manner to confirm false Principles; and also simply such Knowledges, appears from the Passages already quoted concerning Cush; for whereas by Cush in like Manner are signified Knowledges, but such as are of an interior Nature, therefore in the Word Phut and Cush are mentioned together, as may be seen from the Passages above quoted, Jer. xlvi. 8. Ezech. xxx. 4, 5, 6. Nahum iii. 9. Dan. xi. 43.

1167. That by Canaan, or Canaanite, are in the Word signified Rituals, or Observances of external Worship separate from internal, appears from very many Passages, especially in the

the hiſtorical Parts of the Word; ſuch being the Nature and Quality of the Canaanites, at the Time when the Sons of Jacob were introduced into their Land, it was permitted on that Account that they ſhould be extirpated; but in the internal Senſe of the Word, all thoſe are meant by Canaanites, who are principled in external Worſhip ſeparate from internal; and whereas the Jews and Iſraelites were ſo principled above all other People, in the prophetical Parts of the Word they are in particular ſignified by Canaanites, as may appear from theſe two Paſſages only, "They ſhed innocent Blood, the Blood of "their Sons and Daughters, whom they ſacrificed to the "Idols of *Canaan*, and the Land was profaned with Bloods, "and they were rendered unclean by their own Works, and "went a whoring with their own Deeds," Pſalm cvi. 38, 39. where by ſhedding the Blood of Sons and Daughters, in an internal Senſe, is ſignified, that they extinguiſhed all the Truths of Faith, and the good Things of Charity; by ſacrificing Sons and Daughters to the Idols of Canaan, is ſignified the profanation of the Things relating to Faith and Charity by external Worſhip ſeparate from internal, which is merely idolatrous, thus they were rendered unclean by their Works, and went a whoring with their Deeds. So in Ezechiel, "Thus "ſaith the Lord Jehovah to Jeruſalem, Thy Tradings, and "thy Nativities are of the Land of *Canaan*, thy Father was an "Amorite, and thy Mother an Hittite," xvi. 3. where they are plainly ſaid to be of the Land of Canaan. That Canaan ſignifies external Worſhip ſeparate from internal, ſee above, n. 1078, 1094.

1168. Verſe 7. *And the Sons of Cuſh; Seba, and Havillah, and Sabtah, and Raamah, and Sabtheka. And the Sons of Raamah, Sheba and Dedan.* By the Sons of Cuſh are ſignified thoſe, who were not principled in internal Worſhip, but in the Knowledges of Faith, in the Poſſeſſion whereof they made Religion to conſiſt: Seba, Havillah, Sabtah, Raamah, and Sabtheka, were ſo many ſeveral Nations principled in ſuch Knowledges; in an internal Senſe by the ſame Nations are ſignified the Knowledges themſelves: By the Sons of Raamah in like Manner are ſignified thoſe who were not principled in internal Worſhip, but in the Knowledges of Faith, in the Poſſeſſion whereof they made all Religion to conſiſt: Sheba and Dedan are the Nations ſo principled; in an internal Senſe by the ſame Nations are ſignified Knowledges themſelves; but with this Difference, that by the Sons of Cuſh are ſignified the Knowledges

ledges of Things ſpiritual, and by the Sons of Raamah the Knowledges of Things celeſtial.

1169. That by the Sons of Cuſh are ſignified thoſe, who were not principled in internal Worſhip, but in the Knowledges of Faith, in the Poſſeſſion whereof they made all Religion to conſiſt, appears from the Signification of Cuſh, whoſe Sons they are, as denoting the interior Knowledges of Things ſpiritual, according to what was ſhewn above; it alſo appears from the Word, where thoſe Nations are mentioned.

1170. That Seba, Havillah, Sabtah, Raamah, and Sabthekah, are ſo many ſeveral Nations principled in ſuch Knowledges, and that in an internal Senſe, by the ſame Nations, are ſignified Knowledges themſelves in the Abſtract, may appear from thoſe Paſſages out of the Word, which will be adduced below.

1171. That by the Sons of Raamah, in like Manner, are ſignified thoſe, who were not principled in internal Worſhip, but in the Knowledges of Faith, in the Poſſeſſion whereof they made all Religion to conſiſt; and that Sheba and Dedan are Nations ſo principled, and that, in an internal Senſe, by the ſame Nations are ſignified Knowledges themſelves in the Abſtract, appears from the following Paſſages in the Prophets, concerning Seba, Sheba, and Raamah. "The Kings of "Tarſhiſh and of the Iſles ſhall bring Preſents, the Kings of "*Sheba* and *Seba* ſhall bring Gifts, yea, all Kings ſhall bow "down unto him," Pſalm lxx. 10, 11. ſpeaking of the Lord, his Kingdom, and the Church celeſtial; that by Preſent and Gift are here ſignified different Kinds of Worſhip, muſt be plain to every one, but it is impoſſible to know the Nature and Quality of ſuch Worſhip, unleſs it be known what is meant by Tarſhiſh and the Iſles, and what by Sheba and Seba; that by Tarſhiſh and the Iſles are meant different Sorts of external Worſhip correſponding with internal, was ſhewn above, whence it follows, that by Sheba and Seba are ſignified the internal Things of Worſhip, viz. by Sheba the celeſtial Things of Worſhip, and by Seba the ſpiritual Things of Worſhip. So in Iſaiah, "I gave Egypt for thy Ranſom, *Cuſh* and *Seba* in-"ſtead of thee," xliii. 3. where Cuſh and Seba ſignify the ſpiritual Things of Faith. Again, in the ſame Prophet, "The "Labour of Egypt, and Merchandiſe of *Cuſh* and of the Sa-"bæans, Men of Meaſure, ſhall come over to thee," xlv. 14. where the Labour of Egypt ſignifies Sciences, and the Merchandiſe of Cuſh and of the Sabæans ſignify the Knowledges of Things ſpiritual, which are ſerviceable to thoſe who believe

lieve on the Lord. Again, in the same Prophet, " The Mul-
" titude of Camels shall cover thee, the Dromedaries of Midian
" and Ephah, all they from *Sheba* shall come, they shall bring
" Gold and Incense, and shall proclaim the Praises of Jehovah,
" all the Flocks of *Arabia* shall be gathered together unto
thee," lx. 6, 7. where by Sheba are meant Things celestial, and Things spiritual from a celestial Ground, which are Gold and Incense, and are declared to be the Praises of Jehovah, that is, internal Worship. So in Ezechiel, " The Merchants
" of *Sheba* and *Raamah*, these were thy Merchants in the
" Chief of all Spices, and in all precious Stones, and they
" gave Gold for thy Subsidies," xxvii. 22, 23. speaking of Tyre, where the Signification of Sheba and Raamah is evident from the Merchandise, which is said to be Spice, precious Stone, and Gold; Spice, in an internal Sense, is Charity, precious Stone is Faith originating in Charity, Gold is Love towards the Lord, all which are celestial Things signified by Sheba; the Knowledges of such Things are properly Sheba, wherefore here they are called Merchandise, wherein they are principled who become Men of the Church, for without Knowledges no one can become a Man of the Church; similar Things were represented by the Queen of *Sheba*, who came to Solomon, and brought with her Spices, Gold, and precious Stones, 1 Kings x. 1, 2, 3. and also by the wise Men from the East, who came to Jesus at his Birth, and fell down and worshipped him, and opened their Treasures, and offered him Gifts, Gold, Frankincense, and Myrrh, Matt. ii. 1, 11. whereby was signified celestial, spiritual, and natural Good. So in Jeremiah, " To what Purpose cometh there to me In-
" cense from *Sheba*, and the sweet Cane from a far Country?
" your Burnt-offerings are not acceptable," vi. 20. Here also it is evident, that by Sheba are signified Knowledges and Adorations, which are Incense and Cane, but which, in the present Case, were not grateful, being without Charity.

1172. That by Dedan are signified the Knowledges of celestial Things of an inferior Order, such as consist in ritual Observances, appears from the following Passages in the Word, " The Sons of *Dedan* were thy Merchants, many Isles were
" the Merchants of thy Hand, they brought thee for a Pre-
sent Horns of Ivory and Ebony," Ezech. xxvii. 15: Horns of Ivory and Ebony, in an internal Sense, signify exterior good Things, such as relate to Worship, or Rituals: Again, in the same Propphet, " *Dedan* was thy Merchant in Cloaths of Free-
" dom for Chariots; Arabia, and all the Princes of Kedar,"

xxvii. 20, 21; where Cloaths of Freedom for Chariots in like Manner denote exterior good Things, or Rituals: So in Jeremiah, "Their Wisdom is become corrupt, flee ye; the Inhabitants "of *Dedan* have turned themselves back, they have let them- "selves down to dwell in the Deep," xlix. 8. Here Dedan, in a proper Sense, signifies Rituals, wherein there is no internal Worship, or Adoration of the Lord from the Heart, of which Rituals it is predicated, that they turn themselves back, and let themselves down to dwell in the Deep. Hence then it appears, that by the Sons of Cush are signified the Knowledges of Things spiritual, and by the Sons of Raamah the Knowledges of Things celestial.

1173. Verses 8, 9. *And Cush begat Nimrod: he began to be a mighty One on the Earth. He was mighty in hunting before Jehovah; wherefore it was said, As Nimrod mighty in hunting before Jehovah.* By Cush are signified here, as above, the interior Knowledges of Things spiritual and celestial: By Nimrod are signified those who made internal Worship external; thus by Nimrod is signified such external Worship; Cush begetting Nimrod denotes, that they who had the Knowledges of Things interior established such Worship: By his being mighty on the Earth is signified, that such Religion prevailed in the Church; Earth is the Church, as above: By his being mighty in hunting before Jehovah, is signified, that he persuaded many: By it's being therefore said, As Nimrod mighty in hunting before Jehovah, is signified, that by Reason of so many being persuaded, such a Form of Speech became customary; and it signifies further, that such Religion easily engages the Minds of Men.

1174. That by Cush are signified the interior Knowledges of Things spiritual and celestial, appears from what was said and shewn above concerning Cush.

1175. That by Nimrod are signified those who made internal Worship external; and that thus by Nimrod is signified such external Worship, may appear from what follows: It may be expedient here to premise what is meant by making internal Worship external; above it was said and shewn, that internal Worship, which is grounded in Love and Charity, is real essential Worship, and that external Worship, without this internal, is no Worship; but to make internal Worship external, is to make external Worship essential, in Preference to internal, as where it is said, that there is no internal Worship without external, when yet the Truth of the Case is, that there is no external Worship without internal; the Religion of those

thoſe who ſeparate Faith from Charity is of ſuch a Sort, viz. that they give a Preference to the Things of Faith above the Things of Charity, or to the Things which reſpect the Knowledges of Faith above the Things which reſpect Life; thus they prefer Formalities to Eſſentials: All external Worſhip is a Formality of internal Worſhip, for the internal is the very Eſſential, and to conſtitute Worſhip out of that which is formal without that which is eſſential, is to make the internal external; as for Example, ſuppoſing a Perſon to live where there is no Church, no Preaching, no Sacraments, no Prieſthood, if it be aſſerted, that ſuch a Perſon cannot be ſaved, or that he cannot be principled in any Worſhip, when nevertheleſs he may worſhip the Lord from what is internal, this is to miſtake the Eſſential of true Worſhip: It doth not however hence follow, that there ſhould be no external Worſhip; for they who make it an Eſſential of Worſhip, that it proceed from a Principle of Love and Charity, are nevertheleſs careful to obſerve the Ceremonies of external Worſhip, in frequenting the Church, in partaking of Sacraments, in hearing Sermons, in repeating Prayers, in obſerving Feſtivals, and other Things of a like Nature, which they do with much Diligence and Attention, but ſtill they do not make the Eſſential of Worſhip to conſiſt in ſuch Things; in the external Worſhip of ſuch Perſons, by Reaſon that it is influenced by what is internal, there is a holy and living Principle, whereas in the external Worſhip of thoſe above-mentioned, there is no ſuch Principle; for it is the very Eſſential itſelf which ſanctifies and vivifies what is formal or ceremonial; but Faith ſeparate from Charity cannot ſanctify and vivify Worſhip, becauſe it is deſtitute of Eſſence and Life; ſuch Worſhip is called Nimrod, and is produced from Knowledges which are Cuſh, and theſe Knowledges from Faith ſeparate from Charity, which Faith is Ham; no other Kind of Worſhip can poſſibly have Birth from Ham, or from Faith ſeparate from Charity, by Means of Knowledges which have Relation to ſuch ſeparate Faith. Theſe are the Things which are ſignified by Nimrod.

1176. That by Cuſh begetting Nimrod is meant, that they who had the Knowledges of interior Things eſtabliſhed ſuch Worſhip, appears from what hath been now ſaid; the Knowledges of interior Things are thoſe Things which are called Doctrinals, and which are alſo diſtinguiſhed from Rituals: as for Example; it was a chief Doctrinal of their's, that Faith alone ſaveth, not knowing, that Love towards the Lord and neighbourly Love conſtitute real eſſential Faith; and that the

Knowledges which they call Faith have no other End, than that Love towards the Lord and neighbourly Love may be thereby received, and that this is the Faith which is saving: They who make Faith to consist in mere Knowledges, are they who beget and establish such Worship as hath been spoken of above.

1177. That by his being mighty on the Earth is signified, that such Religion grew strong and prevailed in the Church, may appear from what presently follows in the Sequel. That Earth signifies the Church, was shewn above, n. 620, 636, 662; and in other Places.

1178. That by his being mighty in hunting before Jehovah is signified, that he persuaded many, appears from the Nature of Faith separate from Charity, which is thus persuasive; and also from the Signification of hunting in the Word: Faith separate from Charity is of such a Nature as to be very persuasive, inasmuch as the Generality of Mankind do not know what is meant by Things internal, but only by Things external; and live immersed in Things of Sense, such as sensual Pleasures and Lusts, regarding only themselves and the World, so that they are easily ensnared by such a Religion. It further appears from the Signification of hunting as used in the Word: To hunt signifies in general to persuade, and in particular to captivate and ensnare Men's Minds by flattering them in the Pursuit of the Things of Sense, such as sensual Pleasures and Lusts, and by applying Doctrinals, which they explain at their Pleasure according to their own Tempers, or those of others, with a View to their own Self-exaltation, or the Aggrandizement of Wealth; as appears from Ezechiel, "Wo to them "that sew Pillows to all Elbows, and that make Vails upon "the Head of every Stature, to *hunt* Souls! will ye *hunt* the "Souls of my People, and will ye make Souls alive unto you? "And will ye profane Me in my People for Handfuls of Bar"ley, and for Pieces of Bread, to slay the Souls that shall "not die, and to make the Souls alive that shall not live by "your lying to my People that hear a Lye? Behold, I am "against your Pillows, with which ye there *hunt* Souls to fly "away, and I will tear them from off your Arms, and will "let go the Souls which ye *hunt*, the Souls to fly away; your "Vails also will I tear, and deliver my People out of your "Hand, and they shall be no more in your Hand to be *hunted*," xiii. 18, 19, 20, 21. it is here explained what is meant by hunting, viz. that it is to deceive by Persuasions, and by Knowledges, which a Man perverteth, and explaineth in Favour of himself,

ſelf, and according to the Genius and Temper of others: So in Micah, " The merciful is periſhed out of the Earth, and none " is upright among Men; they all lie in wait for Bloods, they " *hunt* every Man his Brother with a Net, when they do " Evil with their Hands inſtead of doing Good, the Prince " aſking and judging for the Sake of Recompence, and the " great One he uttereth the Perverſity of his Soul, and they " wreſt it," vii. 2, 3. here in like Manner is explained what is meant by hunting, that it is to lie in wait for ſome ſelfiſh End, or to call that true which is falſe, and to utter Perverſity and wreſt it, with a View thereby to perſuade: So in David, " A Man of a Tongue ſhall not be eſtabliſhed on the Earth, " a Man of Violence *hunteth* the wicked to his Overthrow," Pſalm cxl. 11. ſpeaking of the wicked who perſuade by what is falſe, who think Evil, and whoſe Words are ſoft and ſmooth with a View to deceive; Tongue in this Paſſage ſignifies a Lye.

1179. " Wherefore it is ſaid, as Nimrod mighty in hunting " before Jehovah"—that by theſe Words is ſignified, that by Reaſon of ſo many being perſuaded, ſuch a Form of Speaking became cuſtomary; and that they further ſignify, that ſuch a Religion eaſily engages Men's Minds, may appear from what hath been ſaid above, and even from the literal Senſe of the Words; and moreover, as of old Time they gave Names to Things, ſo here they give a Name to this Worſhip, calling it Nimrod, that is, mighty in hunting, or ſuch as engaged or captivated Men's Minds; the Reaſon of adding this Expreſſion, *before Jehovah*, was, becauſe they, who were principled in ſuch Worſhip, called Faith ſeparate from Charity Jehovah, or Man-Jehovah, as appears from what was ſaid above concerning Cain, n. 340, by whom in like Manner is ſignified Faith ſeparate from Charity; but the Difference between Cain and Ham is this, that the former was in the celeſtial Church which had Perception, whereas the latter was in the ſpiritual Church which had no Perception, wherefore the former was more enormous than the latter: Such were called of old Mighty Ones, as in Iſaiah, " All the Glory of Kedar ſhall be " conſumed, and the Reſidue of the Number, the Bows of " the *Mighty* the Sons of Kedar ſhall be diminiſhed," xxi. 17. and in Hoſea, " Ye have ploughed Wickedneſs, ye have " reaped Iniquity; ye have eaten the Fruit of a Lye; be- " cauſe thou didſt truſt in thy Way, in the Multitude of thy " *Mighty Ones*," x. 13. and in other Places: They called themſelves Men (*Viros*) and Mighty, by Reaſon of Faith, for

in

in the original Tongue the Expreſſion uſed to denote a Mighty One, and at the ſame Time a Man, is in the Word predicated of Faith, and that in both Senſes.

1180. Verſe 10. *And the Beginning of his Kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar.* By the Beginning of his Kingdom is ſignified the Commencement hereby of ſuch Worſhip: Babel, Erech, Accad, and Calneh, in the Land of Shinar, ſignify, that ſuch Worſhip prevailed in that Place; at the ſame Time by thoſe Places are ſignified the Kinds of Worſhip themſelves, whoſe Externals appear holy, but whoſe Interiors are profane.

1181. That by the Beginning of his Kingdom is ſignified the Commencement hereby of ſuch Worſhip, appears from the Signification of Babel in the Land of Shinar, ſpoken of hereafter.

1182. That Babel, Erech, Accad, and Calneh, in the Land of Shinar, ſignify, that ſuch Worſhip prevailed in that Place; and that by the ſame are ſignified the Kinds of Worſhip themſelves, whoſe Externals appear holy, whilſt their Internals are profane, appears from the Signification of Babel in the Land of Shinar; Babel is much treated of in the Word, and by it is conſtantly ſignified ſuch Worſhip, the Externals whereof appear holy, whilſt it's Internals are profane; but inaſmuch as Babel is particularly treated of in the following Chapter, it will there be ſhewn that ſuch is it's Signification; and alſo that ſuch Worſhip was not ſo profane in the Beginning as it became afterwards; for external Worſhip hath a Quality according to Man's Interiors; as the Interiors are more free from Defilements, ſo is external Worſhip; but as the Interiors are more defiled and filthy, external Worſhip is likewiſe ſo; and as the Interiors are more profane, ſo alſo is external Worſhip more profane; in a Word, in Proportion as Man is more influenced by Self-love and the Love of the World, in the ſame Proportion there is leſs of Life and Sanctity in the external Worſhip wherein he is principled; and in Proportion as his ſelfiſh and worldly Love is more influenced by Hatred towards his Neighbour, in the ſame Proportion the Principle influencing his Worſhip is more profane; and in Proportion as there is more of Malice in ſuch Hatred, ſo much ſtill the more profane is the Principle of Worſhip; and in Proportion as there is more of Deceit in ſuch Malice, the Principle influencing Worſhip is ſtill more profane; the Interiors of external Worſhip, which is ſignified by Babel, and which is treated of in the ſubſequent Chapter, fall under the Deſcription here given.

1183.

1183. What is signified in particular by Erech, Accad, and Calneh, in the Land of Shinar, cannot so plainly be made appear, because they do not occur in other Parts of the Word, except Calneh, whereof Mention is made in Amos, Chap. vi. 2. howbeit, they express the Differences of such Worship. But as to what concerns the Land of Shinar, where these Kinds of Worship prevailed, it is evidently significative of external Worship, influenced by a profane Internal, as appears from it's Signification in Chap. xi. 2. and also in Zechariah, Chap. v. 11. and particularly in Daniel, where it is written, "The Lord gave Jehoiakim King of Judah into the Hand of "Nebuchadnezzar King of Babel, and Part of the Vessels of "the House of God, and he carried them into the *Land of* "*Shinar*, to the House of his God, and brought the Vessels "into the Treasury of his God," Chap. i. 2. by which Words is signified the Profanation of holy Things: The Vessels of the House of God are holy Things; the House of the God of the King of Babel, in the Land of Shinar, signifies profane Things, into which the holy Things were brought; notwithstanding the Relation is historical, still it involveth these Arcana, like all the historical Parts of the Word; and the same further appears from the Profanation of the same Vessels as recorded in Daniel, Chap. v. 3, 4, 5. for unless those Vessels had been representative of holy Things, such Events would never have happened in Relation to them.

1184. Verses 11, 12. *And out of that Land went forth Ashur, and builded Nineveh, and the City Rechoboth, and Calah. And Resen between Nineveh and Calah; the same is a great City.* By Ashur going forth out of that Land is signified, that they who were principled in external Worship began to reason about the Internals of Worship; Ashur is the reasoning Principle: By building Nineveh, and the City Rechoboth, and Calah, is signified, that thus they formed to themselves Doctrinals of Faith; by Nineveh are signified the Falses of Doctrinals; by Rechoboth and Calah the like Things are also signified, but from another Origin: By Resen between Nineveh and Calah is signified, that they also framed to themselves Doctrinals of Life; by Resen are signified the Falses of the Doctrinals thence derived; Nineveh signifies the False grounded in Reasonings; Calah is the False derived from evil Lusts; between Nineveh and Calah signifies the False originating in both: The same is a great City signifies that those Doctrinals increased and prevailed.

1185. That by Ashur going forth out of that Land is signified,

nified, that they who were principled in external Worſhip began reaſon about the Internals of Worſhip, may appear from the Signification of Aſhur in the Word, as denoting Reaſon and Reaſoning, of which we ſhall ſpeak preſently: The Senſe here appears twofold, viz. that Aſhur went forth out of that Land, and alſo that Nimrod went forth out of that Land into Aſhur, or Aſſyria; the Letter is thus expreſſed in Order to convey both Significations, viz. that Reaſoning concerning Things ſpiritual and celeſtial deriveth Exiſtence from ſuch Worſhip, that is, that Aſhur went forth from the Land of Shinar; and alſo that ſuch Worſhip reaſoneth concerning Things ſpiritual and celeſtial, that is, that Nimrod went forth from that Land into Aſhur or Aſſyria.

1186. That Aſhur denotes Reaſoning, appears from the Signification of Aſhur or Aſſyria in the Word, where it is conſtantly uſed to denote the Things appertaining to the reaſoning Principle, in each Senſe, viz. Things rational and alſo Ratiocinations (by Reaſon and Things rational are properly meant thoſe Things which are true, but by Ratiocination and Reaſonings are meant the Things which are falſe); Aſhur, as ſignifying Reaſon and Ratiocination, is generally joined with Egypt, which ſignifies Things ſcientifical, becauſe Reaſon and Ratiocination are grounded in Scientifics. That Aſhur ſignifies Ratiocination, appears from Iſaiah, "Wo to *Aſhur*, the "Rod of mine Anger, he doth not think what is right, and "his Heart doth not meditate what is right; he hath ſaid, "by the Strength of my Hand I have done it, and by my "Wiſdom, becauſe I am intelligent," x. 5, 7, 13. where Aſhur denotes Ratiocination, of whom therefore it is predicated that he doth not think and meditate what is right, and it is ſaid that by his Wiſdom he hath done it, as being intelligent. So in Ezechiel, "Two Women, the Daughters of one Mo-"ther, committed Whoredoms in *Egypt*, they committed "Whoredoms in their Youth; the one committed Whore-"doms, and doted on her Lovers, *Aſhur* (the Aſſyrians) her "Neighbours, clothed with Blue, Captains and Rulers, all "of them young Men of Deſire, Horſemen riding upon "Horſes; *the Sons of Babel* came to her, and polluted her "by their Whoredoms," xxiii. 2, 3, 5, 6, 17. where Egypt ſignifies Things ſcientifical, Aſhur ſignifies Ratiocination, and the Sons of Babel ſignify Falſes originating in evil Luſts: Again, in the ſame Prophet, ſpeaking of Jeruſalem, "Thou haſt "committed Whoredom with the *Sons of Egypt*, thou haſt "committed Whoredom with the *Sons of Aſhur*; thou haſt

"multiplied

" multiplied Whoredom even in the Land of Canaan to Chal-
" dæa," xvi. 26, 28, 29. where Egypt in like Manner de-
notes Scientifics; Aſhur denotes Ratiocination; Ratiocination grounded in Scientifics and applied to Things ſpiritual and celeſtial is called Whoredom both in this and other Paſſages of the Word; it muſt be obvious to every one that Whoredom with the Egyptians and Aſſyrians, according to the literal Senſe thereof, is not here meant: So in Jeremiah, " Iſrael,
" what haſt thou to do in the Way of *Egypt* to drink the Wa-
" ters of Sihor, and what haſt thou to do in the Way of *Aſhur*
" to drink the Waters of the River (Euphrates)?" ii. 18, 36. where in like Manner Egypt denotes Scientifics, and Aſhur Ratiocination. Again, in the ſame Prophet, " Iſrael is a diſ-
" perſed Cattle, the Lions have driven him away, firſt, the
" King of *Aſhur* hath devoured him, and laſt, this King of
" *Babel* hath broken his Bones," l. 17, 18. where Aſhur denotes Ratiocination applied to Things ſpiritual. So in Micah,
" This ſhall be the Peace, when *Aſhur* ſhall come into our
" Land, and when he ſhall tread in our Palaces, and we ſhall
" appoint over him ſeven Shepherds, and eight Princes of
" Men, and they ſhall eat up the *Land of Aſhur* with the
" Sword, and *the Land of Nimrod* in the Gates thereof, and he
" ſhall deliver from *Aſhur*, when he ſhall come into our Land, and
" when he ſhall tread in our Border," v. 4, 5. ſpeaking of Iſrael or the ſpiritual Church, of which it is ſaid that Aſhur ſhall not enter in, that is, that Ratiocination ſhall not enter in; the Land of Nimrod denotes ſuch Worſhip as is ſignified by Nimrod, wherein are interior Evils and Falſes. That Aſhur alſo, as uſed in the Word, ſignifies Reaſon, whereby the Man of the Church contemplateth what is true and good, appears from Hoſea,
" They ſhall tremble as a Bird out of *Egypt*, and as a Dove
" out of the Land of *Aſhur*," xi. 11. where Egypt ſignifies Science in which the Man of the Church is principled, and Aſhur ſignifies his Reaſon; that Bird ſignifies the ſcientific intellectual Principle, and that Dove ſignifies rational Good, was ſhewn above. So in Iſaiah, " In that Day there ſhall be
" a Highway from *Egypt* to *Aſhur*, and *Aſhur* ſhall come into
" *Egypt*, and *Egypt* into *Aſhur*, and the *Egyptians* ſhall ſerve
" *Aſhur*. In that Day Iſrael ſhall be a third to *Egypt* and
" *Aſhur*, a Bleſſing in the Midſt of the Land which Jehovah
" of Sabaoth ſhall bleſs, ſaying, Bleſſed is my People *Egypt*,
" and *Aſhur* the Work of my Hands, and Iſrael mine Inheri-
" tance," xix. 23, 24, 25. ſpeaking of the ſpiritual Church which is Iſrael, the reaſoning Principle of which Church is

ſignified by Aſhur, and it's ſcientific Principle by Egypt; theſe three conſtitute the Intellectuals of the Man of the ſpiritual Church, which Intellectuals are in like orderly Succeſſion: In other Parts of the Word, when Mention is made of Aſhur, it ſignifies the rational Principle either true or falſe, as in Iſaiah, Chap. xx. 1, to the End. Chap. xxiii. 13. Chap. xxvii. 13. Chap. lii. 4. Ezech. Chap. xxvii. 23, 24. Chap. xxxi. 3, to the End. Micah vii. 12. Zephan. ii. 13. Zech. x. 10, 11. Pſalm lxxxiii. 9. Aſhur denotes Ratiocination in Hoſea, Chap. v. 13. Chap. vii. 11. Chap. x. 6. Chap. xi. 5. Chap. xii. 1. Chap. xiv. 3. and in Zech. Chap. x. 10. where it is predicated of Ephraim, by whom is ſignified the intellectual Principle, but in this Caſe perverted.

1187. That by building Nineveh, and the City Rechoboth, and Calah, is ſignified, that thus they framed to themſelves Doctrinals of Faith, appears from the Signification of Nineveh, and Rechoboth, and Calah, of which we ſhall treat preſently, and alſo from the Signification of *City* as uſed in the Word, and denoting true Doctrinals, or heretical, according to what was ſhewn above, n. 402.

1188. That by Nineveh are ſignified the Falſes of Doctrinals, and that by Rechoboth and Calah are ſignified like Things, but from another Origin, appears from the Signification of Nineveh in the Word, whereof we ſhall ſpeak preſently: Falſes of this Kind derive Exiſtence from three Origins; the firſt is grounded in the Fallacies of the Senſes, in the Obſcurity of an unenlightened Underſtanding, and in Ignorance, whence comes the Falſity which is Nineveh: Another Origin is from the ſame Ground, but attended with the Dominion of ſome evil Luſt, ſuch as the Deſire of Innovation or Pre-eminence, the Falſes hence derived are Rechoboth: A third Origin is that of the Will, conſequently of evil Luſts, where Men are unwilling to allow any Thing to be true but what favours ſuch evil Luſts, hence come the Falſes which are called Calah: All theſe Falſes have Exiſtence by Means of Aſhur or Reaſonings concerning Truths and the good Things of Faith. That Nineveh ſignifies the Falſes originating in the Fallacies of the Senſes, in the Obſcurity of an unenlightened Underſtanding, and in Ignorance, appears from Jonah, who was ſent to Nineveh, which City was pardoned in Conſequence of it's Inhabitants being of ſuch a Nature and Quality; it appears alſo from all the Particulars related in Jonah concerning Nineveh, whereof, by the Divine Mercy of the Lord, we ſhall ſpeak elſewhere: for in the Book of Jonah are contained hiſtorical Relations, and at the ſame

ſame Time prophetical, involving and repreſenting ſuch Arcana, like all other hiſtorical Parts of the Word. The ſame appears from Iſaiah, where ſpeaking of the King of *Aſhur*, it is ſaid, that he remained in *Nineveh*, and when he bowed himſelf in the Houſe of Niſroch his God, that his Sons ſmote him with the Sword, Chap. xxxvii. 37, 38. this Relation, notwithſtanding it's being hiſtorical, is ſtill prophetical, involving and repreſenting ſimilar Arcana, and by Nineveh is there ſignified external Worſhip, whoſe Internal was full of Falſes, which Worſhip being idolatrous gave Occaſion to his being ſmitten by his Sons with the Sword; Sons denote Falſes, as was ſhewn above; Sword denotes the Puniſhment of the Falſe, according to it's general Signification in the Word. So alſo in Zephaniah, "Jehovah ſhall ſtretch out his Hand over the North, and "ſhall deſtroy *Aſhur*, and ſhall make *Nineveh* a Deſolation, a "Dryneſs like a Wilderneſs, and Flocks ſhall lie down in the "Midſt thereof, all the Beaſts of the Nations, the Cormorant "and the Bittern ſhall lodge all Night in the upper Lintels of "it, a Voice ſhall ſing in the Window, Waſteneſs in the "Threſhold, becauſe he hath made bare the Cedar thereof," ii. 13, 14. theſe Words contain a Deſcription of Nineveh, but in the prophetical Style, and of the Falſity alſo which is ſignified by Nineveh; that Falſity, as being made an Object of Worſhip, is called the North, the Beaſt of the Nations, the Cormorant and Bittern in the upper Lintels, and is expreſſed by a Voice ſinging in the Window, and the Cedar being made bare, which is intellectual Truth; all theſe Expreſſions are ſignificative of ſuch Falſity.

1189. That by Calah are ſignified Falſes originating in the evil Luſts, cannot ſo well be confirmed by Proofs out of the prophetical Parts of the Word, but ſtill it is capable of Confirmation from the hiſtorical Parts, as where it is written that the King of *Aſhur* tranſported the Children of Iſrael into *Aſhur* or Aſſyria, and cauſed them to dwell in *Calah*, and in Habor, at the River Gozan, and in the Cities of Media, 2 Kings xvii. 6. xviii. 11. this hiſtorical Relation involves what hath been ſaid concerning Calah; for all the hiſtorical Parts of the Word, as was ſaid, are ſignificative and repreſentative; thus Iſrael here ſignifies the ſpiritual Church perverted: Aſhur ſignifies Ratiocination: Calah ſignifies Falſity of the Quality above deſcribed.

1190. That Reſen between Nineveh and Calah ſignifies, that they alſo framed for themſelves Doctrinals of Life, and that by Reſen are ſignified falſe Doctrinals thence derived, may

appear from what hath been already ſhewn concerning Nineveh and Calah, and alſo from the Series of the Things treated of, the former Verſe having Reference to Falſes of the Doctrine, but the preſent to Falſes of Life; for ſuch is the Nature of the Style of the Word, eſpecially of the prophetical Style, that it at the ſame Time treateth of Things intellectual and of Things appertaining to the Will, as in the preſent Caſe, the foregoing Verſe hath Reference to Things intellectual, or the Falſes of Doctrine, but the preſent Verſe hath Reference to Falſes of Life, which are ſignified by Reſen; that ſuch is the Signification of Reſen cannot ſo well be confirmed by Quotations from the Word, inaſmuch as no Mention is made of that City in any other Part of the Word: it can only appear from the Circumſtance of it's being built between Nineveh and Calah, that is, between what is falſe, as grounded in Reaſonings, and what is falſe as originating in evil Luſts, which produces what is falſe in Reſpect to Life; the ſame may alſo appear from the Circumſtance of it's being called a great City, as conſiſting of Falſes appertaining both to Underſtanding and Will.

1191. "The ſame is a great City"—that theſe Words ſignify that thoſe Doctrinals increaſed and prevailed, appears from the Signification of City, as denoting both true and falſe Doctrinals, according to what was ſhewn, n. 402. and from it's being called a great City, becauſe all Falſity of Doctrine and Worſhip deſcendeth thence by Derivation into Falſity reſpecting Life.

1192. The Subject juſt now treated of above, Verſe 10, was concerning Evils in Worſhip, ſignified by Babel, Erech, Accad, and Calneh, in the Land of Shinar; the Subject treated of in theſe two Verſes is concerning Falſes in Worſhip, ſignified by Nineveh, Rechoboth, Calah, and Reſen; Falſes have Reſpect to Principles grounded in Reaſonings; Evils have Reſpect to Luſts grounded in Self-love and the Love of the World.

1193. Verſes 13, 14. *And Mizraim begat Ludim and Anamim, and Lehabim, and Naphtukim. And Pathruſim, and Caſlukim, of whom came forth Philiſthim and Caphtorim.* By Mizraim begetting Ludim, Anamim, Lehabim, and Naphtukim, are ſignified ſo many ſeveral Nations, by which are ſignified ſo many ſeveral Kinds of Rituals; Mizraim is Science; Ludim, Anamim, Lehabim, and Naphtukim, are ſo many ſeveral Rituals which are merely ſcientific: Pathruſim and Caſlukim are Nations ſo called, by which are ſignified Doctrinals of Rituals from a like Origin, which are only ſcientific: By Philiſthim coming

coming forth thence is signified a Nation thence issuing, by which Nation is signified the Science of the Knowledges of Faith and Charity; by going forth is signified that Knowledges with the latter are Scientifics.

1194. That by Mizraim begetting Ludim, Anamim, Lehabim, and Naphtukim, are signified so many several Nations, by which Nations are signified so many several Kinds of Rituals, may appear from what was shewn above concerning Mizraim, or Egypt, at Verse 6, of this Chapter, viz. that Egypt signifies Science or Scientifics; they who are said to be thereof begotten must needs be Rituals, and Rituals of external Worship: For the Word of the Lord in it's Bosom and inner Receſſes, that is, in it's internal Sense, never treateth of other Things than such as relate to his Kingdom, consequently such as relate to the Church, wherefore in the present Case, the Things originating in Scientifics by Means of Reasonings, are no other than Rituals.

1195. That Mizraim or Egypt is Science, was shewn at Verse 6, of this Chapter: That Ludim, Anamim, Lehabim, and Naphtukim, are so many several Kinds of Rituals, which are merely scientific, appears from what was just now observed: Rituals merely scientific are predicated of those, who wish to explore Things spiritual and celestial by Means of Reasonings, and thence frame to themselves Worship; the Rituals of that Worship, as grounded in Reasonings and Scientifics, are called scientific Rituals, wherein there is Nothing spiritual and celestial, because they proceed from the Self of Man; hence came the Idols, and hence the magic Arts of the Egyptians; and whereas their Rituals were from the same Source, therefore they altogether rejected the Rites of the ancient Church, yea, they held them in Hatred and Abomination, as appears from Genes. xliii. 32. Chap. xlvi. 34. Exod. viii. 22. this being the Signification of these Nations, they are said to be begotten of Mizraim, or Egypt, that is, of Scientifics: And whereas their Scientifics were of diverse Kinds; therefore also the Rituals thence derived became diverse; the Diversities in Kind are signified by so many several Nations: That such is the Signification of Ludim or Lydians, appears from Jeremiah, "Egypt "riseth up like a Stream, and Waters are moved like Streams, "and he said, I will go up, I will cover the Earth, I will "destroy the City and them that dwell therein. Come up ye "Horses, and rage ye Chariots, and let the mighty Ones come "forth, Cush and Phut, that handle the Shield, and the *Lydians* "that handle and bend the Bow," xlvi. 8. where the Streams of Egypt signify Scientifics of diverse Kinds which are false; to come

come up and cover the Earth is by Means of Scientifics to enter into the Things appertaining to the Church or to Faith; to deſtroy the City is to deſtroy Truths; Cuſh and Phut are Knowledges; the Lydians are ſcientific Rituals ſpoken of above; to handle and bend the Bow is to reaſon.

1196. That Pathruſim and Caſlukim are Nations ſo called, and that by them are ſignified Doctrinals of Rituals from a like Origin, which are only ſcientific, appears from what hath been already ſaid, and from their following thus in a Series: Concerning Pathruſim ſee Iſaiah xi. 11, 12. Ezech. xxix. 13, 14, 15. Chap. xxx. 13, 14. Jeremiah xliv. 1, 15.

1197. "Of them came forth Philiſthim"—that by theſe Words is ſignified a Nation thence derived, and that by that Nation is ſignified the Science of the Knowledges of Faith and Charity, appears from the Word where frequent Mention is made of that Nation: In the ancient Church all thoſe were called Philiſthines, who talked much of Faith, and of it's ſaving Power, and yet poſſeſſed Nothing of the Life of Faith, wherefore alſo they were particularly ſtiled uncircumciſed, that is, void of Charity; that they were ſtiled uncircumciſed may be ſeen 1 Sam. xiv. 6. Chap. xvii. 26, 36. Chap. xxxi. 4. 2 Sam. Chap. i. 20. and in other Places; ſuch being their Nature and Quality, they muſt needs make the Knowledges of Faith into mere Things of Memory; for the Knowledges of Things ſpiritual and celeſtial, and the very Arcana of Faith, are no other than Things of Memory, when the Perſon who is ſkilled therein is without Charity: The Things of Memory are as dead Things, unleſs Man live according to the Dictates thereof from a Principle of Conſcience; when this is the Caſe, then the Things of Memory become at the ſame Time Things of Life, and then only they are of Uſe and Salvation to the Poſſeſſor after the Life of the Body; Sciences and Knowledges are of no Account to Man in another Life, even though he was in Poſſeſſion of all the Arcana that ever were revealed, unleſs they have tinctured the Life: Such is the conſtant Signification of Philiſthines in the prophetical Parts of the Word, and ſuch alſo in the hiſtorical Parts, as where Mention is made of Abraham ſojourning in the Land of the Philiſthines, and making a Covenant with Abimelech King of the Philiſthines, Gen. xx. 1, to the End. Chap. xxi. 22, to the End. Chap. xxvi. 1, to 34. inaſmuch as by the Philiſthines are there ſignified the Knowledges of Faith, therefore Abraham, as repreſenting the celeſtial Things of Faith, ſojourned amongſt them, and entered into a Covenant with them; ſo alſo did Iſaac, by whom

whom are repreſented the ſpiritual Things of Faith; but Jacob did not ſo, becauſe by him are repreſented the Externals of the Church. That the Philiſthines ſignify in general the Science of the Knowledges of Faith, and in particular thoſe who make Faith and Salvation to conſiſt in Knowledges alone, which Knowledges are with them mere Things of Memory, may appear alſo from Iſaiah, "Rejoice not thou whole *Philiſthea*, becauſe the Rod that ſmote thee is broken, for out "of the Serpent's Root ſhall come forth a Cockatrice, and "his Fruit a fiery flying Serpent," xiv. 29. where by the Root of the Serpent are ſignified Scientifics; by a Cockatrice is ſignified Evil grounded in the Falſe thence originating; by a fiery flying Serpent are ſignified their Works, which are ſo called as proceeding from evil Luſts. So in Joel, "What have ye to do with "me, O Tyre and Sidon, and all the Borders of *Philiſthea?* will "ye render me a Recompence? I will ſwiftly return your "Recompence upon your own Head; becauſe ye have taken "my Silver and my Gold, and have carried into your Tem-"ples my deſirable good Things, and have ſold the Sons of "Judah and the Sons of Jeruſalem to the Sons of the Java-"nimes, that ye might cauſe them to remove far from their "Bord r," iii. 4, 5, 6. where it is plain what is meant by the Philiſthines, and by whole Philiſthea, or all it's Borders; Silver and Gold in this Paſſage denote the ſpiritual and celeſtial Things of Faith; deſirable good Things denote their Knowledges; by carrying them into their Temples is ſignified that they poſſeſſed ſuch Knowledge and preached them; but by their ſelling the Sons of Judah and of Jeruſalem is ſignified that they had no Love and no Faith; Judah denotes in the Word the celeſtial Principle of Faith, Jeruſalem the ſpiritual Principle of Faith thence derived, which were removed far from their Borders: Not to mention other Paſſages in the Prophets to the ſame Purport, as in Jeremiah, xxv. 20. Chap. xlvii. 1, to the End, Ezechiel, Chap. xvi. 27, 57. Chap. xxv. 15, 16. Amos, Chap. i. 8. Obadiah 19. Zephaniah ii. 5. Pſalm lxxxiii. 3, 4. concerning Caphtorim ſee Deut. iii. 23. Jerem. xlvii. 4. Amos ix. 7.

1198. That by their coming forth is ſignified, that Knowledges with ſuch are merely Scientifics, appears from what hath been already ſaid; they are not ſaid to be begotten of thoſe who were from Egypt, but to come forth, becauſe they are not of ſuch a Nature as to reaſon from natural Sciences concerning Things ſpiritual and celeſtial, and thus to frame to themſelves Doctrinals, like thoſe before ſpoken of, but they are of ſuch a Nature, that they learn the Knowledges of Faith elſewhere, and when

when they have learnt them retain them in their Memories, like other Things, which they regard only for the Sake of knowing them, without any Intention to profit by them, except so far as they may be a Means of Advancement to human Honour, Gain, &c. thus the Science of the Knowledges of Faith is distinct from the Science of natural Things, and so distinct that they scarce have any Communication with each other, wherefore they are not said to be born of them, but to come forth. The Philisthines, being of such a Nature, must needs pervert even the Knowledges of Faith by Reasonings grounded therein, and thence frame to themselves false Doctrinals, for which Reason they are amongst those, who cannot be regenerated and receive Charity without much Difficulty, as well on Account of their being uncircumcised in Heart, as because the false Principles which they have imbibed, and thereby the Life of their Understandings, cause much Hindrance and Opposition.

1199. Verse 15. *And Canaan begat Sidon his First-born, and Heth.* Canaan signifies here, as before, external Worship, wherein is nothing internal: Sidon signifies the exterior Knowledges of Things spiritual, which being the first or principal Things appertaining to such external Worship, are called the First-born of Canaan: Heth signifies the exterior Knowledges of Things celestial.

1200. That Canaan signifies external Worship, wherein is nothing internal, was shewn above, where Canaan is treated of: The external Worship, which is called Canaan, is such as prevailed amongst the Jews, both before and after the Lord's Coming, who were principled in external Worship, and paid a strict Obedience to it, but still were ignorant of every Thing internal, insomuch that they supposed there was no Life but that of the Body; the Nature of the Soul, of Faith, of the Lord, of spiritual and celestial Life, of a Life after Death, was utterly unknown to them; wherefore, even at the Time of the Lord's Appearance, many of them denied a Resurrection, as is evident from what is said, Matt. xxii. 22 to 33. Mark xii. 18 to 28. Luke xx. 27 to 41. When Man is of such a Nature, as not to believe in a Life after Death, he must needs also disbelieve the Existence of any internal, spiritual, and celestial Principle: Of this Nature are they who live immersed in mere Pleasures, in Consequence of living merely to the World and the Flesh, especially where the Desire is sunk into filthy Avarice; nevertheless such Persons are principled in outward Worship, frequenting Places of Devotion, be they Synagogues or Churches, and observing established Forms, in

many

many Inſtances with much Strictneſs; but inaſmuch as they do not believe in a Life after Death, their Worſhip muſt needs be merely external, wherein is Nothing internal, like a Shell without a Kernel, or as a Tree on which is no Fruit, nor even Leaves: ſuch external Worſhip is what is ſignified by Canaan: The other Kinds of external Worſhip, ſpoken of above, were ſuch as contained in them Things internal.

1201. That Sidon ſignifies the exterior Knowledges of Things ſpiritual, appears from his being called the Firſt-born of Canaan, for the Firſt-born of every Church in an internal Senſe is Faith, n. 352, 367; but in the preſent Caſe, where there was no Faith, becauſe there were no Internals, Nothing remained but exterior Knowledges of ſpiritual Things, which were in the Place of Faith, being ſuch Knowledges as the Jews had, which had not only Relation to Rites of external Worſhip, but alſo to ſeveral Things appertaining to that Worſhip, ſuch as Doctrinals: that this is the Signification of Sidon, appears alſo from this Conſideration, that Tyre and Sidon were the ultimate Borders of Philiſthea, and were near the Sea, and therefore by Tyre are ſignified interior Knowledges, and by Sidon exterior Knowledges, and this of Things ſpiritual, which alſo appears from the Word, as in Jeremiah, "Becauſe "of the Day that cometh to ſpoil all the *Philiſthines*, to cut "off from *Tyre* and *Sidon* every Helper that remaineth, be- "cauſe Jehovah will ſpoil the Philiſthines, the Remains of "the Iſland Caphtor," xlvii. 4. where, by the Philiſthines are ſignified the Sciences of the Knowledges of Faith and Charity; by Tyre, interior Knowledges; and by Sidon, exterior Knowledges of Things ſpiritual. So in Joel, "What have ye to do "with me, O *Tyre* and *Sidon*, and all the *Borders of Philiſ-* "*thea*, that ye have taken my Silver and my Gold, and have "carried into your Temples my deſirable good Things?" iii. 4, 5. where Tyre and Sidon manifeſtly denote Knowledges, and are called the Borders of Philiſthea, for Silver and Gold and deſirable good Things are Knowledges. So in Ezechiel, "The Princes of the North, all of them, and every *Sidonian*, "who have gone down with the ſlain into the Pit; he ſhall "be laid in the Midſt of the uncircumciſed, with the ſlain "with the Sword, Pharaoh and all his Company," xxxii. 30, 32. where the Sidonian ſignifies exterior Knowledges, which without internal are nothing but mere Scientifics, wherefore he is mentioned together with Pharaoh, or Egypt, by whom are ſignified Scientifics. So in Zechariah, "Hamath "alſo ſhall have it's Border therein, *Tyre* and *Sidon*, for he

" was very wise," ix. 2. speaking of Damascus; Tyre and Sidon denote Knowledges. So in Ezechiel, " The In-" habitants of *Sidon* and of Arvad were thy Mariners, thy wise " Ones, O *Tyre*, were in thee, they are thy Pilots," xxvii. 8. where Tyre denotes interior Knowledges, wherefore her wise Ones are called Pilots, and Sidon denotes exterior Knowledges, wherefore her Inhabitants are called Mariners (Rowers), for such is the Relation of interior Knowledges to exterior. So in Isaiah, " The Inhabitants of the Isle are silent, the Mer-" chant of *Sidon* that passeth over the Sea, they have replenished " thee, but in many Waters the Seed of Sihor, the Harvest " of the River, her Revenue, and was a Mart of Nations; be " thou ashamed, O *Sidon*, for the Sea hath spoken, the For-" tification of the Sea, saying, I have not travailed, nor have " I brought forth, nor have I educated young Men, I have " caused Virgins to grow to Maturity," xxii. 2, 3, 4, 5. where Sidon denotes exterior Knowledges, which having Nothing internal in them, are called the Seed of Sihor, the Harvest of the River, her Revenue a Mart of Nations, and also the Sea, and the Fortification of the Sea; and it is said, that she doth not travail nor bring forth; which Expressions in the literal Sense seem without Meaning, but in the internal Sense they have a clear Signification, as is the Case with other Passages in the Prophets. Inasmuch as Sidon signifies exterior Knowledges, it is therefore called the Circuit [Encompassing] of Israel, or of the spiritual Church, Ezech. xxviii. 24, 26. for exterior Knowledges are like somewhat that encompasseth.

1202. Whereas these Knowledges are the first and principal Things appertaining to such external Worship, wherein there is no internal Worship, therefore Sidon is called the First-born of Canaan, according to what was shewn in the preceding Article.

1203. Hence it appears, that Heth signifies the exterior Knowledges of Things celestial; it is usual with the Prophets to join together Things spiritual and celestial, or, in treating of spiritual Things, to treat also of celestial Things, by Reason that they are dependent on each other, and there is no Perfection unless they be in Conjunction; thus it is provided, that there be a Resemblance of the celestial Marriage in all and every Particular of the Word; from this Consideration, and likewise from several Passages in other Parts of the Word, it appears, that by Sidon are signified the exterior Knowledges of Things spiritual, and by Heth the exterior Knowledges

ledges of Things celeſtial, in both Senſes, viz. as well without Internals as with Internals, and alſo that they ſimply denote exterior Knowledges: Spiritual Things, as hath been often before obſerved, are ſuch as have Relation to Faith, celeſtial Things ſuch as have Relation to Love; alſo, ſpiritual Things are ſuch as have Relation to the Underſtanding, and celeſtial Things ſuch as have Relation to the Will: that Heth ſignifies exterior Knowledges without internal, appears from Ezechiel, "Thus ſaith the Lord Jehovah unto Jeruſalem, thy "Tradings and thy Nativities are from the Land of *Canaan*, "thy Father an Amorite, and thy Mother a *Hittite*. Thou art "thy Mother's Daughter, that loatheth her Huſband and her "Sons; and thou art the Siſter of thy Siſters, which loathed "their Huſbands and their Sons, your Mother was a *Hittite*, "and your Father an Amorite," xvi. 3, 45. where external Worſhip without internal is Canaan; to loath Huſbands and Sons is to refuſe Goodneſſes and Truths, hence their Mother is called a Hittite. Moreover Heth is uſed in the Word to denote the exterior Knowledges of Things celeſtial, in a good Senſe, as all Names of Countries, Cities, Nations, and Perſons, have thus a double Signification, for a Reaſon mentioned above; concerning which Signification of Heth, by the Divine Mercy of the Lord, more will be ſaid in the following Pages. The Knowledges of Things ſpiritual are ſuch as relate to Faith, and thereby to Doctrine; but the Knowledges of Things celeſtial are ſuch as relate to Love, and thereby to Life.

1204. Verſes 16, 17, 18. *And the Jebuſite, and the Amorite, and the Girgaſite. And the Hivite, and the Arkite, and the Sinite. And the Arvadite, and the Zemarite, and the Hamathite: And afterwards were the Families of the Canaanites ſpread abroad.* The Jebuſites, Amorites, Girgaſites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were ſo many ſeveral Nations, by which are ſignified alſo ſo many different Kinds of Idolatry: And by the Families of the Canaanites being afterwards ſpread abroad is ſignified, that the other Kinds of idolatrous Worſhip were thence derived.

1205. That the Jebuſites, Amorites, Girgaſites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were ſo many ſeveral Nations, ſignificative of ſo many different Kinds of Idolatry, appears from ſeveral Paſſages in the Word; for theſe were the Inhabitants of the Land of Canaan, who, by Reaſon of their Idolatries, were rejected, and in Part extirpated; nevertheleſs, in the internal Senſe of the Word are

not signified those Nations, but the Idolatries themselves prevalent therein, and in general those Idolatries as prevalent with any People whatsoever, in particular as prevalent amongst the Jews; for they who make Worship to consist merely in Things external, and are altogether unwilling to be instructed in Things internal, and reject them when they are instructed, such are most prone to every Species of Idolatry, as appears plainly from the Case of the Jews: In internal Worship alone, there is a Bond which with-holds Man from Idolatry; but when that Bond is removed, then there remains no other restraining Power: There are however Idolatries, not only of an external Sort, but also such as are of a more interior Nature; external Idolatries are eagerly embraced by those who are principled in external Worship without internal; the more interior Kinds of Idolatry are embraced by those who are principled in external Worship, the Interiors whereof are defiled; both these Kinds of Idolatries are alike signified by these Nations; interior Idolatries are so many several Falsities and evil Lusts, which Men love and adore, and which are thus in the Place of the Gods and Idols worshipped amongst the Gentiles; but what particular Kinds of Idol Falsities and Lusts are signified by these Nations, viz. the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, it would be tedious here to explain; suffice it to know, that such Falsities and evil Lusts are here signified, and that, by the Divine Mercy of the Lord, the particular Signification of each Nation will be shewn in it's Place and Order, as each occurs.

1206. That by the Families of the Canaanites being afterwards spread abroad is signified, that all the other Kinds of idolatrous Worship were thence derived, appears without Explication.

1207. Verse 19. *And the Border of the Canaanites was from Sidon, in coming to Gerar, even unto Azzah, in coming to Sodom and Gomorrah, and Admah, and Zeboim, even to Laasha.* By Sidon are here signified exterior Knowledges, as before: By Gerar are signified those Things which are revealed concerning Faith: By Azzah, those Things which are revealed concerning Charity: By the Border [Term or Limit] of the Canaanites being from Sidon, in coming to Gerar, even unto Azzah, is signified the Extension of Knowledges to Truth and Goodness with those who are principled in external Worship without internal: In coming to Sodom, Gomorrah, Admah, and Zeboim, even to Laasha, signifies the Falses and Evils wherein they are terminated.

1208. That

1208. That by Sidon are signified exterior Knowledges, appears from what was shewn above, at Verse 15.

1209. That by Gerar are signified those Things which are revealed concerning Faith, consequently Faith itself in the general, may appear from the Passages where Gerar is mentioned, as Genesis xx. 1. Chap. xxvi. 1, 6, 17. concerning which Signification, by the Divine Mercy of God, more will be said hereafter.

1210. That by Azzah are signified those Things which are revealed concerning Charity, may appear, first, from this Consideration, that wheresoever the Word treateth of Things spiritual, it also treateth conjointly of Things celestial, that is, when it treateth of the Things appertaining to Faith, it also treateth of the Things appertaining to Charity; it may likewise appear from the other Passages in the Word where Mention is made of Azzah; moreover it may appear from this Consideration, that Knowledges extend themselves to Faith, even unto Charity, which is their last Term [or Limit].

1211. That the Border [Term or Limit] of the Canaanites was from Sidon in coming to Gerar even unto Azzah, signifies the Extension of Knowledges with those who are principled in external Worship without internal, appears from the Signification of Gerar and Azzah; the Borders [Terms or Limits] of all Knowledges which respect Worship, whether it be external or internal, are in that Direction, for all Worship is grounded in Faith and Charity, and if it be not so grounded, it is not Worship but Idolatry: Inasmuch as the Subject here treated of is concerning external Worship and it's Derivations, by the Borders and Extensions here spoken of, are not meant the Borders and Extensions of Worship, but of Knowledges.

1212. "In coming to Sodom, Gomorrah, Admah, and "Zeboim, even to Laasha"—that these Words signify Falses and Evils wherein Knowledges are terminated, may appear from the Signification of the same Expressions in the historical and prophetical Parts of the Word. There are in general two Origins of Falsities, one grounded in the Lusts of Self-love, and the Love of the World, and the other grounded in Knowledges and Scientifics by Means of Reasonings; the Falses thence derived, when they would domineer over Truths, are signified by Sodom, Gomorrah, Admah, and Zeboim: That Falses and the Evils thence resulting are the Borders [Terms or Limits] of external Worship, which is without internal, may appear plain to every one, inasmuch as in such Worship every

every Thing is dead and lifeleſs, ſo that which Way ſoever a Man turneth himſelf, who is principled in ſuch Worſhip, he falls into Falſities, there being no internal Principle to guide and keep him in the Way of Truth, but only an external One, which hurries him on violently, according to the Impulſes of Luſt and Phantaſy. Sodom, Gomorrah, Admah, and Zeboim being often mentioned in the hiſtorical and prophetical Parts of the Word, the particular Signification of each, by the Divine Mercy of the Lord, will be ſhewn as they occur.

1213. Verſe 20. *Theſe are the Sons of Ham, according to their Families, according to their Tongues, in their Countries, in their Nations.* By the Sons of Ham are ſignified the Derivations of Doctrinals and of Worſhip from a corrupt internal Worſhip, which is Ham: According to their Families, according to their Tongues, in their Countries, in their Nations, ſignifies according to the Genius of each in particular, and in general; according to Families, is according to Manners [or Morals]; according to Tongues, is according to Opinions; in their Countries, is in general with Reſpect to Opinions; in their Nations, is in general with Reſpect to Manners [or Morals].

1214. That the Sons of Ham ſignify the Derivations of Doctrinals and of Worſhip from a corrupt internal Worſhip, which is Ham, appears from the Signification of Sons, as denoting Doctrinals, and from the Signification of Ham, as denoting corrupt internal Worſhip, concerning which ſee above.

1215. "According to their Families, according to their "Tongues, in their Countries, in their Nations"—that theſe Words ſignify according to the Genius of each in particular, and in general, was explained above, at Verſe 5. where the ſame Words occur, but in a different Order, ſpeaking of the Sons of Japheth, "That by them were the Iſles of the Gen-"tiles overſpread, in their Countries, each according to his "Tongue, according to their Families, as to their Nations," by which are ſignified different Kinds of external Worſhip united with internal; wherefore in the Order there deſcribed, theThings relating to Doctrine have the Precedence, but in the preſent Verſe, the Things relating to Manners [Morals] or Life have the Precedence.

1216. That according to Families means according to Manners [or Morals], and that according to Tongues means according to Opinions; that in their Countries means in general with Reſpect to Opinions, and that in their Nations means

means in general with Respect to Manners [or Morals], may appear from the Signification of each, viz. of Family, Tongue, Country, and Nation, as used in the Word, concerning which Signification see what was said above, at Verse 5.

1217. Verse 21. *And there was born also unto Shem: He is the Father of all the Sons of Eber; the elder Brother of Japheth.* By Shem is here signified the ancient Church in general: By there being born unto Shem is here signified, that a new Church had Existence from the ancient Church: By Eber is signified a new Church, which is to be called another ancient Church: By his being the Father of all the Sons of Eber is signified, that this other ancient Church, and the Things appertaining thereto, had Existence from the former ancient Church, as from it's Father: The elder Brother of Japheth signifies, that it's Worship was external.

1218. That by Shem is here signified the ancient Church in general, may appear from this Consideration, that the Subject here treated of is concerning Eber, to whom now it hath Reference; and that he is called in this Verse the elder Brother of Japheth.

1219. That by there being born unto Shem, is signified, that a new Church had Existence from the ancient Church, appears from the Things contained in this Verse, in that the Subject treated of is concerning Eber, by whom is understood that new Church, whereof more will be said hereafter.

1220. That by Eber is signified a new Church, which is to be called another ancient Church, appears from what follows, where Eber is particularly treated of; the Name Eber is here mentioned, because that new Church was derived from him; what were the particular Circumstances relating to Eber and this other Church, will be shewn, by the Divine Mercy of the Lord, in what follows.

1221. That by his being the Father of all the Sons of Eber is signified, that this other ancient Church, and the Things appertaining thereto, had Existence from the former ancient Church as from their Father, will appear in like Manner from what follows concerning Eber and this Church; for Eber is the Subject treated of from Verse 24 to 30, of this Chapter, and from Verse 11, to the End of the following Chapter.

1222. That by the elder Brother of Japheth is signified, that the Worship in this Church was external, appears from the Signification of Japheth as denoting the external Church, concerning whom see the foregoing Chapter, Verse 18, and above in this Chapter, from Verse 1 to 5; here Shem the elder

elder Brother of Japheth ſignifies in particular, that the internal Church and the external Church are Brethren, for ſuch is the Connection and Relationſhip ſubſiſting between internal Worſhip and external Worſhip when influenced by internal, becauſe in each Charity is the Principal, but the internal Church is the elder Brother, as being prior and interior: The elder Brother of Japheth likewiſe implies, that the other ancient Church, called Eber, was as a Brother of the firſt ancient Church, for by Japheth, in an internal Senſe, is ſignified Nothing elſe but external Worſhip influenced by internal, whatever be the Church that is principled therein, conſequently alſo by Japheth is ſignified the Worſhip which prevailed in this new ancient Church, which was chiefly external; ſuch is the internal Senſe of the Word, that the Hiſtoricals of the literal Senſe are not attended to, when Reſpect is had to the Univerſals that are abſtracted from the literal Senſe; hence the elder Brother of Japheth here ſignifies, in an internal Senſe, the Worſhip which prevailed in the new ancient Church, denoting it to be external; unleſs this had been the Signification of theſe Words, it would have been needleſs to add that Shem was the elder Brother of Japheth.

1223. Verſe 22. *The Sons of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.* By Shem is here ſignified, as before, the internal Church: By the Sons of Shem are ſignified the Things appertaining to Wiſdom: Elam, Aſhur, Arphaxad, Lud, and Aram, were ſo many ſeveral Nations, by which are ſignified the Things appertaining to Wiſdom; by Elam is ſignified Faith grounded in Charity; by Aſhur, Reaſon thence derived; by Arphaxad, Science thence derived; by Lud, the Knowledges of Truth; by Aram, the Knowledges of Good.

1224. Hence it appears what theſe Names ſignify in an internal Senſe, viz. that the ancient Church, which was internal, was endowed with Wiſdom, Intelligence, Science, and the Knowledges of Truth and Goodneſs; ſuch are the Things contained in the internal Senſe, although Nothing is expreſſed but Names, which in a literal Senſe ſeem only to imply, that there were ſo many ſeveral Origins or Fathers of Nations, and thus Nothing doctrinal, much leſs ſpiritual and celeſtial, appears to be involved therein; the Caſe is ſimilar in Reſpect to the prophetical Writings, where ſometimes there occurs a Series of Names, by which in an internal Senſe Things are ſignified, which are arranged in a beautiful and connected Order.

1225. That by Shem is ſignified the internal Church, was ſaid

ſaid and ſhewn in the foregoing Chapter, Verſe 18. and in the ſubſequent Verſes.

1226. That by the Sons of Shem are ſignified the Things appertaining to Wiſdom, appears from this Conſideration, that Shem is the internal Church, the Sons whereof are no other than the Things of Wiſdom; all that is called Wiſdom, which is begotten of Charity, that is, by Charity from the Lord, of whom is all Wiſdom, becauſe he is the eſſential Wiſdom; hence cometh true Intelligence, and hence true Science, and hence true Knowledge, all which are the Sons of Wiſdom, that is, the Sons of the Lord by Charity; and inaſmuch as they are the Sons of the Lord by Charity, therefore Wiſdom is predicated of each, for in each there is Wiſdom whence they derive their Life, and that in ſuch a Sort, that neither Intelligence, nor Science, nor Knowledge hath any Life except by Virtue of Wiſdom, which is grounded in Charity, which Charity is of the Lord.

1227. That Elam, Aſhur, Arphaxad, Lud, and Aram, were ſo many ſeveral Nations, appears from the hiſtorical and prophetical Parts of the Word where they are mentioned; and that by thoſe Nations are ſignified the Things appertaining to Wiſdom, appears from what hath been ſaid above, and alſo from what follows. With theſe Nations the Church was internal; with the other Nations, which are called the Sons of Japheth, it was external; with thoſe who are called the Sons of Ham, it was internally corrupt; and with thoſe who are called the Sons of Canaan, it was externally corrupt: It is the ſame Thing, whether we ſpeak of internal and external Worſhip, or of an internal and external Church.

1228. That by Elam is ſignified Faith grounded in Charity, appears from the Eſſence of an internal Church; an internal Church is that wherein Charity is the Principal, or the Ground of Thought and Action; the firſt Offspring of Charity is Nothing but Faith, for from this and from no other Source is Faith derived: That Elam is Faith grounded in Charity, or the eſſential Faith which conſtituteth the internal Church, appears alſo from Jeremiah, "The Word of Jehovah that came to "Jeremiah concerning *Elam*: Behold, I break the Bow of "*Elam*, the chief of their Might, and upon *Elam* will I bring "the four Winds from the four Quarters of Heaven, and I "will ſcatter them towards all thoſe Winds, and there ſhall "be no Nation whither the Outcaſts of *Elam* ſhall not come: "And I will cauſe *Elam* to be diſmayed before their Enemies, "and before them that ſeek his Soul, and I will bring Evil

" upon them, the Fierceneſs of my Anger, and I will ſend " the Sword after them till I have conſumed them; and I will " ſet my Throne in *Elam*, and will deſtroy thence the King and " the Princes, and it ſhall come to paſs in the latter Days I " will bring back the Captivity of *Elam*," xlix. 34 to 39. in this Paſſage the Subject treated of under the Name of Elam is concerning Faith, or, what is the ſame Thing, concerning the internal Church which was become perverſe and corrupted, and preſently concerning the Reſtoration of the ſame, as is frequently the Caſe in the Word, where Mention is made of Judah, of Iſrael, and of Jacob, by whom are ſignified Churches, by Judah the Church celeſtial, by Iſrael the Church ſpiritual, and by Jacob the external Church, of which Churches, in their perverted State, it is in like Manner predicated, that they ſhould be diſperſed, and afterwards that they ſhould be again gathered together from their Diſperſion, and ſhould be brought back out of Captivity, whereby is meant the Creation of a new Church; the Caſe is ſimilar in the preſent Paſſage concerning Elam, or the internal Church perverted and corrupted, in that it is threatened with Diſperſion, and afterwards it is ſaid that it ſhould be brought back again; alſo, that Jehovah would place his Throne in Elam, that is, in the internal Church, or in the Internals of the Church, which are no other than the Things appertaining to Faith grounded in Charity. So in Iſaiah, " The Burden of the Deſert of the " Sea, it cometh from the Deſert from a terrible Land: A " hard Viſion is declared to me, the treacherous one dealeth " treacherouſly, and the Spoiler ſpoileth; Go up O *Elam*, be- " ſiege O *Madai*, all the Sighing thereof I will make to ceaſe," xxi. 1. ſpeaking of the Church's Vaſtation by Babel; Elam there ſignifies the internal Church, Madai the external Church, or external Worſhip in which is internal; that Madai ſignifies ſuch a Church, or ſuch Worſhip, appears above at Verſe 2. of this Chapter, where Madai is called the Son of Japheth.

1229. That by Aſhur is ſignified Reaſon, appears from what was ſhewn above at Verſe 11. of this Chapter.

1230. That by Arphaxad is ſignified Science, cannot be ſo well confirmed from the Word, but appears from the Series of the Things treated of both before and after.

1231. That by Lud are ſignified the Knowledges of Truth, appears from this Conſideration, that the Knowledges of Truth are derived from this Source, viz. from the Lord by Charity, and thus by Faith, through the Mediums of Reaſon and Science: The ſame appears alſo from this Paſſage in Ezechiel,

" Per-

" Perſia, and *Lud*, and Phut were in thine Army, the Men of " thy War, they hung the Shield and Helmet in thee, they " gave thy Comelineſs," xxvii. 10. ſpeaking of Tyre; Lud and Phut denote Knowledges, which are ſaid to be in an Army, and are called Men of War, becauſe they ſerve to defend Truths, and are a Support to Reaſon, which is alſo ſignified by hanging up the Shield and Helmet; that by Phut are ſignified the exterior Knowledges of the Word, may be ſeen above at Verſe 6. of this Chapter.

1232. Hence it follows that by Aram, or Syria, are ſignified the Knowledges of Good; the ſame appears alſo from the Word, as in Ezechiel, " *Aram* was thy Merchant, in the Mul- " titude of thy Works, in Emeralds, Purple, and broidered " Work, and fine Linen, and Coral, and Agate, they occu- " pied in thy Fairs," xxvii. 16. ſpeaking of Tyre, or the Poſ- ſeſſion of Knowledges; where Works, Emeralds, Purple, broidered Work, fine Linen, Coral, and Agate, ſignify Nothing elſe but the Knowledges of Good. So in Hoſea, " Jacob " fled into the Field of *Aram*, and ſerved for a Wife, and " kept Watch for a Wife, and by a Prophet Jehovah cauſed " Iſrael to aſcend out of Egypt, and by a Prophet he was " guarded; Ephraim provoked to Anger with Bitterneſſes," xii. 12, 13, 14. where Jacob ſignifies the external Church, and Iſrael the internal ſpiritual Church; Aram denotes the Knowledges of Good; Egypt denotes perverting Science; Ephraim perverſe Intelligence; the Signification of which Names could never appear from the literal Senſe, but only from the internal Senſe, wherein Names ſignify Things relating to the Church, as hath been already obſerved. So in Iſaiah, " Behold, Da- " maſcus is rejected, that it be not a City, and is become a " Heap of Ruin; the Fortreſs ſhall ceaſe from Ephraim, and " the Kingdom from Damaſcus, and the Reſidue of *Aram* " ſhall be as the Glory of the Sons of Iſrael," xvii. 1, 3. where the Reſidue of Aram ſignifies the Knowledges of Good, which are called the Glory of Iſrael: Aram, or Syria, ſignifies alſo in an oppoſite Senſe the Knowledges of Good perverted, according to what is uſual in the Word, where the ſame Expreſſion is frequently applied in ſuch a twofold Signification; that Aram is thus uſed in two Senſes, may be ſeen in Iſaiah, vii. 4, 5, 6. Chap. ix. 12. Deut. xxvi. 5.

1233. Verſe 23. *And the Sons of Aram*; *Uz, and Hul, and Gether, and Maſh.* Aram ſignifies here, as before, the Knowledges of Good: The Sons of Aram are the Knowledges thence

derived, and the Things appertaining to Knowledges: Uz, Hul, Gether, and Mash, signify so many several Kinds of these Knowledges.

1234. That Aram signifies the Knowledges of Good, was just now shewn above: Hence it follows that the Sons of Aram are Knowledges thence derived, and the Things appertaining to Knowledges; Knowledges thence derived are natural Truths; and the Things appertaining to Knowledges are Actions according thereto; that this is the Signification of these Names, cannot be so well proved from the Word, inasmuch as they do not frequently occur therein, only Uz is mentioned in Jeremiah, Chap. xxv. 20. and in the Lamentations, Chap. iv. 21. Hence then it follows, that Uz, Hul, Gether, and Mash, signify so many several Kinds of these Knowledges, and of Actions according thereto.

1235. Verse 24. *And Arphaxad begat Shelah, and Shelah begat Eber.* Arphaxad was a Nation so called, by which is signified Science: Shelah in like Manner was a Nation so called, by which is signified whatever appertaineth to Science in it's Derivation thence: By Eber is signified also a Nation, whose Father was Eber so called by Name; by whom is signified another ancient Church which was separate from the former.

1236. That Arphaxad was a Nation so called, and that thereby is signified Science, appears from what was said above at Verse 22. concerning it.

1237. That Shelah in like Manner was a Nation, and that thereby is signified whatever appertaineth to and is derived from Science, follows of Consequence, inasmuch as it is said that Arphaxad begat Shelah.

1238. With Respect to Eber signifying also a Nation, whose Father was Eber, so called by Name, the Case is this; they who have been named hitherto were Nations, amongst whom the ancient Church was planted, all which were called the Sons of Shem, Ham, Japheth, and Canaan, because by Shem, Ham, Japheth, and Canaan, are signified different Kinds of Worship prevailing in the Church: There never existed such Persons as Noah, Shem, Ham, Japheth, and Canaan; but whereas the State of the ancient Church in particular was such, and the State of every Church in general is such, that it may be internally true, or internally corrupt, externally true, or externally corrupt, therefore these Names are here adopted, in Order that all these Differences in general may be referred to them and their Sons, as to their Heads or Sources: The Nations here named were also originally principled in such Worship,

Worſhip, and were therefore called the Sons of one of the Sons of Noah, and it is for this Reaſon likewiſe that the ſeveral Kinds of Worſhip themſelves are alſo ſignified in the Word by the Names of theſe Nations. This firſt ancient Church, ſignified by Noah and his Sons, was not confined to a few, but was extended over ſeveral Kingdoms, viz. over Aſſyria, Meſopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philiſthea, even to Tyre and Sidon, through the whole Land of Canaan, on each Side of Jordan, as appears from the Nations here named. But afterwards a certain Kind of external Worſhip began to prevail in Syria, which in Proceſs of Time ſpread itſelf far and wide, and this through ſeveral Countries, particularly through the Land of Canaan, which Worſhip was different from that of the ancient Church; and whereas there thus aroſe Somewhat of a Church, which was ſeparate from the ancient Church, it may be conſidered as the Eſtabliſhment of a Sort of new Church, and may therefore be called another ancient Church; Eber was the firſt Inſtitutor of this Church, and therefore it was called Eber from him. All at that Time were diſtinguiſhed into Houſes, Families, and Nations, as was ſhewn above, one Nation acknowledging one Father, from whom alſo it took it's Name, as appears throughout the Word; thus the Nation, which acknowledged Eber as their Father, was called the Hebrew Nation.

1239. That by Eber is ſignified another ancient Church, which was ſeparate from the former, appears from what hath been here ſaid.

1240. Verſe 25. *And to Eber were born two Sons, the Name of the One was Peleg, for in his Days was the Earth divided; and the Name of his Brother was Joktan.* Eber was the firſt Founder of another ancient Church, by whom this Church is ſignified; he had two Sons, by whom are ſignified two Kinds of Worſhip, viz. internal and external; his two Sons were called Peleg and Joktan, by Peleg is ſignified the internal Worſhip of that Church, and by Joktan it's external Worſhip; by the Earth in his Days being divided is ſignified the Riſe of Somewhat new appertaining to the Church; Earth here ſignifies the Church, as above: The Name of his Brother being Joktan ſignifies the external Worſhip which prevailed in that Church.

1241. With Reſpect to Eber being the firſt Founder of another ancient Church, by whom that Church is ſignified, the Caſe is this; the firſt ancient Church, which, as was obſerved, was ſpread far and wide over the Face of the Globe, particularly in Aſia, as is uſual with all Churches in all Places, in Pro-

Proceſs of Time grew degenerate, and was adulterated by Innovators [Introducers of Novelties] both as to internal Worſhip and external, and this in various Countries, owing eſpecially to this Circumſtance, that all the Significatives and Repreſentatives, which the ancient Church received by oral Tradition from the moſt ancient Church, all which had Reſpect unto the Lord and His Kingdom, were turned into idolatrous [Rites], and with ſome Nations in magical [Rites]; to prevent the Deſtruction which hereby threatened the univerſal Church, it was permitted by the Lord that a ſignificative and repreſentative Worſhip ſhould be again reſtored in a particular Place, which was effected by Eber, and this Worſhip conſiſted principally in Externals; theſe Externals were High Places, Groves, Statues, Anointings, beſides the Eſtabliſhment of the Prieſthood, and of whatever had Relation thereto, together with ſeveral other Things which were called Statutes: The Internals of their Worſhip were Doctrinals derived from the Antediluvians, eſpecially from thoſe who were called Enoch, who collected the Perceptives of the moſt ancient Church, and thence framed Doctrinals, and theſe were their Word; hence was derived the Worſhip of this Church, which was called Eber, but it was enlarged and alſo changed, particularly in this Circumſtance, that Sacrifices began to be preferred above all other Rituals, which Sacrifices were unknown in the true ancient Church, except with ſome of the Poſterity of Ham and Canaan, who being Idolaters were allowed this Kind of Worſhip, to prevent their ſacrificing their Sons and Daughters. Hence it appears what was the Quality and Character of this other ancient Church, which was inſtituted by Eber, and was continued with his Poſterity called the Hebrew Nation.

1242. That by the two Sons of Eber are ſignified two Kinds of Worſhip, viz. internal and external, which two Sons were called Peleg and Joktan, and that by Peleg is ſignified the internal Worſhip of that Church, and by Joktan it's external Worſhip, appears particularly from this Conſideration, that by Eber and the Nation of Eber is ſignified in an internal Senſe this other ancient Church, and whereas in every Church there is an Internal and an External, (for without an Internal it neither is, nor can be called a Church) therefore Sons being here predicated of Things appertaining to the Church, it appears, that by one of the Sons is ſignified the Internal of the Church, and by the other the External, as is uſual throughout the Word, and as was ſignified above by Adah and Zillah the Wives of Lamech, n. 409. and as is ſignified by Leah and Rachel,

Rachel, by Jacob and Israel, of whom more will be said elsewhere; not to mention other Cases. The Posterity of Joktan are treated of in this Chapter, and of Peleg in the following Chapter.

1243. That by the Earth in his Days being divided, is signified the Rise of Somewhat new appertaining to the Church, appears from what hath been just now observed; for by Earth Nothing else is signified but the Church, as was clearly shewn above, n. 662, 1066.

1244. That the Name of his Brother being Joktan, signifies the external Worship prevailing in that Church, was just now shewn above; that external Worship is called Brother, may be seen above at Verse 21, of this Chapter, where it is said of Shem that he was the elder Brother of Japheth, wherefore here the Name of Brother is added.

1245. Verses 26, 27, 28, 29. *And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. And Hadoram. and Usal, and Diklah. And Obal, and Abimael, and Sheba. And Ophir, and Havilah, and Jobab; all these were the Sons of Joktan.* These were so many several Nations of the Families of Eber, by which are signified so many several Rituals.

1246. That these were so many several Nations of the Families of Eber, may appear from the State in which Men lived at that Time: In the most ancient Time, as was above observed, Nations were distinguished into Families, and Families into Houses, each Nation acknowledging one Father, from whom it received it's Name; the Sons of one Father, when they multiplied, in like Manner constituted Houses, Families, and Nations, and so forth: This was the Case with these who were the Sons of Joktan, and the like may appear from the Sons of Jacob, who afterwards, when they multiplied, constituted Tribes, each whereof acknowledged for a Father one of the Sons of Jacob, from one it received it's Name, but still all taken together were from Jacob, and were called Jacob; thus these Nations were from Eber, and were called Hebrews.

1247. That by those Nations are signified so many several Kinds of Rituals, appears from this Consideration, that Names in the Word signify only Things, for the Word in an internal Sense hath Respect solely to the Lord, and his Kingdom in the Heavens and on the Earths, consequently to the Church, and to the Things appertaining to the Church, and this is true in the Case of these Names: And whereas Joktan the Son of Eber signifies the external Worship of this new Church, as was shewn above, therefore his Sons can signify Nothing else

but

but the Things appertaining to external Worſhip, which are Rituals, and indeed ſo many ſeveral Kinds thereof; but it is impoſſible to ſay what Kinds of Rituals are here ſignified, inaſmuch as their Kinds are determined according to the Worſhip to which they have Relation, and unleſs the Worſhip be firſt known, Nothing can be aſcertained concerning it's Rituals, nor would the Knowledge thereof be of any Uſe ſuppoſing it could be aſcertained; it is further to be obſerved, that none of the Names of theſe Nations occur in other Parts of the Word, except Sheba, Ophir, and Havilah, which nevertheleſs are not of this Claſs, or Family, for Sheba and Havilah, ſpoken of in other Parts of the Word, were derived from thoſe who are called the Sons of Ham, as appears from Verſe 7, of this Chapter; the Caſe is the ſame in Reſpect to Ophir.

1248. Verſe 30. *And their Dwelling was from Meſha, in coming unto Sephar, a Mountain of the Eaſt.* By theſe Words is ſignified the Extenſion of Worſhip, and this from the Truths of Faith to the Good of Charity; by Meſha is ſignified Truth, by Sephar, Good; by a Mountain of the Eaſt, Charity.

1249. That by theſe Words is ſignified the Extenſion of Worſhip, and this from the Truths of Faith to the Good of Charity; and that by Meſha is ſignified Truth, and by Sephar Good; cannot be ſo well confirmed by the Word, becauſe there is no Mention made of Meſha and of Sephar by the Prophets, but ſtill it may appear from this Conſideration, that theſe Words are the cloſing Period [*Clauſula*] of what goes before, as is particularly evident from this, that the Expreſſion *Mountain of the Eaſt* is the Ultimate whereunto all that goes before hath Reference, and by Mountain of the Eaſt is ſignified Charity from the Lord, as may be ſeen from what preſently follows; the like may further appear from this Conſideration, that all Things appertaining to the Church regard Charity as their Ultimate and End; hence it follows, that Meſha ſignifies Truth, or the Term, or Limit, from whence any Progreſſion commenceth [*Terminus a quo*], and that Sephar ſignifies Good, and thus Charity, which is a Mountain of the Eaſt, or the Term, or Limit, to which any Progreſſion is directed [*Terminus ad quem*].

1250. That by a Mountain of the Eaſt is ſignified Charity, and indeed Charity from the Lord, may appear from the Signification of Mountain in the Word, as denoting Love towards the Lord, and neighbourly Love, or Charity, as was ſhewn above, n. 795. and that the Eaſt ſignifies the Lord, and thereby the celeſtial Things appertaining to Love and Charity, may be alſo ſeen above, n. 101. and likewiſe from the following Paſſages

of

of the Word, "The Cherubims lifted up their Wings, the "Glory of Jehovah went up from the Midſt of the City, and "ſtood upon the *Mountain*, which is on the *Eaſt* of the City," Ezech. xi. 22, 23. where by the Mountain, which is on the Eaſt, Nothing elſe is ſignified but what is celeſtial, appertaining to Love and Charity, which are of the Lord; for it is ſaid, that the Glory of Jehovah ſtood there. Again, in the ſame Prophet, "He brought me to the Gate, the Gate that looketh "to the Way of the *Eaſt*, and behold, the Glory of the God "of Iſrael came from the Way of the *Eaſt*," xliii. 1, 2. where by the Eaſt the like is ſignified. Again, in the ſame Prophet, "He brought me back by the Way of the Gate of "the outer Sanctuary which looketh toward the *Eaſt*, and it "was ſhut, and Jehovah ſaid unto me, This Gate ſhall be "ſhut, it ſhall not be opened, and no man ſhall enter in "by it, but Jehovah the God of Iſrael ſhall enter in by it," xliv. 1, 2. where in like Manner the Eaſt ſignifies what is celeſtial, appertaining to Love, which is of the Lord alone. Again, in the ſame Prophet, "When the Prieſt ſhall make a "voluntary Burnt-offering and Peace-offerings voluntarily unto "Jehovah, one ſhall then open him the Gate that looketh to-"wards the *Eaſt*, and he ſhall make his Burnt-offering, and "his Peace-offerings, as he ſhall do on the Sabbath Day," xlvi. 12. in like Manner denoting what is celeſtial, which appertaineth to Love towards the Lord. Again, in the ſame Prophet, "He brought me again to the Door of the Houſe, "and behold, Waters iſſued out from under the Threſhold of "the Houſe towards the *Eaſt*, for the Front of the Houſe was "the *Eaſt*," xlvii. 1, 8. ſpeaking of the new Jeruſalem, where the Eaſt ſignifies the Lord, and thereby the celeſtial Things appertaining to Love; Waters ſignify ſpiritual Things. The ſame is here ſignified by a Mountain of the Eaſt; moreover, they who dwelt in Syria were called Sons of the Eaſt; concerning whom, by the Divine Mercy of the Lord, more will be ſaid in the following Pages.

1251. Verſe 31. *Theſe are the Sons of Shem, according to their Families, according to their Tongues, in their Countries, according to their Nations.* Theſe are the Sons of Shem, ſignifies the Derivations from internal Worſhip, which is Shem: According to their Families, according to their Tongues, in their Countries, according to their Nations, ſignifies according to the Genius of each in particular and in general; according to Families is according to Differences in Reſpect to Charity; according to Tongues is according to Differences in Reſpect

to Faith; in their Countries signifies in general with Respect to the Things appertaining to Faith; in their Nations signifies in general with Respect to the Things appertaining to Charity.

1252. That this is the Signification of these Words, it is needless to insist on further, inasmuch as they are the same Words with what occur Verse 20, to which therefore the Reader is referred: The Significations of Families, Tongues, Countries, and Nations here spoken of, as of all other Things, have Respect to the Things whereof they are predicated; in the former Case they were predicated of Ham, or of corrupt internal Worship, but in the present Case they are predicated of Shem, or of true internal Worship; wherefore Families and Nations in the former Case had Relation to Manners, or Morals, as Tongues and Countries had to Opinions, but in the present Case Families and Nations have Relation to Charity, whilst Tongues and Countries have Relation to Faith, which appertain to the true internal Church: Concerning the Signification of Families and Nations, more may be seen in the following Parts of this Chapter.

1253. Verse 32. *These are the Families of the Sons of Noah, according to their Nativities, in their Nations.* These are the Families of the Sons of Noah, signifies the Kinds of Worship which prevailed in the ancient Church in particular: According to their Nativities signifies according to their Capacity of being reformed: In their Nations signifies the Kinds of Worship which prevailed in the Church in general.

1254. That these are the Families of the Sons of Noah signifies the Kinds of Worship prevailing in the ancient Church in particular, appears from the Signification of a Family, and of a Family of Sons, as denoting different Kinds of Worship, and indeed Particulars of Worship: The Nations mentioned in the foregoing Parts of this Chapter signified only the various Kinds of Worship which prevailed in the ancient Church, wherefore the Families, whereof those Nations consisted, can have no other Signification; in an internal Sense no Families can be understood but those of Things spiritual and celestial.

1255. That according to their Nativities signifies according to their Capacity of being reformed, appears from the Signification of Nativity, as denoting Reformation; when Man is born again, or regenerated, of the Lord, then all Things, both in general and in particular, which he receiveth anew, are Nativities; thus in the present Case, inasmuch as the ancient Church is the Subject treated of, Nativities signify according

according to their Capacities of being reformed: As to what relates to the Reformations of the Gentiles, it is to be obſerved, that they were not all principled in ſimilar Worſhip, nor in ſimilar Doctrine, by Reaſon that they were not all of a ſimilar Genius, or ſimilarly educated and inſtructed from their Infancy; the Principles which a Man imbibeth from Infancy, the Lord never breaks, but only bends; in Caſe they have been conſidered by Man as ſacred, and are ſuch as not to oppoſe divine and natural Order, being in themſelves indifferent, then the Lord leaveth them undiſturbed, and ſuffereth Man to abide in them; this was the Caſe with many Things in the other ancient Church, as, by the Divine Mercy of the Lord, will be ſhewn elſewhere.

1256. That in their Nations ſignifies the ſeveral Kinds of Worſhip which prevailed in the Church in general, appears from what hath been ſaid above concerning Nations, and from what follows.

1257. *And by theſe were the Nations ſpread abroad in the Earth after the Flood.* By theſe were the Nations ſpread abroad in the Earth, ſignifies, that hence came all Kinds of Worſhip which prevailed in the Church as to Things good and evil, which are ſignified by Nations: Earth ſignifies the Church: After the Flood ſignifies from the Commencement of the ancient Church.

1258. "By theſe were the Nations ſpread abroad in the Earth"—that theſe Words ſignify, that hence came all Kinds of Worſhip which prevailed in the Church as to Things good and evil, appears from the Signification of Nations: By a Nation, as was obſerved, are underſtood ſeveral Families together; ſuch a Collection of Families, which acknowledged one Father, formed one Nation in the moſt ancient and the ancient Church; but with Reſpect to Nations, in an internal Senſe, ſignifying different Kinds of Worſhip prevalent in the Church, as to what is good or evil in ſuch Worſhip, the Caſe is this; when Families and Nations are viewed by the Angels, they have not at all the Idea of a Nation, or Family, but only an Idea of the Worſhip which prevails in that Nation, or Family; for the Quality of every one is the Object of their Attention, and the Quality of Man, which is the Object of Attention in Heaven, is Charity and Faith: This may be eaſily conceived by any one, who only attendeth to what paſſeth in himſelf when he beholdeth any ſingle Man, or any Family, or any Nation, and how for the moſt Part he is led to think concerning the Quality of each, in which Conſideration he is determined

by his own ruling Love or Affection, being influenced in his Idea concerning the Qualities of others by what hath the Rule in his own Mind; this is particularly the Case with Respect to the Lord and the Angels; when they view a single Man, or a Family, or a Nation, they have Regard to the Quality of each in Relation to Charity and Faith, and this is the true Ground and Reason why in an internal Sense Nothing else is signified by Nations but the Kinds of Worship prevalent in the Church, and this in Respect to the Quality thereof in Relation to the Good of Charity and the Truth of Faith originating therein; when the Expression, *Nations*, occurs in the Word, the Angels never dwell on the Idea of Nations, according to the historical Sense of the Letter, but on the Idea of Goodness and Truth prevalent in the Nation named.

1259. Further, with Respect to the Signification of Nations as denoting what is good and evil in Worship, the Case is this; in the most ancient Times they lived distinguished into Nations, Families, and Houses, as was said above, in Order that the Church on Earth might represent the Kingdom of the Lord, where all are distinguished into Societies, and every greater Society into lesser, and these into others still less, and this according to the Differences of Love and Faith, in general and in particular, concerning which see n. 684, 685. thus they are distinguished, as it were, into Houses, Families, and Nations; hence Houses, Families, and Nations signify, in the Word, the good Things of Love and of Faith grounded in Love, and herein an accurate Distinction is always observed between Nations and People, Nations signifying Good or Evil, but People signifying what is true or false, and this continually without Exception, as may appear from the following Passages, "In that Day there shall be a Root of Jesse, which "shall stand for an Ensign of the *People*, to it shall the *Nations* "seek, and his Rest shall be Glory. In that Day the Lord shall "set his Hand the second Time to recover the Remnant of his "*People*, which shall be left from Ashur, and from Egypt, and "from Pathros, and from Cush, and from Elam, and from "Shinar, and from Hamath, and from the Isles of the Sea: "And he shall set up an Ensign for the *Nations*, and shall "assemble the Outcasts of Israel, and gather together the dis-"persed of Judah," Isaiah xi. 11, 12. where People signify the Truths of the Church, and Nations what is good therein, between which a manifest Distinction is made; the Subject here treated of is concerning the Kingdom of the Lord, and concerning

concerning the Church, and also in an universal Sense concerning every regenerate Man; by the Names here mentioned are understood the Things spoken of above; Israel denotes the spiritual Things of the Church, Judah it's celestial Things: Again, in the same Prophet, "The *People* that walked in "Darkness have seen a great Light; thou hast multiplied the "*Nation*, thou hast magnified to it the Joy," ix. 2, 3. where People denotes Truths, and therefore to walk in Darkness, and to see Light, are predicated thereof; Nation denotes what is good: Again, in the same Prophet, "What Answer shall be "made to the Messengers of the *Nation?* That Jehovah hath "founded Zion, and the poor of his *People* shall trust therein," xiv. 32. where in like Manner Nation denotes what is good, and People what is true: Again, in the same Prophet, "Je-"hovah of Hosts shall swallow up in this Mountain the Faces "of the Covering, of the Covering over all *People*, and the "Veil that is spread over all *Nations*," xxiv. 7. speaking of a new Church, or the Church of the Gentiles, where People denotes it's Truths, and Nations it's Goodnesses: Again, in the same Prophet, "Open ye the Gates, that the righteous *Nation* "which keeepeth Faithfulness may enter in," xxvi. 2. where "Nation plainly denotes Goodnesses: Again, in the same Prophet, "All the *Nations* shall be gathered together, and the "*People* shall be assembled," xliii. 9. speaking also of the Church of the Gentiles; Nations signify it's Goodnesses, and People it's Truths, which being distinct from each other are separately treated of, otherwise the Repetition would be needless: Again, in the same Prophet, "Thus saith the Lord Jehovah, "Behold, I will lift up mine Hand to the *Nations*, and set up "my Standard to the *People*, and they shall bring thy Sons in "the Bosom, and shall carry thy Daughters on the Shoulder," xlix. 22. speaking of the Lord's Kingdom, where Nations in like Manner denote Goodnesses, and People Truths: Again, in the same Prophet, "Thou shalt break forth to the right Hand and "to the left, thy Seed shall inherit the *Nations*, and dwell in the "desolate Cities," liv. 3. speaking of the Lord's Kingdom and of the Church, which is called the Church of the Gentiles; that Nations signify the good Things of Charity, or, what is the same Thing, those who are principled in the good Things of Charity, appears from this Circumstance, that Seed or Faith shall inherit them; Cities denote Truths: Again, in the same Prophet, "Behold, I have given Him a Witness to the *People*, "a Prince and Lawgiver to the *People*; behold, thou shalt "call a *Nation* that thou knowest not, and *Nations* that knew

"not

" not thee ſhall run unto thee," lv. 4, 5. ſpeaking of the Lord's Kingdom, where People denote Truths, and Nations Goodneſſes; in the Church they who are principled in Goodneſs are Nations, and they who are principled in the Truths of Faith are People, for Goodneſſes and Truths are predicated according to the Subjects principled therein: Again, in the ſame Prophet, " *Nations* ſhall come to thy Light, and Kings to the " Brightneſs of thy Riſing; then thou ſhalt ſee and flow toge- " ther, and thine Heart ſhall be amazed and be enlarged, " becauſe the Multitude of the Sea ſhall be converted unto thee, " the Armies of the *Nations* ſhall come unto thee," lx. 3, 5. ſpeaking of the Kingdom of the Lord, and of the Church of the Gentiles, where Nations denote Goodneſſes, and Kings, as having Relation to People, denote Truths: So in Zephaniah, " The Remains of my *People* ſhall ſpoil them, and the Reſidue " of my *Nation* ſhall inherit them," ii. 9. and in Zechariah, " Many *People* and numerous *Nations* ſhall come to ſeek Je- " hovah of Hoſts in Jeruſalem," viii. 22. where Jeruſalem ſignifies the Kingdom of the Lord, and the Church; People ſignify thoſe who are principled in the Truths of Faith; Nations thoſe who are principled in the Good of Charity, wherefore they are named ſeparately: So in David, " Thou ſhalt deliver " me from the Strivings of the *People*, thou ſhalt ſet me for a " Head of the *Nations*; a *People* whom I have not known " ſhall ſerve me," Pſalm xviii. 43. where in like Manner People ſignify thoſe who are principled in the Truths of Faith, and Nations thoſe who are principled in the Good of Charity, and therefore both are named as conſtituting the Man of the Church: Again, " The *People* ſhall confeſs thee, O God, all " the *People* ſhall confeſs thee; the *Nations* ſhall be glad and " ſing for Joy, becauſe thou ſhalt judge the *People* righteouſly, " and lead the *Nations* into the Land," Pſalm lxvii. 3, 4. where People plainly ſignify thoſe who are principled in the Truths of Faith, and Nations thoſe who are principled in the Good of Charity: So in Moſes, " Remember the Days of " Eternity; underſtand the Years of Generation and Gene- " ration, aſk thy Father and he will ſhew thee, thine Elders " and they will tell thee, when the Moſt High gave to the " *Nations* an Inheritance, and ſeparated the Sons of Man, he " appointed the Bounds of the *People* according to the Number " of the Sons of Iſrael," Deut. xxxii. 7, 8. ſpeaking of the moſt ancient Church, and of the ancient Churches, which are the Days of Eternity, and the Years of Generation and Generation, where they were called Nations who were principled in the

the

the Good of Charity, to whom was given Inheritance, and they were called the Sons of Man, and afterwards People, who were principled in the Truths of Faith grounded in Charity. Inasmuch as by Nations are signified Goodnesses appertaining to the Church, and by People Truths, therefore it was said of Esau and Jacob, when they were as yet in the Womb, "Two "*Nations* are in thy Womb, and two *People* shall be separated "from thy Bowels," Gen. xxv. 23. Hence then it may appear what is meant by the Church of the Gentiles [Nations] in it's genuine Sense: The most ancient Church was the true Church of the Nations, and so afterwards was the ancient Church. Whereas they are called Nations, who are principled in Charity, and they People who are principled in Faith, therefore the Priesthood of the Lord is predicated of Nations, as having Relation to Things celestial, which are Goodnesses, and his Royalty is predicated of People, as having Relation to Things spiritual, which are Truths: This was also represented in the Jewish Church, where they were a Nation before they had Kings, but after that they received Kings, they became a People.

1260. Inasmuch as Nations in the most ancient Church, and in the ancient Church, signified Goodnesses, or the good, therefore also in an opposite Sense they signify Evils, or the evil; in like Manner People, as signifying Truths, in an opposite Sense signify also Falses; for in a corrupted Church Good is changed into Evil, and Truth into the False, and hence the Signification of Nations and People in this Sense very frequently occurs in the Word, as in Isaiah, Chap. xiii. 4. Chap. xiv. 6. Chap. xviii. 2, 7. Chap. xxx. 28. Chap. xxxiv. 1, 2. Ezech. xx. 32. and in several other Places.

1261. As Nations signified Goodnesses, so also did Families, because every Nation consisted of Families; for the same Reason House had the same Signification, inasmuch as every Family consisted of several Houses, see n. 710. Families however signify Goodnesses when predicated of Nations, but Truths when predicated of People, as in David, "All the *Families of* "*the Nations* shall bow themselves before thee, because the "Kingdom is Jehovah's, and He is the Governor amongst the "*Nations*," Psalm xxii. 27, 28. and again, "Give to Jehovah, "ye *Families of Peoples*, give to Jehovah Glory and Strength," Psalm xcvi. 7. In this and the preceding Verse Families are predicated of Goodnesses, because they were Families of Nations.

1262. Hence then it may appear, that by Earth is here also signified

signified the Church; for when Mention is made of Earth, the Angels have no Perception of Earth, but of the Nation or People dwelling therein; and when Nation or People are mentioned, they have a Perception of their Quality [or ruling Character], and hence by Earth Nothing else is signified but the Church, as was shewn above, n. 662, 1066.

1263. That after the Flood signifies from the Beginning of the ancient Church, appears from this Consideration, that the Flood was the End of the most ancient Church, and the Beginning of the ancient Church, as was shewn above, n. 705, 739, 790.

1264. Hence then it may appear, that although mere Names of Nations and Families occur in this Chapter, still it containeth in general not only all the Differences of Worship, as to the good Things of Charity and the Truths of Faith, which prevailed in the ancient Church, but also which prevail in every Church; nay more than Man can possibly believe or conceive; such is the Word of the Lord.

Concerning the Antediluvians who perished.

1265. AT *some Height above the Head were several Spirits, who flowed into my Thoughts, and kept them as it were bound, so that my Mind was in much Obscurity through their powerful Pressure; the Spirits around me, in like Manner, were kept as it were bound by them, so that they had little Power of Thought, except what flowed in from those by whom they were bound, which excited in them a Degree of Indignation; I was informed that these Spirits were those who lived before the Flood, but not of those who were called Nephilim, and who perished, for they had not so strong a persuasive Power.*

1266. *The Antediluvians who perished are in a certain*

tain Hell under the Heel of the left Foot; there is a Kind of cloudy Rock with which they are covered, which bursts forth from their direful Phantasies and Persuasions, and by this they are separated from the rest of the Hells, and withheld from the World of Spirits: They are continually in the Struggle to arise from their Confinement, but all without Effect; for they are of such a Nature and Quality, that should they come into the World of Spirits, by their direful Phantasies, and poisonous Persuasions, they would take away the Power of Thinking from all Spirits they should meet, except from the Good; and unless the Lord, by his Coming in the Flesh, had freed the World of Spirits from that wicked Crew, Mankind must have perished, inasmuch as no Spirit could have remained with Man, and yet Man cannot live a single Moment, unless Spirits and Angels be associated with him.*

1267. *Such of them as persist obstinately in their Endeavours to emerge from their Confinement, are cruelly tortured by their Companions; for they entertain a Spirit of mortal Hatred towards all, even towards their Companions; their highest Delight consisteth in this, that they may keep each other in Subjection, and as it were murder each other; and such of them as persist more earnestly in their Struggles to escape from the rest, are plunged to a greater Depth beneath the cloudy Rock; for they are possessed with an ungovernable innate Passion to destroy all, and this is what impelleth them to recover their Liberty; for whomsoever they meet, they infold in a Piece of coarse Cloth, and carry them off as Prisoners, and cast them into what appears to them to be a Sea, or otherwise treat them with much Cruelty.*

1268. *I was on a Time properly guarded, and conducted towards that cloudy Rock (this is effected, not by passing from Place to Place, but by passing through intermediate Societies of Spirits and Angels, whilst the Man remaineth in the same Place, but still it appeareth as if he was let to sink downwards); when I approached the Rock, I experi-*

* See Note (c) in the 364th Page of the first Volume of this Work.

enced a great Degree of Cold, which seized the lower Region of the Back; hence I conversed with them concerning their Persuasions, asking them what they believed concerning the Lord during their Life in the Body? They replied, that they thought much about God, but that they persuaded themselves that no God existed, but that Men were Gods; consequently that they themselves were Gods; and that they had confirmed themselves in these Persuasions by Dreams: Concerning their Phantasies against the Lord, we shall speak towards the Close of this Relation.

1269. In Order for my better Information respecting the Nature and Quality of these Spirits, it was permitted by the Lord, that some of them should ascend into the World of Spirits; but before this was done, there appeared a beautiful Child clad in white Raiment, and afterwards in a Kind of open Door another Child in green Raiment, and presently two Women-Servants in White Head-Dresses; but it was not discovered to me what these Things signified.

1270. Soon after this some of the evil Spirits were let out from that Hell, but the Lord so ordered Things by Means of intermediate Spirits and Angels, that they could not do me the least Hurt; they arose from their deep Abode in Front, and seemed to attempt to make a Way for themselves in the same Direction, as it were, through the Caverns of the Rock, and so to ascend; at length they appeared to the left above, so that from that Station, consequently from a Distance, they communicated with me by Influx: I was informed, that they had Permission to flow into the right Side of the Head, but not into the left, and from the right Side of the Head into the left Side of the Thorax, but by no Means into the left Side of the Head, for in this Case they would have destroyed me, inasmuch as they would have flowed in with their Persuasions which are direful and deadly. Their Persuasions are such as to extinguish all Truth and Goodness, so that they who are the Subjects of their Influx are deprived of all Power of Perception, and afterwards of all Power of Thought; for this Reason all other Spirits were removed: When they began their Influx, I fell asleep, and during my Sleep their Influx

operated

operated by various evil Lusts, and in some Cases so powerfully, that when I was awake I could not withstand them; in my Sleep I was made sensible of a Pressure which I cannot describe, only I remembered afterwards that they attempted to kill me by a suffocating Exhalation, which operated like the Night-mare when it is felt severely; but awaking at that Instant I observed that they were near me, and when they perceived that I was awake, they fled to their Station above, and entered by Influx from thence. In this Station they appeared to me as if they were wrapped up in a Sheet or Piece of Cloth, such as is mentioned n. 964. *but this was only an Appearance, for those whom I saw were others whom they infolded or wrapped up, which is effected by Phantasies; nevertheless the Spirits, against whom they thus operate by Phantasies, know no other than that they are thus wrapped up, or infolded as with a Sheet or Cloth; it appeared as if those, who were thus wrapped up, or infolded, were tumbled downwards as through the Declivity of a Kind of Rock, but they were taken out and set at Liberty; (they were Spirits who were not willing to retire on the Approach of these evil Ones from Hell) thus they were preserved by the Lord, otherwise they must have been suffocated, nevertheless they would have revived again, but not till after much Suffering. At this Instant they retired through a Declivity of the Rock; thence was heard a Sound as of the Boring of Wood, when many large boring Instruments are at Work together, and it was perceived that this Sound arose from their most cruel Phantasies against the Lord. After this they were cast down through dark Caverns beneath the cloudy Rock into their own Hell. During their Continuance in the World of Spirits, the Constitution of the Sphere therein was changed.*

1271. *There were afterwards some deceitful cunning Spirits, who wished that they might emerge again, and infused into them this Artifice, to say that they were of no Account, and mere Things of Nought, hoping hereby that they might be permitted to go at large from their Confinement; at that Instant there was heard a tumultuous Uproar in that Hell, like a turbulent Tumbling and Rolling of the Sea,*

which was occasioned by their Emotion from a Desire to emerge again; wherefore it was also permitted some to emerge, and they appeared in the same Station as before; thence they attempted to infuse into me their deadly Persuasions, being assisted herein by cunning Genii, but in vain, inasmuch as I was protected by the Lord; nevertheless I manifestly perceived that their persuasive Sphere was of a suffocating Quality: They supposed that they had all Power to do what they pleased, and that they could take away Life from every one, but to expose the Vanity of this Imagination, they were thrust down again to their infernal Abodes by a little Child, at whose Presence they began so to totter and tremble, that they could not help expressing their Anguish by their Cries, and some were tortured to such a Degree, that they betook themselves to Prayers and Entreaties: The cunning and deceitful were likewise punished, being at first almost suffocated, and afterwards conglutinated, to deter them from such Practices, but presently they were set at Liberty.

1272. *It was afterwards shewn me how their Women were clothed; they had on their Heads a round black Cap [or Hat], large in Compass, and raised high in Front; their Faces were small; but the Men were rough and hairy. It was shewn me also how they boasted concerning the Multitude of their Children, by taking them along with them whithersoever they went, and setting them to walk before them in an inflected Line; but it was given them to understand, that the Love of Children is an Affection which prevails amongst all brute Creatures, even the most savage, and therefore that it is no Proof of their being under the Influence of any good Principle; but if they had loved their Children, not with a View to Self-love or Self-glory, but with a View to the common Good by the Encrease of human Society, and more especially by the Multiplication of the Numbers in Heaven, and thus for the Sake of the Lord's Kingdom, they would then have been principled in a genuine Love towards their Children.*

GENESIS.

CHAPTER THE ELEVENTH.

Concerning the Situation of the Grand Man: Alſo concerning Place and Diſtance in another Life.

1273. *SOULS recently deceaſed, when they are to be ſeparated from the Conſort of the ſpiritual Angels, in Order that they may come amongſt Spirits, and at length be conveyed to the Society with which they had Connection during their Life in the Body, are conducted by the Angels to ſeveral Manſions, which are ſo many ſeparate Societies, yet nevertheleſs in Conjunction with others, and are every where received, yet not ſo as to be there detained, being at Liberty to paſs on to further Societies, and this for ſome Time, till they come to the Society with which they had Connection during their Life in the Body, and there they remain; hence they derive a new Beginning of Life: If a Diſſembler, an Hypocrite, or deceitful Perſon, who hath the Art to aſſume a falſe Character, and to put on an angelic Appearance, be at any Time received by good Spirits, (as is ſometimes the Caſe) after a ſhort Time he is removed from their Society, and then wanders about alone, begging to be received wherever he comes; nevertheleſs he is rejected, and ſometimes is puniſhed, till at length he is conveyed down amongſt the Infernals.*

fernals. They who from a State of Vastation are taken up amongst the Angels, pass also through various Societies, being received and dismissed with Civility and Charity, and this till they come to an angelic Society, which is in Concord or Agreement with their particular Turn of Charity, Piety, Probity, or sincere Civility. I was also myself conducted in like Manner through various Mansions, and had an Opportunity of discoursing with the Inhabitants in the several Societies, in Order that I might be fully acquainted with the Nature and Manner of this Process; it was then given me to reflect on Changes of Place, and to perceive that they are only apparent, and are Nothing but Changes of State, whilst the Body remaineth in the same Place.

1274. *Amongst the wonderful Circumstances relating to another Life, the following deserve to be attended to; First, That the Societies of Spirits and of Angels appear distinct from each other in Point of Situation, although Places and Distances in another Life are Nothing else but Varieties of State. Secondly, That Situations and Distances have their Relations, and are estimated, with a Regard respectively to the human Body, so that they who are to the right, appear to the right, and they who are to the left, appear to the left, in whatsoever Direction the Body be turned; and this holds true also with Respect to other Quarters. Thirdly, That no Spirits and Angels are so far distant from each other but that they may be seen; nevertheless no more come into View than what the Lord alloweth. Fourthly, That the Spirits, who are the Objects of another's Thoughts, (as is the Case where Persons have been in any Degree acquainted together during the bodily Life) are present in an Instant, and so very near, that they can hear and touch each other, even at any Distance, nor would it alter the Case even supposing them to be many Thousand Miles asunder, or to be in different Systems of the astral Heavens; the Reason is, because Distance of Place is of no Account in another Life. Fifthly, That the Angels have no Idea of Time. All these Circum-*

Circumstances are notorious in the World of Spirits, and still more perfectly so in Heaven; how much more then with Respect to the Lord, to whom all and every one must needs be most immediately present, and under his direct Inspection and Providence. These Things appear incredible, but nevertheless they are true.

1275. *I was once in a spiritual Society, where there was Tranquillity, or whose tranquil State approached in some Degree to a State of Peace, but it was not Peace in Reality: I there discoursed concerning the State of Infants, and also concerning Place, that Change of Place and of Distance is only an Appearance, according to every one's State and the Change thereof: When I was translated thither, the Spirits about me appeared to be removed, and seemed beneath me, still it was given me to hear them discoursing.*

1276. *As to what respects the Situation in which Spirits are in the World of Spirits, and Angels are in Heaven, the Case is this; Angels are on the right Hand of the Lord, evil Spirits on the left, in Front are those of a middle Sort, behind are the malignant, above the Head are those who are of an high aspiring Temper, beneath the Feet are the Hells which correspond with those who are on High; thus all have their particular Situations in Respect to the Lord, in all Directions, and at all Altitudes, in an horizontal Plane, and in a vertical one, and in every Degree of Inclination thereto, their Situation is constant and invariable to Eternity: The Heavens constitute as it were one Man, which is therefore called the* GRAND MAN, *between which, and all the constituent Parts of every individual Man, there is an exact Correspondence, concerning which Correspondence, by the Divine Mercy of the Lord, more will be said in the following Work: Hence it is, that the Situation of all Things is similar with Respect to every Angel, and to every Man to whom Heaven is opened by the Lord; this is a necessary Consequence of the Lord's Presence, which would not be unless the Lord was omnipresent in Heaven.*

1277. *The*

1277. *The same holds true with Respect to Men, as to their Souls, which are constantly bound to some Society of Spirits and Angels; they also have their respective Situations in the Lord's Kingdom, according to the Temper of their Lives, and according to their States; nor does their Distance from each other on Earth alter the Case, even though they were many Thousands of Miles asunder, still it is possible they may be together in one Society, they who are principled in Charity, in one angelic Society, and they who live in Hatred and other evil Affections, in one infernal Society: In like Manner it does not alter the Case that great Numbers may be together in one Place on Earth, for still they are all distinguished according to the Tempers of their Lives, and their States, and each may be in a different spiritual Society: Men, who are distant from each other some Hundreds of Thousands of Miles, when they appear before the internal Sense, are so near, that in some Cases they are in Contact with each other, according to their Situation: Thus supposing there were several on Earth, who had their internal Sight open, they might be together, and converse together, even though the one was in India, and another in Europe; this also I was convinced of by Experience: Thus all Men on Earth, both in general and in particular, are most immediately present with the Lord, and are under his Inspection and Providence.*

1278. *A Continuation of this Subject concerning Situation, Place, Distance, and Time, in another Life, may be seen at the End of this Chapter.*

CHAPTER THE ELEVENTH.

1. AND the whole Earth was one Lip, and their Words one.

2. And it came to pass, when they departed from the

the East, that they found a Valley in the Land of Shinar, and dwelt there.

3. And they said each Man to his Companion, Come, let us make Brick, and let us burn them to a Burning, and they had Brick for Stone, and Pitch had they for Clay.

4. And they said, Come, let us build us a City and a Tower, and the Head thereof in Heaven; and let us make us a Name, lest possibly we be scattered abroad upon the Faces of the whole Earth.

5. And JEHOVAH came down to see the City and the Tower, which the Sons of Men built.

6. And JEHOVAH said, Behold, the People is one, and they have all one Lip, and this they begin to do; and now Nothing will be restrained from them which they have imagined to do.

7. Come, let us go down, and there confound their Lip, that they may not hear each Man the Lip of his Companion.

8. And JEHOVAH dispersed them thence over the Faces of the whole Earth, and they ceased to build the City.

9. Wherefore he called the Name thereof Babel, because there JEHOVAH confounded the Lip of the whole Earth; and thence JEHOVAH dispersed them over the Faces of the whole Earth.

10. These are the Nativities of Shem; Shem was a Son of an hundred Years, and begat Arphaxad, two Years after the Flood.

11. And Shem lived after he begat Arphaxad five hundred Years, and begat Sons and Daughters.

12. And Arphaxad lived five and thirty Years, and begat Selah.

13. And Arphaxad lived after he begat Selah four hundred and three Years, and begat Sons and Daughters.

14. And Selah lived thirty Years, and begat Eber.

15. And Selah lived after he begat Eber four hundred and three Years, and begat Sons and Daughters.

16. And Eber lived four and thirty Years, and begat Peleg.

17. And Eber lived after he begat Peleg four hundred and thirty Years, and begat Sons and Daughters.

18. And Peleg lived thirty Years, and begat Reu.

19. And Peleg lived after he begat Reu two hundred and nine Years, and begat Sons and Daughters.

20. And Reu lived thirty and two Years, and begat Serug.

21. And Reu lived after he begat Serug two hundred and seven Years, and begat Sons and Daughters.

22. And Serug lived thirty Years, and begat Nahor.

23. And Serug lived after he begat Nahor two hundred Years, and begat Sons and Daughters.

24. And Nahor lived nine and twenty Years, and begat Terah.

25. And Nahor lived after he begat Terah an hundred and nineteen Years, and begat Sons and Daughters.

26. And Terah lived seventy Years, and begat Abram, Nahor, and Haran.

27. These are the Nativities of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28. And Haran died on the Faces of Terah his Father, in the Land of his Nativity, in Ur of the Chaldæans.

29. And Abram and Nahor took to themselves Wives; the Name of Abram's Wife was Sarai; and the Name of Nahor's Wife was Milcah, the Daughter of Haran, the Father of Milcah, and the Father of Iscah.

30. And Sarai was barren, she had no Child.

31. And Terah took Abram his Son, and Lot the Son of Haran, his Son's Son, and Sarai his Daughter-in-Law, the Wife of Abram his Son; and they went forth with them from Ur of the Chaldæans, to go into the Land of Canaan; and they came to Haran, and there abode.

32. And

32. And the Days of Terah were two hundred and five Years, and Terah died in Haran.

THE CONTENTS.

1279. THE Subject treated of is concerning the first ancient Church, which was after the Flood, from Verse 1 to 9.

1280. Concerning it's first State, that all had one Doctrine, Verse 1. concerning it's second State, that it began to decline, Verse 2. concerning it's third State, that it began to be under the Government of Falses grounded in evil Lusts, Verse 3. concerning it's fourth State, that it's Members began to bear Rule by Means of Divine Worship, Verse 4. wherefore the State of the Church was changed, Verses 5, 6. so that none were principled in the Good of Faith, Verses 7, 8, 9.

1281. The Subject treated of is concerning another ancient Church, which had it's Name from Eber; and concerning it's Derivation and State, and that at length it closed in Idolatry, Verse 10 to 26.

1282. The Subject treated of is concerning the Origin of a third ancient Church, which from being idolatrous became representative, Verse 27 to 32.

THE INTERNAL SENSE.

1283. THE Subject now treated of is concerning the ancient Church in general, shewing how it's internal Worship in Process of Time was falsified and adulterated, and consequently it's external Worship also, inasmuch as the Circumstances attending external Worship always keep Pace with

internal Worſhip; the Falſification and Adulteration of internal Worſhip here is Babel. That heretofore, except in what relates to Eber, the hiſtorical Things recorded were not hiſtorical Truths, but only reduced to ſuch an hiſtorical Form, may appear further from what is here written concerning the Tower of Babel, as that they attempted to build a Tower, whoſe Head was in Heaven, that their Lips were confuſed, ſo that one could not hear the Lip of another, and that Jehovah thus confuſed them; the ſame may alſo appear from it's being ſaid, that hence came Babel, when nevertheleſs in the foregoing Chapter, Verſe 10. Babel is ſaid to have been built by Nimrod; hence alſo it is manifeſt, that Babel does not ſignify a City, but ſome certain Thing, and in the preſent Caſe a Species of Worſhip, the Interiors whereof are profane, whilſt the Externals appear holy.

1284. Verſe 1. *And the whole Earth was one Lip, and their Words one.* By the whole Earth being one Lip is ſignified, that there prevailed every where one Doctrine in general: Lip ſignifies Doctrine; Earth is the Church: By their Words being one, is ſignified, that there prevailed one Doctrine in particular.

1285. That by the whole Earth being one Lip is ſignified, that there prevailed every where one Doctrine in general, appears from the Signification of Lip as uſed in the Word, concerning which we ſhall ſpeak preſently. In this Verſe, and by theſe few Words, is deſcribed the State of the ancient Church as to it's Nature and Quality, viz. that there prevailed one Doctrine in general; but in the following Verſe is deſcribed how it began to be falſified and adulterated; and afterwards, as far as Verſe 9. how it was altogether perverted, ſo that there remained no longer any internal Worſhip. The Subject ſoon after treated of is, concerning another ancient Church begun by Eber; and laſtly concerning a Third, which was the Beginning of the Jewiſh Church; for after the Flood there were three Churches in Succeſſion. As to what concerns the firſt ancient Church, of which it is ſaid, (notwithſtanding it's being diffuſed ſo widely through the World) that there was in it only one Lip, and their Words one, that is, one Doctrine in general and in particular, when nevertheleſs the Kinds of Worſhip both internal and external prevailing therein were very different, as was ſhewn in the foregoing Chapter, where by every particular Nation there mentioned is ſignified ſome different Doctrinal and Ritual, the Caſe is this; in Heaven there are innumerable Societies, and all various,

but

but ſtill they are One, for they are all under the Lord's Guiding and Governance as One, on which Subject ſee what was ſaid above, n. 457, 551, 684, 685, 690. In this Reſpect Heaven is like every individual Man, in whom, although there are ſo many Viſcera, and ſo many ſmaller Viſcera within the larger, ſo many Organs and ſo many Members, each one of which hath a different Operation from another, yet nevertheleſs they are all and each of them governed as One by one Soul: Or it is like the Body, in which there are different Activities of Powers and Motions, whilſt nevertheleſs they are all ruled by a ſingle Motion of the Heart, and a ſingle Motion of the Lungs, and make One: The true Ground and Reaſon why all theſe component Parts can thus act in Unity is, becauſe in Heaven there is one ſingle Influx, which is received by every one according to his particular Genius, or Temper, which Influx is an Influx of Affections from the Lord, being his Mercy and Life; and although the Influx is one and ſingle, yet all Things obey and follow it as if they were one; and this is a Conſequence of the mutual Love in which they are principled who are in Heaven: Thus it was with the firſt ancient Church, in which notwithſtanding there prevailed ſo many Kinds of Worſhip both internal and external, varying in their Genera according to the Number of Nations, and in their Species according to the Number of Families in each Nation, and in their Particulars according to the Number of individual Men in the Church, ſtill they had all one Lip, and their Words were one, that is, they were all principled in one Doctrine in general and in particular; Doctrine is one, when all are principled in mutual Love and Charity; mutual Love and Charity are effective of Unity, or Oneneſs, even amongſt Varieties, uniting Varieties into One; for let Numbers be multiplied ever ſo much, even to Thouſands and ten Thouſands, if they are all principled in Charity, or mutual Love, they have all one End, viz. the common Good, the Kingdom of the Lord, and the Lord himſelf, in which Caſe the Varieties of Doctrinals and Worſhip are like the Varieties of Senſes and Viſcera in Man, as was obſerved, which contribute to the Perfection of the whole; for the Lord in this Caſe, by Means of Charity, entereth into and operateth upon all in a different Manner according to the particular Temper of each, and thus diſpoſeth all and every one according to the Arrangements of Order, as in Heaven ſo on Earth, and thus the Will of the Lord is done on Earth as it is in Heaven, according to what he himſelf teacheth.

1286. That Lip ſignifies Doctrine, appears from theſe Paſſages

Paſſages in the Word, " The Seraphim cried, Holy, Holy, " Holy, Jehovah of Sabaoth: Then ſaid I, Woe is Me, for I " am cut off! I am a Man of unclean *Lips*, and I dwell in " the Midſt of a People of unclean *Lips*, becauſe mine Eyes " have ſeen the King, Jehovah of Sabaoth; and one of the " Seraphim flew to me, and touched my Mouth, and ſaid, " Lo, this hath touched thy *Lips*, and thine Iniquity is taken " away, and thy Sin is expiated," Iſaiah vi. 3, 5, 6, 7. Lips here denote the Interiors of Man, conſequently internal Worſhip wherein is grounded Adoration, which was here repreſented in the Perſon of the Prophet; every one may ſee that the Touching of his Lips, and the Removal of his Iniquity thereby, and the Expiation of his Sin, was a Repreſentation of the Interiors, which are ſignified by Lips, and which are Things appertaining to Charity and the Doctrine thereof. Again, in the ſame Prophet, " Jehovah ſhall ſmite the Earth with the " Rod of his *Mouth*, and with the Breath of his *Lips* ſhall he " ſlay the wicked," xi. 4. in an internal Senſe it does not here mean, that Jehovah ſmiteth with the Rod of his Mouth, and ſlayeth the wicked with the Breath of his Lips, but that the wicked do this to themſelves; the Breath of the Lips is Doctrine, which with the wicked is falſe. Again, in the ſame Prophet, " I create the Fruit of the *Lips*, Peace, Peace, to " him that is afar off, and to him that is near, and I heal " him," lvii. 19. the Fruit of the Lips ſignifies Doctrine. So in Ezechiel, " Son of Man, go, get thee to the Houſe of Iſrael, " and ſpeak my *Words* unto them, thou art not ſent to a " People of *deep Lips*, and of a weighty *Tongue*, to the Houſe " of Iſrael; not to many People of *deep Lips*, and of a weighty " *Tongue*, whoſe *Words* thou canſt not hear. If I had ſent " thee to them, would they not have hearkened unto thee? " but the Houſe of Iſrael will not hearken unto thee, for they " will not hearken unto me; for all the Houſe of Iſrael are " ſtiff of Forehead, and hard of Heart," iii. 4, 5, 6, 7. deep Lips are predicated of the Gentiles, who, although they are principled in Falſity of Doctrine, are nevertheleſs principled in Charity, and who are therefore ſaid to hearken, whereas they who are not principled in Charity, are ſaid to be ſtiff of Forehead, and hard of Heart. So in Zephaniah, " I will turn to " the People with a pure [perſpicuous] *Lip*, that they may " all call upon the Name of Jehovah to ſerve him with one " Shoulder," iii. 9. where a pure [perſpicuous] Lip manifeſtly denotes Doctrine. So in Malachi, " The Law of Truth was " in his Mouth, and Perverſity was not found in his *Lips*;

" for

" for the *Lips* of the Prieſt ſhall keep Knowledge, and they " ſhall ſeek the Law from his Mouth, becauſe he is the An- " gel of Jehovah of Sabaoth," ii. 6, 7. ſpeaking of Levi, by whom is repreſented the Lord; Lips denote Doctrine grounded in Charity. So in David, " Who ſay, with our Tongue will " we prevail, our *Lips* are with us," Pſalm xii. 5. where Lips denote Falſes. Again, " My Soul ſhall be ſatisfied as " with Marrow and Fatneſs, and my Mouth ſhall utter Praiſes " with joyful *Lips*," Pſalm lxiii. 5. So in Iſaiah, " In that " Day there ſhall be five Cities in the Land of Egypt ſpeaking " with the *Lip* of Canaan, and ſwearing to Jehovah of Sa- " baoth," xix. 18. Lip denotes Doctrine.

1287. That Earth ſignifies the Church, was ſhewn above, n. 662, 1066.

1288. That by their Words being one is ſignified, that they had one Doctrine in particular, appears from what was ſaid above; for Lip ſignifies Doctrine in general, as hath been already ſhewn, but Words ſignify Doctrine in particular, or the Particulars of Doctrine; theſe Particulars do not cauſe Diſagreement, as was obſerved above, if ſo be they regard one End, which is to love the Lord above all Things, and our Neighbour as ourſelves, for in this Caſe Particulars are conſtitutive of Generals. That Word ſignifies all Doctrine relating to Charity and to Faith grounded in Charity, and that Words ſignify what appertains to Doctrine, appears from David, " I will confeſs to thee in Uprightneſs of Heart, when " I ſhall have learned the Judgments of thy Righteouſneſs; " I will keep thy Statutes: Wherewithal ſhall a young Man " make his Path pure? by taking Heed according to thy " *Word*: With my whole Heart have I ſought thee, O let " me not wander from thy Commandments: Thy *Word* have " I hid in mine Heart, that I may not ſin againſt thee: " Bleſſed art thou Jehovah, teach me thy Statutes; with my " *Lips* have I declared all the Judgments of thy Mouth: I " have rejoiced in the Way of thy Teſtimonies: I meditate " in thy Commandments, and have Reſpect unto thy Ways; " I delight myſelf in thy Statutes; I do not forget thy *Word*," Pſalm cxix. 6 to 17. Word denotes Doctrine in general; that a Diſtinction is here made between Precepts, Judgments, Teſtimonies, Commandments, Statutes, Ways, and Lips, is evident, all which Things appertain to Word or Doctrine; in other Parts of the Word alſo theſe Expreſſions have a diſtinct Signification. Again, " A Song of Love; my Heart hath " deſired a good *Word*; my Tongue is the Pen of a ready " Writer;

" Writer; thou art fairer than the Sons of Men; Grace is " poured upon thy *Lips*; ride upon the *Word* of Truth, " and of Meekneſs of Righteouſneſs, and thy right Hand ſhall " teach thee wonderful Things," Pſalm xlv. 1, 2, 3, 5. to ride upon the Word of Truth and of Meekneſs of Righteouſneſs is to teach the Doctrine of Truth and Goodneſs; in this, as in other Parts of the Word, a diſtinct Signification is aſſigned to Word, Mouth, Lip, and Tongue, and it is very evident that they all have Relation to Doctrine concerning Charity, becauſe it is called a Song of Love, of which Doctrine is predicated Beauty above the Sons of Men, Grace of Lips, and a right Hand which teacheth wonderful Things. So in Iſaiah, " Jehovah ſent a *Word* unto Jacob, and it fell upon Iſrael," ix. 8. where Word ſignifies the Doctrine of internal and external Worſhip, Jacob in this Paſſage denoting external Worſhip, and Iſrael internal. So in Matthew, " Jeſus ſaid, Man " doth not live by Bread alone, but by every *Word* which pro- " ceedeth out of the Mouth of God," iv. 4. Again, " When " any one heareth the *Word of the Kingdom*, and doth not " regard it, then cometh the wicked one, and taketh away " what was ſown in his Heart," xiii. 19. ſee alſo what is there ſaid of the Word, Verſes 20, 21, 22, 23. Again, " Heaven and Earth ſhall paſs away, but my *Words* ſhall not " paſs away," xxiv. 35. where Word denotes the Lord's Doctrine, and Words denote the Things appertaining to his Doctrine: Foraſmuch as Words denote all Things appertaining to Doctrine, therefore the Commandments of the Decalogue are called Words in Exodus, " Jehovah wrote upon the " Tables the *Words* of the Covenant, the ten *Words*," xxxiv. 28. Again, " He hath declared unto you his Covenant which " he hath commanded you to do, ten *Words*, and he wrote " them upon two Tables of Stone," Deut. iv. 13. Chap. x. 4. Again, " Take Heed to thyſelf and keep thy Soul diligently, " leſt thou forget the *Words* which thine Eyes have ſeen," Deut. iv. 9. not to mention other Paſſages.

1289. Verſe 2. *And it came to paſs, when they departed from the Eaſt, that they found a Valley in the Land of Shinar, and dwelt there.* When they departed from the Eaſt, ſignifies, when they receded from Charity; the Eaſt is Charity from the Lord: By their finding a Valley in the Land of Shinar, is ſignified that their Worſhip became more unclean and profane: Their Dwelling there ſignifies Life.

1290. That by departing from the Eaſt is ſignified receding from Charity, appears from the Signification of departing, and from

from the Signification of the East, as used in the Word; it is evident that departing here signifies to recede, inasmuch as it is predicated of Charity, which is the East, from whence they departed.

1291. That the East is Charity from the Lord, appears from what was shewn above, n. 101 and 1250.

1292. That by their finding a Valley in the Land of Shinar is signified, that their Worship became more unclean and profane, appears from the Signification of Valley, and from the Signification of the Land of Shinar: As to what respects Valley, it is to be observed, that Mountains in the Word signify Love or Charity, as being the highest Things, or what amounts to the same, the inmost Things in Worship, according to what was shewn above, n. 795. hence a Valley signifies what is beneath Mountains, or what is below, or which is the same Thing, what is more external in Worship: But the Land of Shinar signifies external Worship whose Internal is profane, as was shewn above, n. 1183. thus in the present Case, by their finding a Valley in the Land of Shinar is signified, that their Worship became more unclean and profane: In the first Verse the Church is treated of as being of one Lip, and their Words one, or having one Doctrine in general and in particular; but the Subject treated of in this Verse is concerning the Declension of the Church, expressed by their departing from the East, that is, by their beginning to recede from Charity; for in Proportion as the Church, or the Man of the Church, recedeth from Charity, in the same Proportion their Worship recedeth from what is holy, or in the same Proportion their Worship accedeth to what is unclean and profane: This Signification of a Valley in the Land of Shinar, is grounded in this Circumstance, that a Valley is a Kind of low Place between Mountains, and Mountains signify, as was observed, the holy Things of Love or Charity in Worship; and according to this Signification Valley is used in the Word, being expressed in the original Tongue by certain Names significative of what is less or more profane in Worship, as in Isaiah, "The Burden of the *Valley of Vision*; for it is a Day of Trou-"ble, and of Treading down, and of Perplexity by the Lord "Jehovah of Sabaoth, in the *Valley of Vision*," xxii. 1, 5. where the Valley of Vision denotes Phantasies and Reasonings, whereby Worship is falsified and at length profaned. So in Jeremiah, "How canst thou say, I am not polluted, I have not walked after "Baalim? See thy Way in the *Valley*," ii. 23. where Valley denotes unclean Worship. Again, in the same Prophet, "They

" have built the high Places of Topheth, which is in the *Valley* of " the Son of Hinnom; wherefore behold, the Days come, that " it ſhall no more be called Topheth, nor the *Valley* of the Son " of Hinnom, but the *Valley* of Slaughter," vii. 31, 32. Chap. xix. 6. The Valley of Hinnom denotes Hell, and alſo the Profanation of Truth and Goodneſs. So in Ezechiel, " Thus " ſaith the Lord Jehovah to the Mountains and to the Hills, to " the Channels and to the *Valleys*, Behold Me, I will bring upon " you the Sword, and I will deſtroy your high Places," vi. 3. Again, in the ſame Prophet, " I will give unto Gog a Place " there of Graves in Iſrael, the *Valley* of the Paſſengers to- " wards the Eaſt of the Sea, and they ſhall call it the *Valley* " of the Multitude of Gog," xxxix. 11, 15. ſpeaking of Worſhip in Externals, where Valley denotes ſuch Worſhip. But when Worſhip is not as yet become ſo profane, it is expreſſed by the Name of a Valley, the ſame which occurs in this Verſe, as in Iſaiah, " I will open Rivers in high Places, " and Fountains in the Midſt of the *Valleys*, I will make the " Wilderneſs a Pool of Water, and the dry Land Springs of " Water," xli. 18. ſpeaking of thoſe who are in Ignorance, or who are not inſtructed in the Knowledges of Faith and Charity, but who nevertheleſs are principled in Charity; Valley is uſed in a like Senſe in Ezech. xxxvii. 1.

1293. " And they dwelt there"—that theſe Words ſignify a Life thence derived, may appear from the Signification of Dwelling as uſed in the Word, that it denotes Living; the Expreſſion *to dwell* occurs frequently both in the prophetical and hiſtorical Parts of the Word, and for the moſt Part in an internal Senſe ſignifies to live; the Reaſon is, becauſe the moſt ancient People dwelt in Tents, and there performed the moſt holy Worſhip, wherefore alſo Tents in the Word ſignify the holy Principle of Worſhip, as was ſhewn, n. 414. and whereas Tents ſignified the holy Principle of Worſhip, therefore alſo *to dwell* ſignifies in a good Senſe to live, or Life: In like Manner, the moſt ancient People being uſed to depart [or journey] with their Tents, therefore *to depart*, in the internal Senſe of the Word, ſignifies the Inſtitutes and Order of Life.

1294. Verſe 3. *And they ſaid, each Man to his Companion, Come, let us make Brick, and let us burn them to a Burning; and they had Brick for Stone, and Pitch had they for Clay.* And they ſaid, each Man to his Companion, ſignifies, that it was begun: Come, let us make Brick, ſignifies the Falſes which they framed to themſelves: And let us burn them to a Burning, ſignifies Evils originating in Self-love: And they had Brick for Stone,

Stone, signifies, that they had the False instead of Truth: And Pitch had they for Clay, signifies, that they had the Evil of Lust instead of Goodness.

1295. That by each Man saying to his Companion is signified, that it was begun, or that they began, follows from the Series of the Things treated of. The Subject treated of in this Verse is concerning the third State of the Church, when Falses began to prevail, and such Falses as were grounded in evil Lusts: There are two Origins of Falses, one arising from Ignorance of Truth, the other from evil Lusts; Falses originating in Ignorance of Truth are not so hurtful as Falses originating in evil Lusts; for Falses originating in Ignorance are either a Consequence of wrong Education, or of a Man's various Engagements in worldly Business, whereby he hath been hindered from searching after Truth, or they may proceed from Weakness of Judgment, and an Incapacity to discern between Truth and Falshood; Falses of this Sort are not attended with much Hurt, if so be they are not confirmed by much Reasoning and Argument, whereby a Man may be persuaded, through the Influence of some evil Lust, to favour and countenance them, for in so doing he condenses the Cloud of Ignorance, and converts it into such Darkness that it is impossible for him to see the Truth: But the Case is otherwise with Falses originating in evil Lusts, such as Self-love and the Love of the World, as when a Person embraces any particular Doctrinal, and makes Profession of it, with a View to engage the Minds of Men, and draw them to himself, whilst he explaineth or perverteth the Doctrinal in Favour of himself, and confirmeth it both by Reasoning grounded in Scientifics, and by the literal Sense of the Word; Worship derived from such a Source is profane, howsoever it may outwardly appear holy, for the Worship of Self and not of the Lord prevaileth inwardly in such a Person, nor doth he acknowledge any Truth, unless so far as he can interpret it in his own Favour; such Worship is what is signified by Babel: This however is not the Case with those, who are born and educated in such Worship, and do not know that it is false, and live in Charity, for there is Innocence in their Ignorance, and there is Goodness derived from Charity in their Worship: It is not the Worship itself, but the Quality influencing the Worship, whereof Profaneness is predicable.

1296. "Come, let us make Brick"—that these Words signify the Falses which they framed to themselves, appears from the Signification of Brick; Stone in the Word signifies Truth, hence

hence Brick as being made by Man signifies what is false, for Brick is Stone artificially made; that Brick hath this Signification, may appear also from the following Passages in the Word, "I have spread out my Hands all the Day to a rebellious People, which walk in a Way that is not good after their own Thoughts, which sacrifice in Gardens, and burn Incense upon *Bricks*," Isaiah lxv. 2, 3. to burn Incense upon Bricks signifies to perform Worship grounded in what is fictitious and false, wherefore they are said to walk after their own Thoughts. Again, in the same Prophet, "By Reason of the Exaltation and Pride of the Heart of Ephraim and the Inhabitant of Samaria, saying, the *Bricks* are fallen down, and we will build with hewn Stone," ix. 9. 10. where Ephraim denotes one that is intelligent, who is fallen into Perverseness, and who calleth Truth Falses, or Bricks, or maketh them so; hewn Stone denotes what is fictitious. So in Nahum, "Draw the Waters of the Siege, fortify thy strong Holds, go into the Mud, and tread the Clay, repair the *Brick-kiln*; there shall the Fire devour thee, the Sword shall cut thee off," iii. 14, 15. where to tread the Clay denotes Falses, and to repair the Brick-kiln denotes Worship grounded therein; Fire is the Punishment of evil Lusts, the Sword is the Punishment of Falsities. So in Ezechiel, "Take unto thee a *Brick*, and lay it before thee, and engrave upon it the City Jerusalem," iv. 1. where it was further commanded that he should lay Siege to it, by which is prophetically implied, that Worship was falsified. That Brick signifies what is false, may further appear from the Signification of Stone, as denoting what is true, concerning which Signification more will be said presently.

1297. "And let us burn them to a Burning"—that these Words signify the Evils proceeding from Self-love, appears from the Signification of Burning, of Fire, of Sulphur, and of Pitch, in the Word, which are predicated of evil Lusts, especially of those which are derived from Self-love, as in Isaiah, "Our House of Holiness, and our Beauty, where our Fathers praised thee, is become a *Burning of Fire*, and all our desirable Things are laid waste," lxiv. 10. Again, in the same Prophet, "Conceive Chaff, bring forth Stubble, your Wind as *Fire* shall devour you, thus the People shall be as the *Burnings* of Lime, as Thorns cut up shall they be *burned with Fire*," xxxiii. 11, 12. not to mention many other Passages to the same Purpose, where Burning and Fire are predicated of evil Lusts, because of their Resemblance to each other.

1298. "And

1298. "And they had Brick for Stone"—that these Words signify that they had the False instead of Truth, appears from the Signification of Brick spoken of above as denoting what is false, and also from the Signification of Stone as denoting in an extended Sense what is true, concerning which see above, n. 643. The Ground and Reason why Stones signified Truth was, because the Boundaries of the most ancient People were marked by Stones, and they set up Stones as Witnesses of a Thing being so, or being true, as appears from the Stone which Jacob set up for a Statue, Gen. xxviii. 22. Chap. xxxv. 14. and from the Statue of Stones between Laban and Jacob, Gen. xxxi. 46, 47, 52. and from the Altar which the Sons of Reuben, of Gad, and of Manasseh, raised up for a Witness near Jordan, Josh. xxii. 10, 28, 34. hence by Stones in the Word are signified Truths, so that not only by the Stones of the Altar, but also by the precious Stones on the Shoulders of Aaron's Ephod, and on the Breast-plate of Judgment, are signified holy Truths originating in Love: As to what regards the Altar, when Worship began to be performed by the offering of Sacrifices on Altars, then the Altar signified Worship representative of the Lord in general, and the Stones themselves signified the holy Truths of that Worship; wherefore it was commanded that the Altar should be built of whole Stones unhewn, and it was prohibited to lift up any Iron over them, Deut. xxvii. 5, 6, 7. Joshua viii. 31. by Reason that hewn Stones, and those over which Iron had been lifted up, signified what was artificial, and thereby what was fictitious in Worship, that is, what originated in Man's Propriety, or in the Fashion of his Thought and Heart, which was to profane Worship, as it is expressly declared, Exod. xx. 25. for the same Reason neither was Iron lifted up over the Stones of the Temple, 1 Kings, vi. 7. That the precious Stones upon the Shoulders of Aaron's Ephod, and in the Breast-plate of Judgment, in like Manner signified holy Truths, was shewn above, n. 114. which also appears in Isaiah, "Behold, I will lay thy *Stones* in a Carbun-"cle, and thy Foundations in Sapphires; and I will make thy "Windows of Agates, and thy Gates of precious *Stones*, and "and all thy Borders of desirable *Stones*; and all thy Sons "shall be taught of Jehovah, and great shall be the Peace of "thy Sons," liv. 11, 12. the Stones here mentioned denote holy Truths, wherefore it is said, All thy Sons shall be taught of Jehovah: Hence also it is said in John, "That the Foun-"dations of the Wall of the City New Jerusalem were gar-"nished with every *precious Stone*," Rev. xxi. 19, 20. the holy Jerusalem

Jeruſalem ſignifies the Lord's Kingdom in the Heavens and on the Earths, the Foundations whereof are holy Truths. In like Manner by the Tables of Stone, on which were written the Precepts of the Law, or the Ten Words, were ſignified holy Truths, wherefore they were of Stone, ſee Exod. xxiv. 12. Chap. xxxi. 18. Chap. xxxiv. 1. Deut. v. 22. Chap. x. 1. for the Precepts themſelves are Nothing but Truths of Faith. Foraſmuch now as by Stones in old Time were ſignified Truths, and afterwards, when Worſhip began to be celebrated on Statues, on Altars, and in the Temple, by Statues, Altars, and the Temple were ſignified holy Truths, therefore the Lord was alſo called a Stone, as in Moſes, "The mighty One of Jacob, "hence the Shepherd, *the Stone of Iſrael*," Gen. xlix. 24. and in Iſaiah, "Thus ſaith the Lord Jehovah, Behold, I lay in "Zion a *Stone, a Stone* of Probation, of the Corner, of a Price, "of a ſure Foundation," xxviii. 16. and in David, "The *Stone* "which the Builders refuſed, is become the Head of the "Corner," Pſalm cxviii. 22. the ſame is ſignified in Daniel by "the *Stone* cut out of the Rock, which broke in Pieces the "Statue of Nebuchadnezar," ii. 34, 35, 44. That Stones ſignify Truths, appears alſo from Iſaiah, "By this ſhall the "Iniquity of Jacob be purged, and this ſhall be all the Fruit, "to take away his Sin, when he hath ſet all the *Stones of the* "*Altar* as *Chalk-Stones* that are beaten in ſunder," xxvii. 9. where the Stones of the Altar ſignify Truths in Worſhip, which were diſſipated. Again, in the ſame Prophet, "Prepare "ye the Way of the People, make ſmooth, make ſmooth the "Path; *make it ſtony with Stones*," lxii. 10. where Way and Stones ſignify Truths. So in Jeremiah, "I am againſt thee, O "deſtroying Mountain; I will roll thee down from the Rocks, "and I will ſet thee for a Mountain of *Burning*; and they "ſhall not take of thee a *Stone* for the Corner, or a *Stone* for "the Foundations," li. 25, 26. ſpeaking of Babel, where a Mountain of Burning is the Love of Self; by no Stone being taken thence is ſignified, that no Truth was thence to be derived.

1299. "And Pitch had they for Clay"—that theſe Words ſignify that they were principled in Evil of Luſt inſtead of Goodneſs, appears from the Signification of Pitch, and from the Signification of Clay in the Word: The Subject here treated of being concerning the Building of the Tower of Babel, ſuch Things are predicated as are uſed in Building, and in the preſent Caſe Pitch, as being of a ſulphureous and fiery Quality, by which in the Word are ſignified evil Luſts, eſpe-

cially

cially such as originate in Self-love; by Pitch are here signified the Evils of Lusts, and also the Falses thence derived, which likewise are Evils, whereof the Tower hereafter described is built; that this is the Signification of Pitch appears from Isaiah, "The Day of the Vengeance of Jehovah; the Streams "thereof shall be turned into *Pitch*, and the Dust thereof into "*Brimstone*, and the Land thereof shall become *burning Pitch*," xxxiv. 8, 9. Pitch and Brimstone signify the Falses and Evils of Lusts: Not to mention many other Passages where they have a like Signification.

1300. That Clay signifies the Good, whereof the Mind or Man of the Church is formed, appears also from the Word, as in Isaiah, "Now Jehovah, Thou art our Father; we are the "*Clay*, and thou our Potter, and we all are the Work of thy "Hand," lxiv. 7, 8. where Clay signifieth the Man of the Church himself, who is formed, consequently the Good of Charity, which is the Means of every Man's Formation, that is, Reformation and Regeneration. So in Jeremiah, "As the "*Clay* in the Hand of the Potter, so are ye in my Hand, O "House of Israel," xviii. 6. where the Signification of Clay is similar to what it was in the preceding Passage: It is the same Thing whether we speak of Building by Clay, or of Formation thereby.

1301. That these Things are signified, may appear to every one, both from the Signification of all the Expressions occurring in this Verse, and also from this Consideration, that Mention is here made of such Things, as the Nature and Quality of their Stones, and of their Clay, which would by no Means have deserved to be mentioned in the Word of the Lord, unless these Arcana had been involved therein.

1302. Verse 4. *And they said, Come, let us build us a City and a Tower, and the Head thereof in Heaven, and let us make us a Name, lest possibly we be scattered abroad over the Faces of the whole Earth.* And they said, signifies that it was done: Let us build us a City and a Tower, signifies that they framed Doctrine and Worship; a City is Doctrine; a Tower is the Worship of Self: And the Head thereof in Heaven, signifies even to the having Dominion over the Things which are in Heaven: And let us make us a Name, signifies, that thence they might derive the Reputation of Power: Lest possibly we be scattered abroad over the Faces of the whole Earth, signifies, that otherwise they would not be acknowledged.

1303. "And they said"—that these Words signify that it was so done, follows of Consequence from the Series of the Things

Things treated of, as where it was written above, " They ſaid, " each Man to his Companion," to denote that it was begun; for in the preſent Chapter the Nature and Quality of Babel are deſcribed by a Tower.

1304. " Let us build us a City and a Tower"—that by theſe Words is ſignified, that they framed Doctrine and Worſhip, may appear from the Signification of a City, and from the Signification of a Tower, concerning which we ſhall ſpeak preſently. Such is the Church, that when Charity departeth, and Self-love ſucceedeth in it's Place, the Doctrine of Faith is Nothing, except ſo far as it can be turned into the Worſhip of Self; nor is any Thing holy in Worſhip held in Eſteem, unleſs it be with a View to Self, conſequently except it be with a View to Self-Worſhip: This is the natural Effect of Self-love; for he who loveth himſelf more than others, not only hateth all who are not ſubſervient to him, and ſheweth no Favour except to thoſe who become his Slaves, but alſo, where he is left unreſtrained, exalteth himſelf even above God: That this is the Nature of Self-love, when it is without Controul, has been ſhewn me by lively Experience in the other Life: Theſe are the Things which are ſignified by a City and a Tower: Self-love, and every evil Luſt originating therein, is of all Things moſt filthy and profane, and is in it's Eſſence moſt infernal; hence it is eaſy to conceive what muſt be the Nature and Quality of that Worſhip, which is grounded in and influenced by ſuch a Principle.

1305. That a City ſignifies Doctrine, or Doctrinals, both genuine and heretical, was ſhewn above, n. 402.

1306. That a Tower here denotes the Worſhip of Self, appears from the Signification of a Tower; the Worſhip of Self conſiſteth in a Man's exalting himſelf above another, ſo as to be worſhipped; wherefore Self-love, which is Haughtineſs and Pride, is called Height, Loftineſs, and Exaltation, and is deſcribed by all thoſe Things which are high, as in Iſaiah, " The Eyes of the Pride of Man ſhall be humbled, and the " Haughtineſs of Men ſhall be bowed down, and Jehovah " alone ſhall be exalted in that Day, for the Day of Jehovah of " Sabaoth is upon every one that is proud and lofty, and he " ſhall be humbled, and upon all the Cedars of Libanus that " are high and lifted up, and upon all the Oaks of Baſhan, " and upon all high Mountains, and upon all Hills that are " lifted up; and upon every high *Tower*, and upon every fenced " Wall," ii. 11 to 18. ſpeaking of Self-love, which is deſcribed by Cedars, Oaks, Mountains, Hills, and a Tower, which are high

high and lifted up. Again, in the ſame Prophet, " There " ſhall be Streams and Channels of Water, in the Day of the " great Slaughter, when the *Towers* fall," xxx. 5. in like Manner denoting Self-love, and Exaltation in Worſhip. Again, in the ſame Prophet, " Behold the Land of the Chaldæans, " this People was not, the Aſſyrian founded it in Tziim, they " ſhall ſet up her *Watch-Towers*, they ſhall raiſe up the Palaces " thereof, he ſhall make it a Ruin," xxiii. 13. ſpeaking of Tyre, and the Vaſtation thereof; Watch-Towers denote the Phantaſies thence derived. So in Ezechiel, " I will cauſe " many Nations to come up againſt Tyre, and they ſhall deſ- " troy the Walls of Tyre, and they ſhall break down the *Towers* " thereof, I will alſo ſcrape her Duſt from her, and I will make " her as the Dryneſs of a Rock," xxvi. 3, 4. where Towers are uſed in the ſame Senſe. The Reaſon why Self-love in Worſhip, or the Worſhip of Self, is called a Tower is, becauſe a City ſignifies Doctrine, as was ſhewn above, n. 402. and formerly Cities were fortified with Towers in which were Guards; Towers alſo were built in the Boundaries or Confines of a Country, wherefore they were called Towers of the Guards [or Watchmen], 2 Kings ix. 17. Chap. xvii. 9. Chap. xviii. 8. and Watch-Towers, Iſaiah xxiii. 13. Moreover alſo, when the Church of the Lord is compared to a Vineyard, the Things appertaining to Worſhip, and to the Preſervation thereof, are compared to a Wine-Preſs and to a Tower in the Vineyard, as appears from Iſaiah v. 1, 2. Matt. xxi. 33. Mark xii. 1.

1307. " And the Head thereof in Heaven"—that theſe Words ſignify, even to the having Dominion over all Things in Heaven, follows as a Conſequence from what has been ſaid; for to have the Head in Heaven is to extend Exaltation even to Heaven, as alſo appears from the Deſcription given of Babel throughout the Word, and from what was ſaid above concerning *lifting up the Head*, n. 257. Self-love is that which leaſt of all agreeth with heavenly Life, inaſmuch as it is the Root of all Evils, not only of Hatred, but alſo of Revenge, of Cruelty, and of Adultery; and ſtill leſs doth it agree, when it entereth into Worſhip, and profaneth it, wherefore the Hells conſiſt of ſuch as are under the Influence of that evil Love, and the more they deſire to raiſe up their Heads to Heaven, ſo much the deeper do they depreſs themſelves, and plunge into ſeverer Puniſhments.

1308. " And let us make us a Name"—that theſe Words ſignify, that thence they might derive the Reputation of Power, may appear from the Signification of making to themſelves a Name;

for they were aware that every one is desirous to be principled in some Kind of Worship, this being a prevailing Disposition even amongst all Nations, inasmuch as whosoever acknowledges any Supreme Being, when he beholdeth the Universe, and particularly when he contemplateth the Order of the Universe, is naturally led, through a Desire of promoting his own Welfare, to worship that Being; and besides, this is the Dictate of some internal Principle, and an Effect of the Lord's Influx by the Angels that are attendant on every Man; where this is not the Case, Man is under the Dominion of infernal Spirits, and doth not acknowledge a God: They who build the Towers of Babel, being aware of this, make to themselves a Name by Doctrinals and holy Things, otherwise they could not be worshipped, which is signified, in what presently follows, by this Circumstance, that otherwise they should be scattered abroad over the Faces of the whole Earth, that is, should not be acknowledged; hence also it follows, that in Proportion as such can raise their Heads higher towards Heaven, in the same Proportion they make to themselves more of a Name: Their Dominion is the greatest over such as have any Principle of Conscience, for these they lead at Pleasure whithersoever they will; but those who are not so principled, they govern and rule by various external Bonds.

1309. "Lest possibly we be scattered abroad over the "Faces of the whole Earth"—that by these Words is signified, that otherwise they would not be acknowledged, follows as a Consequence from what has been said; for to be dispersed over the Faces of the whole Earth, is to perish from the Sight of it's Inhabitants, consequently not to be received and acknowledged.

1310. Verse 5. *And Jehovah came down to see the City and the Tower, which the Sons of Men built.* By Jehovah's coming down is signified Judgment upon them: To see the City and the Tower, signifies, upon this, that they perverted Doctrine, and profaned Worship: Which the Sons of Men built, signifies, which they framed to themselves.

1311. That by Jehovah's coming down is signified Judgment upon them, appears from what goes before, and from what follows, and also from the Signification of the Expression *to come down*, when applied to Jehovah: It appears from what goes before, inasmuch as the Subject there treated of is concerning the Building of the City and Tower of Babel; it appears from what follows, where the Subject treated of is concerning the Confusion of Lips and their Dispersion; and it appears from the Signification of the Expression *to come down*, when

when applied to Jehovah, this Expreſſion being predicated in Caſes of Judgment: Jehovah or the Lord is every where preſent, and knows all Things from Eternity, wherefore it cannot be ſaid of him that he cometh down to ſee, except in a literal Senſe only, which Senſe is expreſſed according to Appearances in Man, but in an internal Senſe it is not ſo, for in that Senſe Things are exhibited, not as they are according to Appearances, but as they are in themſelves, wherefore in the preſent Caſe to come down to ſee ſignifies Judgment: Judgment is predicated when Evil is brought to it's Height, or, as it is expreſſed in the Word, when it is come to it's Conſummation, or when Iniquity is conſummated; for the Caſe is this, all Evil has it's Boundaries, or the Limits beyond which it is not permitted to paſs, and when it is arrived at theſe Boundaries, it runneth into the Puniſhment of Evil, and this both in general and particular Caſes, which Puniſhment of Evil is what is called Judgment; and whereas it appears at firſt as if the Lord did not ſee or obſerve what is evil, (for when Man doeth Evil with Impunity, he ſuppoſes that the Lord is regardleſs thereof, but when he cometh to ſuffer Puniſhment, then firſt he imagineth that the Lord ſeeth, yea that he puniſheth) therefore it is ſaid according to ſuch Appearance that Jehovah came down to ſee: To come down is predicated of Jehovah, by Reaſon of his being called the Higheſt, or of it's being ſaid that he is in the Higheſt, but this alſo is ſpoken according to Appearance, inaſmuch as he is not in the Higheſt, but in the Inmoſt, wherefore Higheſt and Inmoſt have the ſame Signification in the Word; Judgment or the Puniſhment of Evil is exhibited as taking Place in what is inferior and loweſt, wherefore it is ſaid to deſcend, as in David, "Bow thy Heavens, O "Jehovah, and *come down*, touch the Mountains and they ſhall "ſmoke, caſt forth thy Lightning and *ſcatter* them," Pſalm cxliv. 5, 6. to denote the Puniſhment of Evil, or Judgment. So in Iſaiah, "Jehovah of Sabaoth ſhall *come down* to fight upon "Mount Zion and upon the Hill thereof," xxxi. 4. Again, in the ſame Prophet, "*Come down*, and may the Mountains "melt before thee," lxiv. 1, 2. where to come down in like Manner denotes Puniſhment or Judgment upon Evil. So in Micah, "Behold, Jehovah cometh forth out of his Place, "and *cometh down*, and treadeth upon the high Places of the "Earth, and the Mountains are melted under him," i. 3, 4.

1312. "To ſee the City and the Tower"—that theſe Words ſignify, upon this, that they perverted Doctrine, and profaned Worſhip, appears from the Signification of City and Tower ſpoken of above.

1313. " Which the Sons of Men built"—that these Words signify which they framed to themselves, appears without Explication: The Sons of Men here spoken of are the Sons of the Church, for they who are not of the Church, and have not amongst them the Knowledges of Faith, are not capable of framing such Things; that such cannot profane holy Things, was shewn above, n. 301, 302, 303, 593.

1314. Verse 6. *And Jehovah said, Behold, the People is one, and they have all one Lip, and this they begin to do: and now Nothing will be restrained from them which they have imagined to do.* By Jehovah's saying is signified that it was so: Behold, the People is one, and they have all one Lip, signifies, that they had all the Truth of Faith and one Doctrine: And this they begin to do, signifies, that now it began to be otherwise with them: And now Nothing will be restrained from them which they have imagined to do, signifies, unless now their State shall be changed.

1315. That by Jehovah's saying is signified that it was so, appears from this Consideration, that what is here related, as was shewn above, is not historical Truth, but historical Fact [or Somewhat reduced to an historical Form], wherefore when it is said, Jehovah said, Nothing else can be signified, as hath been abundantly shewn above.

1316. " And the People is one, and they have all one " Lip"—that these Words signify, that they were all principled in the Truth of Faith, and in one Doctrine, appears from the Signification of People as denoting the Truth of Faith, and from the Signification of Lip as denoting Doctrine: That People signifies the Truth of Faith, that is, those who are principled in the Truth of Faith, was shewn above, n. 1259. and that Lip signifies the Doctrine of Faith, was shewn above at the first Verse of this Chapter: The People is called one, and the Lip one, when all have for an End the general Good of Society, the general Good of the Church, and the Kingdom of the Lord, for in this Case the Lord is in the End, from whom all are one: But where private or selfish Good is regarded as an End, there the Lord cannot possibly be present, inasmuch as Man's Propriety excludeth and removeth the Lord, bending and inclining the general Good of Society, and that of the Church, yea and the Kingdom of the Lord, towards itself, and this in such a Manner, that it is as it were it's own Center, whereby it takes away from the Lord what is his, and substitutes itself in his Place: When this is the ruling End of Man's Life, it communicates it's Influence to all his Thoughts,

UNIV: UND LANDESBIBLIOTHEK HALLE (SAALE)

Thoughts, nay to the ſmalleſt [Conſtituent] of his Thoughts, as is univerſally the Caſe with whatever hath the ſupreme Rule in the Mind; this does not appear ſo manifeſtly in the Life of the Body, as in another Life, where the ruling Principle in Man manifeſts itſelf by a Kind of Sphere, which is perceived by all around him, and is ſimilar to his ruling Principle, inaſmuch as it exhales from every Particular of his Conſtitution: The Sphere of thoſe, who regard themſelves in all Things, appropriates to itſelf, and, as it is there ſaid, abſorbs every Thing which favours them, conſequently it abſorbs all the Delight of other Spirits, and deſtroys all their Freedom, wherefore it muſt needs be that ſuch be diſſociated [or ſeparated from the Society of others]: But when the People is one, and the Lip one, that is, when the general Good of all is regarded as the chief End, then one never appropriates to himſelf the Delight of another, or deſtroys another's Freedom, but as far as he is able, promotes and encreaſes them, hence the heavenly Societies are as one, and this in Conſequence of mutual Love from the Lord: The Caſe is ſimilar in the Church.

1317. "And this they begin to do"—that theſe Words ſignify that now it began to be otherwiſe with them, may appear from the Series of the Things treated of: Their beginning to do here ſignifies Thought or Intention, conſequently an End propoſed, as alſo appears from what immediately follows, "And now Nothing will be reſtrained from them which they "have imagined to do;" The Ground and Reaſon why in an internal Senſe the End propoſed is here ſignified, is, becauſe the End propoſed by Man is what alone the Lord regards; howſoever his Thoughts and Actions are modified, which may be ſubject to innumerable Variations, if ſo be the End propoſed is good, they alſo are all good; but if the End be evil, they are all evil, inaſmuch as it is the End propoſed which ruleth in all and every Thing that a Man thinketh and doeth: The Angels attendant on Man, being Angels of the Lord, rule and govern only the Ends propoſed by Man, knowing that whilſt they rule and govern theſe, they rule and govern alſo his Thoughts and Actions, inaſmuch as all his Thoughts and Actions are dependant on the Ends propoſed: The End propoſed by Man is his very eſſential Life, and all Things which he thinketh or doeth derive Life from it, becauſe, as was obſerved, they are dependant thereon, wherefore ſuch as is the End propoſed, ſuch is the Life of Man; the End propoſed is Nothing elſe but the ruling Love, for it is not poſſible that Man ſhould regard any Thing as an End but what he loveth; he whoſe

whose Thoughts and Actions are at Variance, still regardeth as an End the Object which he loveth, and even in his Hypocrisy and Artifice there is an End proposed, which is Self-love, or the Love of the World, and the Delight of Life thence derived: Hence it may be concluded, that such as Man's ruling Love is, such is his Life: This then is what is here signified by their beginning to do.

1318. "And now Nothing will be restrained from them "which they have imagined to do"—that these Words signify, unless now their State should be changed, may appear from what follows: The internal Sense of the Word is such, that it hath a continual Respect to what follows and to the Conclusion, although Nothing of this appears in the literal Sense: They who are of such a Nature and Quality as has been above described, unless their State was changed, would be restrained in Nothing which they imagine to do; that their State was changed, appears from what follows: The Thought or Imagination of doing is Nothing else than Intention, that is, the End proposed: The End proposed by Man can by no Means be restrained or prohibited, that is, be changed, unless his State be changed, for the End proposed, as was observed, is the very essential Life of Man: During the Change of State, the End proposed is also changed, and with the End proposed the Thought or Imagination is changed: The Nature of the Change of State which took Place with the Man of this Church, by the Divine Mercy of the Lord, will be shewn in what follows.

1319. Verse 7. *Come, let us go down, and there confound their Lip, that they may not hear each Man the Lip of his Companion.* Come, let us go down, signifies, that thus Judgment was accomplished: And let us there confound their Lip, signifies, that none of them had Truth of Doctrine: That they may not hear each Man the Lip of his Companion, signifies, that they were all discordant, or at Variance one with another.

1320. "Come, let us go down"—that by these Words is signified, that thus Judgment was accomplished, appears from what was said above, Verse 5. concerning the Signification of the Expression *to go down*; the Reason why it is said in the plural Number, Let *us* go down and confound their Lip, is, because it is the Execution of Judgment, which is effected by Means of Spirits, and those evil Ones.

1321. "And let us there confound their Lip"—that these Words signify, that none of them had Truth of Doctrine,

may

may appear from the Signification of Lip, as denoting Doctrine, concerning which Signification ſee above, Verſe 1. hence it follows, that to confound Lips is to confound thoſe Things which appertain to Doctrine, that is, the Truth of Doctrine: To confound ſignifies in an internal Senſe not only to darken, but alſo to obliterate and diſſipate, ſo that there remaineth no longer any Truth: When Self-worſhip taketh Place of the Worſhip of the Lord, then not only every Truth is perverted, but it is alſo aboliſhed, till at length the Falſe is acknowledged as Truth, and the Evil as Good; for all the Light of Truth is from the Lord, and all Darkneſs is from Man, and when the Worſhip of Man ſucceedeth in Place of the Worſhip of the Lord, then the Light of Truth becometh Darkneſs, and then Light is ſeen as Darkneſs, and Darkneſs as Light; ſuch alſo is the Life of Self-worſhippers after Death, the Life of the Falſe is to them like Light, but the Life of Truth is to them like Darkneſs; the Light however of ſuch Life is changed into mere Darkneſs, when they approach towards Heaven: Whilſt they are in the World, they can indeed ſpeak what is true, and ſpeak it with Eloquence and apparent Zeal, and by Reaſon of a continual Reflection on Themſelves which accompanies all their Diſcourſe, they ſeem to themſelves as if they really thought as they ſpeak, but inaſmuch as the End they have in View is Self-worſhip, therefore their Thoughts are influenced by that End ſo as not to acknowledge any Thing to be true, but in Proportion as Self is affected by it; when a Man, in whoſe Mouth is Truth, is thus diſpoſed in his Heart, it is very evident that he is not in Poſſeſſion of the Truth; this manifeſtly appears in another Life, where ſuch Perſons do not only not acknowledge the Truth, which they have made Profeſſion of whilſt they lived in the Body, but alſo bear Hatred towards it, and perſecute it, and this in the Degree in which they are under the Influence of Self-conceit or Self-worſhip.

1322. "That they may not hear each Man the Lip of his "Companion"—that theſe Words ſignify, that they were all diſcordant, or at Variance with each other, may appear from the Words themſelves; not to hear the Lip of a Companion, is not to acknowledge what another ſays, and in an internal Senſe not to acknowledge what another teaches, or his Doctrine, for Lip is Doctrine, as was ſhewn above at Verſe 1. they acknowledge it indeed with the Mouth, but not with the Heart, which is in Fact no Acknowledgment at all; the Caſe in this Reſpect is like that of evil Spirits in another Life,

Life, who, in like Manner as the good, are divided into distinct Societies, but are kept in Conjunction together by this, that they are tied and bound by similar Phantasies and Lusts, so that they act in Unity in Respect to the Persecution of whatever is true and good; thus there is a Sort of common Tye whereby they are kept united together, but as soon as this common Tye is loosened, one rushes violently against another, and it is their highest Delight each to torture his Companion: The Case is the same with such Doctrine and Self-worship in the World; the Worshippers are joined closely enough together in the Acknowledgment of Doctrinals and Rituals, but the common Tye which keeps them together is Self-worship, and so far as they can partake in the Benefit of this common Principle, so far they are united in Acknowledgment; but so far as they cannot partake, or have Hope of partaking, so far they are disunited, by Reason, as was observed, that such Self-Worshippers are not in Possession of any Truth, but the False is with them in the Place of Truth, and Evil in the Place of Good: This then is what is signified by each Man not hearing the Lip of his Companion.

1323. Verse 8. *And Jehovah dispersed them thence over the Faces of the whole Earth, and they ceased to build the City.* By Jehovah's dispersing them over the Faces of the whole Earth is signified here, as above, that they were not acknowledged: By their ceasing to build the City is signified, that such Doctrine was not received.

1324. That by Jehovah's dispersing them over the Faces of the whole Earth is signified, that they were not acknowledged, appears from what was said above at Verse 4. where the same Words occur.

That by ceasing to build the City is signified, that such Doctrine was not received, appears from the Signification of a City, as denoting Doctrine, according to what was shewn above, n. 402. and also from what was said before at Verses 4 and 5. concerning the building a City and a Tower. Hence it appears that such Doctrine or such Worship, which is inwardly full of Self-love or Self-worship, was not permitted in this ancient Church, and this for a Reason which will be mentioned presently.

1325. Verse 9. *Wherefore he called the Name thereof Babel, because there Jehovah confounded the Lip of the whole Earth, and thence Jehovah dispersed them over the Faces of the whole Earth.* Wherefore he called the Name thereof Babel, signifies such Worship: Because there Jehovah confounded the Lip of the whole Earth,

Earth, ſignifies the State of this ancient Church, that internal Worſhip began to periſh; Earth is the Church: And thence Jehovah diſperſed them over the Faces of the whole Earth, ſignifies, that internal Worſhip was annihilated.

1326. "Wherefore he called the Name thereof Babel"—that theſe Words ſignify ſuch Worſhip, viz. the Kind and Quality of the Worſhip ſignified by Babel, appears from what hath been ſaid heretofore concerning the Worſhip here ſpoken of, that it was inwardly full of Self-love, conſequently of every Thing moſt filthy and profane; Self-love is Nothing elſe but Man's Propriety or Selfhood, and it has been already ſhewn, n. 210, 215. how filthy and profane this Propriety is. From Self-love, or Propriety, flow all Evils, as Hatred, Revenge, Cruelty, Adultery, Deceit, Hypocriſy, Impiety; wherefore when Self-love or Propriety is in Worſhip as an influencing Principle, thoſe Evils muſt needs be in it alſo, but in a Meaſure and Quality proportioned to the Influence of that Love; hence cometh all Profanation of Worſhip: The Truth of the Caſe therefore is this, in Proportion as Self-love or Propriety have Influence in Worſhip, in the ſame Proportion internal Worſhip recedeth, or is annihilated; internal Worſhip conſiſts in the Affection of Goodneſs and the Acknowledgment of Truth, but in Proportion as Self-love or Propriety cometh in, or entereth, in the ſame Proportion the Affection of Goodneſs and the Acknowledgment of Truth recede or go out; what is holy can by no Means dwell together with what is profane, no more than Heaven and Hell can abide together, but one muſt needs retire from the other, ſuch is the State and Order which prevail in the Lord's Kingdom; this is the Reaſon why with ſuch, whoſe Worſhip is called Babel, there cannot poſſibly exiſt any internal Worſhip, but what they inwardly worſhip is Somewhat dead, and putrid as a Carcaſe; hence it is evident of what Quality their external Worſhip is, when it's inward Principle is thus corrupt; that ſuch Worſhip is Babel, appears from every Part of the Word where Babel is deſcribed, as in Daniel, where the Statue which Nebuchadnezar King of Babylon [Babel] (*b*) ſaw in a Dream, the Head whereof was Gold, it's Breaſt and Arms Silver, it's Belly and Thighs Braſs, it's Legs Iron, and it's Feet partly Iron and partly Clay, ſignifies, that true Worſhip at length became ſuch Worſhip as is called

(*b*) It may be needful here to remark to the unlearned Reader, hat Babel and Babylon mean the ſame Thing.

called Babel, wherefore alſo a Stone cut out of a Rock brake in Pieces the Iron, the Braſs, the Clay, the Silver, and the Gold, Dan. ii. 31, 32, 44, 45. The Statue of Gold, which Nebuchadnezar King of Babel ſet up to worſhip, had a like Signification, Dan. iii. 1, to the End. The like is ſignified alſo by the King of Babel with his Lords drinking Wine out of the Veſſels of Gold, which were brought from the Temple at Jeruſalem, and praiſing the Gods of Gold, of Silver, of Braſs, of Iron, and of Stone, on which Account appeared the Writing on the Wall, Dan. v. 1, to the End. The like alſo is ſignified by Darius the Mede requiring to be worſhipped as a God, Dan. vi. and likewiſe by the four Beaſts appearing in a Dream to Daniel, Chap. vii. 1, to the End; and alſo by the Beaſt and by Babel in the Revelation: That ſuch Worſhip was ſignified and repreſented, appears plainly not only from Daniel and John, but likewiſe from the Prophets, as in Iſaiah, "Their "Faces ſhall be Faces of the Flames, the Stars of the Heavens "and the Conſtellations thereof do not ſhine with their Light, "the Sun is darkened in his going forth, and the Moon doth "not cauſe her Light to ſhine: The wild Beaſts of the De- "ſert [*Ziim*] lie down there, and their Houſes are filled with "doleful Creatures [*Ochim*]; and the Daughters of the Owl "dwell there, and Satyrs dance there, and wild Beaſts [*Iim*] "cry in her Palaces, and Dragons in the Houſes of Pleaſure," xiii. 8, 10, 21, 22. ſpeaking of *Babel*, where the Internal of ſuch Worſhip is deſcribed by Faces of Flames, which are evil Luſts, and by the Stars not ſhining, which are the Truths of Faith, and by the Sun being darkened, which is holy Love, and by the Moon not ſhining, which is the Truth of Faith, and by Ziim, Ochim, the Daughters of the Owl, Satyrs, Iim, and Dragons, which are the interior Things of Worſhip, inaſmuch as ſuch Things appertain to Self-love or Propriety: Where- fore alſo in the Revelation *Babel* is called "a Mother of "Whoredoms and Abominations," Rev. xvii. v. and again, "An Habitation of Dragons, and a Cage of every unclean "Spirit, and of every unclean and hateful Bird," Chap. xviii. 2. whence it is evident, that when ſuch Things dwell within, Nothing of Goodneſs and Truth can abide there, and that in Proportion as ſuch Things enter, in the ſame Proportion the good Affections and the Truths of Faith recede: Such Things are alſo called the graven Images of the Gods of Babel, Iſaiah xxi. 9. That Babel is Self-love or Propriety, which is in Worſhip as a ruling Principle, or that it is Self-worſhip, ap- pears evidently in Iſaiah, "Prophefy this Parable upon the

"*King*

" *King of Babel*: Thou haſt ſaid in thine Heart, I will aſcend " into the Heavens, I will exalt my Throne above the Stars " of God, and I will ſit on the Mount of the Congregation, " in the Sides of the North; I will aſcend above the Heights " of the Clouds; I will be like the Moſt High; nevertheleſs " thou ſhalt be brought down to Hell," xiv. 4, 13, 14, 15. where it is evident that Babel is that which wiſheth to be worſhipped as a God, that is, that it is Self-worſhip. Again, in the ſame Prophet, " Come down, and ſit in the Duſt, O Vir- " gin *Daughter of Babel*, ſit on the Earth, not a Throne, O " *Daughter of the Chaldæans;* for thou haſt truſted in thy " Wickedneſs; thou haſt ſaid, None ſeeth me: Thy Wiſdom " and thy Science it hath averted thee; thou haſt ſaid in thine " Heart, I, and none beſide is as I," xlvii. 1, 10. So in Jeremiah, " Behold, I am againſt thee, O corrupting Moun- " tain, that corrupteſt the whole Earth, and I will ſtretch " out mine Hand upon thee, and roll thee down from the " Rocks, and I will give thee for a Mountain of Burning: If " *Babel* ſhould aſcend up to the Heavens, and if ſhe ſhould for- " tify the Height of her Strength, from Me ſhall Spoilers " come unto her," li. 25, 53. hence alſo it appears that Babel is Self-worſhip. That ſuch Self-worſhippers have no Light of Truth, but mere Darkneſs, that is, that they have not the Truth of Faith, is thus deſcribed in Jeremiah, " The Word " which Jehovah ſpake againſt *Babel*; againſt the *Land of the* " *Chaldæans*; out of the North there ſhall come up a Nation " upon her, which ſhall make her Land a Deſolation, and " none ſhall dwell therein, they ſhall remove, they ſhall de- " part, from Man even to Beaſt," l. 1, 3. the North ſignifies Darkneſs, or what is not true; the Departure of Man and of Beaſt denotes the Deprivation of Good: See more concerning Babel below, at Verſe 28. where Chaldæa is treated of.

1327. That by Jehovah's confounding the Lip of the whole Earth, is ſignified the State of this ancient Church, in that internal Worſhip began to periſh, appears from this Circumſtance, that it is called the Lip of the whole Earth, and not as above, Verſe 7. the Lip of thoſe who began to build a City and a Tower; by the Face of the whole Earth is ſignified the State of the Church, for Earth is the Church, as was ſhewn above, n. 662, 1066. The Caſe with the Churches after the Flood was this; there were three Churches which are particularly mentioned in the Word, viz. the firſt ancient Church, which was called Noah; the ſecond ancient Church, which had it's Name from Eber; and the third ancient Church, which had it's Name from Jacob, and afterwards from

Judah and Israel: As to what concerns the first Church, which was called Noah, it was as a Parent of the succeeding Ones, and as is usual with Churches in their Beginnings, it was more pure and unspotted, as appears also from the first Verse of this Chapter, where it is said, that it had one Lip, that is, one Doctrine, Charity being accounted an Essential by all the Members of the Church; but this Church, as is usual with other Churches, in Process of Time began to fall away, owing principally to this Circumstance, that several of it's Members began to affect Self-worship, in Order thereby to be distinguished above the rest, as appears from Verse 4. above, "For "they said, let us build us a City and a Tower, and it's Head "in Heaven, and let us make us a Name;" such Persons must needs be in the Church no other than as a Kind of Leaven, or as a Firebrand setting Fire to all around; in Consequence hereof, when the Danger of the Profanation of what is holy, spoken of above, n. 571, 582. threatened the Church, it's State was changed by the Lord's Providence, which Change consisted in this, that it's internal Worship perished, whilst the external remained, as is here signified by Jehovah's confounding the Lip of the whole Earth: Hence also it appears, that the Worship, which is called Babel, did not prevail in the first ancient Church, but in the succeeding Churches, when Men began to be worshipped as Gods, especially after Death, whence came the various Gods of the Gentiles. The Reason why it was permitted that internal Worship should perish, and external remain, was, in Order to prevent the Profanation of what is holy; the Profanation of what is holy bringeth with it eternal Damnation; none can profane what is holy, except such as are in Possession of the Knowledges of Faith, and at the same Time acknowledge them, but they who are not in the Possession thereof cannot acknowledge them, much less can they profane them: Internal Things are capable of being profaned, inasmuch as they contain in them what is holy, which Things external do not; the Case in this Respect is like that of a Man who doeth Evil, not thinking it to be Evil, in which Case the Evil which he doeth cannot be imputed to him, no more than it can be imputed where it was not done intentionally, or where the Perpetrator thereof is deprived of his rational Faculties; thus he who doth not believe in a Life after Death, but still performeth external Worship, cannot profane the Things appertaining to eternal Life, inasmuch as he doth not believe in the Existence of such a Life; but it is otherwise with those who know and who acknowledge a Life after Death;

this

this likewiſe is the Reaſon why it is permitted a Man rather to live in Pleaſure and in the Gratification of evil Luſts, and thereby to remove himſelf from Things internal, than to come to the Knowledge and Acknowledgment of Things internal, and profane them; for this Cauſe it is permitted the Jews at this Day to immerſe themſelves in Avarice, that thereby they may be further removed from the Acknowledgment of interior Things, inaſmuch as they are ſuch a People, that in Caſe they acknowledged internal Things, they muſt needs profane them; Nothing doth more remove the Mind from Things internal than Avarice, this being a Luſt in the loweſt Degree terreſtrial; the Caſe is the ſame with many within the Church, and alſo with the Gentiles without the Church; the latter, viz. the Gentiles, are leaſt of all capable of Profanation: This then is the Reaſon why it is here ſaid, that Jehovah confounded the Lip of the whole Earth, and that hereby is ſignified the State of the Church in that it was changed, which Change conſiſted in it's Worſhip becoming external uninfluenced by any internal Principle: The like was repreſented and ſignified by the Babyloniſh Captivity, into which the Iſraelites and afterwards the Jews were carried away captive, concerning which it is thus written in Jeremiah, "And it ſhall come to paſs that the "Nation and Kingdom which will not ſerve the King of *Babel* "[Babylon], and that will not put their Neck under the Yoke "of the *King of Babel*, that Nation will I viſit, ſaith Jehovah, "with the Sword, and with the Famine, and with the Peſti- "lence, until I have conſumed them by his Hand," xxvii. 8. to ſerve the King of Babel, and to put the Neck under his Yoke ſignifies to be altogether deprived of the Knowledge and Acknowledgment of the Good and Truth of Faith, conſequently of internal Worſhip; which appears ſtill plainer in the following Paſſage of the ſame Prophet, "Thus ſaith Jehovah "to all the People in this City, your Brethren that are not "gone forth with you into Captivity; thus ſaith Jehovah of "Sabaoth, Behold, I ſend upon them the Sword, the Famine, "and the Peſtilence, and will make them like vile Figs," xxix. 16, 17. to remain in the City, and not to go forth to the King of Babel, ſignified thoſe, who were principled in the Knowledges of internal Things, or of the Truths of Faith, and profaned them, upon whom it is ſaid that the Sword, the Famine, and the Peſtilence ſhould be ſent, which are the Puniſhments of Profanation, and that they would become thus like vile Figs. That by Babel are ſignified thoſe, who deprive others of all Knowledge and Acknowledgment of Truth, was alſo repreſented

ſented and ſignified by theſe Words in the ſame Prophet, " I " will give all Judah into the Hand of the King of *Babel*, and " he ſhall carry them away to *Babel* [Babylon], and he ſhall " ſmite them with the Sword, and I will give all the Wealth " of this City, and all it's Labour, and all it's precious Things, " and all the Treaſures of the Kings of Judah, into the Hands " of their Enemies, and they ſhall ſeize upon them, and take " them away," xx. 4. 5. where by all Wealth, all Labour, all precious Things, and all the Treaſures of the Kings of Judah, in an internal Senſe, are ſignified the Knowledges of Faith. Again, in the ſame Prophet, " With the Families of " the North I will bring the King of *Babel* upon this Land, " and upon the Inhabitants thereof, and upon all thoſe Na- " tions round about, and I will give them to Deſtruction, and " will make them a Deſolation, and an Hiſſing, and a perpe- " tual Waſte, and this whole Land ſhall be a Waſte," xxv. 9, 11. where the Vaſtation of the interior Things of Faith, or of internal Worſhip, is deſcribed by Babel; for where the Worſhip of Self prevails, there no Truth of Faith can remain, as was ſhewn above, for Self-Worſhip deſtroys and lays waſte, and leads away into Captivity all that is true, wherefore alſo Babel is called a corrupting Mountain, Jerem. li. 25. ſee further what was ſaid above concerning Babel, n. 1182.

1328. " And thence Jehovah diſperſed them over the Faces " of the whole Earth"—that theſe Words ſignify that internal Worſhip was annihilated, may appear from the Signification of being diſperſed, as denoting to be diſſipated; in the leaſt remote Senſe, by being diſperſed over the Faces of the whole Earth, are ſignified thoſe who wiſhed to build the City of Babel; but inaſmuch as thoſe are they who deprive others of all Knowledge of the Truth, as was obſerved, by theſe Words is ſignified at the ſame Time a Privation of internal Worſhip, for the one is a Conſequence of the other; that the firſt ancient Church was deprived of the Knowledges of Truth and Goodneſs, appears from this Conſideration, that the Nations which conſtituted that ancient Church became for the moſt Part idolatrous, and ſtill retained a Sort of external Worſhip: The Lot of thoſe who are idolatrous out of the Church, is not ſo bad as with thoſe who are idolatrous within the Church, the former being only external Idolaters, whereas the latter are internal; this appears from what the Lord ſaith, Luke xiii. 23, 28, 29, 30. Matt. viii. 11, 12. this then is the Reaſon why the State of this ancient Church was changed.

1329. Verſe 10. *Theſe are the Nativities of Shem; Shem*

was

was a Son of an hundred Years, and begat Arphaxad, two Years after the Flood. By the Nativities of Shem are signified the Derivations of another ancient Church; Shem is internal Worship in general: An hundred Years signify the State of this Church in the Beginning: Arphaxad was a Nation so called, by which is signified Science: Two Years after the Flood signify another post-diluvian Church.

1330. That by the Nativities of Shem are signified the Derivations of another ancient Church, appears from the Signification of Nativities, as denoting the Origin and Derivation of Doctrinals and of Worship, according to what was said above, n. 1145. Nativities in this and other Parts of the Word are only such as relate to the Church, consequently such as relate to Doctrinals and Worship, which are alone implied or involved in the internal Sense of the Word; wherefore when any Church is brought forth, Mention is made of it's Nativities, as in the Case of the most ancient Church, Gen ii. 4. "These are "the *Nativities* of the Heavens and of the Earth;" in like Manner when other succeeding Churches had Birth before the Flood, it is said, "This is the Book of *Nativities*," Chap. v. 1. the Case was the same with the Churches after the Flood, which were three, the first called Noah, the second named from Eber, the third from Jacob, and afterwards from Judah and Israel; when the first Church is described, it begins with these Words, "These are the *Nativities* of the Sons of Noah," see the foregoing Chapter, Verse 1. the second, which had it's Name from Eber, is in like Manner described in this Verse, "These are the *Nativities* of Shem:" The third also in Verse 27, of this Chapter, "These are the *Nativities* of Terah:" Wherefore Nativities signify Nothing else but the Origins and Derivations of the Doctrinals and Worship of the Church which is described. The Reason why the Nativities of this second Church are reckoned from Shem, or why it's Beginning is described from Shem, is, because Shem signifies internal Worship, and in the present Verse the internal Worship of this Church; not that the internal Worship of this Church was such internal Worship, as was signified by Shem in the preceding Chapter, but only as denoting the internal Worship of this Church.

1331. Hence then it appears, that Shem denotes internal Worship in general; the Nature and Quality of the internal Worship, which prevailed in this Church, appears from those who are successively named as derived from Shem, to have been

tinctured

tinctured with Scientifics; which is alſo confirmed by the Numbers of Years, when they are examined and unfolded.

1332. That an hundred Years ſignify the State of that Church in general, appears from what was ſaid and ſhewn above concerning Numbers and Years, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. as denoting Times and States; but it would be tedious to explain the particular Nature and Quality of the States ſignified by an hundred Years, and by the Numbers of Years which occur in the ſubſequent Verſes of this Chapter; beſides that it would but render the Subject more intricate.

1334. That Arphaxad was a Nation ſo called, and that thereby is ſignified Science, appears from what was ſaid in the foregoing Chapter, at Verſe 24. n. 1226.

1335. That by two Years after the Flood is ſignified another poſt-diluvian Church, may appear from this Conſideration, that by a Year in the Word, as alſo by a Day, and by a Week, is ſignified a whole Period, leſſer or greater, of fewer or more Years, nay, abſtractedly a Period, as may be ſeen from the Paſſages quoted above, n. 488 and 893. The Caſe is the ſame in Reſpect to the Expreſſion here uſed, "Two Years after the "Flood," by which is ſignified a ſecond Period of the Church, which was when this other Church commenced.

1336. Verſe 11. *And Shem lived, after he begat Arphaxad, five hundred Years, and begat Sons and Daughters.* Shem's living after he begat Arphaxad 500 Years, ſignifies Duration of State; Shem ſignifies here, as above, internal Worſhip in general; Arphaxad ſignifies Science: And he begat Sons and Daughters ſignifies Doctrinals.

1337. That this is the Signification of what is ſaid in this Verſe, has no need of further Proof, inaſmuch as it appears from what has been ſaid and ſhewn above concerning the ſame Expreſſions: It may be expedient juſt to obſerve, that the internal Worſhip of this Church was Nothing elſe but a Kind of ſcientific Worſhip, conſequently conſiſting in Somewhat of Love, which may be called the Love of Truth, for at the Commencement of this Church there was ſcarce any Charity remaining, and of Conſequence ſcarce any Faith, which originates in Charity alone, as appears alſo from what was ſaid juſt above concerning the City and Tower of Babel, viz. that Jehovah confounded the Lip of the whole Earth, Verſe 9.

1338. That to beget Sons and Daughters ſignifies Doctrinals,

nals, appears from the Signification of Sons ſpoken of above, n. 264, 489, 490, 491, 533.

1339. Verſe 12. *And Arphaxad lived thirty and five Years, and begat Selah.* By Arphaxad's living thirty and five Years is ſignified the Beginning of the ſecond State of this Church, and alſo that State itſelf; by Arphaxad is ſignified here, as above, Science: And he begat Selah, ſignifies a Derivation thence; Selah was a Nation ſo named, by which is ſignified what appertaineth to Science.

1340. That this is the Signification of theſe Words, has no Need of further Proof: That Selah was a Nation ſo called, by which is ſignified what appertaineth to Science, was ſhewn above in the foregoing Chapter, Verſe 24.

1341. Verſe 13. *And Arphaxad lived, after he begat Selah, four hundred and three Years, and begat Sons and Daughters.* By Arphaxad's living after he begat Selah four hundred and three Years, is ſignified Duration and State; Arphaxad here, as above, ſignifies Science; and Selah what appertaineth to Science: And he begat Sons and Daughters, ſignifies Doctrinals.

1342. Verſe 14. *And Selah lived thirty Years, and begat Eber.* Selah's living thirty Years ſignifies the Beginning of a third State; Selah ſignifies here, as above, what appertaineth to Science: And he begat Eber, ſignifies Derivation thence; Eber was a Nation which was called Hebræan, from Eber as it's Father, by which is ſignified the Worſhip of the ſecond ancient Church in general.

1343. That Eber was a Nation, which was named Hebræan from Eber as it's Father, and that by it is ſignified the Worſhip of the ſecond ancient Church in general, appears from the hiſtorical Parts of the Word throughout, where it is mentioned; from that Nation, inaſmuch as a new Worſhip commenced therein, all were called Hebrews who were principled in like Worſhip: Their Worſhip was ſuch as was afterwards reſtored amongſt the Poſterity of Jacob, and conſiſted principally in this, that they called their God Jehovah, and offered Sacrifices: The moſt ancient Church unanimouſly acknowledged the Lord, and called Him Jehovah, as appears alſo from the firſt Chapters of Geneſis, and from other Parts of the Word: The ancient Church, that is, the Church which was after the Flood, alſo acknowledged the Lord, and called Him Jehovah, eſpecially they who were principled in internal Worſhip, and were called the Sons of Shem; the reſt, who were principled in external Worſhip, acknowledged alſo Jehovah, and worſhipped Him; but when internal Worſhip became external,

and particularly when it became idolatrous, and when each Nation began to have it's own peculiar God whom it worſhipped, then the Hebrew Nation retained the Name of Jehovah, and called their God Jehovah, and herein were diſtinguiſhed from other Nations: The Poſterity of Jacob in Egypt, with external Worſhip, loſt alſo this diſtinguiſhing Character of calling their God Jehovah, as did even Moſes himſelf; wherefore they were firſt of all inſtructed that Jehovah was the God of the Hebrews, and the God of Abraham, of Iſaac, and of Jacob, as may appear from the following Paſſage, "Jehovah "ſaid to Moſes, Thou ſhalt go in, thou and the Elders of "Iſrael to the King of Egypt, and ye ſhall ſay unto him, "*Jehovah the God of the Hebrews* cometh to meet us, now let "us go, we pray, three Days Journey into the Wilderneſs, "that we may *ſacrifice unto Jehovah our God*," Exod. iii. 18. and again, "Pharaoh ſaid, Who is *Jehovah*, that I ſhould "hearken to his Voice to let Iſrael go? I know not *Jehovah*, "neither will I let Iſrael go: And they ſaid, The *God of the* "*Hebrews* cometh to meet us; let us go, we pray, three Days "Journey into the Wilderneſs, that we may *ſacrifice to Jehovah* "*our God*," Exod v. 2, 3. that the Poſterity of Jacob in Egypt loſt, with the Worſhip, alſo the Name of Jehovah, may appear from the following Paſſage, "Moſes ſaid unto God, Lo, when "I ſhall come to the Children of Iſrael, and ſhall ſay to them, "the God of your Fathers hath ſent me unto you, and they ſhall "ſay to me, What is his Name? what ſhall I anſwer them? "And God ſaid unto Moſes, *I Am That I Am*, and he ſaid, "thus ſhalt thou ſay unto the Children of Iſrael, *I AM* hath "ſent me unto you; and God ſaid moreover unto Moſes, "Thus ſhalt thou ſay to the Children of Iſrael, *Jehovah the* "*God of your Fathers*, the God of Abraham, the God of Iſaac, "and the God of Jacob, hath ſent me unto you, this is *my* "*Name* for ever," Exod. iii. 13, 14, 15. hence it is plain that even Moſes knew not the Name of Jehovah, and that they were diſtinguiſhed from other Nations by the Name of Jehovah the God of the Hebrews; hence alſo in other Places Jehovah is called the God of the Hebrews, "Thou ſhalt ſay unto "Pharaoh, *Jehovah the God of the Hebrews* hath ſent me unto "thee," Exod. vii. 16. "Go in to Pharaoh, and ſay unto him, "Thus ſaith *Jehovah the God of the Hebrews*," Exod. ix. 1, 13. "Moſes and Aaron went in unto Pharaoh, and ſaid unto him, "Thus ſaith *Jehovah the God of the Hebrews*," Exod. x. 3, and in Jonah, "I am an *Hebrew*, and I fear *Jehovah* the God "of the Heavens," i. 9, and alſo in Samuel, "The Philiſ- "thines heard the Voice of Shouting, and ſaid, What is the

"Voice

" Voice of this great Shouting in the Camp of the Hebrews?
" and they knew that the Ark of *Jehovah* was come into the
" Camp; and the Philiſthines ſaid, Wo unto us! who will
" deliver us out of the Hand of theſe *magnificent Gods?* Theſe
" are thoſe *Gods* that ſmote the Egyptians with all Plagues
" in the Wilderneſs; quit yourſelves like Men, O ye Philiſ-
" thines, that ye be not Servants unto the *Hebrews*," 1 Sam. 4, 6, 8, 9. where alſo it appears, that the Nations were diſtinguiſhed by their Gods, according to their Names, and that the Hebrew Nation was diſtinguiſhed by Jehovah. That Sacrifices conſtituted another Eſſential of the Worſhip which prevailed with the Hebrew Nation, appears alſo from the Paſſages above quoted, Exod. iii. 18. Chap. v. 2, 3. and alſo from this Conſideration, that the Egyptians abominated the Hebrew Nation on Account of this Worſhip, as appears from the following Paſſage, " And Moſes ſaid, it is not meet ſo to do, for *we ſhall*
" *ſacrifice the Abomination of the Egyptians to Jehovah our God:*
" lo! *we ſhall ſacrifice the Abomination of the Egyptians* before
" their Eyes, will they not ſtone us?" Exod viii. 26. wherefore alſo the Egyptians abominated the Hebrew Nation to ſuch a Degree, that they refuſed to eat Bread with them, Gen. xliii. 32. hence alſo it appears, that the Poſterity of Jacob was not the only Nation which was called Hebrew, but that all were ſo called, which were principled in ſuch Worſhip, wherefore alſo the Land of Canaan was called the Land of the Hebrews in the Time of Joſeph, " Joſeph ſaid, I was ſtolen away from
" the *Land of the Hebrews*," Gen. xl. 15. That Sacrifices were offered by the idolatrous Nations in the Land of Canaan, is very apparent, for they ſacrificed to their Gods, to Baal, and others; moreover Balaam, who was of Syria, where Eber inhabited, and whence the Hebrew Nation came, before the Poſterity of Jacob came into the Land of Canaan, not only offered Sacrifices, but alſo called Jehovah his God; that Balaam was of Syria, whence the Hebrew Nation came, ſee Numb. xxiii. 7. that he offered Sacrifices, ſee Numb. xxii. 39, 40. Chap. xxiii. 1, 2, 3, 14, 29. that he called Jehovah his God, ſee Numb. xxii. 18. and the Chapter throughout. It is ſaid indeed of Noah, Chap. viii. Verſe 20. that he offered Burnt-offerings to Jehovah, this however is not an hiſtorical Truth, but an hiſtorical Relation, becauſe by Burnt-offerings was ſignified the holy Principle of Worſhip, as may be there ſeen. Hence then it appears what is ſignified by Eber, or by the Hebrew Nation.

1344. Verſe 15. *And Selah lived after he begat Eber four*

hundred and three Years, and begat Sons and Daughters. Selah's living after he begat Eber four hundred and three Years signifies Duration and State; Selah signifies here, as above, what appertaineth to Science; Eber signifies here, as above, the Worship of this Church in general: And he begat Sons and Daughters, signifies Doctrinals.

1345. Verse 16. *And Eber lived thirty and four Years, and begat Peleg.* Eber's living thirty and four Years signifies the Beginning of the fourth State of this Church; Eber denotes here, as above, the Worship of this Church in general: And begat Peleg signifies Derivation thence; Peleg was a Nation so named from him, as from it's Father, by which is signified external Worship.

That Peleg here signifies external Worship, follows from the Series of the Derivations of Worship, consequently from his Derivation; in the foregoing Chapter, Verse 25. Peleg had another Signification, because it is said that in his Days the Earth was divided, and because he there, together with his Brother Joktan, represented that Church.

1346. Verse 17. *And Eber lived after he begat Peleg four hundred and thirty Years, and begat Sons and Daughters.* Eber's living after he begat Peleg four hundred and thirty Years signifies Duration and State; Eber and Peleg have the same Signification here as above: And begat Sons and Daughters signifies Doctrinals which relate to ritual Observances.

1347. Verse 18. *And Peleg lived thirty Years, and begat Reu.* By Peleg's living thirty Years is signified the Beginning of a fifth State; Peleg signifies the same here as above: And he begat Reu, signifies Derivation thence; Reu was a Nation so named from him as from it's Father, by which is signified Worship still more external.

1348. Verse 19. *And Peleg lived after he begat Reu two hundred and nine Years, and begat Sons and Daughters.* By Peleg's living after he begat Reu two hundred and nine Years, is signified Duration and State; Peleg and Reu have the same Signification here as above: And he begat Sons and Daughters signifies ritual Observances.

1349. Verse 20. *And Reu lived thirty and two Years, and begat Serug.* By Reu's living thirty and two Years is signified the Beginning of a sixth State; Reu has the same Signification here as above: And he begat Serug, signifies Derivation thence; Serug was a Nation so named from him, as from it's Father, by which is signified Worship in Externals.

1350. Verse 21. *And Reu lived after he begat Serug two hundred and seven Years, and begat Sons and Daughters.* Reu's living after he begat Serug two hundred and seven Years, signifies

fies Duration and State; Reu and Serug have the same Signification here as above: And he begat Sons and Daughters signifies the ritual Observances appertaining to such Worship.

1351. Verse 22. *And Serug lived thirty Years, and begat Nahor.* By Serug's living thirty Years is signified the Beginning of the seventh State of this Church; Serug has the same Signification here as above: And begat Nahor, signifies Derivation thence; Nahor was a Nation so named from him, as from it's Father, by which is signified Worship verging towards idolatrous Worship.

1352. Verse 23. *And Serug lived after he begat Nahor two hundred Years, and begat Sons and Daughters.* Serug's living after he begat Nahor two hundred Years, signifies Duration and State; Serug and Nahor have the same Signification here as above: And he begat Sons and Daughters, signifies the ritual Observances of that Worship.

1353. Verse 24. *And Nahor lived twenty and nine Years, and begat Terah.* Nahor's living twenty and nine Years signifies the Beginning of the eighth State of this Church; by Nahor is signified here, as above, Worship verging towards idolatrous Worship: And he begat Terah, signifies Derivation thence; Terah was a Nation so named from him, as from it's Father, by which is signified idolatrous Worship.

1354. Verse 25. *And Nahor lived after he begat Terah an hundred and nineteen Years, and begat Sons and Daughters.* Nahor's living after he begat Terah an hundred and nineteen Years, signifies Duration and State; by Nahor is signified here, as above, Worship verging towards idolatrous Worship; by Terah is signified idolatrous Worship: And he begat Sons and Daughters, signifies idolatrous ritual Observances.

1355. Verse 26. *And Terah lived seventy Years, and begat Abram, Nahor, and Haran.* By Terah's living seventy Years is signified the Beginning of a ninth State, which is the last; Terah signifies here, as above, idolatrous Worship: And he begat Abram, Nahor, and Haran, signifies Derivations thence; Abram, Nahor, and Haran, were Persons, from whom also Nations were named, which were idolatrous.

1356. That by Terah is signified idolatrous Worship, may appear from the Derivations spoken of from Verse 20, to the present Verse: This other ancient Church degenerated from a Sort of internal Worship, and was so far adulterated, as at last to become idolatrous; this is usually the Case with all Churches, in that from what is internal they turn to what is external, and at last close in Things merely external, to the utter expunging of what is internal: That this was the Case with the Church

Church here ſpoken of, inſomuch that a great Part of it's Members did not acknowledge Jehovah to be God, but worſhipped other Gods, appears from the following Paſſages in Joſhua, " Joſhua ſaid unto all the People, Thus ſaith Jehovah " the God of Iſrael, Your Fathers dwelt beyond the River in " old Time, *Terah* the Father of *Abraham*, and the Father of " *Nahor*, and *they ſerved other Gods*," xxiv. 2. " Now there- " fore fear Jehovah, and ſerve him in Integrity and in Truth, " and put away the *Gods whom your Fathers ſerved* beyond the " River, and in Egypt, and ſerve Jehovah: And if it is evil " in your Eyes to ſerve Jehovah, chooſe ye this Day whom " ye will ſerve, whether the *Gods whom your Fathers ſerved*, " who were beyond the Rivers, or the Gods of the Amorites," Verſes 14, 15. of the ſame Chapter; where it appears manifeſtly that Terah, Abraham, and Nahor, were Idolaters. That Nahor was a Nation given to idolatrous Worſhip, appears alſo from Laban the Syrian, who lived in the City of Nahor, and worſhipped Images or Teraphim, which Rachel took away, Gen. xxiv. 10. Chap. xxxi. 19, 26, 32, 34. and that Abraham had one God, Nahor another, and their Father or Terah another, appears from Gen. xxxi. 53. it is alſo expreſsly declared concerning Abram, that Jehovah was not known to him, " I Jehovah appeared to Abraham, Iſaac, and " Jacob, as God Almighty (in the God Schaddai), and *by my Name Jehovah was I not known to them*," Exod. vi. 3. hence it is evident how much this Church with this Nation fell away, and gave into idolatrous Worſhip, which is here ſignified by Terah; and as it is ſignified by Terah, ſo is it alſo by Abram, Nahor, and Haran.

1357. There are three univerſal Kinds of Idolatry, the firſt is grounded in Self-love, the ſecond in the Love of the World, and the third in the Love of Pleaſures; all idolatrous Worſhip centers in one or other of theſe Objects as it's End; the Worſhip of Idolaters can have no other End, inaſmuch as they have no Knowledge of, nor Concern about eternal Life, nay, they deny the Exiſtence of ſuch Life: Theſe three Kinds of Idolatry are ſignified by the three Sons of Terah.

1358. That Abram, Nahor, and Haran, were Perſons, from whom alſo Nations were named, which were idolatrous Nations, appears from the hiſtorical Parts of the Word; concerning Nahor this has been already ſhewn, for the City itſelf was called the City of Nahor, Gen. xxiv. 10. Cities at that Time were no other than Families which dwelt together, and ſeveral Families formed a Nation: That ſeveral Nations were born

born of Abraham, appears not only from the Poſterity of Iſhmael, or the Iſhmaelites, but alſo from the Poſterity of ſeveral of his Sons which he had by his Wife Keturah, who are mentioned by Name, Gen. xxv. 1, 2, 3, 4.

1359. Verſe 27. *And theſe are the Nativities of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.* Theſe Nativities of Terah ſignify Origins and Derivations of Idolatry, whence came the repreſentative Church: Terah was the Son of Nahor, and alſo a Nation named from him, as from it's Father; by him is ſignified idolatrous Worſhip: Abram, Nahor, and Haran, were Sons of Terah, and alſo Nations named from them as from their Fathers; by them are here ſignified ſeveral derivative Kinds of idolatrous Worſhip: From Lot alſo came two Nations which were idolatrous.

1360. That theſe Nativities ſignify Origins and Derivations of Idolatry, whence came the repreſentative Church, appears from the Signification of Nativities, as denoting Origins and Derivations, according to what was ſhewn at Verſe 10. of this Chapter: The Subject now coming to be treated of is, concerning the third Church after the Flood, which ſucceeded, when the former Church, ſpoken of from Verſe 10. to the preſent Verſe, became idolatrous in Terah: That Terah, Abram, Nahor, and Haran, were Idolaters, hath been already ſhewn, and moreover, that the Nations derived from them were ſo, as the Iſhmaelites and Midianites, and others, who were of the Poſterity of Abram; beſides others in Syria deſcended from Nahor, and likewiſe the Moabites and Ammonites, who were the Poſterity of Lot.

1361. That the Church, from being idolatrous, became repreſentative, is impoſſible ſhould be known, unleſs it be firſt known what is meant by Repreſentative; the Things which were repreſented in the Jewiſh Church, and in the Word, are the Lord and his Kingdom, conſequently, the celeſtial Things appertaining to Love, and the ſpiritual Things appertaining to Faith; theſe are the Things which were repreſented, beſides ſeveral Things connected with theſe, as all Things relative to the Church: The Things repreſenting are either Perſons, or Things exiſting in the World, or on the Earth, in ſhort, whatever is an Object of the Senſes, inſomuch that there is ſcarce any Object but what is capable of being a Repreſentative: It is however a general Law of Repreſentation, that the Perſon, or Thing which repreſenteth, is not at all reflected on, but the Thought is fixed ſolely on that which is repreſented; as for Example; every King, whoſoever he was, whether in Judah, or in Iſrael, or even in Egypt, and other Places, might repreſent

ſent the Lord; their Royalty [*Regium*] itſelf was repreſentative; this was the Caſe with the very worſt of Kings, as with Pharaoh, who exalted Joſeph over the Land of Egypt, with Nebuchadnezar in Babylon, Dan. ii. 37, 38. with Saul, and the reſt of the Kings of Judah and of Iſrael, of whatſoever Sort they were; this was implied in their Anointing, by Virtue whereof they were called the Anointed of Jehovah: In like Manner all Prieſts, how many ſoever they were, repreſented the Lord, the prieſtly Office itſelf being repreſentative, and this was the Caſe, not only with the good and holy Prieſts, but alſo with the evil and unholy, inaſmuch as in Repreſentatives the Nature and Quality of the repreſenting Perſon is not at all reflected on. Nor was Repreſentation confined to Men only, but it extended alſo to Beaſts, particularly to all ſuch as were offered in Sacrifice, Lambs and Sheep repreſenting Things celeſtial, whilſt Doves and Turtles repreſented Things ſpiritual; in like Manner, Rams, Goats, Cows, and Oxen, were repreſentative, but of Things celeſtial and ſpiritual in a lower Degree. And as Things animate were repreſentative, ſo alſo were Things inanimate, as the Altar, yea the very Stones of the Altar, likewiſe the Ark and Tent, with all Things appertaining thereto, the Temple alſo with all Things contained therein, as may be obvious to every one, conſequently the Lamps, the Bread, and Aaron's Garments: Nor was Repreſentation confined to theſe Things only, but it extended further to all the Rites and Ceremonies of the Jewiſh Church. In the ancient Churches, Repreſentatives extended themſelves to all Objects of the Senſes, as to Mountains and Hills, and Valleys, to Plains, Rivers, Brooks, Fountains, Ciſterns, to Groves, to Trees in general, and to each individual Tree in particular, inſomuch that every Tree had ſome determinate Signification, which afterwards, when the ſignificative Church ceaſed, became repreſentative; hence then it may appear what is meant by Repreſentatives: And whereas Things celeſtial and ſpiritual, viz. ſuch as appertain to the Lord's Kingdom in the Heavens and alſo in the Earths, were thus capable of being repreſented, not only by Men, whoſoever or whatſoever they were, but alſo by Beaſts, and likewiſe by Things inanimate, it hence appears what is meant by a repreſentative Church. The Caſe with Reſpect to Repreſentatives was this, that in the Sight of Spirits and Angels, all Things appeared holy, which were done according to appointed Rites and Ordinances, as when the High-prieſt waſhed himſelf with Waters, when he miniſtered in his pontifical Garments, when he ſtood before the lighted Candles, &c. in all theſe Caſes, Spi-

rits

rits and Angels had a Perception of holy Things, without any Regard to the Quality and Character of the repreſenting Prieſt, howſoever unclean he might be, and even in his Heart an Idolater; ſo alſo in Regard to the reſt of the Prieſts; for, as was obſerved, in Repreſentatives the Reflection was not at all fixed on the repreſenting Perſon, but on that which was repreſented, altogether abſtracted from the Perſon, and ſo likewiſe abſtracted from the Oxen, Cows, and Lambs, which were ſacrificed, and from the Blood which was poured out about the Altar, and likewiſe from the Altar itſelf, &c. This repreſentative Church was inſtituted after that all internal Worſhip periſhed, and was become not only merely external, but alſo idolatrous, to the End that there might be ſome Conjunction of Heaven with Earth, or of the Lord by Heaven with Man; and this Conjunction was effected, after that the Conjunction periſhed which had been before preſerved by the Internals of Worſhip: But the Nature and Quality of this Conjunction, effected by Repreſentatives alone, will, by the Divine Mercy of the Lord, be ſpoken of hereafter. Repreſentatives do not commence till in the ſubſequent Chapter, where all and every Thing contained therein, as alſo in the Chapters which follow, are purely repreſentative: The preſent Chapter treateth of the State of thoſe, who were Fathers, before that ſome of them and their Poſterity became repreſentative, of whom it hath been ſhewn above, that they were principled in idolatrous Worſhip.

1362. That Terah was the Son of Nahor, and alſo a Nation named from him, as from it's Father, and that by him is ſignified idolatrous Worſhip, was ſhewn above: That Terah was a Nation, may appear from this Conſideration, that the Nations which ſprung from his Sons acknowledged him as their Father, as alſo the Sons of Jacob, or the Jews and Iſraelites, and likewiſe the Iſhmaelites, Midianites, and others, acknowledged Abraham, and as the Moabites and Ammonites acknowledged Lot; which Nations, although they were not named from them, but from their Sons, nevertheleſs ſince they all acknowledge a common Father, and call themſelves his Sons, as the Sons of Terah, or the Sons of Abraham, or the Sons of Lot, by each of thoſe Fathers is ſignified a Nation in a general Senſe, thus in the preſent Caſe by Terah, Abram, Nahor, and Lot, they being the Stock or Root of Nations; and alſo in the Caſe of the Poſterity of Jacob, all of whom were named from his twelve Sons, but are nevertheleſs called Jacob and Iſrael, and likewiſe the Seed and Sons of Abraham, John viii. 33, 39.

1363. That Abram, Nahor, and Haran, were the Sons of Terah, and that they were also Nations named from them, as from their Fathers, and that by them are here signified divers Kinds of idolatrous Worship, appears from what hath been shewn above, and also from this Consideration, that by Terah, whose Sons they were, is signified Idolatry: But what particular Kinds of idolatrous Worship are here signified by the three Sons of Terah, and afterwards by Lot the Son of Haran, may appear from a Consideration of the several Sorts of idolatrous Worship, which in general are four, one more interior than another, the three which are more interior being as it were the Sons of one Parent, and the fourth being as it were the Son of the Third: Idolatrous Worship may be either internal or external; the internal is what bringeth Man under Condemnation, but the external not so; in Proportion as idolatrous Worship is of a more interior Nature, in the same Proportion it condemneth the more, but in Proportion as it is more external, it condemneth less: Internal Idolaters do not acknowledge a God, but adore themselves and the World, whilst all their evil Lusts are to them as so many Idols, whereas external Idolaters may acknowledge a God, although they do not know who is the God of the Universe: Internal Idolaters are known by the Life which they have acquired to themselves, and their Idolatry is of a more interior Sort, in Proportion as the Life so acquired is separate from a Life of Charity, whereas external Idolaters are known only by Worship, and notwithstanding their being Idolaters, they may still be principled in the Life of Charity: Internal Idolaters are capable of profaning holy Things, but external Idolaters are not capable of such Profanation; wherefore external Idolatry is tolerated in Order to prevent such Profanation, as may appear from what was said above, n. 571, 582, and at Verse 9, n. 1327.

1364. That two idolatrous Nations descended from Lot, appears from his two Sons Moab and Ammi which he had by his Daughters, Gen. xix. 37, 38. from whom came the Moabites and Ammonites, who, it is plain from the Word, were Idolaters; Lot is here mentioned as the Father of the two Kinds of idolatrous Worship signified by Moab and Ammi.

1365. Verse 28. *And Haran died on the Faces of Terah his Father, in the Land of his Nativity, in Ur of the Chaldæans.* Haran's dying on the Faces of Terah his Father, in the Land of his Nativity, in Ur of the Chaldæans, signifies that interior Worship was obliterated, and become merely idolatrous: By Haran is signified interior idolatrous Worship; by Terah his Father,

Father, is signified, as before, idolatrous Worship in general; by the Land of his Nativity is signified the Origin whence it was derived: By Ur of the Chaldæans is signified external Worship in which are Falses.

1366. That by Haran's dying on the Faces of Terah his Father, in the Land of his Nativity, in Ur of the Chaldæans, is signified, that interior Worship was obliterated, and become merely idolatrous, appears from the Signification of Haran, of Terah, of Nativity, and of Ur of the Chaldæans, and also from his being said to die on the Faces of Terah his Father: With Respect to interior Worship being obliterated, or annihilated, the Case is this; it is not possible the Church should be established anew with any Nation, before it is so vastated, that Nothing of what is evil and false remaineth in it's internal Worship; for so long as Evil is in internal Worship, it is as an Obstacle to the Admission of Things that are good and true, which constitute the internal Worship of the Church, inasmuch as Things good and true cannot be received where Evils and Falses have their Abode; this may appear from this Consideration, that they who are born and educated in any heretical Opinions, and have confirmed themselves therein so as to be altogether persuaded of their Truth, are with Difficulty, if ever, brought to receive Truths which are contrary to their Falses; but the Case is otherwise with the Gentiles, who do not know what the Truth of Faith is, and still live in mutual Charity: And this was the Reason why the Church of the Lord could not be re-established amongst the Jews, but amongst the Gentiles, who were not in Possession of any Knowledges of Faith: The former by their Falses altogether darkened the Light of Truth, and thereby extinguished it, but the latter did not so, inasmuch as they knew not what was the Truth of Faith, and what they did not know they could not darken and extinguish. Whereas now a new Church was to be established, they were chosen for the Implantation of the Goodnesses and Truths of Faith, with whom all Knowledge of the Goodness and Truth of Faith was obliterated, and who, like the Gentiles, were become external Idolaters: It was shewn above concerning Terah and Abram, that they were of this Quality and Character, viz. that they worshipped other Gods, and did not know Jehovah, consequently were ignorant of the Goodness and Truth of Faith, and thus were become more meet to receive the Seed of Truth than others in Syria, amongst whom those Knowledges still remained; that such Knowledges did remain with some, appears from the Case of Balaam, who was of Syria, and who not only worshipped Jehovah, but also

offered Sacrifices, and was at the same Time a Prophet. These then are the Contents of this Verse, viz. that interior Worship was obliterated, and was become merely idolatrous.

1367. That by Haran is signified interior idolatrous Worship, and by Terah idolatrous Worship in general, was said and shewn above. That by the Land of his Nativity is signified Origin, and that thence their idolatrous Worship was derived, appears from the Signification of Nativity, as denoting Origin and Derivation, concerning which see above at Verse 10 and 27.

1368. That by Ur of the Chaldæans is signified external Worship in which are Falses, appears from the Signification of Chaldæans in the Word: It was shewn above at Verse 9. that by Babel is signified Worship in which inwardly are Evils, but that by Chaldæa is signified Worship in which inwardly are Falses; consequently by Babel is signified Worship in which there is inwardly Nothing of Goodness, and by Chaldæa Worship in which inwardly there is Nothing of Truth; Worship wherein inwardly there is Nothing good, and Nothing true, is a Worship in which inwardly all is profane and idolatrous: That such Worship in the Word is signified by Chaldæa, may appear from the following Passages, "Behold the *Land* "*of the Chaldæans*, this is not a People, the Assyrian founded "it in desolate Places [*Tziim*], they will set up the Watch-"Towers thereof, they will raise up the Palaces thereof, he "will bring it to Ruin," Isaiah xxiii. 13. the Land of the Chaldæans who are not a People signifies Falses; by the Assyrian who founded it is signified Reasoning; Watch-Towers denote Phantasies. Again, in the same Prophet, "Thus saith "Jehovah your Redeemer, the Holy One of Israel, for your "Sake I have sent to *Babel*, and have brought down all their "Bars, and the *Chaldæans*, in whose Ships there is a Cry," xliii. 13. where Babel denotes Worship in which is interior Evil, the Chaldæans Worship in which are interior Falses, Ships are the Knowledges of Truth which are corrupted. Again, in the same Prophet, "Sit thou silent, and enter into "Darkness, *O Daughter of the Chaldæans*, because they shall "no more call thee the Mistress of Kingdoms; I was wroth "with my People, I have profaned mine Inheritance, and I "have given them into thy Hand; these two Things shall "come to thee suddenly in one Day, the Loss of Children "and Widowhood; they shall come upon thee to the Full "because of the Multitude of thy Sorceries, and because of "the Greatness of thine Inchantments," xlvii. 5, 6, 9. where it is evident that Chaldæa is the Profanation of Truth, whereof

whereof are predicated Sorceries and Inchantments. Again, in the ſame Prophet, " Go ye forth of Babylon [*Babel*], flee " ye from the *Chaldæans*," xlviii. 20. denoting the Profanation of Goodneſs and Truth in Worſhip. So in Ezechiel, " Cauſe Jeruſalem to know her Abominations; thy Father " was an Amorite, and thy Mother an Hittite; thou haſt " committed Whoredom with the Sons of Egypt; thou haſt " committed Whoredom with the Sons of the Aſſyrian; hence " haſt thou multiplied thy Fornication even to the *Land of* " *Chaldæa*," xvi. 2, 3, 26, 28, 29. ſpeaking of the Jewiſh Church in particular, where the Sons of Egypt denote Scientifics, the Sons of the Aſſyrian denote Reaſonings, and the Land of Chaldæa unto which ſhe multiplied Fornication, denotes the Profanation of Truth; it muſt be obvious to every one, that by Egypt, Aſſyria, and Chaldæa, are not meant Lands or Countries, and that ſpiritual Whoredom, or Fornication, is here ſpoken of. Again, in the ſame Prophet, " Ahola " played the Harlot, and ſhe doted on her Lovers, the Aſſyrians " her Neighbours, neither left ſhe her Whoredoms from Egypt, " ſhe added to her Whoredoms, ſhe ſaw Men pourtrayed upon " the Wall, the Images of the *Chaldæans*, painted with Ver- " milion, girded with Girdles upon their Loins, having dyed " Attire pendent upon their Heads, all of them Princes to " look to, the Likeneſs of the *Sons of Babel, the Chaldæans*, " the Land of their *Nativity*, as ſoon as ſhe ſaw them with her " Eyes ſhe doted upon them, and ſent Meſſengers to them " into *Chaldæa*, the *Sons of Babel* defiled her by their Whore- " doms," xxiii. 5, 8, 14, 15, 16, 17. where the Chaldæans are called Sons of Babel, denoting Truths profaned in Worſhip; Ahola ſignifies the ſpiritual Church, which is called Samaria. So in Habakkuk, " Lo, I raiſe up the Chaldæans, " a bitter and haſty Nation, marching to the Breadths of the " Land, to poſſeſs Habitations not for themſelves, terrible and " dreadful, and from itſelf goeth forth it's Judgment and Ex- " altation; whoſe Horſes are ſwifter than Leopards, and " fiercer than the Wolves of the Evening; and their Horſe- " men ſpread themſelves, and their Horſemen come from far, " they fly as an Eagle haſtening to eat; they all come for " Violence; the Deſire of their Faces panteth towards the " Eaſt," i. 6, 8, 9. where the Chaldæan Nation is deſcribed by many Repreſentatives ſignifying the Profanation of Truth. Moreover Babel and Chaldæa are deſcribed in two whole Chapters in Jeremiah, Chap. l. and li. where it is very manifeſt what is ſignified by each, viz. that by Babel is ſignified

the

the Profanation of Things celeſtial, and by Chaldæa the Profanation of Things ſpiritual, in Worſhip. Hence then it appears what is ſignified by Ur of the Chaldæans, that it is external Worſhip influenced inwardly by a profane idolatrous Principle: That ſuch was the Quality and Character of the Worſhip which prevailed amongſt this People, was given me to know from themſelves in ſome Diſcourſe which I had with them.

1369. Verſe 29. *And Abram and Nahor took to themſelves Wives, the Name of Abram's Wife was Sarai, and the Name of Nahor's Wife was Milcah, the Daughter of Haran, the Father of Milcah, and the Father of Iſcah.* Abram and Nahor taking to themſelves Wives, and the Name of Abram's Wife being Sarai, and the Name of Nahor's Wife being Milcah, the Daughter of Haran, the Father of Milcah, and the Father of Iſcah, ſignify Marriages of Evil with the Falſe in idolatrous Worſhip, which are ſo circumſtanced; by Huſbands are ſignified Evils, by Wives Falſes.

1370. It would be tedious to explain the Particulars of this Verſe, and to ſhew that theſe Things are herein ſignified, for this would be to explain the Kinds and Derivations of Idolatries, which cannot be known except from their Oppoſites, viz. from Profanations as well of the celeſtial Things of Love, and of the ſpiritual Things thereof, as alſo of Things rational derived thence, and laſtly of Things ſcientific; the Profanations of theſe Things conſtitute the Genera and Species of Idolatries, which are not conſtituted merely by the Worſhip of Idols, for this is only external Idolatry, and the Worſhip in this Caſe may be joined with Affections of Goodneſs and Truth, and thereby with Charity, as amongſt the Nations which live in mutual Charity; interior idolatrous Worſhip in it's various Kinds is what is ſignified in the Word by external idolatrous Worſhip: Their Nativities, and Generations, and alſo Marriages, which are of Evil and the Falſe, are altogether circumſtanced according to the Relationſhips and Marriages deſcribed in Verſe 27, and in this Verſe.

1371. Verſe 30. *And Sarai was barren, ſhe had no Child.* By Sarai being barren, and having no Child, is ſignified, that Evil and the Falſe were not productive.

1372. This may appear from the Signification of the Word barren, of which we ſhall ſpeak elſewhere; for Son and Daughter, as was ſhewn above, ſignify Truth and Goodneſs, and in an oppoſite Senſe, Evil and the Falſe, hence to be

barren

barren here signifies that the Evil and False of idolatrous Worship were not productive.

1373. Verse 31. *And Terah took Abram his Son, and Lot the Son of Haran, his Son's Son, and Sarai his Daughter-in-Law, the Wife of Abram his Son, and they went forth with them from Ur of the Chaldæans to go into the Land of Canaan, and they came to Haran, and there abode.* Hereby is signified, that they, who were principled in idolatrous Worship, should be instructed in the celestial and spiritual Things of Faith, in Order that a representative Church might thence have Existence.

1374. That this is the Signification of these Words, may appear from what hath been said above, and from what remains to be said in the subsequent Chapter.

1375. Verse 32. *And the Days of Terah were two hundred and five Years, and Terah died in Haran.* The Days of Terah being two hundred and five Years signifies the Duration and State of idolatrous Worship understood by Terah: And Terah died in Haran, signifies an End of Idolatry, and the Beginning of a representative Church by Abram.

A Continuation of the Subject concerning Situation and Place, and also concerning Distance and Time, in another Life.

1376. I *HAVE frequently discoursed with Spirits concerning their Idea of Place and of Distance, suggesting to them that Place and Distance are not any Thing real, but only apparent, being Nothing else but the States of their Thought and Affection which are thus varied, and rendered visible in the World of Spirits. Nevertheless this appears inconceivable to those Spirits, to whom corporeal and terrestrial Ideas still adhere, and they cannot be persuaded*

ſuaded but that ſuch Things really are as they appear to be; it is with Difficulty alſo they are convinced of their ſpiritual State, and that they are no longer in the Body, being unwilling to allow of any Appearance or Fallacy in the Things about them, inaſmuch as they would rather be deceived by the Imagination of the Reality of ſuch Things; thus they preclude all right Conception and Acknowledgment of what is true and good, which are at the utmoſt Diſtance from all Fallacy. It was frequently ſhewn them, that Change of Place is Nothing but an Appearance, and alſo a Fallacy of Senſe; for there are two Species of Changes of Place in another Life, one is that ſpoken of above, that all Spirits and Angels in the Grand Man conſtantly keep their Situation, which is an Appearance; the other is, that Spirits appear in one Place, when yet they are not in that Place, which is a Fallacy.

1377. *That Place, Change of Place, and Diſtance, are Appearances in the World of Spirits, may appear from this Conſideration, that all Souls and Spirits whatſoever, ſince the firſt Creation, appear conſtantly in their Places, nor ever change them, unleſs when their State is changed, and as their State is changed, Places and Diſtances are alſo varied to them; but whereas every one hath a common [or general] State, which is his ruling or governing State, therefore all particular and ſingular Changes of State have ſtill a Reſpect unto the common [or general] State, and hence it is that after thoſe Changes they return to their own Situation.*

1378. *I have been informed, as well by Diſcourſe with the Angels, as by experimental Proof, that Spirits, with Reſpect to the organical Parts which conſtitute their Bodies, are not in that Place where they ſeem to be, but that it is poſſible they may be very far diſtant thence, and yet appear to be there: I am well aware that they, who ſuffer themſelves to be impoſed upon by Fallacies, will not believe this, but nevertheleſs the Fact is certainly ſo: For the Conviction of thoſe Spirits, who believed Nothing to be*

true

true but what they saw with their Eyes, this Fact was illustrated by the Consideration, that Somewhat of a similar Nature is discoverable amongst Men in the World; as in the Case of the Sound of the Voice in Speaking, when it enters the Ear of the Person spoken to, unless it was known, from the Discriminations of Sound learnt from Infancy by Habit, that the Speaker was at a Distance, and unless the Person spoken to saw this to be true, he would believe no other than that the Speaker was close to his Ear: So also in the Case of Vision when applied to remote Objects, unless the Spectator saw at the same Time intermediate Objects, and thereby was enabled to compute the Distance, he would be led to suppose the distant Object close to his Eye; this is still more particularly the Case with Respect to the Speech of Spirits, it being of a more interior Nature, and also with Respect to their Vision, that likewise being a more interior Vision: It was further declared to them, that on this Account they ought not to doubt, much less to deny the Fact, because it doth not appear to the Senses, and they cannot perceive the Reality thereof, when manifest Experience evinces it to be so; as is the Case also with Respect to several other Phænomena of Nature, which, though contrary to the Fallacies of the Senses, are yet believed, because they are confirmed by visible Experience; as to mention only the Instance of Navigation round the Globe of the Earth, which appears utterly incredible to those who suffer their Judgment to be carried away by Fallacies, and who argue, that in such Case both Ship and Sailor, when they come to the opposite Side of the Globe, must needs fall downwards, and that the Antipodes cannot possibly stand on their Feet: The Case is similar with Respect to the Place of Spirits, and likewise to many other Facts in another Life, which are contrary to the Fallacies of the Senses, and nevertheless are true; as that Man hath not Life from himself, but from the Lord; not to mention various other Instances. From these and other Considerations, incredulous Spirits might be induced to believe, that

what hath been above said concerning the Situation and Place of Spirits is really so.

1379. *Hence also it may appear, that the Ambulations and Translations of Spirits, and their Progressions, which are often beheld, are Nothing else but Changes of State, that is, that they appear as Changes of Place in the World of Spirits, but as Changes of State in Heaven; the like is true in Respect to several other Things which are representative, and are presented to View in the World of Spirits, concerning which, by the Divine Mercy of the Lord, we shall speak hereafter.*

1380. *That Place, Change of Place, and Distance in another Life, are also Fallacies, may appear from this Consideration, that Spirits by Means of Phantasies may in a Moment be elevated on high, nay to the very highest Degree of Elevation, and likewise at the same Instant be plunged into the Deep, and thus as it were be translated from one End of the Universe to the other: Yea, Sorcerers and Magicians in another Life, by Means of Phantasies, induce others to believe, that whilst they are in one Place, they are also at the same Time in another, or in several Places together, thus counterfeiting a feigned Presence in all Places: They who during the bodily Life have aspired at high Things, or been high-minded, and they also who have been artful and deceitful, appear oftentimes aloft above the Head, when nevertheless they are in Hell beneath the Feet; but as soon as ever they are deprived of their aspiring Imaginations, they fall down instantly into their Hell, as has been shewn me by much Experience: This is not an Appearance, but is a Fallacy, for, as was observed, there are two Species of Changes of Place, viz. that all Spirits and Angels constantly keep their Situation, this is an Appearance; and that they appear in one Place, when yet their Situation is not there, and this is a Fallacy.*

1381. *Souls and Spirits, who are not as yet consigned to their allotted fixed Situation in the Grand Man, are conveyed about*

about to divers Places, sometimes in one Direction, sometimes in another; at one Instant they are seen on one Side, at another Instant on another Side, one While they are above, another While beneath; they are called wandering Souls or Spirits, and are compared to Fluids in the human Body, which arise from the Stomach, sometimes into the Head, sometimes to other Parts, being translated hither and thither; the Case is similar in Respect to these Spirits before they come to the Situation allotted them, and which is conformable to their common or general State; it is their State which is thus changed and unfixed.

1382. *Men cannot but confound the Infinite Divinity with the Infinite of Space, and inasmuch as they conceive of the Infinite of Space that it is a mere Nothing, as is really the Case, therefore they disbelieve an Infinite Divinity: The Case is similar in Respect to what is Eternal, viz. that Men cannot conceive of it but as of an Eternity of Time, it being presented to the Mind under the Idea of Time with those who are in Time: The real genuine Idea of the Infinite Divinity is insinuated into the Angels by this Consideration, that in an Instant they are present under the Lord's View, without any Intervention of Space or Time, even from the furthest Extremity of the Universe: And the real genuine Idea of the Eternal Divinity is insinuated into them by this Consideration, that Thousands of Years do not appear to them as Time, and scarce otherwise than as a Minute of their Lives: And each Idea is insinuated into them by this Consideration, that in their present [Time or State] they have together Things past and Things to come; hence they have no Solicitude about Things to come, nor at any Time any Idea of Death, but only an Idea of Life; thus in all their present [Time or State] there is the Eternal and Infinite of the Lord.*

GENESIS.

CHAPTER THE TWELFTH.

Concerning the Perception of Angels and Spirits; and concerning Spheres in another Life.

1383. *AMONGST other wonderful Things experienced in another Life, are to be reckoned Perceptions, of which there are two Kinds, one that is Angelic, consisting in the Perception of what is true and good, and of what is from the Lord, and what from Self, and also in the Perception of the Ground and Quality of Thoughts, Words, and Actions; the other Kind is what is common to all, but is enjoyed by the Angels in the highest Perfection, and by Spirits according to the Quality of each, consisting in this, that they discern the Nature and Temper of another, the Instant he appears in View.*

1384. *Respecting the first Kind of Perception, which is angelic, consisting in the Perception of what is true and good, and of what is from the Lord, and what from Self, and also in the Perception of the Ground and Quality of Thoughts, Words, and Actions, it was given me to discourse with the Sons of the most ancient Church concerning it, and in what Manner and Degree they enjoyed it; they said, that of themselves they neither do or can think any Thing,*

Thing, neither of themſelves do they will [or deſire] any Thing, but that in all and every Thing which they think and will, they perceive what is from the Lord, and what is not from him, and alſo in what Degree it is from the Lord, and in what Degree it is as from themſelves, and when it is as from themſelves, they perceive further whence it is, or from what Angels, and likewiſe the Nature and Quality of thoſe Angels, and what their Thoughts are, diſtinguiſhing herein with the niceſt Exactneſs; thus they perceive what the Influx is, with numberleſs other Particulars relating to it. Perceptions of this Kind are enjoyed with much Variety; the celeſtial Angels, who are principled in Love towards the Lord, have a Perception of Good, and thereby of all Things appertaining to Truth; and whereas by Virtue of what is good they perceive what is true, therefore they do not admit of Diſcourſe, much leſs of Reaſoning concerning what is true, but ſay that it is ſo, or that it is not ſo; but the ſpiritual Angels, who alſo enjoy Perception, though not ſuch as the celeſtial enjoy, diſcourſe concerning what is true and good; nevertheleſs they have a Perception hereof, but with a Difference according to their Quality, for the Varieties of this Perception are innumerable; the Varieties may be arranged under theſe general Heads, viz. the perceiving what is of the Will of the Lord, what is of Pardon, and what is of Permiſſion, all which are very diſtinct from each other.

1385. *There are Spirits who belong to the Province of the Skin, eſpecially that Part of it which is rough and ſcaly, who are diſpoſed to reaſon on all Subjects, having no Perception of what is good and true; nay, the more they reaſon the leſs Perception they have, inaſmuch as they ſuppoſe Wiſdom to conſiſt in Reaſoning, and in appearing to be wiſe: Theſe Spirits were informed, that it is the Character of angelic Wiſdom to perceive what is good and true without Reaſoning; but it was inconceivable to them that ſuch Perception could poſſibly exiſt; theſe are they, who, during the bodily Life, have confounded Truth and Goodneſs by ſcientific and philoſophical Inveſtigations, whereby they*

ſeemed

seemed to themselves more learned than others, though at the same Time they had never taken from the Word any previous Principles of Truth; hence they have a less Share of common Sense than the Rest of Mankind.

1386. *So long as Spirits suppose that they are under their own Guidance, and that they think, know, understand, and are wise, of themselves, it is impossible for them to have Perception, but they believe it to be all an idle Tale.*

1387. *I have sometimes discoursed concerning Perception with those in another Life, who, during their Abode in the World, supposed themselves able to penetrate into all Things, and to understand that the Angels perceive, that they think and speak, will and act from the Lord, but still they were not able to conceive what Perception is, supposing, that if all Things thus entered by Influx, they would be deprived thereby of all Life, because thus they would think Nothing from themselves, or their own Propriety, in which they conceived all Life to consist, and that in such Case it would be another who thought, and not themselves, consequently that they would be mere Machines without Life; but they were given to understand, that with Respect to such Life, the Difference between having Perception, and not having it, is like the Difference between Darkness and Light, and that then first they begin to live when they receive such Perception, inasmuch as they then live from [or in Dependence on] the Lord, possessing also Propriety at the same Time, which is given them with all Happiness and Delight: It was also shewn them by much Experience how the Case is with Perception, and then they acknowledged the Possibility of such a Thing existing, but in a short Space of Time they again returned to their former Ignorance, Doubt, and Denial; hence it appeared how difficult a Thing it is for Man to conceive the Nature and Meaning of Perception.*

1388. *There is another Kind of Perception, as was observed, which is common to all, but which is enjoyed by the Angels in the highest Perfection, and by Spirits according to the Quality of each, consisting in this, that they discern*

cern the Nature and Temper of another, the Instant he appears in View, even though he is perfectly silent; this is made manifest instantaneously by a Sort of wonderful Influx, whereby a good Spirit is distinguished, not only as to the Quality of his Goodness, but also of his Faith, and this, during Discourse, by every single Expression; and an evil Spirit is distinguished in like Manner as to the Quality of his Evil and Infidelity, and this with such Certainty as never to admit of Deception. Somewhat similar hereto hath Place amongst Men, who likewise, from another's Gesture, Countenance, and Discourse, can sometimes discover his Thoughts, notwithstanding the Contrariety betwixt his Thoughts and his Words; which Science with Man is natural, deriving it's Origin from the Nature and Condition of Spirits, and thereby from the Spirit of Man himself, and it's Communication with the World of Spirits: This communicative Perception taketh it's Rise or Beginning from this Circumstance, that the Lord willeth all Things good to be communicable, and that all should be mutually affected by Love, and thereby be happy; hence such Perception universally prevaileth amongst Spirits.

1389. *Souls are surprized, on their Entrance into another Life, to observe this Communication of another's Thoughts, and that they instantly become acquainted, not only with the Temper and Quality of another's Mind, but also with the Quality of his Faith; but it is given them to understand, that a Spirit hath it's Faculties much improved, when it is separate from the Body; for during the bodily Life there is an Influx of sensible Objects, and also of Phantasies arising from those Objects as they adhere to the Memory, attended with Anxiety about Things to come, with various Lusts excited by Things external, with Cares respecting Food, Raiment, Habitation, Children, and other Things, concerning which they take no Thought in another World; wherefore on the Removal of such Things, which act as Clogs and Hindrances to the spiritual Faculties, together with the Removal of the corporeal Parts which are of gross Sensation, the Spirit must needs be in a much more perfect State;*

the

the same Faculties remain, but they are more exalted, more lucid, and more free; especially with those who have lived in Charity and Faith towards the Lord, and in Innocence, their Faculties being immensely elevated above what they enjoyed in the Body, even so as to attain a Perfection equal to that of the Angels of the third Heaven.

1390. *Nor is there only a Communication of another's Affections and Thoughts in another Life, but also of his scientific Attainments, insomuch that another Spirit thinketh that he knoweth what another knoweth, although he had before no Acquaintance with such Knowledge; thus all another's Attainments in Science are communicated; some Spirits retain such Things, but some do not retain them.*

1391. *Communications are effected, as well by the Discourse of Spirits with each other, as by Ideas, and simultaneous Representations, for the Ideas of their Thoughts are representative at the same Time, and hence all Things are abundantly presented to View; more may be represented by a single Idea, than can be expressed by a thousand Words; but the Angels perceive what is within in every Idea, what Affection, what Origin of Affection, what it's End is, with many other Things besides of an interior Nature.*

1392. *Delights and Happinesses in another Life are also wont to be communicated from one to several by real Transmission, which is wonderful, and others are affected by such Delights and Happinesses in like Manner as the Subject of them himself is, which Communications are not attended with any Diminution of Delight and Happiness in him who communicateth: It was also granted me thus to communicate Delights to others by Transmissions: Hence it may appear what is the Nature of their Happiness, who love their Neighbour more than themselves, that they desire Nothing more than to transfer their own Happiness to others, which communicative Love hath it's Origin from the Lord, who thus communicateth Happiness to the Angels: Communications of Happiness are such continual Transmissions, but without Reflection that they are from such an active*

active Origin and Determination, to whose Influence the Will-principle stands as it were open.

1393. *Communications are also wonderfully effected by Removals* [per Remotiones], *the Nature of which cannot be perceived by Man: they consist in the instantaneous Removal of all such Things as cause Sadness and Sorrow, whereby Joy and Happiness are rendered sensible and fixed without any Impediments, for on the Removal of Sadness and Sorrow, the Angels enter by Influx, and communicate their Delights.*

1394. *Perception being of such a Nature, that one can discern in an Instant the Quality of another in Regard to Love and Faith, it is from this Ground that Spirits are joined together in Societies according to their Consent or Agreement, and disjoined according to Dissent or Disagreement, and this with such exquisite Nicety, that there is not the smallest Portion of Difference but what has it's Effect herein; hence the Societies in the Heavens are so distinctly arranged, that Nothing can be conceived more so, and this according to all the Differences of Love and Faith towards the Lord, which are innumerable; hence too cometh the celestial Form, which is such as to resemble a single Man, which Form is continually advancing in Perfection.*

1395. *It was given me to know by much Experience the Nature and Manner of this Kind of Perception, but it would be tedious to relate all that I know concerning it; I have been frequently present at the Discourses of the cunning and deceitful, and it was given me to perceive not only their Deceit, but also the Quality thereof, and the wicked Purpose that influenced them therein, for there is an Image of Deceit in every Sound or Tone of the Deceiver's Voice; it was given me to perceive further, whether the Deceit was the Speaker's, or was from others who spoke by him: The Case is the same in Regard to those who are principled in Hatred, the Quality of the Hatred is instantly perceived, and several Things contained in the Hatred, more than Man would be induced to believe: When the*

Persons are presented to View, against whom Hatred has been indulged, a lamentable State is thereby occasioned, for in this Case, whatever has been thought and contrived against another stands expressed before the Face of the Offender.

1396. *A certain Spirit, who was desirous of arrogating Merit to himself by his Deeds and by his Doctrine, during his Abode in the World, was observed to go in a Direction to the right, where he came amongst those who were not arrogant as himself, in Order that he might enter into Association with them; he said that he was a mere Thing of Nought, and that he was desirous to serve them; but they, perceiving immediately on his Approach, and indeed whilst he was afar off, what his real Disposition was, replied instantly, that he was not such as he represented himself, but that he wished to be great, and that consequently he could have no Agreement with them who were little; being hereupon much abashed he retired, wondering greatly that he could be known at such a Distance.*

1397. *Perceptions being so exquisite in another Life, evil Spirits cannot approach to the Sphere or to any Society of good Spirits, who are principled in mutual Love, for at their first Approach they begin to be tortured, to complain, and to lament. A certain wicked Spirit, impelled by Audacity and Self-confidence, thrust himself into a particular Society, which was on the Confines of Heaven, but the very Instant of his Entrance thither, he was seized with a Difficulty of Respiration, and became sensible of a Stench like what arises from a putrid Carcase, which seemed to come from himself, wherefore he immediately hastened down again.*

1398. *There were on a Time several Spirits about me, which were not under good Influence; an Angel came, and I saw that the Spirits could not endure his Presence, for they removed themselves further and further off, as he approached nearer, at which I was much surprized, but it was given me to know that those Spirits could not abide in*

the

the Sphere with which the Angel was encompaſſed; hence alſo it appeared, as it did likewiſe from a Variety of other Experience, that one Angel can put to Flight Myriads of evil Spirits, inaſmuch as they cannot endure the Sphere of mutual Love: Nevertheleſs it was perceived that the Sphere of the Angel was tempered by the Conſociations of others, for had it not been ſo, they would all have been diſſipated. Hence alſo it is evident what is the Nature and Quality of the Perception which is given in another Life, and how all are conſociated, and how diſſociated according to Perceptions.

1399. *Every Spirit hath Communication with the inner and inmoſt Heaven, of which Circumſtance he is altogether ignorant, and without ſuch Communication he could not live; what is his inner Nature and Quality is known by the Angels, who are in his Interiors, and alſo he is by them under the Lord's Government; thus the Communications of his Interiors extend into Heaven, as thoſe of his Exteriors do into the World of Spirits; by interior Communications a Spirit is diſpoſed to Uſe, to which he is directed without being aware thereof himſelf; this is alſo the Caſe with Man, he communicateth likewiſe with Heaven by Means of Angels, otherwiſe he could not live, and yet he is altogether ignorant of ſuch Communication; the Things which deſcend thence by Influx into his Thoughts are only ultimate Effects; hence he deriveth all his Life, and hence all the Tendencies* [Conatus] *of his Life are regulated.*

1400. *A Continuation of the Subject concerning Perceptions, and the Spheres thence ariſing, may be ſeen at the End of this Chapter.*

CHAPTER THE TWELFTH.

1. AND JEHOVAH said unto Abram, Depart out of thy Country, and out of thy Nativity, and out of thy Father's House, to the Land which I will cause thee to see.

2. And I will make thee into a great Nation, and I will bless thee, and will make thy Name great, and thou shalt be a Blessing.

3. And I will bless them that bless thee, and will curse him that curseth thee; and in thee shall all the Families of the Ground be blessed.

4. And Abram went as JEHOVAH spake to him; and Lot went with him; and Abram was a Son of seventy and five Years when he departed out of Haran.

5. And Abram took Sarai his Wife, and Lot his Brother's Son, and all their Acquisition which they had acquired, and the Soul which they had made in Haran, and they went forth to go into the Land of Canaan, and into the Land of Canaan they came.

6. And Abram passed through the Land, unto the Place of Shechem, unto the Oak-Grove of Moreh; and the Canaanite was then in the Land.

7. And JEHOVAH appeared to Abram, and said, To thy Seed will I give this Land; and there he built an Altar to JEHOVAH, who appeared to him.

8. And he betook himself thence to a Mountain on the East of Bethel, and stretched his Tent; Bethel from the Sea, and Ai on the East; and there he built an Altar to JEHOVAH, and called on the Name of JEHOVAH.

9. And Abram journeyed in going and journeying towards the South.

10. And there was a Famine in the Land; and Abram

Abram went down into Egypt to ſojourn there; becauſe the Famine was grievous in the Land.

11. And it came to paſs, when he drew nigh to come into Egypt, that he ſaid unto Sarai his Wife, Behold now, I know that thou art a fair Woman to look upon.

12. And it ſhall be, when the Egyptians ſee thee, that they will ſay, This is his Wife; and they will kill me, and will ſave thee alive.

13. Say, I pray thee, thou art my Siſter, to the Intent that it may be well with me for thy Sake, and that my Soul may live becauſe of thee.

14. And it came to paſs, when Abram came into Egypt, the Egyptians beheld the Woman, that ſhe was very fair.

15. And the Princes of Pharaoh ſaw her, and they commended her to Pharaoh; and the Woman was taken to Pharaoh's Houſe.

16. And he entreated Abram well for her Sake, and he had Flocks and Herds, and He-Aſſes, and Men Servants, and She-Aſſes, and Maid Servants, and Camels.

17. And JEHOVAH ſmote Pharaoh with great Plagues, and his Houſe, becauſe of the Word of Sarai, Abram's Wife.

18. And Pharaoh called Abram, and ſaid, What is this that thou haſt done to me? Why didſt thou not tell me that ſhe is thy Wife?

19. Why ſaidſt thou, She is my Siſter? ſo I might have taken her to me to Wife; and now, behold thy Wife, take her, and go thy Way.

20. And Pharaoh commanded his Men concerning him, and they ſent him away, and his Wife, and all that he had.

THE

THE CONTENTS.

1401. HISTORICAL Truths begin here, all which are representative, and every particular Word significative: The Things said in this Chapter concerning Abram represent the Lord's State from his earliest Childhood to his Youth: The Lord, in Consequence of being born as another Man, advanced also from an obscure State to one more bright and clear; Haran is the first State, which is obscure; Shechem is another State; the Oak-Grove of Moreh is a third; the Mountain with Bethel from the Sea and Ai on the East is a fourth; thence towards the South into Egypt is a fifth.

1402. The Things said concerning Abram's Sojourning in Egypt represent and signify the Lord's first Instruction; Abram is the Lord; Sarai as a Wife is Truth about to be joined to what is celestial; Sarai as a Sister is intellectual Truth; Egypt is Science. The Progress is described from Scientifics even to celestial Truths, which Progress was according to Divine Order, that the Lord's Human Essence might be joined to the Divine, and might together become Jehovah.

THE INTERNAL SENSE.

1403. FROM the first Chapter of Genesis to the present Chapter, or rather to the Account of Eber, the historical Things related are not historical Truths, but Things reduced to an historical Form, which in an internal Sense signified Things celestial and spiritual; in this Chapter, and in

the ſubſequent Ones, are contained hiſtorical Things not factitious but true, which in like Manner in an internal Senſe ſignify Things celeſtial and ſpiritual, as may appear to every one from this ſingle Conſideration, that it is the Word of the Lord.

1404. In theſe Things, which are hiſtorical Truths, all and every Expreſſion and Word ſignify in an internal Senſe Things altogether different from what appear in the Senſe of the Letter, but the hiſtorical Things themſelves are repreſentative: Abram, who is firſt treated of, repreſenteth in general the Lord, in particular the celeſtial Man; Iſaac, who is next treated of, in like Manner repreſenteth in general the Lord, in particular the ſpiritual Man; Jacob alſo in general repreſenteth the Lord, in particular the natural Man; thus they repreſent the Things appertaining to the Lord, to his Kingdom, and to his Church.

1405. But the internal Senſe is ſuch as hath been heretofore clearly ſhewn, that all and every Thing contained therein is to be underſtood abſtractedly from the Letter, and juſt as if the Letter was not; for in the internal Senſe is the Soul and Life of the Word, which doth not appear, unleſs the Senſe of the Letter is as it were evaneſcent: Thus the Angels by Influence from the Lord perceive the Word when it is read by Man.

1406. What is repreſented by the hiſtorical Things contained in this Chapter, appears from the general Contents which are premiſed; what is repreſented by each Saying and Word, may appear from the following Explication.

1407. Verſe 1. *And Jehovah ſaid to Abram, Depart out of thy Country, and out of thy Nativity, and out of thy Father's Houſe, to the Land which I will cauſe thee to ſee.* Theſe and the ſubſequent Circumſtances relative to Abram are hiſtorically true as they are written, but ſtill the hiſtorical Truths are repreſentative, and each Word is ſignificative: By Abram, in an internal Senſe, is meant the Lord, as was before obſerved. By Jehovah's ſaying to Abram is ſignified the firſt Animadvertence [the Turning or Attention of the Mind to any Thing]; Depart out of thy Country, ſignifies corporeal and worldly Things from which he ſhould recede: And out of thy Nativity, ſignifies exterior corporeal and worldly Things: And from thy Father's Houſe, ſignifies interior Things of a like Sort: To the Land which I will cauſe thee to ſee, ſignifies Things ſpiritual and celeſtial which ſhould be preſented to View.

1408. Theſe and the ſubſequent Circumſtances relative to Abram

Abram are hiſtorically true, as they are written, but ſtill the hiſtorical Things are repreſentative, and each Word is ſignificative: The Caſe is the ſame in Reſpect to all the hiſtorical Parts of the Word, not only the Books of Moſes, but alſo the Books of Joſhua, of Judges, of Samuel, and of the Kings, in all which Nothing appears but hiſtorical Narrative; but although this Narrative is contained in the Senſe of the Letter, ſtill in the internal Senſe are contained heavenly Arcana, which lie concealed therein, and which can never be ſeen ſo long as the Mind together with the Eye is confined to the hiſtorical Narrative, nor are revealed until the Mind is removed from the Senſe of the Letter: The Word of the Lord in this Reſpect is like a Body in which there is a living Soul, the Things of which Soul do not appear whilſt the Mind fixes it's Attention only on the Things of the Body, inſomuch that in this Caſe the Soul's Exiſtence is ſcarce credited, and ſtill leſs it's Immortality; but no ſooner is the Attention of the Mind withdrawn from the Things of the Body, than the Things of the Soul, and ſuch as appertain to Life, begin to appear; and this is the Reaſon, not only why the Things of the Body muſt in a Meaſure die, before Man can be born anew, or be regenerated, but alſo why the Body itſelf muſt die, before Man can be admitted into Heaven, and ſee the Things of Heaven: Thus it is with the Word of the Lord; it's bodily Parts are the Contents of the literal Senſe, in which whilſt the Attention of the Mind is fixed, the internal Contents do not appear, but when the former become as it were dead, then firſt the latter are preſented to View: Howbeit the Things appertaining to the literal Senſe are like the Things in the Body of Man, viz. like the Scientifics appertaining to the Memory, which are derived from the Things of Senſe, and which are as common Veſſels containing Things interior or internal; hence it may be known that there is a Difference between the Veſſels and the eſſential Things contained in the Veſſels; the Veſſels are natural Things, the eſſential Things contained in the Veſſels are Things ſpiritual and celeſtial; thus alſo the hiſtorical Things of the Word, and alſo all the particular Expreſſions which occur in the Word, are common, natural, yea, material Veſſels, wherein are contained Things ſpiritual and celeſtial; the latter Things however cannot poſſibly be brought to View, except by and through the internal Senſe: This may appear to every one ſolely from this Conſideration, that many Things in the Word are ſpoken according to Appearances, yea, according to the Fallacies of the Senſes, as that the Lord is angry, that he puniſheth, that he curſeth,

curseth, that he killeth, and many more Things of a like Nature, which nevertheless in the internal Sense are quite the reverse, for the internal Sense teacheth that the Lord cannot possibly be angry and punish, much less can he curse and kill; still however it is not hurtful to believe the Word according to it's literal Sense in these Respects, if it be done in Simplicity of Heart, and the Life be principled in Charity; the Reason is, because the Word teacheth Nothing else, than that every One should live in Charity with his Neighbour, and should love the Lord above all Things, and they who do this, have the internal Contents of the Word within themselves, in which Case the Fallacies arising from the Sense of the Letter are easily removed and dispelled.

1409. That the historical Things here related are representative, and that each Word is significative, may appear from what hath been said and shewn above concerning Representatives and Significatives, n. 665, 920, 1361. nevertheless, since Representatives here begin, it may be expedient briefly to give a further Explanation of the Subject: The most ancient Church, which was celestial, in viewing all terrestrial and worldly Objects, and Things corporeal also, which were at all the Objects of their Senses, regarded them no otherwise than as dead Things; but inasmuch as all Things, both generally and particularly, which exist in the World, present some Idea of the Lord's Kingdom, consequently of Things celestial and spiritual, when the Men of the most ancient Church saw such Things, or were in any Way made sensible of them, they did not think thereof, but of Things celestial and spiritual, and thus dead Things with them became alive. These Things, thus signified by the Things of Sense, were collected by Posterity from the Mouth of their Forefathers, and hence they framed Doctrinals, which were the Word of the ancient Church after the Flood; with the ancient Church these Doctrinals were significative, for by them they acquired a Knowledge of Things internal, and raised their Thoughts from them to Things spiritual and celestial. But when that Knowledge began to perish, so that the internal Things signified by Things external were no longer known, and when Men began to account those terrestrial and worldly Things holy, and to worship them, without any Thought concerning their Signification, then the same were made representative; hence came the Representative Church, which had it's Commencement in Abram, and was afterwards established amongst the Posterity of Jacob: Hereby it appears, that Representatives had their Rise from the Signifi-

catives of the ancient Church, and that the Significatives of the ancient Church had their Riſe from the celeſtial Ideas of the moſt ancient Church. The Nature and Manner of Repreſentatives may appear from the hiſtorical Parts of the Word, where all the Acts of theſe Fathers, viz. Abram, Iſaac, and Jacob, and alſo in future Time of Moſes, and the Judges, and the Kings of Judah and Iſrael, were merely repreſentative: Abram, as was obſerved, in general repreſenteth the Lord, and in Conſequence of repreſenting the Lord, he repreſenteth alſo the Celeſtial Man; Iſaac alſo repreſenteth the Lord, and thence the Spiritual Man; Jacob in like Manner repreſenteth the Lord, and thence the Natural Man correſponding with the ſpiritual: But the Nature and Law of Repreſentatives is ſuch, that the repreſenting Perſon is not at all attended to, as to his Quality and Character, but the Attention is confined to the Thing repreſented; for all the Kings of Judah and of Iſrael repreſented the Royalty [*Regium*] of the Lord, whatever were their Qualities and Characters, as all the Prieſts repreſented the Lord's Prieſthood [*Domini Sacerdotale*], whatever were their Qualities and Characters; thus the wicked as well as the good might repreſent the Lord, and the celeſtial and ſpiritual Things of his Kingdom; for, as was ſaid and ſhewn above, the Repreſentatives were altogether ſeparate from the perſonal Character of him who repreſented. Hence then it is, that all the hiſtorical Parts of the Word are repreſentative, and inaſmuch as they are repreſentative, it follows of Conſequence, that all the Expreſſions which occur in the Word are ſignificative, that is, that they have a different Signification in the internal from what appears in the Senſe of the Letter.

1410. With Reſpect to Jehovah's ſaying to Abram, as ſignifying the firſt Animadvertence [Turning or Attention of the Mind to any Thing], the Caſe is this; the hiſtorical Truth in this Paſſage is repreſentative, but the Words themſelves are ſignificative; ſuch was the Style of Writing in the ancient Church, when they wiſhed to expreſs the Truth of a Thing, they were wont to ſay, Jehovah ſaid, or Jehovah ſpake, which ſignified that it was ſo, according to what was ſhewn above: But when Significatives were changed into Repreſentatives, then Jehovah or the Lord actually ſpoke with Men, and in this Caſe when it is ſaid that *Jehovah ſaid*, or *Jehovah ſpake* with any one, it ſignifies the ſame as before; for the Words of the Lord imply the ſame Thing in hiſtorical Truths, as they do in what are factitious or reduced to an hiſtorical Form: the only Difference is, that in the latter Caſe, what is factitious is like

hiſtorical

hiſtorical Truth, but in the former Caſe the Truth is not factitious: Wherefore this that Jehovah ſaid to Abram ſignifies Nothing elſe but the firſt Animadvertence; as when in the ancient Church any one was animadverted or warned by Conſcience, or by any inward Dictate, or by their Word, that a Thing was ſo, then in like Manner it was ſaid, that Jehovah ſaid.

1411. "Depart out of thy Country"—that theſe Words ſignify Things corporeal and worldly, from which he ſhould recede, appears from the Signification of Country [Earth or Land], which is various, and is determined in Reference to the Perſon or Thing of which it is predicated, as in the firſt Chapter of Geneſis, where Earth ſignifies the external Man; and in other Places, n. 82, 620, 636, 913; the Reaſon why it here ſignifies Things corporeal and worldly is, becauſe ſuch Things appertain to the external Man: Earth in a proper Senſe is the real Earth, a real Region, Country, or Kingdom; it alſo denotes the Inhabitant dwelling therein, and alſo the People and Nation which are in that Earth or Country, thus the Expreſſion *Earth* not only ſignifies in an enlarged Senſe a People or Nation, but alſo in a confined Senſe an Inhabitant; when Earth is predicated of an Inhabitant, then it has a Signification according to the Thing whereof it is predicated, as in the preſent Caſe it is predicated of Things corporeal and worldly, for the Earth or Land of Nativity, from which Abram was to depart, was idolatrous; thus in an hiſtorical Senſe is here ſignified that he ſhould depart from that Earth, or Land, but in a repreſentative Senſe, that he ſhould recede from thoſe Things which appertain to the external Man, that is, that Things external ſhould not reſiſt nor diſturb [Things internal]; and whereas this hath Relation to the Lord, in that Relation it ſignifies, that Things external ſhould agree with Things internal.

1412. "And out of thy Nativity"—that theſe Words ſignify corporeal and worldly Things of an exterior Sort, and that "Out of thy Father's Houſe," ſignifies Things interior of a like Kind, may appear from the Signification of Nativity, and from the Signification of a Father's Houſe: There are with Man corporeal and worldly Things, both of an exterior and an interior Sort, the exterior are thoſe which appertain particularly to the Body, as Pleaſures and ſenſual Things, the interior are Affections and Scientifics; theſe are the Things which are ſignified by Nativity and Father's Houſe; that this is the Signification of thoſe Words, might be abundantly proved from other Parts of Scripture, but inaſmuch as it appears plain from

the Series of the Things treated of, and from an Inſpection thereof in the internal Senſe, there is no Need to dwell longer on ſuch Proof.

1413. "To the Land which I will cauſe thee to ſee"—that theſe Words ſignify Things ſpiritual and celeſtial, which ſhould be preſented to View, appears from the Signification of Earth, or Land, n. 662, 1066. and of the Land of Canaan in the preſent Caſe, by which is repreſented the Kingdom of the Lord, as appears from ſeveral Paſſages in the Word; hence the Land of Canaan is called the Holy Land, and alſo the Heavenly Canaan; and whereas it repreſented the Kingdom of the Lord, it repreſented alſo and ſignified Things celeſtial and ſpiritual which appertain to the Lord's Kingdom; in the preſent Paſſage it repreſenteth and ſignifieth the Things appertaining to the Lord himſelf.

1414. The Subject here treated of being concerning the Lord, more Arcana are contained herein, than can poſſibly either be declared or conceived; for in an internal Senſe is here meant the firſt State of the Lord when he was born, which State, being moſt hidden and myſterious, cannot poſſibly be ſo unfolded or explained as to be rendered conceivable or apprehenſible; all that can be ſaid concerning it is, that the Lord was as another Man in every Reſpect but as he was conceived of Jehovah, nevertheleſs he was born of a Woman, a Virgin, and conſequently by his Nativity contracted Infirmities from the Virgin Mother, ſuch as are common to other Men; which Infirmities were corporeal, concerning which it is ſaid in this Verſe, that he ſhould recede from them, in Order that Things celeſtial and ſpiritual might be preſented to his View: There are two hereditary [Principles] connate in Man, one derived from the Father, the other from the Mother; the hereditary [Principle] of the Lord derived from the Father was Divine, but that derived from the Mother was an infirm Humanity; this infirm [Part or Principle], which Man deriveth hereditarily from the Mother, is ſomewhat corporeal, which is diſperſed during Regeneration; but what Man deriveth from the Father remaineth to Eternity; the hereditary [Principle] of the Lord derived from Jehovah, as was obſerved, was Divine. Another Arcanum is, that the Humanity of the Lord was alſo made Divine; with Him, and Him Alone, there was a Correſpondence of all Things corporeal with the Divinity, which Correſpondence was moſt perfect, or infinitely perfect, hence there was an Union of Things corporeal with Things Divinely-celeſtial [*Divinis cæleſtibus*], and of Things ſenſual, or appertaining

taining to the Senſes, with Things Divinely-ſpiritual [*Divinis ſpiritualibus*], thus he was perfect Man, and Alone was Man. (*c*)

1415. Verſe 2. *And I will make thee into a great Nation, and will bleſs thee, and will make thy Name great, and thou ſhalt be a Bleſſing.* I will make thee into a great Nation, ſignifies a Kingdom in the Heavens and the Earths; it is called a great Nation from Things celeſtial and good: And I will bleſs thee, ſignifies the Fructification of Things celeſtial, and the Multiplication of Things ſpiritual: And I will make thy Name great, ſignifies Glory: And thou ſhalt be a Bleſſing, ſignifies that all and every Thing is from the Lord.

1416. "I will make thee into a great Nation"—that theſe Words ſignify a Kingdom in the Heavens and the Earths, may appear from the Signification of a Nation, as denoting in an internal Senſe the celeſtial [Principle] of Love, and the Good thence derived, conſequently denoting All in the Univerſe who are influenced by the celeſtial [Principle] of Love and Charity; and whereas the Subject here treated of is concerning the Lord in the internal Senſe, hereby is meant all that is celeſtial, and all the Good thence derived, conſequently his Kingdom which is with thoſe who are principled in Love and Charity: In a ſupreme Senſe, the Lord Himſelf is a great Nation as being the eſſential celeſtial [Principle] and eſſential Good, for all the Good of Love and Charity is from Him Alone, wherefore alſo the Lord is his own eſſential Kingdom, that is, the All in All of his own Kingdom, as is alſo acknowledged by all the Angels in Heaven; hence then it appears, that by the Words, "I will make thee into a great Nation," is ſignified the Lord's Kingdom in the Heavens and the Earths. That Nation, in an internal Senſe, when the Subject treated of is concerning the Lord, and concerning the celeſtial Things of Love, ſignifieth Him himſelf, and all Things celeſtial, may alſo appear from the Paſſages adduced concerning the Signification of a Nation and of Nations, n. 1258, 1259. Which may further be confirmed from

(*c*) For the better Underſtanding of this Expreſſion concerning the Lord as being *Alone Man*, it may be expedient to remind the Reader of what was obſerved in the firſt Part of this Work, viz. that Man is Man ſolely by Virtue of Love and Wiſdom received from the Lord, and that conſequently Love and Wiſdom are the conſtituent Principles of Man, which Principles being eſſentially in the Lord Alone, and proceeding from Him, conſtitute Him Man Alone in a ſupreme Senſe, others being Men only by Derivation from Him.

from the following Paſſages, " Thy Name ſhall no longer be " called Abram, but Abraham ſhall thy Name be, becauſe I have " given thee to be a Father of a Multitude of *Nations*," Gen. xvii, 5. where the Letter (H) in Abraham is taken out of the Name of Jehovah, for the Sake of repreſenting Jehovah or the Lord, In like Manner it is written concerning Sarai, " Thou ſhalt " not call her Name Sarai, but Sarah ſhall be her Name, and " I will bleſs her, and will give thee a Son alſo of her, thus " will I bleſs her, and ſhe ſhall become *Nations*, Kings of " People ſhall be of her," Gen. xvii. 16. where Nations ſignify the celeſtial Things of Love, and Kings of People denote the ſpiritual Things of Faith thence derived, which are of the Lord Alone. In like Manner it is written concerning Jacob, " Thy Name ſhall no longer be called Jacob but Iſrael " ſhall thy Name be, and he called his Name Iſrael; and " God ſaid, I am God the Thunderer, increaſe and multiply, " a Nation and a Company of Nations ſhall be of thee, and " Kings ſhall come out of thy Loins," Gen. xxxv. 10, 11. where Iſrael denotes the Lord, as ſome have been aware, acknowledging the Lord to be very eſſential Iſrael in a ſupreme Senſe, and this being ſo, it is evident, that a Nation and a Company of Nations, and Kings from his Loins, denote the celeſtial and ſpiritual Things of Love, and conſequently all who are principled in ſuch celeſtial and ſpiritual Things. So it is ſaid of Iſhmael, Abram's Son by Hagar, " The Son of the " Bond-woman will I make a *Nation*, becauſe he is thy Seed," Gen. xxi. 13, 18. what is repreſented by Iſhmael will be ſeen when we came to the Explication of that Paſſage; the Seed of Abraham is eſſential Love, by Virtue whereof Nation is predicated of the Generation of Iſhmael. That Nation ſignifies the celeſtial Things of Love, appears alſo in Moſes, " If in " hearing ye will hear my Voice, and will keep my Covenant, " ye ſhall be a peculiar Treaſure unto me of all People, and ye " ſhall be unto me a *Kingdom of Prieſts, and an holy Nation*," Exod. xix. 5, 6. where a Kingdom of Prieſts, which is the Lord's Kingdom in the Heavens and the Earths, predicated by Virtue of the celeſtial Things of Love, is manifeſtly called an holy Nation: but the Lord's Kingdom derived from his Royalty is ſo predicated by Virtue of the ſpiritual Things of Love, and is called an holy People, wherefore Kings from the Loins, as mentioned above, denote Things ſpiritual. So in Jeremiah, " If theſe Ordinances depart from before me, ſaith Jehovah, " the Seed of Iſrael alſo ſhall ceaſe, ſo that it ſhall not be a " *Nation* before me for ever," xxxi, 36. where the Seed of

Iſrael

Israel signifies the celestial Principle of Charity, on the Cessation of which there is no longer a Nation before the Lord. So in Isaiah, "The People that walked in Darkness have seen a "great Light, thou hast multiplied the *Nation*," ix. 2, 3. speaking of the Church of the Gentiles in particular, and in general of all who are in Ignorance, and live in Charity, who are a Nation as appertaining to the Lord's Kingdom. So in David, "That I may see the Good of thy chosen, that I may "be glad in the Gladness of thy *Nation*, that I may glory in "thine Inheritance," Psalm cvi. 5. where Nation plainly signifies the Lord's Kingdom. The Signification of Nation, as denoting the celestial Principle of Love, and the Good thence derived, had it's Origin in the Perception that prevailed amongst the Men of the most ancient Church, who being distinguished into Houses, Families, and Nations, perceived herein the Lord's Kingdom, and in Consequence thereof perceived the essential celestial Principle proceeding from the Lord; from this Perception arose what was significative, and from what was significative arose what was representative.

1417. That it is called a great Nation from Things celestial and good, appears from what hath been just now said and shewn, and also from what was said and shewn above, n. 1259. hence it may be known what is meant in a proper Sense by a Church of the Nations.

1418. "And I will bless thee"—that these Words signify the Fructification of Things celestial, and the Multiplication of Things spiritual, may appear from the Signification of the Expression *To bless*, as used in the Word, of which we shall speak presently.

1419. "And I will make thy Name great"—that these Words signify Glory, may appear without Explication: In an external Sense, by making a Name, and by Glory, is signified somewhat worldly, but in an internal Sense somewhat celestial; this celestial does not consist in any Desire to be greatest, but to be least, by serving all, agreeable to what the Lord saith in Matthew, "It shall not be so among you, but whosoever will "be great among you, let him be your Minister, and whoso-"ever will be chief among you, let him be your Servant; as "the Son of Man came not to be ministered unto, but to mi-"nister, and to give his Soul a Ransom for many," Matt. xx. 26, 27, 28. Mark x. 44, 45. The celestial Principle of Love is such, that it does not desire to live in Propriety, or Self-seeking, but to impart itself to all, so that it wisheth to give all it's own to others; herein consisteth the Essence of celestial Love;

Love; the Lord, as being essential Love, or the Essence and Life of the Love of all in Heaven, is desirous to give to Mankind all Things that are his, which is signified by what the Lord said, "That the Son of Man came to give his Soul a Ransom for "many;" hence it appears, that Name and Glory, in an internal Sense, have altogether a different Signification from what they have in an external Sense; wherefore all in Heaven, who desire to become great and the greatest, are rejected, because such Desire is contrary to the Essence and Life of celestial Love which is from the Lord: Hence also it is, that Nothing is more contrary to celestial Love than Self-love; on which Subject see what is spoken from Experience, n. 450, 452, 952.

1420. "And thou shalt be a Blessing"—that these Words signify, that all and every Thing is from the Lord, may appear from the Signification of the Word Blessing: Blessing is predicated of all Things that are good, in an external Sense of corporeal, worldly, and natural good Things, in an internal Sense of spiritual and celestial good Things; to be a Blessing is predicated of him from whom come all good Things, and who giveth all those good Things, which can by no Means be predicated of Abram; hence also it appears that by Abram is represented the Lord, who alone is a Blessing; the like is to be understood in Respect of what is predicated of Abram in the following Passages, "Abraham shall surely become a great "and numerous *Nation*, and in him shall the *Nations* of the "Earth *be blessed*," Gen. xviii. 18. and of Isaac, "In thy "Seed shall all the *Nations* of the Earth *be blessed*," Gen. xxvi. 4. and of Jacob, "In thee and in thy Seed shall all the "Families of the Earth *be blessed*," Gen. xxviii. 14. that Nations cannot be blessed, neither were blessed, in Abraham, Isaac, and Jacob, but in the Lord, must be obvious to every one; which is clearly expressed in David, "His Name shall be "for ever, before the Sun shall be the Name of his Son, and "all *Nations* shall *be blessed* in him," Ps. lxxii. 17. speaking of the Lord. Again, "Thou shalt set him to be *Blessings* for ever," Psalm xxi. 6. speaking also of the Lord. So in Jeremiah, "The *Nations* shall be *blessed* in him, and in him shall they "glory," iv. 2. Hence then it appears, that a Blessing signifies the Lord, and when he is called a Blessing it signifies, that from him are all Things celestial and spiritual, which alone are good, and in Consequence thereof alone are true; wherefore in Proportion as Things natural, worldly, and corporeal, partake of Things celestial and spiritual, so as to be influenced

fluenced thereby, in the same Proportion they are good, and so far are blessed.

1421. Verse 3. *And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the Families of the Ground be blessed.* I will bless them that bless thee, signifies all Happiness to those, who from the Heart acknowledge the Lord: And I will curse him that curseth thee, signifies all Unhappiness to those who do not acknowledge the Lord: And in thee shall all the Families of the Ground be blessed, signifies that all Things true and good are from the Lord.

1422. "I will bless them that bless thee"—that these Words signify all Happiness to those, who from the Heart acknowledge the Lord, may appear from the Signification of Blessing, as implying or involving all and every Thing which is from the Lord, as well what is good as what is true, consequently Things celestial, spiritual, natural, worldly, and corporeal; and whereas Blessing includes in an universal Sense all those Things, it may appear in each Passage, where the Word Blessing occurs, from the Series of the Things treated of, what is signified by Blessing, for it hath always a particular Sense in Reference to the Things whereof it is predicated; hence it appears that by the Expression, "I will bless them that bless "thee," is signified all Happiness to those who from the Heart acknowledge the Lord; for, as was observed, the Lord is here treated of in an internal Sense: To bless Jehovah, or the Lord, was a customary Form of speaking amongst the Ancients, as may appear from the Word; thus in David, "*Bless* "*God* in the Congregations, *the Lord* from the Fountain of "Israel," Psalm lxviii. 26. Again, "Sing to Jehovah, *bless* "*his Name*, declare his Salvation from Day to Day," Psalm xcvi. 2. So in Daniel, "In a Vision of the Night was the "Secret revealed, therefore Daniel *blessed the God of the Hea-* "*vens*, he said, *Blessed be the Name of God* for ever and ever, "because Wisdom and Might are his," ii. 19, 20. it is written also of Zacharias and Simeon, that *they blessed God*, Luke i. 64. ii. 28. from these Passages it appears what is meant by blessing the Lord, viz. that it is to sing to him, to declare his Salvation, to proclaim his Wisdom and Might, thus to confess and acknowledge the Lord from the Heart; they who do this cannot but be blessed by the Lord, that is, be gifted with those Things that appertain to Blessing, viz. with celestial, spiritual, natural, worldly, and corporeal Good, which Things are good, when they thus succeed each other in orderly Arrangement, and in these good Things is Happiness. Inasmuch as it was a

cuſtomary Form of Speaking to bleſs Jehovah or the Lord, and to talk of being bleſſed by Jehovah or the Lord, therefore alſo it was cuſtomary to uſe this Expreſſion, *Bleſſed Jehovah*, as in David, "*Bleſſed Jehovah*, becauſe he hath heard "the Voice of my Prayers," Pſalm xxviii. 6. Again, "*Bleſſed* "*Jehovah*, becauſe he hath ſhewed me his marvellous Mercy," Pſalm xxxi. 22. Again, "*Bleſſed God*, who hath not rejected "my Prayer, and his Mercy from me," Pſalm lxvi. 20. Again, "*Bleſſed Jehovah God*, the God of Iſrael, who alone "doeth wonderful Things, and *Bleſſed the Name* of his Glory "for ever, and all the Earth ſhall be filled with his Glory," Pſalm lxxii. 18, 19. Again, "*Bleſſed thou Jehovah*, teach me "thy Statutes," Pſalm cxix. 12. Again, "*Bleſſed Jehovah*, "my Rock, teaching my Hands," cxliv. 1. So in Luke, "Zacharias filled with the Holy Spirit propheſied, ſaying, "*Bleſſed God of Iſrael*, becauſe he hath viſited and wrought De- "liverance for his People," i. 67, 68.

1423. "And I will curſe him that curſeth thee"—that theſe Words ſignify the Unhappineſs of thoſe who do not from the Heart acknowledge the Lord, appears from the Signification of being curſed, and curſing, as denoting Man's averting himſelf from the Lord, ſee above, n. 245, 379. conſequently not acknowledging the Lord; for they who do not acknowledge him, avert themſelves from him; thus to curſe in this Paſſage implieth all Things oppoſite to thoſe that are implied in bleſſing.

1424. "And in thee ſhall all the Families of the Ground "be bleſſed"—that theſe Words ſignify that all Things good and true are from the Lord, may appear from the Signification of Bleſſing ſpoken of in this Verſe, and in the foregoing, and alſo from the Signification of the Families of the Ground, as denoting all Things good and true; For Families in the Word ſignify the ſame as Nations and People, being predicated both of Nations and of People, as where Mention is made of Families of Nations and Families of People; Nations, as was ſhewn, ſignify Things good, and People, as was alſo ſhewn, ſignify Things true, n. 1259. wherefore Families ſignify both Things good and Things true, n. 1261. the Reaſon why it is ſaid "All the Families of the Ground," is, becauſe all Things good and true are of Faith originating in Love, which Faith is the Conſtituent of the Church; that by Ground is ſignified the Church, conſequently the Faith conſtituent of the Church, was ſhewn above, n. 566.

1425. Verſe 4. *And Abram went as Jehovah ſpake to him, and Lot went with him; And Abram was a Son of ſeventy*

and

and five Years when he departed out of Haran. By Abram, as was ſaid, is repreſented the Lord as to his Human Eſſence. And Abram went as Jehovah ſpake to him, ſignifies Progreſſion towards Things Divine: And Lot went with him, ſignifies the ſenſual [Nature or Principle]; by Lot is repreſented the Lord as to his ſenſual and corporeal Man: And Abram was a Son of ſeventy and five Years, ſignifies that as yet the Divine [Principle] was not poſſeſſed in ſo much Power or Fulneſs: When he departed out of Haran, ſignifies the obſcure State in which the Lord was.

1426. That by Abram is repreſented the Lord as to his Human Eſſence, appears from every Particular related of Abram; afterwards he repreſenteth the Lord both as to his Human and Divine Eſſence, but then he is called Abraham. What is ſaid from the firſt Verſe to the preſent, repreſenteth and ſignifieth the Lord's firſt Animadvertence, that he ſhould put on Things celeſtial and thereby Things Divine: Here commence the Progreſſions of his Human Eſſence to the Divine.

1427. "And Abram went as Jehovah ſpake to him"—that theſe Words ſignify Progreſſion to Things Divine, appears from what hath been juſt obſerved.

1428. "And Lot went with him"—that theſe Words ſignify the ſenſual [Nature or Principle], and that by Lot is repreſented the Lord as to his ſenſual and corporeal Man, may appear from the Repreſentation of Lot hereafter treated of, in that he was ſeparated from Abram, and was ſaved by Angels: But Lot afterwards, when he was ſeparated, puts on another Repreſentation, concerning which, by the Divine Mercy of the Lord, we ſhall ſpeak hereafter. That the Lord was born as another Man of a Virgin Woman, and that he had a ſenſual and corporeal [Principle] like another Man, is evident; but that in Him the ſenſual and corporeal [Principle] was afterwards united with Things celeſtial, and made Divine, this was different from the Caſe of other Men; the ſenſual and corporeal [Principle] of the Lord is repreſented by Lot, or what is the ſame Thing, Lot repreſenteth the Lord's ſenſual and corporeal Man, as it was in his State of Childhood, not as it was become, when it was united by Means of Things celeſtial with the Divine [Nature or Principle].

1429. "And Abram was a Son of ſeventy and five Years"—that theſe Words ſignify that as yet the Divine [Nature or Principle] was not poſſeſſed in ſo much Power or Fulneſs, may appear from the Signification of the Number Five, as denoting what is ſmall or ſcanty, and from the Signification of

the Number Seventy, as denoting what is holy; that the Number Five denotes what is ſmall or ſcanty, was ſhewn above, n. 649. and that the Number Seventy, or Seven, denotes what is holy, was ſhewn, n. 395, 433, 716, 881. in the preſent Caſe, as predicated of the Lord, Seventy denotes the holy Divine [Nature or Principle]. That the Numbers of the Years of Abram alſo, in an internal Senſe, have a different Signification from what appears in the Letter, may appear from what was ſaid and ſhewn above concerning Years and Numbers, n. 482, 487, 493, 575, 647, 648, 755, 813. and alſo from this Conſideration, that there is not a ſingle Vowel or Point in the Word, which hath not an internal Senſe; beſides, unleſs ſomewhat ſpiritual and celeſtial had been involved, it would never have been recorded, that Abram was at that Time a Son of ſeventy and five Years, neither would this have happened at that Age; as may likewiſe appear from other Numbers both of Years and of Meaſures in the Word.

1430. "When he departed out of Haran"—that theſe Words ſignify the obſcure State in which the Lord was, ſuch as is the State of Man's Childhood, may appear from the Signification of Haran in the foregoing Chapter, whither Terah firſt came with Abram, and where Terah the Father of Abram died, Chap. xi. Verſes 31, 32. and alſo from what is ſaid hereafter concerning Jacob, that he went to Haran where Laban dwelt, Gen. xxvii. 43. Chap. xxviii. 10. Chap. xxix. 4. Haran was a Country where external Worſhip prevailed, and in Reſpect to Terah, Abram, and Laban, idolatrous Worſhip; but in the internal Senſe is not ſignified what is ſignified in the external, only in an obſcure Degree; the Idea of Idolatry doth not remain, but is wiped away, in paſſing from the external Senſe to the internal; as in the Caſe of the Idea of holy Love derived from a Mountain, n. 795. in paſſing from the external Senſe to the internal, the Idea of a Mountain firſt paſſeth away, and the Idea of Heighth remaineth, and by Heighth is repreſented Holineſs; and ſo in other Caſes.

1431. Verſe 5. *And Abram took Sarai his Wife, and Lot his Brother's Son, and all their Acquiſition which they had acquired, and the Soul which they had made in Haran, and they went forth to go into the Land of Canaan, and into the Land of Canaan they came.* And Abram took Sarai his Wife, ſignifies Good to which Truth was adjoined; by Abram, as was ſaid, is meant the Lord, in the preſent Caſe when he was a Child; by Sarai is meant Truth: And Lot his Brother's Son, ſignifies Truth ſenſual, conſequently the firſt which is inſinuated into a Child:

And

And all the Acquisition which they had acquired, signifies all Things which are sensual Truths: And the Soul which they had made in Haran, signifies all that was essentially alive, which was attainable in that obscure State: And they went forth to go into the Land of Canaan, signifies that thus he proceeded towards the celestial Things of Love: And into the Land of Canaan they came, signifies that he arrived at the celestial Things of Love.

1432. "And Abram took Sarai his Wife"—that by these Words is signified Good to which Truth is adjoined, may appear from what is signified in the Word by Man and his Wife, on which Subject see n. 915. thus in the present Passage, Nothing else is signified by Sarai in an internal Sense but Truth. There is in all and every Thing appertaining to Man a Resemblance of a Marriage, nor can there the smallest Thing exist, either in his external Man and it's particular Parts, or in his internal Man and it's particular Parts, in which there is not that Resemblance; the Reason is, because all Things both in general and in particular exist and subsist from the Lord, and the Union of his Human Essence with the Divine by a Kind of Marriage, and from the Conjunction of both, or the celestial Marriage, with his Kingdom in the Heavens and the Earths; in the present Case, when Truth adjoined to Good in the Lord was to be represented, it could not be represented otherwise than by a Wife: That in all and every Thing there is a Resemblance of a Marriage, see above, n. 54, 55, 718, 747, 917.

1433. "That by Abram is meant the Lord, in the present Case when he was a Child, and that by Sarai his Wife is meant Truth, appears from what hath been already said.

1434. "And Lot his Brother's Son"—that by these Words is signified Truth sensual, consequently what was first insinuated into the Lord during his Childhood, appears from the Signification of Lot, spoken of in the foregoing Verse, as denoting the sensual [Nature or Principle]; and from the Signification of Son as denoting Truth, concerning which see above, n. 264, 489, 491, 533. and from the Signification of Brother, as denoting the Truth of Faith, n. 367. consequently by Lot his Brother's Son is signified Truth sensual; for in the internal Sense the Reflection is not confined to Persons and Expressions, but to their Signification: In Heaven they do not know who Lot is, but only the Quality represented by him; nor do they know what a Son is, but only the spiritual State, which is respectively as a Son; nor do they know what a Brother is, except from

from the Nature of that Brotherhood which prevaileth in Heaven. As to what concerns Truth ſenſual, it is the firſt Truth which is inſinuated into a Child, for in Childhood the Judgment doth not penetrate deeper than to the Things of Senſe; it is Truth ſenſual, where all Things terreſtrial and worldly are ſeen as created by God, and all and every Thing for ſome End, and in all and every Thing ſome Reſemblance of the Kingdom of God; this ſenſual Truth is not inſinuated but into the celeſtial Man; and whereas the Lord Alone was a celeſtial Man, theſe and ſimilar ſenſual Truths were inſinuated into him in his earlieſt Years, whereby he was prepared for the Reception of Things celeſtial.

1435. "And all the Acquiſition which they acquired"—that theſe Words ſignify all Things which are ſenſual Truths, appears from what hath been already ſaid: All Things of Science, which are the Ground of Thought in Man, are called Acquiſition; without Things of Science [Scientifics] previouſly acquired, Man as Man is not capable of forming a ſingle Idea of Thought; the Ideas of Thought are grounded upon thoſe Things which are impreſſed on the Memory by the Objects of Senſe; wherefore Scientifics are the Veſſels of Things ſpiritual, and Affections, formed by bodily Pleaſures of a good Quality, are the Veſſels of Things celeſtial; all theſe Things are called Acquiſitions, and indeed Acquiſitions in Haran, by which is ſignified an obſcure State, ſuch as is that of Infancy previous to a State of Childhood.

1436. "And the Soul which they had made in Haran"—that by theſe Words is ſignified all that is eſſentially alive, which is attainable in that obſcure State, may appear from the Signification of Soul, as denoting what is eſſentially alive, and from the Signification of Haran as denoting an obſcure State, concerning which ſee the foregoing Verſe: Soul in a proper Senſe ſignifieth that which is alive with Man, conſequently his very eſſential Life; that which is alive with Man is not the Body, but the Soul, and by the Soul the Body liveth; the eſſential Life of Man, or his eſſential living Principle, is derived from celeſtial Love, and Nothing living can poſſibly exiſt in him, but what hath thence it's Origin, wherefore in the preſent Paſſage by Soul is ſignified the Good which is alive by Virtue of celeſtial Love, which is the very eſſential living Principle. In a literal Senſe, by Soul is here meant every Man, and alſo all the Cattle which were alive, and which they had acquired to themſelves, but in an internal Senſe Nothing elſe is ſignified

fied but what is essentially alive [or the essential living Principle].

1437. That by going forth into the Land of Canaan is signified, that he proceeded towards the celestial Things of Love, appears from the Signification of the Land of Canaan; that the Land of Canaan representeth the Lord's Kingdom in the Heavens and the Earths, may appear from many Passages in the Word; the Reason is, because in that Land the Representative Church was instituted, in which all and every Thing represented the Lord, and the celestial and spiritual Things of his Kingdom; nor were the Rites and Ceremonies alone of that Church thus representative, but also all Things connected with the Rites, both the Persons who ministered, and the Things by which they ministered, and also the Places where they ministered; the Land was called Holy because the Representative Church was established therein, although Nothing could be less Holy, being inhabited by idolatrous and profane Persons; this then is the Reason why by the Land of Canaan, both here and in other Parts of the Word, are signified the celestial Things of Love; for the celestial Things of Love are what solely appertain to, and are constituent of the Lord's Kingdom.

1438. "And to the Land of Canaan they came"—that by these Words is signified, that he arrived at the celestial Things of Love, is evident from what hath been just now said concerning the Land of Canaan; here is described the Lord's earliest Life, viz. from his Nativity to his Childhood, in that he arrived at the celestial Things of Love: The celestial Things of Love are Things really essential, whence all other Things proceed: The Lord was first of all initiated into and affected with these celestial Things, for thereby in Process of Time, as from their Seed, all Things were made fruitful; he had in him celestial Seed, as being born of Jehovah, hence he was the only One who had in himself this Seed; all Men, whosoever they be, have no other than a certain defiled and infernal Seed, in which and from which is their Propriety, and this is received hereditarily from the Father, as is obvious to every one; wherefore unless Men receive new Seed, and a new Propriety, that is, a new Will and a new Understanding from the Lord, they must needs be devoted to Hell, from whence all, as well Men, as Spirits and Angels, are extracted, and continually withheld by the Lord.

1439. Verse 6. *And Abram passed through the Land unto the Place Shechem, unto the Oak-Grove Moreh; and the Canaanite was*

was then in the Land. By Abram's passing through the Land unto the Place Shechem, is signified another State of the Lord, when the celestial Things of Love appeared to him, which are signified by Shechem: Unto the Oak-Grove Moreh, signifies a third State, viz. the first Perception, which is the Oak-Grove Moreh: And the Canaanite was then in the Land, signifies hereditary Evil from the Mother, in his external Man.

1440. That by Abram's passing through the Land is signified another State of the Lord, when the celestial Things of Love appeared to him, may appear from what precedes, and from the Order of the Things treated of; it may appear from what precedes, in that he advanced towards the celestial Things of Love, and arrived at them, which is signified by "going "forth to go into the Land of Canaan, and coming to that "Land;" it may appear also from the Order of the Things treated of, in that after he had advanced towards Things celestial and arrived at them, they then appeared to him; in Things celestial is the very essential Light of the Soul, because in them is the very essential Divine [Principle], that is, Jehovah himself; and whereas the Lord was to join the Human Essence to the Divine, when he arrived at Things celestial, it must needs be that Jehovah appeared to him.

1441. That this is the Signification of Shechem, may appear also from this Consideration, that Shechem is the first Station as it were in the Land of Canaan, in coming from Syria, or from Haran; and whereas by the Land of Canaan are signified the celestial Things of Love, it is evident that by Shechem is signified the first Appearing of Things celestial; Jacob when he returned from Haran to the Land of Canaan, in like Manner came to Shechem, as may appear from the following Passage, "Jacob journeyed to Succoth, and built him "an House, and made Tents for his Cattle, therefore he "called the Name of the Place Succoth, and Jacob came to "Shalem a City of *Shechem*, which is in the Land of Canaan, "when he came from Padan-Aram, and he measured out his "Camp before the City, and erected there an Altar," Gen. xxxiii. 17, 18, 19, 20. where also by Shechem is signified the first Dawn of Light. So in David, "God hath spoken in his "Holiness, I will rejoice, I will divide *Shechem*, and measure "out the Valley of *Succoth*, Gilead is mine, and Manasseh is "mine, and Ephraim is the Strength of my Head; Judah is "my Lawgiver, Moab is my Wash-pot, over Edom will I cast "my Shoe, over Philisthea will I triumph," Psalm lx. 6, 7, 8. Psalm cviii. 7, 8, 9. where by Shechem also the like is signi-

fied: That Names signify only Things, and that this is the Case with Shechem may appear very evident from these prophetical Passages in David, otherwise they would be Nothing but a mere Heap of Names. That Shechem was made a City of Refuge, Joshua xx. 7. and also a City of Priests, Josh. xxi. 21. and that there a Covenant was made, Josh. xxiv. 1, 25. implieth also the like Signification.

1442. That by the Oak-Grove Moreh is signified the first Perception, may also appear from the Order of the Things treated of; as soon as Jehovah appeared to the Lord in his celestial Things, it is evident that he acquired Perception; all Perception arises from Things celestial: The Nature and Meaning of Perception was shewn above, n. 104, 202, 371, 483, 495, 503, 521, 536, 865. every one when he cometh to Things celestial, receiveth Perception from the Lord; they who were made celestial Men, as was the Case with those of the most ancient Church, all received Perception, as was shewn above, n. 125, 597, 607, 784, 895. they who become spiritual Men, that is, who receive Charity from the Lord, have what is analogous to Perception, that is, a dictating Principle of Conscience, more or less perspicuous, in Proportion as they are more or less principled in the celestial Things of Charity; the celestial Things of Charity are always attended with this Effect, for therein alone the Lord is present, and therein he appears to Man: How much more was this the Case with the Lord, who from his Infancy advanced to Jehovah, and was joined together and united with Him, so as to be One!

1443. With Respect to the Oak-Grove Moreh signifying the first or earliest Perception, the Case is this; there are with Man [*apud Hominem*] Things intellectual, Things rational, and Things scientifical; his inmost Things are Things intellectual, his interior Things are Things rational, and his exterior Things are Things scientifical; these are called his spiritual Things which are in the above Order: The intellectual Things of the celestial Man are compared to a Garden consisting of all Sorts of Trees; the Things rational are compared to a Forest consisting of Cedars, and Trees of a like Kind, such as were in Libanus; but Things scientifical are compared to Plantations of Oaks, and this by Reason of the interwoven Branches which distinguish the Oak; by the Trees themselves are signified Perceptions, as by the Trees of the Garden of Eden on the East were signified inmost Perceptions, or the Perceptions of Things intellectual, according to what was shewn above, n. 99, 100, 103; by the Trees of the Forest of Libanus were signified

interior Perceptions, or the Perceptions of Things rational; whereas by the Trees of an Oak-Grove were ſignified exterior Perceptions, or the Perceptions of Things ſcientifical, which appertain to the external Man; hence it is that the Oak-Grove Moreh ſignifies the firſt or earlieſt Perception of the Lord, for as yet he was a Child, and his ſpiritual Things were not of ſo interior a Nature. Moreover, the Oak-Grove Moreh was the Place whither the Children of Iſrael alſo firſt came, when they paſſed over Jordan, and ſaw the Land of Canaan, concerning which it is thus written in Moſes, "Thou ſhalt put the Bleſſing "upon Mount Gerizim, and the Curſe upon Mount Ebal; "are they not on the other Side Jordan, beyond the Way of "the Sun's Entrance in the Land of the Cananite, who dwel- "leth in the Plain over againſt Gilgal, near the Oak-Groves "Moreh," Deut. xi. 29, 30. whereby is ſignified alſo the firſt or earlieſt State of Perception; for the Entrance of the Children of Iſrael into the Land of Canaan repreſented the Entrance of the Faithful into the Lord's Kingdom.

1444. "And the Canaanite was then in the Land"—that by theſe Words is ſignified hereditary Evil from the Mother in His external Man, may appear from what was ſaid above concerning what was hereditary with the Lord; for he was born like another Man, and derived Evils from his Mother, which he fought againſt and overcame; it is well known that the Lord underwent and ſuſtained moſt grievous Temptations, (concerning which, by the Divine Mercy of the Lord, more will be ſaid hereafter) and indeed ſo grievous, that he fought ſingly and by his own Power againſt all Hell; no one can undergo Temptation unleſs Evil adheres to him; where there is no Evil there cannot be the leaſt Temptation, for it is Evil which the infernal Spirits at ſuch Times excite; with the Lord there was not any actual or proper Evil, as there is with all Men, but only hereditary Evil from the Mother, which is here called "the Canaanite then in the Land," concerning which ſee what was ſaid above, at Verſe 1, n. 1414. viz. that there are two hereditary [Parts or Principles] connate with Man, one derived from the Father, the other from the Mother; that which is derived from the Father remains to Eternity, that which is from the Mother is diſperſed by the Lord when Man is regenerated; but the Lord's hereditary [Principle] derived from His Father was Divine, that derived from the Mother was Evil, which is here treated of, and by Means of which he underwent Temptations, concerning which Temptations ſee Mark i. 12, 13. Matt. iv. 1. Luke iv. 1, 2. but, as was obſerved,

ſerved, the Lord had no actual or proper Evil, nor had he any hereditary Evil from the Mother, after that by Temptations he conquered Hell, wherefore it is here ſaid, that *then* there was [Evil], viz. the Canaanite was *then* in the Land. The Canaanites were they who dwelt near the Sea, and near the Banks of Jordan, as appears from Moſes, "The Spies on their Return ſaid, We came to the Land whither thou ſenteſt us, and "alſo it floweth with Milk and Honey, and this is the Fruit "of it; nevertheleſs the People be ſtrong that dwell in the "Land, and the Cities fortified and very great, and moreover "we ſaw the Children of Anak there; the Amalekite dwel-"leth in the South, and the Hittite, and the Jebuſite, and the "Amorite, dwelleth in the Mountain, and *the Canaanite dwel-"leth near the Sea, and near the Coaſt of Jordan*," Numb. xiii. 27, 28, 29. the Canaanites dwelling near the Sea and near the Coaſt of Jordan ſignified Evil in the external Man, ſuch as is hereditarily derived from the Mother, for the Sea and Jordan were Terms [Limits or Boundaries]: That ſuch Evil is ſignified by the Canaanite, appears alſo from Zechariah, "In that "Day there ſhall be no more the *Canaanite* in the Houſe of "Jehovah of Sabaoth," xiv. 21. ſpeaking of the Lord's Kingdom, and denoting that the Lord conquered Evil, which is meant by the Canaanite, and expelled it from his Kingdom. All the various Kinds of Evils are ſignified by the idolatrous Nations in the Land of Canaan, amongſt whom were the Canaanites, as Gen. xv. 18, 19. Exod. iii. 8, 17. Chap. xxiii. 23, 28. Chap. xxxiii. 2. Chap. xxxiv. 11. Deut. vii. 1. Chap. xx. 17. Joſh. iii. 10. Chap. xxiv. 11. Judg. iii. 5. what Evil is ſignified by each Nation in particular, will be ſhewn, by the Divine Mercy of the Lord, elſewhere.

1445. Verſe 7. *And Jehovah appeared to Abram, and ſaid, To thy Seed will I give this Land*; *and there he built an Altar to Jehovah who appeared to him.* By Jehovah appearing to Abram is ſignified, that Jehovah appeared to the Lord when he was yet a Child: By ſaying, to thy Seed will I give this Land, is ſignified that Things celeſtial ſhould be given to thoſe who ſhould have Faith in Him: By building there an Altar to Jehovah who appeared to him, is ſignified, the firſt Worſhip of his Father from a celeſtial Principle of Love.

1446. That by Jehovah appearing to Abram is ſignified, that Jehovah appeared to the Lord when he was yet a Child, appears from what has been ſaid above, and from the Repreſentation of the Lord by Abram; and alſo from the Order of the Things treated of, in that the Lord attained Things

celeſtial, and ſoon after Perception, whence it follows as a Conſequence that Jehovah appeared to him.

1447. That by ſaying, to thy Seed will I give this Land, is ſignified, that they ſhould be gifted with Things celeſtial who ſhould have Faith in Him, appears from the Signification of Seed, and from the Signification of Land; that Seed ſignifies Faith towards the Lord, was ſhewn above, n. 255, 256. and that Land [Earth] ſignifies Things celeſtial, was alſo ſhewn above at Verſe 1. of this Chapter, and alſo n. 620, 636, 662, 1066. In a literal Senſe by the Seed of Abram is meant his Poſterity derived from Jacob, and by Land the Land of Canaan, which ſhould be given to them for a Poſſeſſion, in Order that they might repreſent the celeſtial and ſpiritual Things of the Kingdom and Church of the Lord, and that with them a repreſentative Church might be eſtabliſhed, and becauſe the Lord was to be born therein: but in an internal Senſe Nothing elſe is ſignified by Seed but Faith towards the Lord, and by Land Nothing elſe but Things celeſtial; and in the preſent Paſſage, that Things celeſtial ſhould be given to thoſe who ſhould have Faith in Him: What is meant by having Faith in the Lord, has been abundantly ſhewn above.

1448. "And he built there an Altar to Jehovah, who ap-"peared to him"—that theſe Words ſignify the firſt Worſhip of his Father from the celeſtial Principle of Love, appears from the Signification of an Altar, as being the principal Repreſentative of Worſhip, n. 92.

1449. Verſe 8. *And he betook himſelf thence [or tranſlated himſelf] to a Mountain on the Eaſt of Bethel, and ſtretched his Tent; Bethel from the Sea, and Ai on the Eaſt; and there he built an Altar to Jehovah, and called on the Name of Jehovah.* He betook himſelf thence to a Mountain on the Eaſt of Bethel, ſignifies a fourth State of the Lord when a Child, viz. the Progreſſion of the celeſtial Things of Love, which is to be tranſlated to a Mountain on the Eaſt of Bethel: And ſtretched his Tent, ſignifies the holy Things of Faith: Bethel from the Sea, and Ai on the Eaſt, ſignifies, that as yet he was in an obſcure State: And he built an Altar to Jehovah, ſignifies the external Worſhip of his Father from that State: And he called on the Name of Jehovah, ſignifies the internal Worſhip of his Father from that State.

1450. "He betook himſelf thence to a Mountain on the "Eaſt of Bethel"—that theſe Words ſignify a fourth State of the Lord when a Child, may appear from what goes before, and alſo from what follows, and likewiſe from the Nature of Order;

Order; Order required, that the Lord firſt of all from Infancy ſhould be affected with the celeſtial Things of Love; the celeſtial Things of Love are Love towards Jehovah, and neighbourly Love, and the eſſential Innocence that is in thoſe Loves; all Things both in general and in particular flow from thoſe Loves as from the very Fountains of Life, for all other Things are merely Derivations. Theſe celeſtial Things are inſinuated into Man eſpecially in his State of Infancy, till he attaineth to a State of Childhood, and this without Knowledges; for they enter by Influx from the Lord, and affect Man before he knoweth what Love is, or what Affection is, as may appear from the State of Infants, and afterwards from the earlieſt State of Childhood; theſe Things form Remains with Man, of which we have heretofore treated, which are inſinuated by the Lord, and ſtored up for the Uſe of his ſucceeding Life, concerning which ſee n. 468, 530, 560, 561, 660, 661. The Lord, being born as another Man, was alſo introduced to Things celeſtial according to Order, and this by Degrees from Infancy to Childhood; and afterwards he was introduced to Knowledges, the Nature and Circumſtances whereof in Reſpect to Him are deſcribed in this Verſe, and are repreſented in what follows by Abram's Sojourning in Egypt.

1451. That to be tranſlated to a Mountain on the Eaſt of Bethel ſignifies the Progreſſion of the celeſtial Things of Love, may appear from the Signification of a Mountain as denoting what is celeſtial, ſee n. 795, 796. and from the Signification of the Eaſt, as denoting Jehovah Himſelf in Reſpect to Love, who is the very eſſential Eaſt, according to what was ſhewn, n. 101. and in other Places; it may appear alſo from the Signification of Bethel, as denoting the Knowledge of Things celeſtial. Celeſtial Things are inſinuated into Man as well without Knowledges as with Knowledges; celeſtial Things without Knowledges are inſinuated from Infancy even to Childhood, as was ſhewn juſt above; but celeſtial Things with Knowledges are inſinuated from Childhood even to adult Age: And whereas the Lord was about to proceed to the Knowledges of Things celeſtial which are ſignified by Bethel, it is here ſaid, that he betook himſelf [or was tranſlated] thence to a Mountain on the Eaſt of Bethel.

1452. "And he ſtretched his Tent"—that theſe Words ſignify the holy Things of Faith, may appear from the Signification of Tent as denoting the holy Principle of Love, conſequently the holy Principle of Faith grounded in Love, as was

ſhewn

ſhewn above, n. 414. By ſtretching his Tent there is ſignified, that the holy Principle of Faith grounded in Love now commenced.

1453. "Bethel from the Sea, and Ai on the Eaſt"—that theſe Words ſignify, that as yet he was in an obſcure State, viz. as to the Knowledges of Things celeſtial and ſpiritual, may appear from the following Conſiderations; it is one Thing to be principled in Things celeſtial, and another Thing to be principled in the Knowledges of Things celeſtial; Infants and Children are principled in Things celeſtial more than adult Perſons, becauſe they are principled in Love towards their Parents, and in mutual Love, and alſo in Innocence; but adult Perſons are principled in the Knowledges of Things celeſtial more than Infants and Children, and yet ſeveral of them are not principled in the celeſtial Things of Love; before Man is inſtructed in the Things appertaining to Love and Faith, he is in an obſcure State, viz. as to Knowledges, which State is here deſcribed by Bethel being from the Sea, that is, on the Weſt, and Ai on the Eaſt; by Bethel, as was ſaid, are ſignified the Knowledges of Things celeſtial, but by Ai the Knowledges of worldly Things; the former are ſaid to be on the Weſt when they are in Obſcurity, for the Weſt ſignifies in the Word what is obſcure; the latter are ſaid to be on the Eaſt, when they are in Clearneſs [*in claro*], for the Eaſt in Reſpect to the Weſt ſignifies what is clear; that Eaſt and Weſt have ſuch a Signification, needs no Proof, it being obvious to the Apprehenſion of every one: But that Bethel ſignifies the Knowledges of Things celeſtial, may appear from other Paſſages in the Word where Bethel is mentioned, as in the following Chapter, where it is ſaid, "That Abram went according to his Journeyings from the South even to *Bethel*, unto the Place where his Tent was in the Beginning between *Bethel* and *Ai*, to the Place of the Altar which he there made," Chap. xiii. 3, 4. where according to his Journeyings from the South to Bethel ſignifies Progreſſion to the Light of Knowledges, wherefore it is not there ſaid that Bethel was on the Weſt, and Ai on the Eaſt. So it is written of Jacob, when he ſaw the Ladder, that he ſaid, "This is none other than the Houſe of God, and this is the Gate of Heaven; and he called the Name of this Place *Bethel*," Gen. xxviii. 17, 19. where in like Manner by Bethel is ſignified the Knowledge of Things celeſtial; for Man is Bethel, that is, the Houſe of God, and alſo the Gate of Heaven, when he is principled in the celeſtial Things of Knowledges;

ledges; during the Proceſs of Regeneration, Man is introduced by the Knowledges of Things ſpiritual and celeſtial, but when he is regenerated, he is then introduced to, and is in the celeſtial and ſpiritual Things of Knowledges: Again, "God ſaid "to Jacob, Ariſe, go up to *Bethel*, and dwell there, make there "an Altar to God who hath appeared to thee," Gen. xxxv. 1, 6, 7. where in like Manner by Bethel are ſignified Knowledges. The like was ſignified by the Ark of Jehovah being in *Bethel*, and the Children of Iſrael coming thither and enquiring of Jehovah, Judg. xx. 18, 26, 27. 1 Sam. vii. 16. Chap. x. 3. and alſo by the King of Aſſyria ſending one of the Prieſts, whom he tranſported from Samaria, to ſit in *Bethel*, *and teach them how they ſhould fear Jehovah*," 2 Kings, xvii. 27, 28. So in Amos, "Amaziah ſaid to Amos, Thou Seer go, flee thee "away into the Land of Judah, and there eat Bread, and pro-"pheſy there; but propheſy not again any more at *Bethel*, "becauſe this is the King's Sanctuary, and this is the Houſe "of the Kingdom," vii. 12, 13. But after that Jeroboam profaned Bethel, 1 Kings, xii. 32. Chap. xiii. 1 to 8. 2 Kings xxiii. 15. Bethel then had a contrary Signification, as in Hoſea x. 15. Amos iii. 14, 15. Chap. iv. 5, 6, 7. But that Ai ſignifies the Knowledges of worldly Things, may be proved from the hiſtorical and prophetical Parts of the Word, as from Joſh. vii. 2. Chap. viii. 1 to 28. Jer. xlix. 3, 4.

1454. "And he built there an Altar to Jehovah"—that theſe Words ſignify the external Worſhip of his Father from that State, appears from the Signification of an Altar, as being the principal Repreſentative of Worſhip, n. 921.

1455. "And he called on the Name of Jehovah"—that theſe Words ſignify the internal Worſhip of his Father from that State, appears from the Signification of calling on the Name of Jehovah, n. 440. that external Worſhip is to build an Altar to Jehovah, and that internal Worſhip is to call on the Name of Jehovah, may appear to every one.

1456. Verſe 9. *And Abram journeyed in going and journeying towards the South.* Abram journeyed in going and journeying ſignifies further Progreſſion: Towards the South ſignifies into Goodneſſes and Truths, thus into a bright lucid State as to the Interiors.

1457. And Abram journeyed in going and journeying"—that theſe Words ſignify further Progreſſion may appear from the Signification of going and journeying: with the Ancients, this alone was ſignified by Marches, Journeys, and Sojournings, and hence this is the ſole Signification of thoſe Terms in the inter-

nal

nal Senſe of the Word. Here begin the Progreſſions of the Lord into Knowledges. That the Lord was inſtructed alſo as another Man, may appear from theſe Words in Luke, "The "Child *grew*, and waxed ſtrong in Spirit; and was in the De- "ſerts till the Day of his appearing unto Iſrael," i. 80. and again, "The Child *grew*, and waxed ſtrong in Spirit, and "*was filled with Wiſdom*, and Grace was upon him." ii. 40. and again, "Joſeph and the Mother of Jeſus after three Days "found him in the Temple, ſitting in the Midſt of the Doctors, "both *hearing them, and aſking them Queſtions*, and all that "heard Him were aſtoniſhed at his Underſtanding and An- "ſwers: And when they ſaw Him they wondered, but he "ſaid unto them, How is it that ye ſought me? wiſt ye not "that it behoveth me to be in the Things appertaining to my "Father?" ii. 46, 47, 48, 49. that he was then twelve Years old, appears in Verſe 42. of the ſame Chapter. Again, "Jeſus "*advanced in Wiſdom* and Age, and in Favour with God and "Men," ii. 52.

1458. That towards the South ſignifies into Goodneſſes and Truths, thus into a bright and lucid State as to the Interiors, appears from the Signification of the South; this Signification of the South, as denoting a bright and lucid State hath it's Ground in this Circumſtance, that as there are no Times in another Life, ſo there are no Quarters [ſuch as the natural World is ſuppoſed to be divided into], but by Times and Quarters are ſignified States; States of intellectual Things are circumſtanced like States of Times of the Day and of the Year, and alſo like States of the different Quarters of the Hemiſphere; States of the Day have Relation to Evening, Night, Morning, and Mid-day; States of the Year to Autumn, Winter, Spring, and Summer; and States of the different Quarters of the Hemiſphere have Relation to the Sun in it's different Aſpects towards the Weſt, North, Eaſt, and South; ſimilar to theſe are the States of Things intellectual; and what is wonderful, thoſe in Heaven are in Light who are in a State of Wiſdom and Intelligence, altogether according to the State, and they are in the greateſt Light who are in a State of the greateſt Wiſdom and Intelligence, but it is to be obſerved that Wiſdom in Heaven is the Offspring of Love and Charity, and Intelligence is the Offspring of Faith towards the Lord; that there is Light in another Life, incomparably above the Light of this World, hath been evidenced to me by much Experience, concerning which, by the Divine Mercy of the Lord, more will be ſaid hereafter; and whereas there is ſuch a Correſpondence

between

between Light and Things intellectual in Heaven, therefore in the Word, both in this and other Paſſages, Nothing elſe is ſignified by the South in an internal Senſe: The South here ſignifies Intelligence, which is procured by Knowledges; Knowledges are celeſtial and ſpiritual Truths, which are ſo many Radiations of Light in Heaven, and are alſo rendered viſible by Light, as was obſerved: Whereas the Lord was now to be principled in Knowledges, in Order that he might become the eſſential Light of Heaven even as to his Human Eſſence, therefore it is here ſaid, that he journeyed in going or journeying towards the South: That this is the Signification of the South, may appear from ſimilar Paſſages in the Word, as in Iſaiah, "I will ſay to the North, Give, and to the *South*, Keep "not back; bring my Sons from far, and my Daughters "from the Extremity of the Earth," xliii. 6. the North ſignifies thoſe who are in Ignorance, the South thoſe who are principled in Knowledges; Sons denote Truths, and Daughters Goodneſſes. Again, in the ſame Prophet, "If thou preſs "out thy Soul to the hungry, and ſatisfy the afflicted Soul, "then ſhall thy *Light* riſe in Darkneſs, and thy Dimneſs ſhall "be as the *South*," lviii. 10. to preſs out the Soul to the hungry, and to ſatisfy the afflicted Soul, denotes the good Things of Charity in general; by Light ariſing in Darkneſs is ſignified, that ſuch ſhould have Underſtanding of Truth, and by Dimneſs being as the South is ſignified, that they ſhould have (*d*) Wiſdom of Good; the South, by Virtue of Heat, ſignifies Good, and by Virtue of Light ſignifies Truth. So in Ezechiel, "He brought me in the Viſions of God into the "Land of Iſrael, and ſet me on a very high Mountain, upon "which was as the Structure of a City on the *South*," xl. 2. ſpeaking of the new Jeruſalem or Kingdom of the Lord, which being in the Light of Wiſdom and Intelligence is on the South. So in David, "Jehovah ſhall bring forth thy Righte-"ouſneſs as the *Light*, and thy Judgment as the *South*," Pſalm xxxvii. 6. Again, "Thou ſhalt not be afraid for the "Terror of *Night*, nor for the Arrow that flieth by *Day*, nor "for the Peſtilence that walketh in *Darkneſs*, nor for the "Deſtruction

(*d*) The Author here, as in various other Places, diſtinguiſhes between Intelligence and Wiſdom:—It may be expedient to remind the Reader, that Intelligence hath Reſpect to Truth, but that Wiſdom hath Reſpect to Good; or in other Words, Intelligence relates to Clearneſs of Knowledge in the Underſtanding, but Wiſdom relates to Purity of Love in the Will and in the Life.

" Deſtruction that waſteth in the *South*," Pſalm xci. 5, 6. not to fear for the Deſtruction which waſteth in the South, ſignifies, not to fear for Damnation, which hath Place with thoſe, who are principled in Knowledges and pervert them. So in Ezechiel, " Son of Man, ſet thy Faces towards the *South*, and " drop towards the *South*, and propheſy to the Foreſt of the " Field of the *South*, and ſay to the Foreſt of the *South*, all " Faces from the *South* to the North ſhall be burned therein," xx. 46, 47. the Foreſt of the South ſignifieth thoſe who are in the Light of Truths and extinguiſh it, conſequently it ſignifieth thoſe within the Church who are ſuch. So in Daniel, " Out of one of them came forth one little Horn, which " waxed exceeding great to the *South*, and to the Eaſt, and " to Honourableneſs, and it waxed great even to the Hoſt of " the Heavens," viii. 9, 10. denoting thoſe who oppoſe Goodneſſes and Truths. So in Jeremiah, " Give Glory to Jehovah " your God, before he cauſeth Darkneſs, and before your " Feet ſtumble upon the Mountains of Twilight, and while ye " look for Light, he turn it into the Shadow of Death, and " make it Dimneſs; the Cities of the *South* ſhall be ſhut up, " and there ſhall be no one to open them," xiii. 16, 19. where the Cities of the South denote the Knowledges of Truth and Goodneſs. So in Obadiah, " The Captivity of Jeruſalem, " which is in Sepharad, ſhall inherit *the Cities of the South*," Verſe 20. where the Cities of the South in like Manner denote the Knowledges of Truth and Goodneſs, conſequently the eſſential Truths and Goodneſſes which were to be inherited; the Subject there treated of is concerning the Lord's Kingdom. With Reſpect to this Signification of Abram's journeying towards the South, as denoting the Lord's Progreſſion into Goodneſſes and Truths, conſequently into a bright lucid State as to the Interiors, the Caſe is this; Knowledges are the Things which open the Way to behold Things celeſtial and ſpiritual; by Knowledges the Way is opened for the internal Man to the external, in which are the recipient Veſſels, which are as many in Number as are the Knowledges of Goodneſs and Truth; into theſe as into their Veſſels celeſtial Things enter by Influx.

1459. Verſe 10. *And there was a Famine in the Land; and Abram went down to Egypt to ſojourn there becauſe the Famine was grievous in the Land.* There was a Famine in the Land, ſignifies a Scarcity of Knowledges as yet with the Lord, when he was a Child: And Abram went down to Egypt to ſojourn there, ſignifies Inſtruction in Knowledges from the Word; Egypt

Egypt is the Science of Knowledges; (e) to sojourn is to be instructed: Because the Famine was grievous in the Land, signifies much Scarcity with his external Man.

1460. "And there was a Famine in the Land"—that these Words signify a Scarcity of Knowledges as yet with the Lord, when he was a Child, appears from what hath been said above; Knowledges with Man never come in Childhood from the Interior, but from Objects of the Senses, especially from Hearing; for, as was said, there are with the external Man recipient Vessels, which are said to be of the Memory, and these are formed by Knowledges, through the Influx and Aid of the internal Man, as may be obvious to every one; consequently Knowledges are learned and implanted in the Memory, according to the Influx of the internal Man; thus also it was with the Lord when a Child, inasmuch as he was born and instructed as another Man, but the Interiors with him were celestial, which fitted the Vessels so that Knowledges might be received, and that being received they might afterwards become Vessels to receive the Divine [Principle]; the Interiors with him were Divine by Derivation from Jehovah his Father, the Exteriors were Human by Derivation from Mary his Mother: Hence it may appear, that with the Lord equally as with other Men, there was a Scarcity of Knowledges in Childhood owing to his external Man. That a Famine signifies a Scarcity of Knowledges, appears from other Parts of the Word, as in Isaiah, "They regard not the Work of Jehovah, "neither consider the Operation of his Hands, therefore shall "my People go into Captivity because there is no *Knowledge*, "and their Glory shall be Men of *Famine*, and their Multi- "tude dried up with Thirst," v. 12, 13. Men of Famine signify a Scarcity of celestial Knowledges; a Multitude dried up

(e) This Expression, *the Science of Knowledges*, will seem unintelligible and without Meaning, unless it be well considered what Science is, and also what Knowledge is, and how they are perfectly distinct from each other; Science, according to our Author, is the first Information which the Mind receives, or more properly takes from without, by the outward Senses; Knowledge arises from collecting and comparing such Information by the Light of Reason, and thus digesting it, and storing it up in the Memory for the Use of Life; Sciences therefore or Scientifics may be considered as the Materials of Knowledges, and Knowledges as the orderly Combinations and Arrangements of Materials in the Mind. See Note, n. 24. Vol. 1st.

up with Thirſt ſignifies a Scarcity of ſpiritual Knowledges. So in Jeremiah, "They have lied to Jehovah, and ſaid, It is not "He, and Evil ſhall not come upon us, neither ſhall we ſee "*Sword* and *Famine*; and the Prophets ſhall become Wind, "and the Word is not in them," v. 12, 13. where Sword and Famine ſignify to be deprived of the Knowledges of Truth and Good; Prophets denote thoſe who teach, in whom the Word is not; that to be conſumed with Sword and Famine is to be deprived of the Knowledges of Truth and Goodneſs, and that Sword and Famine are Expreſſions relating to Vaſtation, the Sword denoting Vaſtation as to Things ſpiritual, and Famine denoting Vaſtation as to Things celeſtial, appears throughout the Word, as Jer. xiv. 13, 14, 15, 16, 18. Lament. iv. 9. and in other Places; as alſo in Ezechiel, "And I will increaſe "the *Famine* upon you, and will break your Staff of Bread; "and I will ſend upon you *Famine*, and the evil Beaſt, and "they ſhall bereave thee; and I will bring the *Sword* upon "thee," v. 16. where Famine ſignifies the Deprivation of celeſtial Knowledges, or of the Knowledges of Good, hence come Falſes and Evils. So in David, "Moreover he called "for a *Famine on the Land*, he brake the whole Staff of Bread," Pſalm cv. 16. to break the Staff of Bread ſignifies to be deprived of celeſtial Food; for the Life of good Spirits and of Angels is ſupported by no other Food, than by the Knowledges of Goodneſs and Truth, and by Goodneſſes and Truths themſelves, hence cometh the Signification of Famine and of Bread in an internal Senſe. Again, in David, "He hath *ſatiſ-* "*fied* the longing Soul, and filled the *famiſhed* Soul with "Good," cvii. 9. denoting thoſe who deſire Knowledges. So in Jeremiah, "Lift up thine Hands upon the Soul of thy "young Children, that faint by *Famine* at the Top of all "Streets," Lament. ii. 19. where Famine denotes a Want of Knowledges, Streets denote Truths. So in Ezechiel, "They "ſhall dwell ſafely, and none ſhall make them afraid, and I "will raiſe up for them a Plant of Renown [or for a Name], "and they ſhall be no more conſumed by *Famine in the Land*," xxxiv. 28, 29. denoting, that they ſhould be no longer deſtitute of the Knowledges of Goodneſs and Truth. So in John, "They ſhall not *hunger* any more, nor thirſt any more," Rev. vii. 16. ſpeaking of the Lord's Kingdom, where they live in an Abundance of all celeſtial Knowledges and good Things, ſignified by not hungering, and of all ſpiritual Knowledges and Truths, ſignified by not thirſting. In like Manner the Lord ſaid in John, "I am the Bread of Life, he that cometh to

"me

" me ſhall never *hunger*, and he that believeth on me ſhall " never *thirſt*," vi. 35. So in Luke, " Bleſſed are ye that " *hunger* now, for ye *ſhall be ſatisfied*," vi. 21. Again, " He " hath filled the *hungry* with good Things," i. 53. ſpeaking of celeſtial good Things and the Knowledges thereof. That Famine ſignifies a Scarcity of Knowledges, is plainly declared in Amos, " Behold, the Days come that I will ſend a *Famine* " upon the Land, not a *Famine* for Bread, nor a Thirſt " for Waters, but for hearing the Words of Jehovah," viii. 11, 12.

1461. " And Abram went down into Egypt to ſojourn" —that theſe Words ſignify Inſtruction in Knowledges from the Word, appears from the Signification of Egypt, and from the Signification of ſojourning; that Egypt ſignifieth the Science of knowledges, and that to ſojourn ſignifies to be inſtructed, will be ſeen preſently. That the Lord was inſtructed in Childhood as another Man, appears from the Paſſages in Luke adduced above, n. 1457. and alſo from what was juſt now ſaid concerning the external Man, which cannot be reduced to Correſpondence and Concordance with the internal Man otherwiſe than by Knowledges; the external Man is corporeal and ſenſual, nor recipient of any Thing celeſtial and ſpiritual, unleſs Knowledges be previouſly implanted therein, as in their Ground, in which Knowledges Things celeſtial may find their recipient Veſſels; but theſe Knowledges ought to be derived from the Word, for Knowledges derived from that Source are of ſuch a Nature, as to be open to the Lord Himſelf, and to have an Extenſion from Him; for the Word itſelf is derived from the Lord through the Heavens, containing in all and every Part of it the Lord's Life [or living Principle], although it doth not appear ſo in it's external Form; hence it may be manifeſt, that the Lord in his Childhood was not willing to be principled in any other Knowledges than thoſe derived from the Word, which Word was open to him and extended, as was ſaid, from Jehovah Himſelf his Father, with whom he was to be united, and become One; and ſo much the more, becauſe there is Nothing ſaid in the Word, which hath not Relation to Him in it's inmoſt Contents, and which did not previouſly come from Him; for the Human Eſſence was only an Addition [or Acceſſion] to His Divine Eſſence, which was from Eternity.

1462. That Egypt is the Science of Knowledges in Reſpect to the Lord, but Science in general in Reſpect to other Men, may appear from it's Signification in the Word, abundantly ſpoken

of

of above, particularly in n. 1164, 1165. for the ancient Church was in Egypt, as in ſeveral other Places, n. 1238. and when the Church was there, Sciences particularly flouriſhed therein, and hence by Egypt is ſignified Science; but after that by Sciences they were deſirous to enter into the Myſteries of Faith, and thus by Self-power to explore the Nature of Divine Arcana, then it became magical, and by Egypt were ſignified Scientifics which pervert, whence come Falſes, and from them Evils, as appears from Iſaiah xix. 11. that by Egypt are ſignified uſeful Sciences, and thus in the preſent Caſe the Science of Knowledges, which may ſerve as recipient Veſſels for Things celeſtial and ſpiritual, may appear from the following Paſſages in the Word, "They have ſeduced *Egypt* the Corner "of the Tribes," Iſaiah xix. 13. where it is called the Corner of the Tribes, as ſerving for a Support to the Things which are of Faith, which Things are ſignified by Tribes: Again, in the ſame Prophet, "In that Day ſhall there be five Cities in the "Land of *Egypt* ſpeaking with the Lip of Canaan, and ſwearing "to Jehovah of Sabaoth; 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; and it ſhall be for a Sign "and for a Witneſs to Jehovah of Sabaoth in the Land of "*Egypt*; for they ſhall cry unto Jehovah by Reaſon of Oppreſſors, and he ſhall ſend them a Saviour and a Prince, "and he ſhall deliver them, and Jehovah ſhall be known to "*Egypt*, and the *Egyptians* ſhall know Jehovah in that Day, "and ſhall do Sacrifice and Oblation, and ſhall vow a Vow to "Jehovah, and ſhall perform it: And Jehovah ſhall ſmite "*Egypt*, by ſmiting and healing, and they ſhall return to Jehovah, and he ſhall be entreated of them, and ſhall heal "them," xix. 18, 19, 20, 21, 22. ſpeaking concerning Egypt in a good Senſe, to denote thoſe who are principled in Scientifics, or natural Truths, which are the Veſſels of ſpiritual Truths: Again, in the ſame Prophet, "In that Day there "ſhall be a Highway from *Egypt* to Aſhur, and Aſhur ſhall "come into *Egypt*, and *Egypt* to Aſhur, and the Egyptians "ſhall ſerve the Aſſyrian: In that Day ſhall Iſrael be a Third "to *Egypt* and to Aſhur, a Bleſſing in the Midſt of the Land, "which Jehovah of Sabaoth ſhall bleſs, ſaying, Bleſſed be my "People *Egypt*, and Aſhur the Work of mine Hands, and "Iſrael mine Inheritance," xix. 23, 24, 25. where by Egpyt is ſignified the Science of natural Truths, by Aſhur Reaſon or Things rational, by Iſrael Things ſpiritual, which ſucceed each other in orderly Arrangement, wherefore it is ſaid, that in

that

that Day there ſhall be a Highway from Egypt to Aſhur, and Iſrael ſhall be a Third to Egypt and to Aſhur. So in Ezechiel, " Fine Linen in broidered Work from *Egypt* was thy Spread- " ing forth, that it might be to thee for a Sign," xxvii. 7. ſpeaking of Tyre, by which is ſignified the Poſſeſſion of Knowledges; fine Linen in broidered Work denotes the Truths of Sciences, which are ſubſervient; Scientifics, as belonging to the external Man, ought to ſerve the internal. Again, in the ſame Prophet, " Thus ſaith the Lord Jehovah, At the End of " forty Years I will gather together *Egypt* from the People " whither they were ſcattered, and I will bring again the " Captivity of *Egypt*," xxix. 13, 14. where Egypt has a like Signification. So in Zechariah, " And it ſhall come " to paſs, that whoſo will not come up of the Families " of the Earth unto Jeruſalem to worſhip the King Jeho- " vah of Sabaoth, there ſhall be no Rain upon them; and " if the Family of *Egypt* go not up, and come not," xiv. 17, 18. where Egypt alſo is uſed in a good Senſe, and has the ſame Signification. That Science or human Science is ſignified by Egypt, may appear likewiſe in Daniel, where the Sciences of Things celeſtial and ſpiritual are called the hidden Treaſures of Gold and Silver, and alſo the deſirable Things of *Egypt*, xi. 43. And it is ſaid of Solomon, that " his Wiſdom was multi- " plied above the Wiſdom of all the Sons of the Eaſt, and above " all the *Wiſdom of the Egyptians*," 1 Kings iv. 30. The Houſe built by Solomon for Pharaoh's Daughter was repreſentative of this alone, 1 Kings vii. 8. The Lord's being brought into Egypt, when an Infant, had no other Signification than what is here ſignified by Abram, at the ſame Time being deſigned to fulfil all Things which were repreſented concerning him: The Removal of Jacob and of his Sons into Egypt, in it's inmoſt Senſe, repreſented Nothing elſe but the Lord's firſt Inſtruction in Knowledges from the Word, as appears alſo from the following Paſſages; concerning the Lord it is thus written in Matthew, " The Angel of the Lord appeared to Joſeph " in a Dream, ſaying, Ariſe, take the young Child and his " Mother, and flee into *Egypt*, and be thou there until I bring " thee Word; when he aroſe, he took the young Child and his " Mother by Night, and departed into *Egypt*, and was there " until the Death of Herod, that it might be fulfilled which " was ſpoken by the Prophet, ſaying, Out of *Egypt* have I " called my Son," ii. 13, 14, 15, 19, 20, 21. concerning whom it is thus written in Hoſea, " When Iſrael was a Child, " then I loved him, and out of *Egypt* have I called my Son,"

xi.

xi. 1. hence it appears that by the Child Iſrael is meant the Lord, and that his Inſtruction when a Child is ſignified by theſe Words, "Out of Egypt have I called my Son." So again, in the ſame Prophet, "By a Prophet Jehovah cauſed Iſrael to "aſcend out of *Egypt*, and by a Prophet was he guarded," xii. 13, 14. where in like Manner by Iſrael is meant the Lord; by a Prophet is ſignified one that teacheth, conſequently the Doctrine of Knowledges. So in David, "O God of Sabaoth, "bring us back, and cauſe thy Faces to ſhine upon us, and we "ſhall be ſaved; thou haſt made a Vine to come forth out of "*Egypt*, thou haſt driven out the Nations and planted it," Pſalm lxxx. 7, 8. ſpeaking alſo of the Lord, who is called a Vine out of Egypt, in Reſpect to Knowledges wherein he was inſtructed.

1463. That to ſojourn is to be inſtructed, may appear from the Signification of Sojourning in the Word, as denoting to be inſtructed, and that for this Reaſon, becauſe Sojourning and Migration, or Proceſſion from Place to Place, in Heaven is Nothing elſe but change of State, as was ſhewn above, n. 1376, 1379. wherefore whereſoever Departure, Sojourning, and Tranſlation from Place to Place occur in the Word, Nothing elſe is thereby ſuggeſted to the Angels, than ſuch a Change of State which hath Place with thoſe of whom ſuch Things are predicated; Changes of State have Reſpect both to the Thoughts and the Affections; Changes of State in Reſpect to the Thoughts are Knowledges, which in the World of Spirits are exhibited by Inſtructions, which alſo was a Reaſon why the Men of the moſt ancient Church, as having Communication with the angelic Heaven, by Sojourning had a Perception only of Inſtruction; ſo in the preſent Caſe, by Abram's going down into Egypt to ſojourn, Nothing elſe is ſignified but the Inſtruction of the Lord; the like alſo is ſignified by Jacob and his Sons going down into Egypt, as in Iſaiah, "Thus ſaith "the Lord Jehovah, my People *went down into Egypt* in the "Beginning to *ſojourn*, and Aſhur oppreſſed them for Nought," lii. 4. where Aſhur denotes Reaſonings: Hence alſo, they who were inſtructed in the Jewiſh Church were called *Sojourners ſojourning* in the Midſt of them, concerning whom it was commanded that they ſhould be treated in like Manner as the Home-born [*Indigenæ*], Exod. xii. 48, 49. Levit. xxiv. 22. Numb. xv. 13, 14, 15, 16, 26, 29. Chap. xix. 10. of whom it is thus written in Ezechiel, "Ye ſhall divide this Land unto "you according to the Tribes of Iſrael, and it ſhall come to

"paſs

" pass, ye shall divide it by Lot for an Inheritance unto you, " and to the *Sojourners sojourning* in the Midst of you, and they " shall be unto you as the Home-born amongst the Children " of Israel, they shall cast Lots with you for Inheritance in " the Midst of the Tribes of Israel; and it shall come to pass, " in what Tribe the *Sojourner sojourneth*, there shall ye give " them Inheritance," xlvii. 22, 23. speaking of the New Jerusalem, or Kingdom of the Lord, where by Sojourners sojourning are meant those who suffer themselves to be instructed, consequently the Gentiles; that by Sojourners sojourning are meant those who are instructed, appears from this Consideration, that it is said, " In the Tribe in which he so- " journeth, there shall be given him Inheritance;" Tribe denotes the Things appertaining to Faith. By sojourning also is signified Somewhat similar to what is signified by journeying and inhabiting, by journeying are signified Institutes and Order of Life, and by inhabiting is signified living, concerning which Significations see above, n. 1293. wherefore also the Land of Canaan is called the Land of the Sojournings of Abraham, Isaac, and Jacob, Gen. xxviii. 4. Chap. xxxvi. 7. Chap. xxxvii. 1. Exod. vi. 4. and Jacob said to Pharaoh, " The " Days of the Years of my *Sojournings*, few and evil have been " the Days of the Years of my Life, and have not attained the " Days of the Years of the Life of my Fathers in the Days of " their *Sojournings*," Gen. xlvii. 9. where Sojourning signifies Life and Instructions.

1464. " Because the Famine was grievous in the Land"— that by these Words is signified much Scarcity in his external Man, appears from the Signification of Famine spoken of above in this Verse: The Arcana here contained are too many to admit of a brief Explication; suffice it to observe, that the Lord had the Power of Learning superior to any other Man; but whereas he was to be instructed in Things celestial, previous to his Instruction in Things spiritual, wherein his Case differed from that of other Men, therefore this is predicated; a further Reason was, because there was hereditary Evil from the Mother in his external Man, against which he was to fight, and which he was to overcome; not to mention innumerable other Reasons.

1465. Verse 11. *And it came to pass, that when he drew nigh to come into Egypt, he said to Sarai his Wife, Behold now, I know that thou art a fair Woman to look upon.* And it came to pass, that when he drew nigh to come into Egypt, signifies, when he began to learn: Egypt, as was said, is the Science of

Knowledges: He ſaid to Sarai his Wife, ſignifies, that thus he thought concerning Truths to which Things celeſtial were adjoined; Sarai as a Wife is Truth adjoined to Things celeſtial which were with the Lord: Behold now, I know that thou art a fair Woman to look upon, ſignifies, that Truth from a celeſtial Origin is delightful.

1466. "And it came to paſs, that when he drew nigh to "come into Egypt"—that by theſe Words is ſignified when he began to learn, appears from the Signification of Egypt, as denoting the Science of Knowledges, of which when to draw nigh to is predicated, Nothing elſe can be ſignified by it.

1467. That Egypt is the Science of Knowledges, appears from what was ſaid and ſhewn concerning Egypt in the preceding Verſe.

1468. "He ſaid unto Sarai his Wife"—that by theſe Words is ſignified, that thus he thought concerning Truths to which Things celeſtial are adjoined, appears from the Signification of Sarai when ſhe is called a Wife; Wife in the internal Senſe of the Word ſignifies Nothing elſe but Truth conjoined with Good, for the Conjunction of Truth with Good is in all Reſpects circumſtanced as a Marriage; when Mention is made in the Word of a Huſband, then Huſband ſignifies Good, and Wife Truth, but when inſtead of Huſband the Term Man [*Vir*] (*f*) is applied, then Man ſignifies Truth, and Wife Good, and this Diſtinction is conſtantly obſerved in the Word, as was alſo ſaid above, n. 915. in the preſent Caſe, inaſmuch as Abram is named, Sarai the Wife ſignifies Truth: Thus, to ſay to Sarai his Wife, ſignifies ſo to think concerning Truths with which Things celeſtial are conjoined. It is an hiſtorical Truth that Abram ſaid thus to his Wife when he departed into Egypt, but, as was ſaid, all the hiſtorical Parts of the Word are repreſentative, and each Expreſſion therein is ſignificative, and no other hiſtorical Relations are recorded, nor in

(*f*) For the proper Senſe of the Word *Man* [*Vir*], as here uſed in Contradiſtinction to Huſband, the Reader is referred to the Note at n. 156. Vol. I. ſuffice it here to obſerve, that the Word *Homo* in the Latin, which we render *Man*, denotes Man in his full and proper Character, as conſiſting of the two Principles, the celeſtial and ſpiritual, in their proper Conjunction and Subordination, according to what was ſaid in the Note above, n. 1414. whereas the Word *Vir*, which we alſo render *Man*, as having no other Term whereby to expreſs it, denotes properly the intellectual or ſpiritual Principle, when conſidered diſtinctly from the celeſtial,

in any other Order, nor other Expreſſions uſed, than what in an internal Senſe might expreſs thoſe Arcana.

1469. That Sarai as a Wife is Truth adjoined to Things celeſtial which were with the Lord, appears from what hath been juſt ſaid concerning the Signification of Sarai as a Wife. The Ground and Reaſon of calling it Truth adjoined to Things celeſtial, is, becauſe all Truth was previouſly with the Lord, the celeſtial Principle having Truth along with it, and the one being inſeparable from the other, as Light is inſeparable from Flame, but it was hidden in his internal Man which was Divine; Scientifics and Knowledges acquired by Learning are not true, or Truths, but are only recipient Veſſels: as whatever is ſtored up in the human Memory differs totally from Truth, although Truth be predicated of it, but the Principle of Truth abideth therein, as in it's Veſſels; theſe Veſſels were to be formed or rather opened, by Inſtruction in Knowledges from the Word by the Lord, not only that Things celeſtial might be inſinuated therein, but that they likewiſe might become celeſtial, and thus Divine; for the Lord joined the Divine Eſſence to the Human, that his Human [Properties or Belongings] might alſo become Divine.

1470. "Behold now, I know that thou art a fair Woman to look upon"—that by theſe Words is ſignified that Truth from a celeſtial Origin is delightful, may appear from the Signification of a Woman fair to look upon; all Truth which is celeſtial, or what is produced from a celeſtial Principle, is happy in the internal Man, and delightful in the external, and with the celeſtial Angels is ſo perceived; but it is altogether otherwiſe when it is not from a celeſtial Origin; there are two Things attended with Happineſs in the internal Man, to which correſpond two Things attended with Delight in the external Man, one appertaineth to Good, the other to Truth; celeſtial Happineſs and Delight appertain to Good, ſpiritual Happineſs and Delight appertain to Truth; it is obvious alſo, that Truth itſelf bringeth with it Happineſs and Delight, but ſuch Happineſs and Delight are only then eſſential, when Truth is from a celeſtial Origin; hence Truth itſelf alſo becometh celeſtial, and is called celeſtial Truth, in which Caſe it is comparatively like the Light of the Sun in the Time of Spring, which in it's Boſom containeth Heat, whereby all Things on the Earth vegetate, and are as it were animated; this celeſtial Truth is the eſſential Beautifulneſs, or the eſſential Beauty, and it is this Truth which is here called a Woman fair [or beautiful] to look upon;

The further Arcana involved in these Words will appear from what follows.

1471. Verse 12. *And it shall come to pass when the Egyptians see thee, that they will say, this is his Wife, and they will kill me, and will save thee alive.* And it shall come to pass when the Egyptians see thee, signifies the Science of Knowledges, which is described as to it's Nature and Quality, when celestial Knowledges are seen thereby: They will say, this is his Wife, signifies, that they will call them celestial: And they will kill me, and will save thee alive, signifies, that they would pay no Regard to Things celestial, but only to the mere Knowledges which they would take Possession of, and carry off.

1472. "And it shall come to pass when the Egyptians see "thee"—that by these Words is signified the Science of Knowledges, which is described as to it's Nature and Quality, when celestial Knowledges are seen thereby, may appear from the Signification of Egypt as denoting the Science of Knowledges, according to what was shewn above; hence it may appear what is signified by this Expression, "When the Egyptians "see," viz. that the Science of Knowledges is of such a Nature and Quality as is described in this Verse; the Science of Knowledges is thus circumstanced, (there being in it Somewhat of a mere natural Principle, which is discoverable even in Children when they first begin to learn) that the deeper the Subjects are which are presented to View, so much the more ardently Men desire to understand them, and when they are told of Things celestial and Divine, their Desire increaseth; but this is a mere natural Delight, and ariseth from a Lust originating in the external Man: This Lust with some is attended with this Effect, that they place their Delight merely in the Science of Knowledges without regarding any other End, whereas the Science of Knowledges is only as Somewhat instrumental for the Sake of Use, viz. that Knowledges may serve as Vessels for the Reception of Things celestial and spiritual, and when they are thus subservient, they then first begin to be of Use. and receive their Delight from Use: It may appear plain to every attentive Observer, that the Science of Knowledges is designed in itself for no other End, than that Man may become rational, and thereby spiritual, and at length celestial, and that by Knowledges the external Man may be adjoined to the internal, and when this is the Case then Man is principled in Use, for the internal Man regardeth Nothing but Use; it is with a View to this End, that the Lord insinuateth also the Delight which is perceived by Children and young

young Persons in learning the Sciences; but when Man beginneth to place his Delight in mere Science, he is then influenced by corporeal Lust [Cupidity], and in Proportion as he is so influenced, or placeth his Delight in mere Science, in the same Proportion he removeth himself from what is celestial, and the Things of Science become closed towards the Lord, and are rendered material; but in Proportion as the Things of Science are learned with a View to Use, whether for the Sake of human Society, or for the Lord's Church on Earth, or for the Sake of his Kingdom in Heaven, or more especially for the Lord's Sake, in the same Proportion they are more opened towards the Lord, and become spiritual; wherefore also the Angels, who are principled in the Science of all Knowledges, and that in such a Manner, that scarce a thousandth Part can be unfolded to Man's Apprehension, yet esteem Knowledges as Nothing in Comparison of Use. Hence it may appear what is signified by these Words, "When the Egyptians see thee, they "will say, this is his Wife, and they will kill me, and will "save thee alive:" Inasmuch as this was known to the Lord when a Child, and he thus thought concerning it, therefore these Things were said, signifying, that if he should be led away by the mere Lust of the Science of Knowledges, in this Case Science would be of such a Nature and Quality, that it would no longer regard Things celestial, but only the Knowledges which the Lust of Science would seize upon: Much more follows on this Subject.

1473. "They will say, this is his Wife"—that by these Words is signified, that they will call them celestial, appears from the Signification of Wife as denoting Truth adjoined to Things celestial, hence the Expression, "This is his Wife," denotes what is celestial.

1474. "And they will kill me, and will save thee alive"—that these Words signify, that they would pay no Regard to Things celestial, but only to mere Knowledges, appears from what hath been just now said.

Verse 13. *Say, I pray thee, thou art my Sister, to the Intent that it may be well with me for thy Sake, and that my Soul may live because of thee.* Say, I pray thee, thou art my Sister, signifies intellectual Truth, which is a Sister: To the Intent that it may be well with me for thy Sake, signifies, that thus the celestial Principle could not be violated: And that my Soul may live because of thee, signifies, that thus the celestial Principle might be saved.

1475. "Say,

1475. "Say, I pray thee, thou art my Sister"—that by these Words is signified intellectual Truth, which is a Sister, may appear from the Signification of a Sister as denoting intellectual Truth, when celestial Truth is a Wife; concerning which it's Signification more will be said hereafter. The Case herein is this; Science is of such a Nature and Quality, that it desires Nothing more than to insert itself into Things celestial, and to explore them, but this is contrary to Order, for thus it violateth Things celestial; essential Order requires, that the celestial Principle by Means of the spiritual should insert itself into the rational, and thereby into the scientific, and adapt each to itself, and unless this Order be observed, it is impossible to acquire Wisdom. In this Chapter also are contained these Arcana, viz. how the Lord was instructed by his Father according to all Order, and thus how his External Man was joined to the Internal, that is, how his External Man in like Manner as the Internal was made Divine, whereby as to each Essence he was Jehovah; this was effected by Knowledges, which are Means or Mediums; without Knowledges as Means or Mediums, the external Man cannot even become Man.

1476. "To the Intent that it may be well with me for thy "Sake"—that by these Words is signified, that thus the celestial Principle could not be violated, appears from what was said above; for Order requires, as was above observed, that the celestial Principle should enter by Influx into the spiritual, the spiritual into the rational, and the rational into the scientific; when this Order takes Place, then the spiritual Principle is adapted [fitted for Reception] by the celestial, the rational by the spiritual, and the scientific by the rational, in which Case the scientific Principle in general becometh the ultimate recipient Vessel, or, what is the same Thing, Scientifics in their distinct Species and Particulars become the ultimate recipient Vessels, having a Correspondence with Things rational, whilst Things rational correspond with Things spiritual, and Things spiritual with Things celestial; when this Order prevails, then the celestial Principle cannot be violated, which otherwise is violated: Inasmuch as the Subject here treated of in the internal Sense is concerning the Lord's Instruction, therefore the Manner of it's Progress is here described.

1477. "That my Soul may live because of thee"—that by these Words is signified, that thus the celestial Principle might be saved, may appear from the Signification of Soul, as denoting what is celestial, for this is the very essential Soul, inasmuch

much as it is the very essential Life, whence it appears what is signified by these Words, "That my Soul may live because "of thee." It will appear from what follows, that Things celestial or Divine were not adjoined to the Lord, so as to make one Essence, before he endured Temptations, and thereby expelled hereditary Evil derived from the Mother. A Description is given in this and the following Verses, how in the mean Time the essential celestial Principle was not violated, but saved.

1478. Verse 14. *And it came to pass, when Abram came into Egypt, and the Egyptians saw the Woman, that she was very fair.* And it came to pass, when Abram came into Egypt, signifies, when the Lord began to be instructed: And the Egyptians saw the Woman, that she was very fair, signifies the Science of Knowledges, that it is of such a Nature as to be very pleasing to itself.

1479. "And it came to pass, when Abram came into Egypt"—that these Words signify, when the Lord began to be instructed, appears from the Representation of Abram, as denoting in an internal Sense the Lord when a Child; and from the Signification of Egypt, as denoting the Science of Knowledges, according to what was shewn above at Verse 10. of this Chapter; hence it appears, that to come into Egypt is to be instructed.

1480. "And the Egyptians saw the Woman, that she was "very fair"—that by these Words is signified the Science of Knowledges, in that it is very pleasing to itself, appears from what was said above at Verse 11. that such is the Nature and Quality of Science in Childhood: For it is as it were innate in Science, because it is innate in Man, first of all to please with no other End than for the Sake of knowing; such is every Man's Nature and Quality; his Spirit is greatly delighted with Knowledge, insomuch that it seems of all Things most desirable; it is his Food whereby he is supported and refreshed, as the external Man is by terrestrial Food; this Food, which appertaineth to his Spirit, is communicated to the external Man, to the End that the external Man may be adapted to the internal: But the different Kinds of Food succeed each other according to the following Order; celestial Food is all the Good of Love and Charity from the Lord, spiritual Food is all the Truth of Faith, on these Kinds of Food the Angels live; hence existeth a Food, which is also celestial and spiritual, but an inferior angelical Food, on which live angelic Spirits; from this again existeth a Food still inferiorly celestial and spiritual, which

which is that of Reaſon, and of Science thence derived, on this live good Spirits; laſtly cometh corporeal Food, which is proper to Man whilſt he liveth in the Body; theſe Kinds of Food correſpond with each other in a wonderful Manner; hence alſo it is plain, why and how Science is very pleaſing to itſelf, for it is circumſtanced like the Appetite and Taſte, wherefore alſo the Act of Eating with Man correſpondeth with Scientifics in the World of Spirits, and Appetite and Taſte correſpond with the Deſire of Sciences, as is evident from Experience, concerning which, by the Divine Mercy of the Lord, more will be ſaid hereafter.

1481. *And the Princes of Pharaoh ſaw her, and they commended her to Pharaoh, and the Woman was taken to Pharaoh's Houſe.* The Princes of Pharaoh ſaw, ſignifies primary Precepts, which are the Princes of Pharaoh: And they commended her to Pharaoh, ſignifies that they were pleaſing: And the Woman was taken to Pharaoh's Houſe, ſignifies that they engaged the Deſire of the Mind.

1482. "And the Princes of Pharaoh ſaw"—that theſe Words ſignify primary Precepts, which are the Princes of Pharaoh, appears from the Signification of Princes and of Pharaoh; Princes in the Word ſignify thoſe Things which are primary, as well in the hiſtorical as in the prophetical Parts of the Word; and Pharaoh ſignifies the ſame as Egypt, and in the preſent Caſe, Egypt or Pharaoh are to be underſtood in the beſt Senſe, becauſe they are predicated of the Science of Knowledges, which the Lord firſt ſeized upon in Childhood. That theſe primary Precepts were from the Word, appears from their Signification in an internal Senſe. That by Pharaoh in the Word is ſignified the ſame as by Egypt in general, might be proved from many Paſſages, as alſo that by the Kings of other Kingdoms, when they are named, is meant the ſame as by the Names of the Kingdoms: But by Princes are meant thoſe Things that are primary therein, as in Iſaiah, "The "*Princes* of Zoan are Fools, the Counſel of the wiſe Coun- "ſellors of Pharaoh is brutiſh; how ſay ye unto Pharaoh, I "am a Son of the wiſe, a Son of the Kings of Antiquity; "the *Princes* of Zoan are become Fools, the *Princes* of Noph "are deceived," xix. 11, 13. where the Princes of Zoan and the wiſe Counſellors of Pharaoh denote primary Scientifics; and whereas Wiſdom originally flouriſhed in Egypt, as was ſaid above, therefore Pharaoh is called a Son of the wiſe, a Son of the Kings of Antiquity: Thus alſo in many other Parts of the Word Princes denote Things primary.

1483. That

1483. That by commending her to Pharaoh is signified, that they were pleasing, may appear without Explication.

1484. "And the Woman was taken to Pharaoh's House"—that by these Words is signified, that they engaged [or captivated] the Mind, may appear from the Signification of Woman, and from the Signification of House; Woman signifies Truth, and in the present Case the Truth which is in Sciences, with the Delights whereof the Lord was engaged in Childhood; the Delights of Truth are what come from intellectual Truth, which is signified by Sister; House signifies those Things which appertain to Man, especially which appertain to his Will, as was shewn above, n. 710; in the present Case therefore it signifies the Things appertaining to the Mind, or to the Affection of knowing and learning.

1484. Verse 16. *And he entreated Abram well for her Sake; and he had Flocks and Herds, and He-Asses and Men-Servants, and She-Asses and Maid-Servants, and Camels.* He entreated Abram well for her Sake, signifies, that the Things of Science were multiplied with the Lord: And he had Flocks and Herds, and He-Asses and Men-Servants, and She-Asses and Maid-Servants, and Camels, signifies all Things in general appertaining to Scientifics.

1485. "And he entreated Abram well for her Sake"—that by these Words is signified the Multiplication of Things of Science with the Lord, appears from the Signification of entreating well, as denoting to enrich: This is predicated of Science which is signified by Pharaoh, viz. that he entreated Abram well, that is, the Lord when a Child, and this for her Sake, that is, for the Sake of intellectual Truth, which he desired; the Desire of Truth was that from whence the Enriching came.

1486. "And he had Flocks and Herds, and He-Asses and "Men-Servants, and She-Asses and Maid-Servants, and Ca- "mels"—that these Words signify all Things in general appertaining to Scientifics, appears from the Signification of all these in the Word; but it would be too tedious to shew what is signified by each in particular, as what by Flocks and Herds, what by He-Asses and Men-Servants, what by She-Asses and Maid-Servants, and what by Camels; suffice it to observe, that each hath it's peculiar Signification, and that in general they signify all Things relating to the Science of Knowledges, and to Scientifics; Scientifics considered in themselves are He-Asses and Men-Servants, their Pleasures are She-Asses and Maid-Servants, Camels are general Instruments of Service,

Flocks and Herds are Poſſeſſions; this is their Signification throughout the Word. All Things whatever appertaining to the external Man are Nothing elſe but Inſtruments of Service [*ſervitia*], in Order to ſerve the internal Man; this is the Caſe with all Scientifics, which are Nothing elſe than Appertinences of the external Man; for they are procured from Things terreſtrial and worldly by Means of what is ſenſual, that they may ſerve the interior or rational Man, the rational Man the ſpiritual, the ſpiritual the celeſtial, and the celeſtial the Lord; thus they are mutually ſubordinate to each other, as exterior Things are ſubordinate to interior, and thus all and every Thing according to Order is ſubordinate to the Lord: Scientifics therefore are the laſt and outermoſt Things, in which are terminated Things interior in Order, and being the laſt and outermoſt Things, compared with other Things they are Inſtruments of Service; it muſt be obvious to every one to what Purpoſes Scientifics may ſerve, if he reflecteth, or enquireth with himſelf, for what Purpoſe they were deſigned; and whilſt he thus reflecteth on their Uſe, he may alſo comprehend the Nature and Quality of their Uſe; every Thing of Science ought to be directed to ſome Uſe, and this is it's Service.

Verſe 27. *And Jehovah ſmote Pharaoh with great Plagues and his Houſe, becauſe of the Word of Sarai Abram's Wife.* Jehovah ſmote Pharaoh with great Plagues, ſignifies, that Scientifics were deſtroyed: And his Houſe, ſignifies, what he had collected together: Becauſe of the Word of Sarai Abram's Wife, ſignifies, becauſe of Truth which was to be adjoined to the celeſtial Principle.

1487. "And Jehovah ſmote Pharaoh with great Plagues" —that by theſe Words is ſignified that Scientifics were deſtroyed, appears from the Signification of Pharaoh as denoting Science in general, conſequently Scientifics which are the Things of Science; and from the Signification of ſmiting with Plagues as denoting to deſtroy: This is the Caſe with Scientifics; they are procured in Childhood with no other End than that of knowing, and with the Lord they were procured from the Delights and Affection of Truth: The Scientifics which are procured in Childhood are of ſeveral Kinds, but they are diſpoſed by the Lord in orderly Arrangement, that they may ſerve to promote ſome Uſe, firſt by ſupplying the Capacity of thinking, afterwards to be of Uſe by Means of Thought, and laſtly that Men may become Uſes themſelves, that is, that their eſſential Life may conſiſt in Uſe, and may be a Life of Uſes; this is the End and Deſign of Scientifics which Man

imbibeth

imbibeth in Childhood, for without them the external Man cannot be joined together with the internal, and together become a Form of Uſe; when Man becometh ſuch a Form, that is, when all his Thoughts originate in Uſe as their End, and he doeth all Things with a View to Uſe (if not by manifeſt Reflection, yet by tacit Reflection ariſing from acquired Tempers and Habits), then the Scientifics, which had ſerved to promote the firſt Uſe in effecting Rationality, are deſtroyed, becauſe they no longer are ſubſervient to that Purpoſe, and ſo in other Caſes: This is what is meant by Jehovah's ſmiting Pharaoh with great Plagues.

1488. "And his Houſe"—that theſe Words ſignify what he had collected together, may appear from the Signification of Houſe, as denoting in the preſent Caſe the Scientifics which are collected together; to collect Scientifics, and thereby to raiſe and build up the external Man, is in it's Circumſtances not unlike the building a Houſe, wherefore alſo the like is ſignified throughout the Word by building, and by building Houſes, as in Iſaiah, "Behold, I create new Hea-" vens and a new Earth, they ſhall *build Houſes* and inhabit " them; and they ſhall plant Vineyards and eat the Fruit of " them; they ſhall not *build* and another inhabit," lxv. 17, 21, 22. Houſe here ſignifies where there is Wiſdom and Intelligence, conſequently where there are the Knowledges of Good and Truth, for the Subject treated of is concerning the Lord's Kingdom, viz. concerning new Heavens and a new Earth: So in Jeremiah, "*Build ye Houſes*, and inhabit them, " and plant Gardens and eat the Fruit of them," xxix. 5. where to build Houſes is uſed in a like Senſe: So in David, " Bleſſed is the Man who feareth Jehovah, he delighteth " greatly in his Commandments; Wealth and Riches are in " his *Houſe*, and his Righteouſneſs endureth for ever," Pſalm cxii. 1, 3. where Wealth and Riches ſignify the Wealth and Riches of Wiſdom and Intelligence, conſequently Knowledges, which are in his Houſe, that is, appertaining to him. Houſe is uſed in a contrary Senſe in Zephaniah, " I will viſit " upon them that ſay in their Heart, Jehovah hath not done " Good, and hath not done Evil, and their Wealth ſhall be-" come a Booty, and their *Houſes* a Deſolation, and *they ſhall* " *build Houſes*, and ſhall not inhabit, and they ſhall plant " Vineyards, and ſhall not drink Wine," i. 12, 13. and in Haggai, " Go up to the Mountain, and bring Wood, and " *build the Houſe*; ye looked for much, and lo it came to " little; and ye brought it into *the Houſe*, and I did blow

" it away. Why? ſaith Jehovah; becauſe of mine Houſe " that is forſaken, and ye run every one to his own *Houſe*; " therefore are the Heavens over you ſhut up from Dew," i. 8, 9, 10. where Houſe denotes Scientifics, by which, through Means of Reaſoning, come Falſes: So in Iſaiah, " Wo unto " them that join *Houſe to Houſe*, that lay Field to Field, till " there be no Place, and ye dwell alone in the Midſt of the " Earth: If not many *Houſes* ſhall be a Deſolation, great and " good without Inhabitant; the Vineyard of Jehovah is the " Houſe of Iſrael," v. 8, 9. where Houſe alſo denotes Scientifics, whereby come Falſities. So in Amos, " Behold, Jehovah " commandeth, and he will ſmite the great *Houſe* with Breaches, " and the little *Houſe* with Clefts; ſhall Horſes run upon the " Rock? will one plow with Oxen? becauſe ye have turned " Judgment into Gall, and the Fruit of Juſtice into Worm- " wood," vi. 11, 12. where in like Manner Houſe denotes Falſes and Evils thence derived, Horſes denote Reaſoning, Judgment denotes Truths, which are turned into Gall, and the Fruit of Juſtice denotes good Things which are turned into Wormwood. Thus throughout the Word Houſes denote human Minds, in which there ought to be Intelligence and Wiſdom; in the preſent Caſe the Houſe of Pharaoh denotes Scientifics, by which Intelligence cometh, and thereby Wiſdom; like Things were ſignified by the Houſe which Solomon built for Pharaoh's Daughter, 1 Kings vii. 8. and the ſubſequent Verſes: Whereas Houſes denote human Minds, in which are Intelligence and Wiſdom, and to which appertain Affections which are of the Will, therefore in the Word the Term Houſe is of extenſive Signification, but what it ſignifies in particular may appear from thoſe Things whereof it is predicated; Man himſelf is alſo called a Houſe.

1489. " Becauſe of the Word of Sarai Abram's Wife"— that theſe Words ſignify, becauſe of Truth to be joined to the celeſtial Principle, appears from the Signification of Wife, conſequently of Sarai as a Wife, that it is Truth to be joined to the celeſtial Principle, ſee Verſe 12. The Caſe herein is this; unleſs the Scientifics, which had been uſeful in Childhood to the Formation of the rational Man, are deſtroyed, ſo as to become as Nothing, Truth can by no Means be joined with the celeſtial Principle; thoſe firſt Scientifics are for the moſt Part terreſtrial, coporeal, and worldly, notwithſtanding the Precepts being Divine which a Child imbibeth, inaſmuch as he hath no other Idea of them than what is derived from ſuch terreſtrial, corporeal, and worldly Scientifics, wherefore ſo lon

as

as those lowest Scientifics adhere, from which his Ideas are derived, the Mind is incapable of Elevation: The Case was the same with the Lord, inasmuch as he was born and instructed like another Man, but according to Divine Order, which is such as hath been above observed: In what is here related concerning Abram in Egypt, the Divine Order is described, as to the Method by which the External Man was joined with the Internal in the Lord, that the External also might be made Divine.

1490. Verse 18. *And Pharaoh called Abram and said, What is this that thou hast done to me? why didst thou not tell me that she is thy Wife?* And Pharaoh called Abram, signifies, that the Lord recollected: And said, What is this that thou hast done to me, signifies, that He was grieved: Why didst thou not tell me that she is thy Wife, signifies, when he knew that he ought to esteem Nothing as true but what was joined with the celestial Principle.

1491. That by Pharaoh calling Abram is signified, that the Lord recollected, may appear from the Signification of Pharaoh as denoting Science; the Science itself, or the Scientifics themselves, which the Lord imbibed when a Child, are here called Pharaoh, consequently it is Science Itself which thus addresses the Lord, or Jehovah by Means of Science; hence it is plain, that these Words signify that the Lord recollected; Observance cometh by Science, consequently by Pharaoh, by whom Science is signified, as was observed.

1492. "And said, What is this that thou hast done"—that these Words signify that he was grieved, may appear from the Indignation with which they are spoken; the Passion of Grief or Sorrow thence arising is thus expressed; the internal Sense is such, that the very Affection which lieth concealed in the Words is what constitutes the internal Sense, so that the Attention is not confined to the Words of the Letter, but they are as if they were not; the Affection contained in these Words is an Indignation as it were of Science, and a painful Sorrow felt by the Lord in Consequence of such Indignation, from an Apprehension that thus the Scientifics would be destroyed, which he imbibed with Satisfaction and Delight; the Case in this Respect is like that of little Children, when they love any Thing which their Parents see is hurtful to them, it is a Pain and Grief to have it taken away from them.

1493. "Why didst thou not tell me that she is thy Wife?"—that these Words signify, that he ought to esteem Nothing as true but what was joined with the celestial Principle,

ciple, may appear from the Signification of Wife, as denoting Truth, which was to be joined with the celeſtial Principle, concerning which ſee above, Verſe 12. A Deſcription is here given, as was obſerved, of the Order by which the Lord proceeded to Intelligence, and thereby to Wiſdom, ſo that he might wholly be made eſſential Wiſdom as to his Human Eſſence, as he was as to his Divine Eſſence.

1494. Verſe 19. *Why ſaidſt thou ſhe is my Siſter? So I might have taken her to me to Wife; and now, behold thy Wife, take her, and go thy Way.* Why ſaidſt thou ſhe is my Siſter, ſignifies, that he then knew no other than that he ſhould have intellectual Truth: And I might have taken her to me to Wife, ſignifies, that thus he might have violated Truth, which ſhould be joined to the celeſtial Principle: And now, behold thy Wife, take her, and go thy Way, ſignifies, that Truth ſhould be joined with the celeſtial Principle.

1495. "Why ſaidſt thou ſhe is my Siſter?"—that theſe Words ſignify, that he then knew no other, than that he ſhould have intellectual Truth, appears from the Signification of Siſter as denoting intellectual Truth, and alſo from this Conſideration that he ſo ſaid, as appears from Verſe 13. which was done with this View, to prevent the Violation of the celeſtial Principle, and that it might be ſaved: Hence it is plain, that the Lord in his Childhood, whilſt he imbibed the Things of Science, at firſt knew no other than that they were for the intellectual Man, or that by Means thereof he might be acquainted with Truths, but that it was afterwards diſcovered, that they were for a further End, viz. for his Attainment to Things celeſtial; and the Reaſon of this was, to prevent the Violation of Things celeſtial, and that they might be ſaved: In the Courſe of Man's Inſtruction, there is a Progreſſion from Scientifics to rational Truths, next to intellectual Truths, and laſtly to celeſtial Truths, which are here ſignified by Wife; if this Progreſſion be made from Scientifics and rational Truths to Truths celeſtial without the Mediation of intellectual Truths, the celeſtial Principle is violated, becauſe there can be no Connection of rational Truths, which are derived from Scientifics, with celeſtial Truths, except by intellectual Truths, which are the Means or Mediums of ſuch Connection; what is meant by celeſtial Truths, and what by intellectual Truths, will be ſhewn preſently. For the better underſtanding of this Subject, it may be expedient to ſay Something concerning Order: Order requires, that the celeſtial Principle ſhould flow into the ſpiritual, and adapt it to Itſelf; the ſpiritual Principle thus adapted ſhould flow into the rational, and adapt it to Itſelf; the rational

into

into the ſcientific, and adapt it in like Manner; but in the Courſe of Man's Inſtruction in his Childhood, a ſimilar Order indeed prevails, but it appears otherwiſe, viz. that the Progreſſion is from Scientifics to Things rational, from Things rational to Things ſpiritual, and ſo at laſt to Things celeſtial; the Reaſon of this Appearance is, becauſe thus a Way is to be opened to Things celeſtial, which are the innermoſt; all Inſtruction is only an Opening of this Way, and as the Way is opened, or what is the ſame Thing, as the Veſſels are opened, ſo there is an Influx into Scientifics according to the firſt mentioned Order, viz. of Things rational as derived from celeſtial-ſpiritual Things, of celeſtial-ſpiritual Things into Things rational, and of celeſtial Things into celeſtial-ſpiritual Things; celeſtial Things continually preſent themſelves ready for Admiſſion, and alſo prepare for themſelves, and form Veſſels, which are opened; which may likewiſe appear from this Conſideration, that the ſcientific and rational Principles in themſelves are dead, and that the Appearance of Life in them is owing to the continual Influx of interior Life; this may appear manifeſt to every one from the thinking Principle and the Faculty of judging, wherein all the Arcana of analytic Art and Science lie concealed, which are ſo numerous, that it is not poſſible to ſearch out a thouſandth Part of them, and this not only with adult Men, but alſo with Children, their thinking Principle and all their Speech thence derived being moſt plentifully ſtored therewith, although Man, even the moſt learned, is ignorant thereof, which could not be by any Means, unleſs the internal celeſtial and ſpiritual Things continually preſented themſelves ready for Admiſſion, and by their Influx produced all thoſe Things.

1496. "So I might have taken her to me to Wife"—that by theſe Words is ſignified, that thus Truth might have been violated, which ſhould be joined to the celeſtial Principle, may appear from what hath been juſt now ſaid, and alſo from what was ſaid above at Verſe 13; with Reſpect to Truth being joined to the celeſtial Principle, the Caſe is this; Truth conſidered in itſelf, as it is learnt from Childhood, is Nothing elſe but a fit Veſſel whereinto the celeſtial Principle may be inſinuated; Truth hath not any Life from itſelf, but from the celeſtial Principle which floweth into it; the celeſtial Principle is Love and Charity, whence cometh all Truth, and this being the Caſe, Truth is Nothing elſe but a Kind of Veſſel; Truths themſelves are alſo thus preſented to View in another Life, nevertheleſs they are not viewed with Regard to their being Truths, but with Regard to the Life contained in them, that is, with

Regard

Regard to the celeſtial Things of Love and Charity; by Virtue of thoſe Things Truths become celeſtial, and are called celeſtial Truths; hence then it may appear what is meant by intellectual Truth, and alſo that intellectual Truth opened the Way to Things celeſtial with the Lord. There is a Difference between ſcientific Truth, rational Truth, and intellectual Truth, and they ſucceed each other in an orderly Arrangement; ſcientific Truth is of Science; rational Truth is ſcientific Truth confirmed by Reaſon; intellectual Truth is joined with an internal Perception that it is ſo; this latter had Place with the Lord in his Childhood, and opened the Way to Things celeſtial.

1497. "Behold now thy Wife, take her, and go thy Way"—that by theſe Words is ſignified that Truth ſhould be joined with the celeſtial Principle, appears from the Signification of Wife, as denoting Truth to be joined to the celeſtial Principle, as was ſhewn above at Verſes 11 and 12. and it appears alſo from what hath been juſt now ſaid.

1498. Verſe 20. *And Pharaoh commanded the Men concerning him, and they ſent him away, and his Wife, and all that he had.* And Pharaoh commanded the Men concerning him, and ſent him away, ſignifies, that Scientifics left the Lord: And his Wife, ſignifies, that Truths were joined with celeſtial Things: And all that he had, ſignifies all Things that appertained to celeſtial Truths.

1499. "And Pharaoh commanded the Men concerning "him"—that by theſe Words is ſignified, that Scientifics left the Lord, appears from the Signification of Pharaoh as denoting Science, and alſo from the Signification of Men, as denoting Things intellectual, according to what was ſhewn above, n. 158. in the preſent Caſe being predicated of Pharoah, or Science, Men ſignify Things adequate. With Reſpect to Scientifics leaving the Lord, the Caſe is this; when Things celeſtial are joined with intellectual Truths, and theſe Truths become celeſtial, then all Things which are vain and unprofitable are diſſipated of themſelves, this is a conſtant Effect of the celeſtial Principle.

1500. "And his Wife"—that theſe Words ſignify Truths joined with Things celeſtial, viz. that Scientifics left them, appears from the Signification of Wife, as denoting Truth joined with the celeſtial Principle, concerning which ſee above; it appears alſo from what was juſt now ſaid; vain and unprofitable Things leave Things celeſtial, as Things light and trifling are wont to leave Wiſdom; they are like cruſtaceous

or

or ſcaly Subſtances which ſeparate themſelves of their own Accord.

1501. "And all that he had"—that theſe Words ſignify all Things appertaining to celeſtial Truths, follows as a Conſequence of what hath been ſaid.

1502. Hence then it appears, that the Sojourning of Abram in Egypt repreſenteth and ſignifieth Nothing elſe but the Lord, and indeed his Inſtruction in Childhood; which is confirmed alſo by what is ſaid in Hoſea, "Out of Egypt have I called "my Son," xi. 1. Matt. ii. 15. and further, by what is ſaid in Moſes, "The Dwelling of the Children of Iſrael, who dwelt "in Egypt, was four hundred and thirty Years: And it came "to paſs at the End of four hundred and thirty Years, even the "ſelf-ſame Day it came to paſs, that all the Armies of Jehovah "went forth out of the Land of Egypt," Exod. xii. 40, 41. which Years were not reckoned from the Entrance of Jacob into Egypt, but from the Sojourning of Abram in Egypt, which was 430 Years ago; thus by the Son called out of Egypt, as mentioned in Hoſea xi. 1. is ſignified in an internal Senſe the Lord: And hereby it is further evident, that by Egypt in the Word is ſignified Nothing elſe but Science, according to what was ſhewn, n. 1164, 1165, 1462. And that theſe Arcana are contained, may appear alſo from this Conſideration, that ſimilar Things are related of Abram, when he ſojourned in Philiſthea, viz. that he called his Wife Siſter, Gen. xx. 1. to the End; and likewiſe of Iſaac, when he ſojourned in Philiſthea, viz. that he called his Wife Siſter, Gen. xxvi. 6 to 13. which Things would never have been recorded in the Word, and nearly with ſimilar Circumſtances, unleſs theſe Arcana had lain concealed therein: Moreover that ſuch Arcana are contained in the Word, may further appear from this Conſideration, that it is the Word of the Lord, which can by no Means have any Life, unleſs it contain an internal Senſe which hath Reſpect unto Him. The Arcana which lie concealed in the above Relation, and alſo in what is recorded concerning Abram and Iſaac in Philiſthea, relate to the Manner how the Human Eſſence of the Lord was joined to his Divine Eſſence, or, what is the ſame Thing, how the Lord even as to his Human Eſſence was made Jehovah, and that he was inaugurated from his Childhood, which Inauguration is the Subject here treated of. Moreover the Particulars here recorded involve more Arcana, than Man is capable of believing; but ſuch of them as may be declared are ſo few as ſcarce to be of any Amount; beſides the very deep Arcana concerning the Lord, they involve alſo Arcana relating to Man's Inſtruction and

Regeneration, in Order to his becoming celeſtial; and alſo relating to his Inſtruction and Regeneration, in Order to his becoming ſpiritual; and herein not only in Relation to Man in particular, but alſo to the Church in general: They further involve Arcana concerning the Inſtruction of Infants in Heaven; in ſhort, concerning the Inſtruction of all who become Images and Likeneſſes of the Lord: Theſe Arcana do not at all appear in the Senſe of the Letter, by Reaſon that the hiſtorical Things recorded therein intervene and cauſe Darkneſs, but they appear in the internal Senſe.

A Continuation of the Subject concerning Perceptions, and concerning Spheres in another Life.

1504. IT *hath been already obſerved, that in another Life the Temper and Quality of every one is known the Inſtant he comes in View, whether he opens his Lips to ſpeak, or not; from which Circumſtance it is obvious, that the Interiors of Man are in a certain unknown Activity, and that hence the Nature and Quality of a Spirit is perceivable; that this is the Caſe might appear from this Conſideration, that the Sphere of ſuch Activity not only extends itſelf to a Diſtance, but is alſo at particular Times, when the Lord permitteth, made manifeſt to the Senſes by various Methods.*

1505. *I was likewiſe informed how theſe Spheres are procured which are made ſenſible in another Life; to give ſome Idea of this Matter, let us take for an Example one who hath conceived an high Opinion of Himſelf, and of his own Excellence, compared with others; ſuch a Perſon at length contracts ſuch a Habit, and as it were ſuch a Nature, that whitherſoever he goeth, and joineth in Company and Converſation with others, he regardeth himſelf in the*

the first Place; this is at first discernible to himself, but afterwards he doeth it without taking Notice of it, still however the same Principle of Self-conceit prevaileth, and is uppermost, as well in all the Particulars of his Affection and Thought, as in all the Particulars of his Behaviour and Conversation; this is discernible even amongst Men, and they can perceive it in others; such then is the Nature of what maketh a Sphere in another Life, which is there perceivable, but yet only at such Times, and on such Occasions, as the Lord permitteth. This is the Case with other Affections, wherefore there are as many Spheres as there are Affections, and Compositions of Affections, which are innumerable; the Sphere of a Spirit, is as it were his Image extended without him, and indeed the Image of all Things appertaining to him; but what is exhibited visibly and perceptibly in the World of Spirits is only a Sort of general Image or Resemblance, which nevertheless is discerned in Heaven as to it's Particulars; but as to it's Singulars [Particulars of Particulars], no one knoweth them but the Lord Alone.

1506. *In Order for the better Understanding the Nature and Quality of Spheres, it may be expedient to adduce a few Cases from Experience. A certain Spirit, with whom I was acquainted, and had conversed, during his Life in the Body, appeared frequently afterwards to be amongst the Wicked; this Spirit, by Reason of the high Opinion he entertained of himself, had formed to himself a Sphere of Excellence in Comparison with others; in Consequence thereof, other Spirits suddenly fled away, so that none appeared but himself alone, who then filled the whole circumambient Sphere, which was a Sphere of Self-Regard; presently being forsaken also by his Associates, he fell into another State; (for if any one in another Life be deprived of the Society in which he is, he becometh at first as it were almost lifeless, his Life at such Times being sustained only by an Influx of Heaven into his Interiors) then he began to bemoan himself, and to be tormented: It was declared afterwards*

by the other Spirits, that they could not endure his Presence, because he wished to be greater than others; at length being associated with others, he was raised up on high, and thus it seemed to him as if He alone governed the Universe, to such a Height of Arrogance is Self-love elated when left to itself; afterwards he was cast down amongst the Infernals; such is the Lot which awaiteth those who think themselves greater than others; Self-love more than any other Love is contrary to mutual Love, which is the Life of Heaven.

1507. *A certain Spirit, during his Life in the Body, seemed to himself to be great and wise in Comparison with others, in other Respects he was well disposed, and not so much given to despise others in Comparison with himself; but inasmuch as he was of high Birth, he contracted a Sphere of Pre-eminence and Authority: This Spirit came to me, and for a long Time said Nothing, but I perceived that he was encompassed about as it were with a Mist, which proceeding from him began to overspread the associate Spirits, and to put them to much Torment; hereupon they spake with me and said, that they could not on any Account bear his Approach, finding themselves deprived thereby of all Liberty, insomuch that they durst not even open their Lips to speak; he also began to discourse, and entered into Conversation with them, calling them his Sons, and at Times instructing them, but in the Spirit of Authority which he had contracted: Hence it may appear, what is the Nature and Quality of the Sphere of Authority in another Life.*

1508. *It was given me frequently to observe, that such as had been advanced to high Rank in the World could not avoid contracting thereby a Sphere of Authority, nor consequently could they conceal or reject it in another Life; in Case however they have been endued with Faith and Charity, their Sphere of Authority is wonderfully tempered with a Sphere of Goodness, so as not to be troublesome to any one; nay moreover a Species of corresponding Subordination is shewed them by well-nurtured Spirits; such however*

have

have not a Sphere of Rule and Dominion, but only a natural Sphere in Conſequence of their high Birth, which Sphere in Proceſs of Time they put off, becauſe they are good and take Pains to diveſt themſelves of it.

1509. *There were with me for ſome Days a Species of Spirits, who, during their Life in the World, had paid no Regard to the Good of Society, but to themſelves, being unprofitable to the Public in the Way of any uſeful Employment, having no End in Life but to indulge in Luxury and Refinement, and to be diſtinguiſhed by the Faſhion of their Dreſs, or to accumulate Wealth, in the mean Time affecting, by various Pretences and Modes of Inſinuation, a Regard to Duty, merely with a View to have the Reputation of being good Citizens, and to gain Credit from their Superiors, whilſt they looked down with Contempt on all thoſe who were ſerious in the Diſcharge of the Duties of their Functions; it was perceivable that they had been bred up in Courts: Their Sphere was of ſuch a Nature and Quality, as to deprive me of all Power of applying to Buſineſs, and at the ſame Time to cauſe ſuch a Liſtleſſneſs in doing or thinking any Thing of a ſerious Nature reſpecting Truth and Goodneſs, that at length I ſcarce knew what I did: Such, when they come amongſt other Spirits, excite in them the ſame Liſtleſſneſs; in another Life they are uſeleſs Members, and are rejected whitherſoever they go.*

1510. *Every Spirit, and eſpecially every Society of Spirits, have their own particular Sphere contracted by the Principles and Perſuaſions they have imbibed, which Sphere is a Sphere of Principles and Perſuaſions; evil Genii have a Sphere of Luſts: The Sphere of Principles and Perſuaſions is ſuch, that when it acteth upon another Spirit, it cauſeth Truths to be like Falſes, and excites Abundance of Confirmations thereof, ſo as to give Occaſion to believe that Things falſe are true, and that Things evil are good: Hence it may appear, how eaſily Man may be confirmed in Falſes and Evils, unleſs he believeth the Truths which are from the Lord; ſuch Spheres have a greater or leſs Denſity according to the Nature of the Falſities which give them Birth:*

Birth: These Spheres can in no Respect accord with the Spheres of Spirits principled in Truths, but as they approximate each other, there ariseth a Resistance; if the Sphere of the False by Permission prevails, then the Good come into Temptation and into Anxiety. There was perceived also a Sphere of Incredulity, which is of such a Nature, that the Spirits from whom it proceeds believe Nothing which is told them, and scarce what is exhibited to their View: The Sphere also of those, who believe Nothing but what they comprehend by the bodily Senses, was made perceivable. There likewise on a Time appeared to me a certain Spirit, in a darkish Habit, sitting at a Mill, and as it were grinding Corn, and beside him there appeared small Mirrors, and I saw afterwards some produced by Phantasy, but which were of an airy Nature; I wondered who he was, but he came to me and said, that he was the Person who sat at the Mill, and that he had an Idea that all and every Thing was merely the Creature of Phantasy, and that Nothing real existed; it was by Reason of his entertaining such an Idea, that he was reduced to the State here described.

1511. *It hath been made known to me by much Experience, and with such Certainty as to admit of no Doubt, that the Spirits who are principled in Falses enter by Influx into the Thoughts, and excite a Persuasion as if the False was Truth, so that there is no Possibility of it's appearing otherwise, and this by Reason of their Sphere. In like Manner Genii, who are principled in Evils, enter by Influx into the Will, and excite a Sensation as if Evil was Good, so that there is no Possibility of it's feeling otherwise, and this also by Reason of their Sphere; it was granted me a thousand Times over to perceive manifestly the Influxes both of the former and of the latter, and also from whom and in what Manner the Angels from the Lord removed them, with a Variety of Circumstances which cannot be particularly declared. Hereby I had an Opportunity of being convinced, with the utmost Degree of Certainty, whence*

come

come the Falſes and Evils that prevail in Man; and that ſuch Spheres which remain after the Life of the Body, and manifeſt themſelves ſo evidently, are derived from falſe Principles, and from the Luſts of Evil.

1512. *The Spheres of Phantaſies, when they are rendered viſible, appear like Miſts, more or leſs denſe, according to the Quality of the Phantaſy: There is a certain miſty Rock under the left Foot, beneath which ſome Antediluvians dwell; that Miſtineſs ariſes from their Phantaſies, and thereby they are kept in a State of Separation from all others in another Life. From thoſe who have lived in Hatred and Revenge, there exhale ſuch Spheres as bring on a Faintineſs, or Swooning, and excite Vomiting; ſuch Spheres are as it were poiſonous; and it is uſual to examine the Degree of their Poiſon and Denſity by a Kind of Bandages of a darkiſh blue Colour, for in Proportion as theſe vaniſh and diſappear, the Poiſon and Denſity of the Sphere are diminiſhed.*

1513. *A certain one of thoſe Spirits, who are called lukewarm, came to me and behaved himſelf like a ſincere Penitent, nor did I diſcover his Deceitfulneſs, although I thought that he was not ſuch within as he appeared outwardly; but the aſſociate Spirits ſaid, that they could not endure his Preſence, and that they felt themſelves affected like Men who have taken a Vomit, and that he was of the Number of thoſe who were to be ſpewed out: (g) He afterwards began to diſcourſe in a very profane and ſhocking Manner, nor could he deſiſt notwithſtanding the many Admonitions he received to be ſilent.*

1514. *Spheres are alſo rendered ſenſible by Odours, which Spirits have a more exquiſite Perception of than Men, for what is wonderful, Odours correſpond with Spheres. They who have been accuſtomed to play the Hypocrite, and to impoſe on others by falſe Pretences, and have thereby contracted Habits of ſo doing, when their Sphere is changed into an Odour, give forth a ſickly Stench.*

Such

(g) See Rev. Chap. iii. 16. where ſpeaking of the *Lukewarm*, the Lord ſaith, "I will ſpew thee out of my Mouth."

Such as have studied the Art of Eloquence, with no other View than to gain the Admiration of Men, when their Sphere is made odoriferous, give forth a Smell as of burnt Bread. Where men have indulged in mere sensual Pleasures, and have lived unprincipled in Charity and Faith, the Odour of their Sphere is like that of Excrement. The Case is the same with those who have passed their Lives in Adulteries, but the Odour of these is attended with a more disagreeable Stench. Where Men have lived in violent Hatred, Revenge, and Cruelty, their Sphere when changed into Odours, stinketh like a putrid Carcase. Such as have indulged in sordid Avarice give forth a Stench like that of Mice. Such as have persecuted the innocent give forth a Stench like what ariseth from House-Bugs. These Odours cannot be perceived by any Man, unless his interior Senses be open, so as to give him sensible Intercourse with Spirits.

1515. *On a Time there was perceivable the stinking Sphere of a certain Female, who was afterwards associated with Syrens, and the Stench exhaled for the Space of some Days whithersoever she went; the Spirits said, that the Stench was as it were mortal, or deadly, yet she herself was not at all sensible of it: The Stench of Syrens is similar hereto, because their Interiors are filthy and defiled, but their Exteriors for the most part handsome and fashionable, concerning whom see n.* 831. *what is wonderful, Syrens in another Life seize upon all Things therein, and are particularly well acquainted with all the Circumstances thereof, even with Points of Doctrine, but it is only with this View, that they may apply all to magical Purposes, and may claim to themselves Power and Influence over others; they enter into the Affections of the good by Pretences of Goodness and Truth, nevertheless they still retain their own evil Nature; hence it may appear, that Points of Doctrine are of no Account, unless Men live according as they teach, that is, unless they have a View to Purity of Life; to which we may add this Observation, that many of those who have been most distinguished for their Skill and Knowledge in Points of*

Doctrine,

Doctrine, are amongst the Infernals; but such as have lived a Life of Charity are all in Heaven.

1516. *I have discoursed with Spirits concerning the Sense of Taste, which they said they had not, but that they had Somewhat, whereby they nevertheless know what Taste is, which they compared to Smelling, which however they were not able to describe: This brought to my Recollection, that Taste and Smelling meet in a Kind of third Sense, as appears also from Animals which examine their Food by the Smell to discover whether it be wholesome and suitable for them.*

1517. *A vinous Odour was on a Time perceivable, and I was informed that it proceeded from those who complimented each other from a Principle of Friendship and lawful Love, so that their Compliments were under the Influence of Truth: This Odour is perceivable with much Variety, and arises from a Sphere of what is beautiful in the Forms of Civility and Decorum.*

1518. *When the celestial Angels attend the dead Body of a deceased Person who is to be raised as to the Spirit, the Odour of the dead Body is changed into an aromatic Odour, on perceiving which the evil Spirits dare not approach.*

1519. *When the Spheres of Charity and Truth are perceived as Odours, they are most delightful; the Odours are sweet and pleasant like those of Flowers, Lilies, and Spices of divers Kinds, with an infinite Variety. Moreover also the Spheres of the Angels are sometimes rendered visible like Atmospheres, which are of such a Beauty, Pleasantness, and Variety, as to admit of no Description.*

1520. *But with Respect to what hath been said concerning the Perceptibility of the Interiors of Spirits, by Means of Spheres extended and propagated without them, and also by Odours, it is to be observed, that these Things are not of a regular continual Existence; and moreover, that they are diversely tempered by the Lord, to prevent Spirits always appearing before others according to their true Nature and Quality.*

GENESIS.

CHAPTER THE THIRTEENTH.

Concerning the Light in which the Angels live.

1521. THAT *Spirits and Angels enjoy every Senſe, except Taſte, in a more exquiſite and perfect Degree than ever Man did, hath been abundantly manifeſted to me; they not only ſee each other, and converſe with each other, the Angels in the higheſt Felicity by Reaſon of mutual Love, but they alſo ſee more Objects in their World than Man can believe to exiſt; the World of Spirits and the Heavens are full of Repreſentatives, ſuch as were ſeen by the Prophets, and of ſuch a Sort, that if any one's ſpiritual Sight was opened, and he could look therein, though but for a few Hours, he would be all Aſtoniſhment. The Light in Heaven is ſuch, as to exceed the Noon-day Light of this World in a Degree ſurpaſſing all Belief; the heavenly Inhabitants however receive no Light from this World, becauſe they are above or within the Sphere of that Light, but they receive Light from the Lord, who is to them a Sun. The Noon-day Light of this World is to the Angels alſo like groſs Darkneſs, and when it is given them to look upon that Light, it is as if they looked upon mere Darkneſs, whereof I have been convinced by much Experience; hence*

hence it may appear what a Difference there is between the Light of Heaven and the Light of this World.

1522. *I have so frequently seen the Light in which Spirits and Angels live, that at length it ceased to excite any Wonder in me, by Reason of it's growing familiar; but to adduce all the Experience with which I have been favoured on this Subject would be tedious and tiresome, wherefore let the few following Particulars suffice.*

1523. *In Order to my better Acquaintance with the Nature and Quality of the Light in Heaven, I was at Times introduced into the Abodes of good and angelic Spirits, where I not only saw the Spirits themselves, but also the Objects which surrounded them: I have likewise seen little Children and their Mothers in a Light of such Brightness and Splendor, that it is impossible to conceive any Thing superior to it.*

1524. *On a Time there darted unawares before my Eyes an intense flaming Irradiation, which greatly dazzled not only my ocular Sight, but also my interior Vision; presently there appeared a Kind of obscure Dimness, like a shady Cloud, in which was Somewhat as it were of an earthy Principle; and whilst I was wondering what this could mean, it was given me to know, that such is the respective Difference between the Light in Heaven and that in the World of Spirits, although Spirits live in Light; and that according to the Difference in Respect to Light so is also the Difference in Respect to Intelligence and Wisdom, and not only in Respect to Intelligence and Wisdom, but likewise to all Things connected with Intelligence and Wisdom, as Speech, Thought, Joys, and Happiness, inasmuch as these Things correspond to Light; hence it may also appear, what and how great are the Perfections of Angels in Respect to those of Men, who are in Obscurity when compared with Spirits.*

1525. *There was presented to my View the lucid [Element or Principle] in which those Spirits live, who belong to a certain internal Province of the Face; it was beautifully streaked with Rays of a golden Flame for those who are prin-*

cipled in the Affections of Good, and with Rays of silver Light for those who are principled in the Affections of Truth; they sometimes also have a View of Heaven, but not of this which is apparent to our bodily Eyes, nevertheless the Heaven which they behold is represented before them beautifully adorned with Stars: The Cause of the Difference in the Light is, because all good Spirits who are in the first Heaven, and all angelic Spirits who are in the second Heaven, and all Angels who are in the third, are in general distinguished into celestial and spiritual; the celestial are those who are principled in the Love of Goodness, the spiritual those who are principled in the Love of Truth.

1526. *I was once withdrawn from Ideas of Things material, or of the Body, so as to be kept for a while in spiritual Ideas, when there appeared a bright lively Shining of adamantine Light, and this for a considerable Length of Time; I cannot describe the Light in any other Terms, for it was like the bright Glittering of a Diamond in each smallest indivisible Particle thereof; and whilst I was kept in that Light, I perceived Particulars, which are of a worldly and corporeal Nature, as beneath me and removed; hereby I was instructed what a high Degree of Light they enjoy, who are withdrawn from material Ideas into spiritual. Moreover the Light of Spirits and of Angels hath been seen by me so often, that it would fill many Pages to relate all my Experience on this Subject.*

1527. *When the Lord seeth good, the good Spirits appear to others, and also to themselves, like bright lucid Stars, glittering according to the Quality of their Charity and Faith; but evil Spirits appear like Globules of Coal-Fire.*

1528. L *The ife of evil Lusts and of Pleasures thence derived, appears at Times like a Coal-Fire amongst the evil Spirits; into such a fiery Principle, as it were, is the Life of the Lord's Love and Mercy changed, which flows into them; but the Life of their Phantasies appears like an illuminating Principle thence derived, which is obscure and*

extendeth

extendeth to no great Distance; nevertheless, on the Approximation of the Life of mutual Love, that fiery Principle is extinguished, and is changed into Cold, and that obscure illuminating Principle is changed into Darkness; for the evil Spirits dwell in Darkness, and what is wonderful, some of them even love Darkness and hate Light.

1529. *It is most perfectly well known in Heaven, but not so in the World of Spirits, whence so great a Light cometh, viz. that it is from the Lord; and what is surprizing, the Lord appears in the third Heaven to the celestial Angels as a Sun, and to the spiritual Angels as a Moon; this is the only true Source and Origin of Light; but the Degree in which it is received is in Proportion to the Degree of the celestial and spiritual Principle as prevalent with the Angels, and the Quality of the Light is according to the Quality of such celestial and spiritual Principle; thus the very essential celestial and spiritual Principle of the Lord manifesteth itself by Light before the external Sight of the Angels.*

1530. *That this is the Case might appear to every one from the Word, as when the Lord at his Transfiguration was manifested to Peter, James, and John, for then his Countenance shone as the Sun, and his Raiment became as Light,* Matt. xvii. 2. *his appearing thus to them was in Consequence of their interior Sight being open. The same is also confirmed in the Writings of the Prophets, as in Isaiah, speaking of the Lord's Kingdom in the Heavens,* "*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,*" xxx. 26. *and in John, speaking also of the Lord's Kingdom, which is called the new Jerusalem,* "*The City hath no Need of the Sun, neither of the Moon,* "*to shine in it, for the Glory of God doth lighten it, and* "*the Lamb is the Light thereof,*" Rev. xxi. 23. *and again,* "*There shall be no Night there, and they need no* "*Candle, neither Light of the Sun, for the Lord God doth* "*lighten them,*" xxii. 5. *Moreover when the Lord appeared to Moses, Aaron, Nadab, Abihu, and the Seventy Elders,*

Elders, it is written, " *That they ſaw the God of Iſrael,* " *under whoſe Feet was as it were the Work of Sapphire-* " *Stone, and as it were the Subſtance of Heaven as to* " *Clearneſs,*" Exod. xxiv. 10. *Inaſmuch as the celeſtial and ſpiritual Principle of the Lord appears before the external Sight of the Angels as a Sun and Moon, hence it is, that Sun in the Word ſignifies the celeſtial Principle, and Moon the ſpiritual Principle.*

1531. *For my further Confirmation as to this Circumſtance, that the Lord appears to the celeſtial Angels as a Sun, and to the ſpiritual Angels as a Moon, by the Divine Mercy of the Lord my interior Viſion was ſo far opened, that I plainly ſaw the Moon ſhining, which was encompaſſed with ſeveral leſſer Moons, the Light whereof was nearly like that of the Sun, according to thoſe Words in Iſaiah,* " *The Light of the Moon ſhall be as the Light of* " *the Sun,*" xxx. 26. *but it was not given me to ſee the Sun: The Moon appeared in Front inclining to the right.*

1532. *By Virtue of the Lord's Light there appear in Heaven wonderful Things, which cannot be expreſſed for Number, and which are continual Repreſentatives of the Lord, and of his Kingdom, ſuch as are mentioned by the Prophets, and by John in the Revelations, beſides other Significatives; it is not poſſible for Man to ſee theſe Things with his bodily Eyes, but as ſoon as ever the interior Viſion of any one, which is the Viſion of his Spirit, is opened by the Lord, like Objects may be exhibited to View; the Viſions of the Prophets were no other than Openings of their internal Sight, as when John ſaw the golden Candleſticks,* Rev. i. 12, 13. *and the holy City as pure Gold, and the Luminary thereof like to moſt precious Stone,* Rev. xxi. 2. 10. *not to mention many Things beſides ſeen by the Prophets, whence it may appear, that the Angels not only live in the higheſt Degrees of Light, but that in their World there are infinite Objects, which cannot enter into the Heart of Man to conceive or believe.*

1533. *Before my interior Sight was open, my Idea concerning the innumerable Things which appear in another Life,*

Life, differed little from that which the Generality of People entertain, viz. that Light, and such Things as exist by Virtue of Light, together with Objects of Sense, could by no Means have Existence in another Life; and this Idea was formed in Consequence of the prevailing and imaginary Conceit of the Learned respecting what is immaterial, which Immateriality they predicate so much of Spirits and of all Things relating to the Life of Spirits, that the Mind is led to conceive, that being immaterial they must either needs be so obscure as to fall under no Idea, or else must be mere Non-entities, for this is implied by the imaginary Conceit of the Learned concerning what is immaterial; nevertheless the very Reverse of this is true, for unless Spirits and Angels were organized Substances, it would be impossible for them either to speak, or see, or think.

1534. *That in another Life, by Virtue of the Light originating in what is celestial and spiritual as derived from the Lord, there are sensibly exhibited to the Sight of Spirits and Angels most astonishing Scenes, as paradisiacal Gardens, Cities, Palaces, Habitations, Atmospheres of the utmost Beauty, with several other Objects, may be seen at the End of this Chapter, in the Continuation of the Subject concerning Light.*

CHAPTER XIII.

1. AND Abram went up out of Egypt, he, and his Wife, and all that he had, and Lot with him, towards the South.

2. And Abram was very rich in Cattle, in Silver, and in Gold.

3. And he went according to his Journeys from the South, even unto Bethel, to the Place where his Tent was in the Beginning, between Bethel and Ai.

4. To

4. To the Place of the Altar which he made there in the Beginning; and there Abram called on the Name of JEHOVAH.

5. And Lot alſo who went with Abram had Flocks, and Herds, and Tents.

6. And the Land did not bear them to dwell together, becauſe their Acquiſition was great, and they could not dwell together.

7. And there was a Diſpute between the Shepherds of the Cattle of Abram, and the Shepherds of the Cattle of Lot; and the Canaanite and the Perizite were then dwelling in the Land.

8. And Abram ſaid to Lot, Let there, I pray, be no Contention between Me and Thee, and between my Shepherds and thy Shepherds, becauſe we are Men-Brethren [*Viri Fratres*].

9. Is not the whole Land before thee? be ſeparated, I pray thee, from me, if to the left, I will go to the right, if to the right, I will go to the left.

10. And Lot lift up his Eyes and ſaw all the Plain of Jordan, that it was watered wholly before JEHOVAH deſtroyed Sodom and Gomorrah, as the Garden of JEHOVAH, as the Land of Egypt in coming to Zoar.

11. And Lot choſe for himſelf all the Plain of Jordan, and Lot departed from the Eaſt, and they were ſeparated the Man from his Brother.

12. Abram dwelt in the Land of Canaan, and Lot dwelt in the Cities of the Plain, and ſtretched his Tent even to Sodom.

13. And the Men of Sodom were wicked, and Sinners to JEHOVAH exceedingly.

14. And JEHOVAH ſaid to Abram, after that Lot was ſeparated from him, Lift up, I pray, thine Eyes, and behold from the Place where thou art, towards the North, and towards the South, and towards the Eaſt, and towards the Weſt.

15. Becauſe all the Land which thou ſeeſt, I will give it to thee and to thy Seed for ever.

16. And

16. And I will set thy Seed as the Dust of the Earth, so that if any one can number the Dust of the Earth, thy Seed also shall be numbered.

17. Arise, walk through the Land, according to it's Length, and according to it's Breadth, because I will give it unto thee.

18. And Abraham pitched his Tent, and came and dwelt in the Oak-Groves of Mamre, which is in Hebron, and built there an Altar to JEHOVAH.

THE CONTENTS.

1535. THE Subject treated of in this Chapter is concerning the Lord's External Man, which was to be joined with his Internal; the External Man is the Human Essence, the Internal is the Divine Essence: The former is here represented by Lot, but the latter by Abram.

1536. The State of the External Man is here described according to it's Quality in Childhood, when it was first initiated in Scientifics and Knowledges, in that it proceeded thence more and more to Conjunction with the Internal Man, Verses 1, 2, 3, 4.

1537. But that as yet several Things were present in his External Man, which hindered Conjunction, Verses 5, 6, 7. from which Things nevertheless he was desirous to be separated, Verses 8, 9.

1538. That the External Man appeared to the Lord as it is in it's Beauty, when joined with the Internal; and also as it is when not joined, Verses 10, 11, 12, 13.

1539. A Promise, that all Power should be given to the Lord, when the External Man was joined with the Internal, or when the Lord's Human Essence was joined to his Divine Essence, Verses 14, 15, 16, 17.

Concerning the interior Perception of the Lord, Verse 18.

THE INTERNAL SENSE.

1540. THE historical Truths of the Word commence, as was said, at the twelfth Chapter above, previous to which, or rather to the Time of Eber, the historical Circumstances related were not Truths, but Facts, or Things reduced to an historical Form: What is now further related concerning Abram, in an internal Sense, hath Respect to the Lord, signifying and describing the Beginning of his Life, as to it's Nature and Quality, before his external Man was joined with the internal, so as that they might act in Unity, that is, before his external Man was in like Manner made Celestial and Divine. The historical Circumstances are what represent the Lord, the Words describing them are significative of those Things which are represented: But inasmuch as the Circumstances are historical, the Mind of the Reader must needs be confined thereto, particularly at this Day, when a general and almost an universal Incredulity prevails touching the Existence of an internal Sense, especially when such a Sense is asserted to have Place in each particular Expression; and possibly Mankind will not yet be disposed to believe, notwithstanding what hath been hitherto pointed out so clearly, by Reason that the internal Sense appears so to recede from the Sense of the Letter, as to be scarce discernible: Nevertheless their Faith herein might be confirmed merely by this Consideration, that the mere historical Circumstances contained in the Word can by no Means be the Word, because when separated from the internal Sense, there is no more of a Divine Principle in them, than in any other historical Relation; but the internal Sense is the true Cause and Ground of their Divinity. That the internal Sense is the very essential Word, appears from many Things which are revealed, as where it is written, "Out of "Egypt have I called my Son," Matt. ii. 15. not to mention many other Passages; the Lord Himself also after his Resurrection taught his Disciples as to what was written in Moses and the Prophets concerning Him, Luke xxiv. 27. consequently that there is Nothing written in the Word but what hath Relation to Him, his Kingdom, and his Church; these are the spiritual and celestial Contents of the Word; whereas the Things contained in the Sense of the Letter are for the most Part of a worldly, corporeal, and terrestrial Nature, which

which can by no Means conſtitute the Word of the Lord. Men however at this Day are ſuch, that they comprehend only the Contents of the Letter of the Word, and ſcarce know what is meant by it's ſpiritual and celeſtial Contents; the Caſe was otherwiſe with the Men of the moſt ancient and of the ancient Church, who, ſhould they come again into the World, and read the Word, would not at all attend to the Senſe of the Letter, which they would ſee as if it was not, but to the internal Senſe; they are exceedingly ſurprized that the Word is not thus read and perceived by all; wherefore alſo all the Books of the Ancients were ſo written, as to contain Something in their interior Senſe different from what is exhibited to View in the literal Senſe.

1541. *And Abram went up out of Egypt, he, and his Wife, and all that he had, and Lot with him, towards the South.* The Contents of this Verſe, and of the following in this Chapter, in an internal Senſe, repreſent alſo the Lord, giving a further Deſcription of his Life from his Childhood. Abram went up out of Egypt, ſignifies, from Scientifics, which left the Lord; Abram in an internal Senſe is the Lord, in the preſent Caſe whilſt he was a Child; Egypt here ſignifies Science, as above: He and his Wife, ſignify celeſtial Truths which were then with the Lord: And all that he had, ſignifies all Things appertaining to Things celeſtial: And Lot with him, ſignifies the ſenſual Principle: Towards the South, ſignifies, into celeſtial Light.

1542. That the Contents of this, and of the following Verſes in this Chapter, in an internal Senſe, repreſent alſo the Lord, giving a further Deſcription of his Life from his Childhood, may appear from what was ſaid and ſhewn in the foregoing Chapter, and alſo from what follows, and eſpecially from this Conſideration, that it is the Word of the Lord, and deſcended from Him through the Heavens, and conſequently that there is not the ſmalleſt Portion of an Expreſſion but what involveth heavenly Arcana; this muſt of Neceſſity be the Caſe with what is derived from ſuch an Origin: It hath been already ſhewn, that the Subject treated of, in an internal Senſe, is concerning the Lord's Inſtruction when a Child. There are two Things appertaining to Man which hinder him from becoming celeſtial, one belongeth to his intellectual Part, the other to his Will Part; what belongeth to his intellectual Part conſiſts of vain and empty Scientifics which he imbibes in Childhood and Youth; what belongs to the Will Part conſiſts of Pleaſures derived from evil Luſts which he favours and

indulges; both the former and the latter Things are Hindrances to Man's attaining unto Things celeſtial; the latter ought firſt to be ſhaken and diſperſed, and when this is done, then firſt he is in a Capacity of being admitted into the Light of Things celeſtial, and at length into celeſtial Light. Now whereas the Lord was born as another Man, and was to be inſtructed as another Man, it was expedient alſo that he ſhould learn Scientifics, which is repreſented and ſignified by Abram's Sojourning in Egypt; and that all vain and empty Scientifics at length left him, was further repreſented by Pharaoh's commanding the Men concerning him, and by their ſending him away, and his Wife, and all that he had, ſee Verſe 20. of the foregoing Chapter; but that the Pleaſures appertaining to the Will-Affections, and which conſtitute the ſenſual but outermoſt Man, alſo left him, is in this Chapter repreſented by Lot, in that he ſeparated himſelf from Abram; for Lot repreſenteth the ſenſual or outermoſt Man.

1543. "And Abram came up out of Egypt"—that theſe Words ſignify from Scientifics, which left the Lord, appears from the Signification of Abram as repreſenting the Lord, and alſo from the Signification of Egypt, as denoting Science, and likewiſe from the Signification of coming up, for to come up is predicated of emerging from inferior Things, ſuch as Scientifics, to Things ſuperior, ſuch as celeſtial Things, wherefore in the Word the like is implied by coming up from Egypt into the Land of Canaan, which is an Expreſſion that often occurs.

1544. That Abram in an internal Senſe is the Lord, in the preſent Caſe when he was yet a Child, and that Egypt is Science, hath been already ſhewn.

1545. "He and his Wife"—that theſe Words ſignify celeſtial Truths which were then with the Lord, may appear from the Signification of Him, viz. of Abram, as denoting the Lord, and conſequently denoting the celeſtial Principle appertaining to him; Man is Man by Virtue of the Things that appertain to him, the Lord was Man by Virtue of Things celeſtial, for He Alone was celeſtial, ſo that He was the eſſential celeſtial Principle, wherefore by Abram, and eſpecially by Abraham, are ſignified Things celeſtial: The ſame may further appear from the Signification of Wife, as denoting Truth adjoined to the celeſtial Principle, according to what was ſhewn above, n. 1468: That they are celeſtial Truths, or Truths which are derived from Things celeſtial, appears from this Circumſtance, that *He* is firſt named, and *his Wife* afterwards; for there is a Difference between celeſtial Truth, and

Truth

Truth celeſtial; celeſtial Truth is Truth which deriveth it's Origin from the celeſtial Principle; Truth celeſtial is what deriveth it's Origin from Truth, which is implanted in the celeſtial Principle by Knowledges.

1546. "And all that he had"—that theſe Words ſignify all Things appertaining to Things celeſtial, appears from what hath been already ſaid.

1547. "And Lot with him"—that theſe Words ſignify the ſenſual Principle, was briefly pointed at above, n. 1428. but whereas the Subject here treated of is particularly concerning Lot, it may be expedient to know what he repreſents as appertaining to the Lord; Pharaoh repreſented Scientifics, which at length ſent the Lord away; but Lot repreſents Things ſenſual, by which is meant the external Man, and it's Pleaſures that belong to Things ſenſual, conſequently that are moſt external, and are wont to captivate Man in Childhood, and divert him from what is good; for in Proportion as Man indulges in Pleaſures ariſing from evil Luſts, in the ſame Proportion he is withdrawn from Things celeſtial, which are the Things of Love and Charity, inaſmuch as in ſuch evil Pleaſures there is a Love derived from Self and from the World, with which celeſtial Love cannot agree; but there are alſo Pleaſures which altogether agree with Things celeſtial, and which nevertheleſs in their external Form appear ſimilar to evil Pleaſures, concerning which ſee above, n. 945, 994, 995, 997. but the Pleaſures originating in evil Luſts are to be reſtrained and wiped away, becauſe they cloſe up the Paſſage to Things celeſtial; theſe latter Pleaſures, and not the other, are treated of in this Chapter, and deſcribed by Lot, in that he ſeparated himſelf from Abram: That theſe Pleaſures were as yet preſent, or at Hand, is here ſignified by Lot's being with Abram: But in general, by Lot is ſignified the external Man, as will appear from what follows.

1548. "Towards the South"—that theſe Words ſignify into celeſtial Light, appears from the Signification of the South, as denoting a bright lucid State as to the Interiors, concerning which ſee above, n. 1458. There are two States from which cometh celeſtial Light; the firſt is that into which Man is introduced from Infancy; for it is well known that Infants are in Innocence and under the good Influences of Love, which are celeſtial, into which they are firſt introduced by the Lord, and which are treaſured up in them for their Uſe in ſucceeding Periods of their Exiſtence, and when they come into another Life; theſe are what are called the firſt or earlieſt Remains, of which

which we have abundantly ſpoken above: The other State is, when Man is introduced into Things ſpiritual and celeſtial by Knowledges, which ought to be implanted in the celeſtial Things that are given and ſtored up from Infancy: Theſe with the Lord were implanted in his firſt celeſtial Remains; hence he had the Light which is here called the South.

1549. Verſe 2. *And Abram was exceedingly rich in Cattle, in Silver, and in Gold.* By Abram's being exceedingly rich in Cattle, are ſignified the good Things with which the Lord was then enriched: In Silver, ſignifies Truths: And in Gold, ſignifies Things good derived from Truths.

1550. "And Abram was exceedingly rich in Cattle"—that theſe words ſignify the good Things with which the Lord was then enriched, appears from the Signification of Cattle and of Flocks, as denoting what is good, concerning which ſee above, n. 343 and 415.

1551. "In Silver"—that theſe Words ſignify Truths, appears from the Signification of Silver as denoting Truth: The moſt ancient People compared Goodneſſes and Truths in Man to Metals, the inmoſt or celeſtial Goodneſſes, relating to Love towards the Lord, to Gold; the Truths thence derived to Silver; but inferior or natural Goodneſſes to Braſs; and inferior Truths to Iron; nor did they uſe ſuch Compariſons only, but alſo they called the Things ſignified by the Names of the Metals whereby they were ſignified; hence Periods of Time were alſo likened to the ſame Metals, and were called Golden, Silver, Brazen, and Iron Ages, for in this Order they ſucceeded each other; the golden Age was the Time of the moſt ancient Church, which was a celeſtial Man; the Silver Age was the Time of the ancient Church, which was a ſpiritual Man; the Age of Braſs was the Time of the ſucceeding Church; which was followed by the Iron Age. The like is ſignified by the Statue which Nebuchadnezar ſaw in a Dream, "Whoſe Head "was of *pure Gold*; the Breaſt and Arms of *Silver*; the Belly "and Thighs of *Braſs*; the Legs of *Iron*," Dan. ii. 32, 33. that Times of the Church were ſo to ſucceed, or that they ſo ſucceeded, appears from the ſame Chapter in the ſame Prophet. That Silver in the internal Senſe of the Word, whereſoever it occurs, ſignifies Truth, and in an oppoſite Senſe the Falſe, appears from the following Paſſages, "Inſtead of *Braſs* I will "bring *Gold*, and inſtead of *Iron* I will bring *Silver*; and "inſtead of Wood, Braſs; and inſtead of Stone, Iron; and "I will make thy Taxation Peace, and thine Exactors "Righteouſneſs," Iſaiah lx. 17. where it is evident what is

ſignified

ſignified by every Metal; the Subject there treated of is concerning the Coming of the Lord, and concerning his Kingdom and celeſtial Church; Gold inſtead of Braſs denotes celeſtial Good inſtead of natural Good; Silver inſtead of Iron denotes ſpiritual Truth inſtead of natural Truth; Braſs inſtead of Wood denotes natural Good inſtead of corporeal Good; Iron inſtead of Stones denotes natural Truth inſtead of ſenſual Truth. Again, in the ſame Prophet, "Ho, every one that thirſteth, go "to the Waters, and he that hath no *Silver*, go, buy, and "eat," lv. 1. he who hath no Silver is he who is in Ignorance of Truth, and yet principled in the Good of Charity, as is the Caſe with ſeveral within the Church, and with the Gentiles without the Church. Again, in the ſame Prophet, "The Iſles "ſhall wait for Me, and the Ships of Tarſhiſh in the Begin-"ning, to bring thy Sons from far, their *Silver* and their *Gold* "with them, unto the Name of Jehovah thy God, and to the "Holy One of Iſrael," lx. 9. ſpeaking of the new Church or the Church of the Gentiles in particular, and of the Kingdom of the Lord in an univerſal Senſe, where Ships of Tarſhiſh ſignify Knowledges, Silver ſignifies Truths, Gold Goodneſſes, which are the Things that ſhould be brought unto the Name of Jehovah. So in Ezechiel, "Thou haſt taken Veſſels of "thine Adorning from my *Gold*, and from my *Silver*, which "I had given thee, and haſt made thee Images of a Male," xvi. 17. where Gold ſignifies the Knowledges of Things celeſtial, and Silver the Knowledges of Things ſpiritual. Again, in the ſame Prophet, "Thou waſt adorned with *Gold* and "*Silver*, and thy Raiment was fine Linen and Silk, and broi-"dered Work," xvi. 13. ſpeaking of Jeruſalem, by which is ſignified the Church of the Lord, whoſe Ornaments are thus deſcribed. Again, in the ſame Prophet, "Behold, thou art "wiſe, there is no Secret that they have hid from thee, in "thy Wiſdom and in thine Intelligence thou haſt gotten thee "Riches, and haſt gotten *Gold* and *Silver* in thy Treaſures," xxviii. 3, 4. ſpeaking of Tyre, where it is manifeſt that Gold is the Riches of Wiſdom, and Silver the Riches of Intelligence. So in Joel, "Ye have taken my *Silver* and my *Gold*, and have "carried into your Temples my deſirable good Things," iii. 5. ſpeaking of Tyre, Sidon, and Philiſthea, by which are ſignified Knowledges, which are the Gold and Silver that they brought into their Temples. So in Haggai, "The Deſire of "all Nations ſhall come, and I will fill this Houſe with Glory, "the *Silver* is mine, and the *Gold* is mine, the Glory of this "latter Houſe ſhall be greater than of the former," ii. 7, 8, 9.

ſpeaking

ſpeaking of the Church of the Lord, whereof Gold and Silver are predicated. So in Malachi, "He ſhall ſit as a Refiner and "Purifier of *Silver*, and he ſhall purify the Sons of Levi," iii. 3. ſpeaking of the Lord's Coming. So in David, "The Words "of Jehovah are pure Words, *Silver* refined in a Furnace of "Earth, purified ſeven Times," Pſalm xii. 6. Silver purified ſeven Times denotes Divine Truth. In this Senſe it was enjoined the Children of Iſrael, when they departed out of Egypt, "That every Woman ſhould borrow of her Neighbour, "and of her that ſojourneth in her Houſe, *Veſſels of Silver*, and "*Veſſels of Gold*, and Raiment, and ſhould put them upon their "Sons, and upon their Daughters, and ſhould ſpoil the Egyp-"tians," Exod. iii. 22. xi. 2, 3. xii. 35, 36. where it muſt be obvious to every one, that ſuch Robbery and Spoiling of the Egyptians would never have been enjoined to the Children of Iſrael, unleſs ſome Arcana had been thereby repreſented; what ſuch Arcana are, may appear from the Signification of Silver, and of Gold, and of Raiment, and of the Egyptians, and that ſomewhat of a ſimilar Nature was repreſented in the above Injunction as in the preſent Caſe concerning Abram, where it is ſaid that he was rich in Silver and Gold out of Egypt. As Silver ſignifies Truth, ſo in an oppoſite Senſe it ſignifies the Falſe, for they who are principled in the Falſe, think that the Falſe is Truth, as alſo appears from the Prophets; thus in Moſes, "Thou ſhalt not deſire the *Silver* and *Gold* of the Nations, nor "take it unto thee, leſt thou be ſnared thereby, becauſe it is an "Abomination to Jehovah thy God, in deteſting thou ſhalt "deteſt it," Deut. vii. 25, 26. where the Gold of the Nations ſignifies Evils, and their Silver Falſes. Again, "Ye ſhall not "make with me Gods of *Silver*, neither ſhall ye make to "yourſelves Gods of *Gold*," Exod. xx. 23. by which, in an internal Senſe, Nothing elſe is ſignified but Falſities and evil Luſts, Falſities being Gods of Silver, and evil Luſts Gods of Gold. So in Iſaiah, "In that Day ſhall every one caſt away "the *Idols of his Silver*, and the *Idols of his Gold*, which your "Hands have made unto you a Sin," xxxi. 7. where Idols of Silver and Idols of Gold have a like Signification as above; by their Hands making them is ſignified that they were formed of Propriety. So in Jeremiah, "They are altogether brutiſh and "fooliſh, that Wood is a Diſcipline of Vanities, *Silver* ſpread "out is brought from Tarſhiſh, and *Gold* from Uphaz, the "Work of the Smith, and of the Hands of the Founder; "blue and purple is their Cloathing, all the Work of the

"Wiſe,"

"Wife," x. 8, 9. where it is manifeſt that Silver and Gold are uſed in a like Senſe as above.

1552. "And in Gold"—that theſe Words ſignify Goodneſſes derived from Truths, appears from the Signification of Gold, as denoting celeſtial Good, or the Good of Wiſdom and of Love, according to what hath been juſt now ſhewn, and to what was ſhewn above, n. 113. that in the preſent Caſe it ſignifies Goodneſſes derived from Truths, follows from what was ſaid in the foregoing Chapter, that the Lord joined intellectual Truths to Things celeſtial.

1553. Verſe 3. *And he went according to his Journeys, from the South even to Bethel, unto the Place where was his Tent in the Beginning, between Bethel and Ai.* He went according to his Journeys, ſignifies, according to Order: From the South even to Bethel, ſignifies from the Light of Intelligence into the Light of Wiſdom: Unto the Place where was his Tent in the Beginning, ſignifies, to the holy Things which were with him before he was initiated in Knowledges: Between Bethel and Ai, ſignifies here as above the celeſtial Things of Knowledges and worldly Things.

1554. "And he went according to his Journeys"—that theſe Words ſignify according to Order, may appear from the Signification of Journeys, or of Sojournings, as denoting further Progreſſions, concerning which Signification ſee above, n. 1457. which Progreſſions being made according to Order, are here therefore ſignified by Journeys. The Lord from his earlieſt Infancy advanced, according to all Divine Order, towards Things celeſtial, and into Things celeſtial, the Nature and Quality of which Order is deſcribed by Abram in an internal Senſe. All likewiſe are conveyed according to ſuch Order, who are created anew by the Lord; this Order nevertheleſs is various with Men according to the particular Nature and Temper of each; but the Order in which Man is led, during Regeneration, is not known to any Mortal, nor even to the Angels except very faintly, but to the Lord Alone.

1555. "From the South even to Bethel"—that theſe Words ſignify from the Light of Intelligence into the Light of Wiſdom, appears from the Signification of the South, as denoting the Light of Intelligence, or what is the ſame Thing, denoting a bright lucid State as to the Interiors, concerning which ſee above, n. 1458. and from the Signification of Bethel, as denoting celeſtial Light ariſing from Knowledges, concerning which ſee above, n. 1453. That is called the Light of

Intelligence which is procured by the Knowledges of the Truths and Goodneſſes of Faith; but the Light of Wiſdom appertaineth to the Life which is thence procured; the Light of Intelligence regardeth the intellectual Part, or the Underſtanding, but the Light of Wiſdom regardeth the Will-Part or the Life. Few, if any, know how Man is brought to true Wiſdom; Intelligence is not Wiſdom, but leadeth to Wiſdom, for to underſtand what is true and good is not to be true and good, but to be wiſe [*ſapere*] is to be true and good; Wiſdom is predicated only of Life, and hath Relation to the Quality thereof in Man; he is introduced to Wiſdom or Life by learning and knowing, or by Sciences and Knowledges: There are appertaining to every Man two Parts, Will and Underſtanding, the Will is the primary Part, the Underſtanding the ſecondary Part; Man's Life after Death is according to his Will-Part, not according to his intellectual; the Will in Man is formed by the Lord from Infancy to Childhood, which is effected by the Inſinuation of Innocence and Charity towards Parents, Nurſes, and Play-Mates, and by ſeveral other Things of which Man is ignorant, which are celeſtial; unleſs ſuch celeſtial Things were firſt inſinuated in Man during Infancy and Childhood, he would by no Means be in a Capacity of becoming a Man; *thus is formed the firſt Plane.* But inaſmuch as Man is not Man unleſs he be alſo endued with Underſtanding, Will alone not conſtituting Man, but Underſtanding with Will; and whereas Underſtanding cannot be procured except by Sciences and Knowledges, therefore he is from his Childhood initiated in Sciences and Knowledges; *thus is formed another Plane.* When the intellectual Part is inſtructed in Sciences and Knowledges, eſpecially in the Knowledges of Truth and Goodneſs, then firſt Man is in a Capacity to be regenerated; and during his Regeneration, Truths and Goodneſſes from the Lord are by Means of Knowledges implanted in the celeſtial Things with which he was gifted by the Lord from Infancy, ſo that his intellectual Things make one with his celeſtial Things, and when theſe Things are thus joined together by the Lord, then Man is gifted with Charity, and beginneth to act from that Principle, as a Principle of Conſcience, and thus firſt he receiveth new Life, and this by Degrees; the Light of this new Life is called Wiſdom, which then is the ruling Principle of Action, and is exalted above Intelligence; *thus is formed a third Plane.* Man being rendered ſuch in the Life of the Body, he is continually perfected in another Life: Hence it may appear

pear what is the Light of Intelligence, and what the Light of Wisdom.

1556. "Even to the Place where was his Tent in the "Beginning"—that these Words signify the holy Things which were with him before he was initiated in Knowledges, may appear from the Signification of Tent, as denoting the holy Things of Faith, concerning which see above, n. 414, 1452. and from what hath been just now said: Thus the Lord advanced to celestial Things, which he had before he was initiated in Sciences and Knowledges, as appears from what was said in the foregoing Chapter, "And Abram betook him-"self thence to a Mountain on the East of Bethel, and stretch-"ed his Tent," Verse 8. which was before he departed into Egypt, that is, before the Lord was initiated in Sciences and Knowledges.

1557. "Between Bethel and Ai"—that these Words signify the celestial Things of Knowledges, and worldly Things, appears from the Signification of Bethel, as denoting the Light of Wisdom by Knowledges, n. 1453, and from the Signification of Ai, as denoting Light derived from worldly Things, concerning which see also n. 1453. from what was there said it may appear what was at that Time the Nature and Quality of the Lord's State, viz. that it was puerile [childish], which is such as to admit the Presence of worldly Things; for worldly Things cannot be shaken and dispersed before that Truth and Goodness are implanted in Things celestial by Knowledges, inasmuch as Man is not capable of distinguishing between Things celestial and Things worldly, before he learneth and knoweth what is celestial, and what is worldly; Knowledges give Distinctness to an Idea which before was general and obscure, and in Proportion as the Ideas become more distinct, in the same Proportion worldly Things are capable of being separated; nevertheless that puerile State is holy by Reason of it's Innocence, Ignorance being by no Means inconsistent with Holiness when Innocence is in it, for Holiness hath it's Abode in ignorant Innocence; in the Case of all Men, except of the Lord, Holiness cannot dwell but in Ignorance, there being no Holiness unless in Ignorance; in the Case of the Angels themselves, who are in the highest Light of Intelligence and Wisdom, Holiness also hath it's Abode in Ignorance, for they know and acknowledge that they know Nothing of themselves, but that whatsoever they know is from the Lord; they know likewise and acknowledge, that all their Science, Intelligence, and Wisdom, is as Nothing in Respect to the Infinite of the

Lord, consequently that it is Ignorance; whosoever doth not acknowledge that the Things which he knoweth not are infinite in Comparison of those he knoweth, cannot be in the Holiness of Innocence as the Angels are: The Holiness of Ignorance doth not consist in a Man's being more ignorant than others, but in his Acknowledgment that he knoweth Nothing of himself, and that the Things he doth not know are infinite with Respect to those he doth know; especially in the further Acknowledgment that scientific and intellectual Things are of small Account compared with celestial Things, or that Things appertaining to the Understanding are of small Account compared with the Things appertaining to Life. As to what concerns the Lord, it is to be observed, that whereas he joined together Things Human with Things Divine, he advanced herein according to Order, and is here described as first arriving at that celestial State, such as he enjoyed when a Child, in which State worldly Things also are present, proceeding thence to a State more celestial, and at length to a celestial State of Infancy, in which he fully joined the Human Essence to the Divine.

1558. Verse 4. *To the Place of the Altar which he made there in the Beginning, and there Abram called on the Name of Jehovah.* To the Place of the Altar, signifies the holy Things of Worship: Which he made in the Beginning, signifies, which he had when a Child: And there Abram called on the Name of Jehovah, signifies internal Worship in that State.

1559. "To the Place of the Altar"—that these Words signify the holy Things of Worship, appears from the Signification of Altar, as being the principal Representative of Worship, see n. 921.

1560. "Which he made in the Beginning"—that these Words signify, which he had when a Child, appears from what was said in the foregoing Chapter at Verse 8; it is here said in the Beginning [*in Principio*], and in the foregoing Verse it is said in the Beginning [*in Initio*], (*h*) because it was before the Lord was initiated in Scientifics and Knowledges; every State previous to Man's Instruction is a Beginning [*Initium*], and when he begins to be instructed it is a Beginning [*Principium*].

1561. "And

(*h*) We have no Words in our Language to express accurately this Distinction between the Latin *Initium* and *Principium*, as here pointed out by the Author.

1561. "And there Abram called on the Name of Jeho-"vah"—that these Words signify internal Worship in that State, appears from the Signification of calling on the Name of Jehovah, concerning which see above, n. 440, 1455; the Reason why Mention is here also made of an Altar, and it is said that Abram called on the Name of Jehovah, in like Manner as in the foregoing Chapter, Verse 8. is, because the States are similar, only with this Difference, that the State here described is bright and lucid in Respect to that described above; when Knowledges are implanted in the State described above, they make it bright and lucid: On the Conjunction of Truth and Goodness by Means of Knowledges with the celestial State described above, there ariseth a Principle of Activity, which Principle is here described under the Figure of an Altar, and calling on the Name of Jehovah; for essential Worship is Nothing but a certain Principle of Activity which deriveth Existence from the celestial Principle within; the essential celestial Principle cannot be without a Principle of Activity; Worship is the first Principle of Activity, for thus it brings itself into Manifestation because it hath a Perception of Joy in so doing; all the Good of Love and Charity is the very essential Principle of Activity.

1562. Verse 5. *And Lot also, who went with Abram, had Flocks, and Herds, and Tents.* And Lot also who went with Abram, signifies the external Man appertaining to the Lord: Had Flocks, and Herds, and Tents, signifies those Things with which the external Man abounds; Flocks and Herds are the Possessions of the external Man; Tents are his Worship, which separated themselves from the internal.

1563. "And Lot also who went with Abram"—that these Words signify the external Man appertaining to the Lord, appears from the Signification of Lot, as denoting the sensual Man, or what is the same Thing, the external Man. That there is an internal and external [Part or Principle] appertaining to every Man, or what is the same Thing, that there is an internal and external Man, is acknowledged by all within the Church, on which Subject see above, n. 978, 994, 995, 1015. The external Man receiveth his Life principally from the internal, that is, from his Spirit or Soul; hence is derived his very essential Life in general, which Life cannot be particularly or distinctly received by the external Man, unless his organical Vessels be opened, so as to be receptive of the particular and singular Things of the internal Man; those organical Vessels, which should be thus receptive, are not

opened

opened except by Means of the Senſes, eſpecially thoſe of Hearing and Seeing, and in Proportion as they are opened, the internal Man, with it's Particulars and Singulars, may enter in by Influx; they are opened, through the Medium of the Senſes, by Scientifics and Knowledges, and alſo by Pleaſures and Delights, the Things of the Underſtanding by the former, and the Things of the Will by the latter: Hence it may appear, that it muſt needs come to paſs, that ſuch Scientifics and Knowledges will inſinuate themſelves on this Occaſion into the external Man, as cannot agree with ſpiritual Truths, and that ſuch Pleaſures and Delights will inſinuate themſelves, as cannot agree with celeſtial Goodneſſes, which is the Caſe with all thoſe Things that reſpect coporeal, worldly, and terreſtrial Things as Ends, for whilſt ſuch Things are reſpected as Ends, they draw the external Man outwards and downwards, and thus ſeparate it from the internal; wherefore unleſs ſuch Things are firſt ſhaken and diſperſed, the internal Man can by no Means agree with the external, conſequently, previous to their Agreement, ſuch Things muſt be removed. That ſuch Things were removed or ſeparated with the Lord, is repreſented and ſignified by Lot's Separation from Abram.

1564. "Had Flocks, and Herds, and Tents"—that theſe Words ſignify thoſe Things with which the external Man aboundeth, may appear from the Signification of Flocks, Herds, and Tents, of which we ſhall ſpeak preſently; in the preſent Caſe they ſignify the Poſſeſſions of the external Man, for by Lot, as was ſaid, is repreſented the external Man of the Lord: There are two Kinds of Things or Poſſeſſions appertaining to the external Man, viz. ſuch as may agree with the internal, and ſuch as cannot agree; by Flocks, Herds, and Tents, are here ſignified thoſe Things which cannot agree, as appears from what follows where it is ſaid, "There was a "Diſpute between the Shepherds of Abram's Cattle, and the "Shepherds of Lot's Cattle," Verſe 7.

1565. That Flocks and Herds are the Poſſeſſions of the external Man, may appear from the Signification of Flocks and Herds, as denoting Things that are good, ſee n. 343, 415. but in the preſent Caſe it is plain that they denote ſuch Things as were to be ſeparated, conſequently ſuch as were not good, being predicated of Lot, who was ſeparated from Abram: That Flocks and Herds denote alſo Things not good, may appear from the following Paſſages in the Word, "I will cauſe "to deſtroy in thee, that there ſhall be no Inhabitant, and it "ſhall be a Tract of Sea, Habitations of digging up, and

"Folds

" Folds of *Flocks*," Zeph. ii. 5, 7. So in Jeremiah, " I will " alſo diſperſe in thee the Shepherd and the *Flock*, and I will " diſperſe in thee the Huſbandman and his Yoke of Oxen," li. 23. Again, in the ſame Prophet, " Go up to Arabia, and " ſpoil the Sons of the Eaſt, their *Tents* and *Flocks* ſhall they take away," xlix. 28, 29.

1566. That Tents ſignify Worſhip, where the Worſhipper ſeparates himſelf from what is internal, may appear from the Signification of Tent, as denoting the holy Principle of Worſhip, ſee n. 414. and alſo from the Repreſentation of Lot, as denoting the external Man, of which Tents or Worſhip are predicated; that Tents in an oppoſite Senſe ſignify Worſhip which is not holy, may likewiſe appear from the following Paſſages in the Word, " The Nettle ſhall poſſeſs them, Thorns " ſhall be in their *Tents*, Hoſea ix. 6. So in Habakkuk, " I " ſaw the *Tents* of Cuſhan, the Curtains of the Land of Midian were moved; Jehovah was angry with the Rivers," iii. 7, 8. So in Jeremiah, " The Shepherds and their Flocks ſhall " come to the Daughter of Zion, they ſhall pitch *Tents* againſt " her round about, they ſhall feed every one his Space," vi. 3. So in David, " He ſmote all the firſt-born in Egpyt, the " Chief of Strength in the *Tents* of Ham," Pſalm lxxviii. 51. Again, " I would chooſe rather to ſit at the Threſhold in the " Houſe of my God, than to dwell in the *Tents* of Wicked- " neſs," Pſalm lxxxiv. 10.

1567. Verſe 6. *And the Land did not bear them to dwell together, becauſe their Acquiſition was great, and they could not dwell together.* The Land did not bear them to dwell together, ſignifies, that the Things appertaining to what is celeſtially internal, could not be together with external Things: Becauſe their Acquiſition was great, and they could not dwell together, ſignifies, that what was acquired by the internal Man could not agree with what was acquired in the external.

1568. " And the Land did not bear them to dwell together"—That theſe Words ſignify, that the Things appertaining to the internal celeſtial Principle could not be together with external Things, viz. with thoſe Things which are here ſignified by Lot, appears from the following Conſiderations; Abram, as was ſaid, repreſents the Lord, and in the preſent Caſe his internal Man, but Lot repreſents his external Man, and in the preſent Caſe thoſe Things that were to be ſeparated from the external Man, with which Things internal could not cohabit: There are in the external Man ſeveral Things with which the internal Man may cohabit, as the Affections of Good,

Good, and the Delights and Pleasures thence arising, for these are the Effects of the good Things of the internal Man, and of the Delights and Happinesses thereof, which as being Effects are entirely correspondent, and in such Case they have their Ground in the internal Man, not the external, for an Effect, as is well known, is not grounded in an Effect, but in the efficient Cause; as for Example; Charity as beaming forth from the Countenance is not grounded in the Countenance, but in Charity which is within, and which thereby forms the Countenance, and produces it's Effect; or as Innocence amongst little Children, which manifests itself in their Looks, Gestures, and little Pastimes, is not grounded in the Countenance, or the Gestures, but in Innocence from the Lord, which discovers itself outwardly by Influx through the Soul; thus the outward Manifestation is an Effect, and the same is true in all other Instances: Hence it appears, that there are many Things appertaining to the external Man, which may cohabit or agree with the internal: But there are also several Things which do not agree, or with which the internal Man cannot cohabit, as are all Things issuing forth from Self-love and the Love of the World; for all Things flowing from those Fountains have Respect to Self and the World as their Ends and Objects; with these Things it is impossible that Things celestial, relating to Love towards the Lord and neighbourly Love, should agree, inasmuch as Things celestial regard the Lord, his Kingdom, and all Things relating to Him and his Kingdom, as their Ends and Objects: The Ends of Self-love and the Love of the World have a Tendency outwards, or downwards; but the Ends of Love towards the Lord, and neighbourly Love, have a Tendency inwards or upwards; from which Considerations it may appear, that there is such a Disagreement between them, that it is impossible they should dwell together. In Order for the better knowing and understanding what causeth the Correspondence and Agreement of the external Man with the internal, and what causeth Disagreement, let a Person only reflect upon the ruling Ends of his Life, or what is the same Thing, upon his ruling Loves, for Loves are Ends, inasmuch as whatever is loved is regarded as an End; thus it will appear what is the Kind and Quality of his Life, and what it's Kind and Quality will be after Death, for the Life is formed by the Ends which are regarded, or what is the same Thing, by the ruling Loves: the Life of every Man is altogether constituted according to this Law, and no other: The Things which disagree with eternal Life, that is, with spiritual and celestial

Life,

Life, which is eternal Life, if they are not removed in the Life of the Body, are to be removed in another Life, and if they cannot be then removed, Man muſt needs be unhappy to Eternity. What hath been now ſaid is with a View to ſhew, that there are in the external Man ſuch Things as agree with the internal, and ſuch as diſagree, and that thoſe Things which agree cannot dwell together with the Things that diſagree; and further, that the Things in the external Man, which agree, are from the internal Man, that is, by the internal Man from the Lord, like a Countenance which beameth forth from Charity, or a Countenance of Charity, or like Innocence in the Looks and Geſtures of little Children, as was obſerved above; but the Things which diſagree are of Man and his Propriety: Hence it may be known what is ſignified by theſe Words, "that the "Land would not bear them to dwell together." The Subject here treated of, in an internal Senſe, is concerning the Lord, and conſequently, concerning every Likeneſs and Image of him, viz. concerning his Kingdom, concerning the Church, and concerning every Man of his Kingdom or Church, wherefore ſuch Things as appertain to Men are here repreſentatively deſcribed; the Things appertaining to the Lord, before by his own proper Power he overcame Evil, that is, the Devil and Hell, and thus became Celeſtial, Divine, and Jehovah even as to his Human Eſſence, are predicable in Relation to the State in which he was.

1569. "Becauſe their Acquiſition was great, and they "were not able to dwell together"—that theſe Words ſignify, that the Things acquired by the internal Man could not agree with the Things acquired in the external Man, may appear from what hath been already ſaid.

1570. Verſe 7. *And there was a Diſpute between the Shepherds of Abram's Cattle, and the Shepherds of Lot's Cattle; and the Canaanite and the Perizite were then dwelling in the Land.* There was a Diſpute between the Shepherds of Abram's Cattle, and the Shepherds of Lot's Cattle, ſignifies, that the internal Man and the external did not agree together; the Shepherds of Abram's Cattle are Things celeſtial; the Shepherds of Lot's Cattle are Things ſenſual: And the Canaanite and Perizite were then in the Land, ſignifies Evils and Falſes in the external Man.

1571. "And there was a Diſpute between the Shepherds "of Abram's Cattle, and the Shepherds of Lot's Cattle"—that theſe Words ſignify, that the internal Man and the external did not agree together, appears from the Signification of Shepherds

of Cattle, as denoting thoſe who teach, conſequently the Things appertaining to Worſhip, as may be obvious to every one, and therefore it is needleſs to inſiſt longer on Proofs from the Word: What is here ſaid hath Reſpect to what are called Tents in the preceding Verſe, 5. which were there ſhewn to be ſignificative of Worſhip; what is ſaid in the Verſe immediately preceding hath Reſpect to the Things called Flocks and Herds in Verſe 5. which were there ſhewn to denote Poſſeſſions and Acquiſitions: The Subject here treated of being concerning Worſhip, viz. of the internal Man and of the external, and theſe not being as yet in Agreement, it is therefore here ſaid, that there was a Diſpute between the Shepherds, for Abram repreſents the internal Man, and Lot the external: In Worſhip eſpecially, the Nature and Quality of the Difference between the internal and external Man are diſcernible, yea in the moſt minute Particulars of Worſhip; for the internal Man being deſirous in Worſhip to regard the Kingdom of God as an End, and the external Man deſiring to regard the World as an End, there hence ariſes a Difference, which manifeſteth itſelf in Worſhip, inſomuch that the moſt minute Portion of Difference is obſerved in Heaven: This is what is ſignified by the Diſpute between the Shepherds of Abram's Cattle and the Shepherds of Lot's Cattle: The Cauſe alſo is immediately aſſigned, viz. becauſe the Canaanite and Perizite were then in the Land.

1572. That the Shepherds of Abram's Cattle are Things celeſtial, which appertain to the internal Man, and that the Shepherds of Lot's Cattle are Things ſenſual, which appertain to the external Man, is evident from what hath been ſaid above: By Things celeſtial, which are the Shepherds of Abram's Cattle, are meant Things celeſtial in Worſhip, which are of the internal Man; by the Shepherds of Lot's Cattle are meant Things ſenſual in Worſhip, which are of the external Man, and which do not agree with the celeſtial Things of Worſhip belonging to the internal Man; how the Caſe is in Reſpect to theſe Things, is evident from what hath been ſhewn above.

1573. "And the Canaanite and Perizite were then dwelling in the Land"—that theſe Words ſignify Evils and Falſes in the external Man, may appear from the Signification of Canaanite, as denoting hereditary Evil from the Mother in the external Man, concerning which ſee above, n. 1444. and from the Signification of Perizite, as denoting the Falſe thence derived, concerning which more will be ſaid preſently: That

hereditary

hereditary Evil from the Mother was with the Lord in his external Man, may be seen above, n. 1414, 1444. it follows of Conſequence, that the Falſe thence derived was alſo with him; for where there is hereditary Evil, there alſo is the Falſe, the latter being produced from the former; but the Falſe originating in Evil cannot be produced, before Man is initiated in Scientifics and Knowledges; for Evil hath Nothing elſe to operate upon, or to flow into, except Scientifics and Knowledges; thus Evil, which appertaineth to the Will-Principle, is changed into the Falſe in the intellectual Principle, wherefore this Falſe was alſo hereditary, as being produced from hereditary Evil, but this is not the Caſe with the Falſe that originates in Principles of the Falſe; nevertheleſs it was in the external Man, and the internal Man was enabled to ſee that it was falſe: And whereas there was hereditary Evil from the Mother before the Lord was initiated in Sciences and Knowledges, or before Abram ſojourned in Egypt, it is ſaid that the Canaanite was then in the Land, but not the Perizite, ſee Verſe 6. of the foregoing Chapter; but here, after that he was initiated in Scientifics and Knowledges, it is ſaid that the Canaanite and the Perizite dwelt in the Land, whence it is evident, that by Canaanite is ſignified Evil, and by Perizite the Falſe; hence alſo it appears, that the Mention of Canaanite and Perizite is not in any hiſtorical Series, for they are never treated of either in what goes before or in what follows after, and this is true alſo in Reſpect to the Mention made of the Canaanite in the 6th Verſe of the foregoing Chapter; from which Circumſtance it is evident, that ſome particular Arcanum lies concealed herein, which can only be known from the internal Senſe. It may be Matter of Surprize to many, to hear ſpeak of hereditary Evil from the Mother being with the Lord, but whereas it is here declared ſo manifeſtly, and the Subject treated of in an internal Senſe is concerning the Lord, there can be no Reaſon at all to doubt it's being ſo: For it is altogether impoſſible for one Man to be born of another Man, but he muſt thence derive Evil; nevertheleſs, there is a Difference between hereditary Evil which is derived from the Father, and that which is derived from the Mother; hereditary Evil from the Father is of a more interior Nature, and remaineth to Eternity, for it cannot by any Means be eradicated; the Lord however had no ſuch Evil appertaining to him, inaſmuch as he was born of the Father Jehovah, and was thus Divine or Jehovah as to his Internals; but hereditary Evil from the Mother appertaineth to the external Man, and this Evil was with the Lord, and is called the Canaanite in the Land,

the Falſe thence derived being called the Perizite. Thus the Lord was born as another Man, and had Infirmities as another Man. That he derived hereditary Evil from the Mother, appears evidently from the Circumſtance of his enduring Temptations; for it is impoſſible that any one ſhould be tempted who hath no Evil, Evil being that in Man which tempteth, and by which he is tempted: That the Lord was tempted, and that he endured a thouſand Times more grievous Temptations than any Man can poſſibly endure, and that he endured them ſingly [*Solus*], and by his own proper Power overcame Evil, or the Devil and all Hell, is alſo manifeſt; concerning theſe Temptations it is thus written in Luke, "Jeſus was led in the "Spirit into the Wilderneſs, being forty Days tempted of the "Devil, ſo that he did not eat in thoſe Days; but when the "Devil had finiſhed all the Temptation, he deſiſted from him "for a Time; thence Jeſus returned in the Power of the "Spirit into Galilee," iv. 1, 2, 13, 14. and in Mark, "The "Spirit driving Jeſus cauſed him to go forth into the Wilder-"neſs, and he was in the Wilderneſs forty Days, being tempted, "and was with the wild Beaſts," i. 12, 13. where by wild Beaſts is ſignified Hell; not to mention further, that he was tempted even unto Death, ſo that his Sweat was Drops of Blood, "And being in an Agony, he prayed more earneſtly, "and his Sweat was as Drops of Blood falling to the Ground," Luke xxii. 44. It is not poſſible for any Angel to be tempted by the Devil, becauſe whilſt he is in the Lord, the evil Spirits cannot approach him even diſtantly, being inſtantly ſeized with Horror and Fright; much leſs could Hell approach to the Lord, if he had been born Divine, that is, without an Adherence of Evil from the Mother. That the Lord alſo bore the Iniquities and Evils of Mankind, is a Form of ſpeaking commonly uſed in the Pulpit; but to derive Iniquities and Evils upon himſelf, was impoſſible, except in an hereditary Way from his Mother; the Divine [Nature or Principle] is not ſuſceptible of Evil; wherefore that he might overcome Evil by his own proper Strength, which no Man ever could, or can do, and might thus Alone become Righteouſneſs, he was willing to be born as another Man; otherwiſe there would have been no Need that he ſhould be born; for he might have aſſumed the Human Eſſence without Nativity, as he alſo did aſſume it occaſionally, when he appeared to the moſt Ancient Church, and likewiſe to the Prophets; but he came into the World for this Reaſon, that he might alſo put on Evil, in Order to fight againſt, and overcome it, and might thus join

together

together in himself the Divine Essence and the Human Essence. The Lord however had no actual or proper Evil, as He himself declareth in John, " Which of you convinceth me of " Sin?" viii. 46. From what hath been said then it is very evident what is signified by these Words, that there was a Dispute between the Shepherds of Abram's Cattle, and the Shepherds of Lot's Cattle, which immediately precede; the Reason was, because the Canaanite and the Perizite dwelt in the Land.

1574. That the Canaanite signifies hereditary Evil from the Mother in the external Man, was shewn above, n. 1444. but that the Perizite signifies the False originating in Evil, appears from other Passages in the Word, where the Perizite is named, as concerning Jacob, " Jacob said to Simeon and to " Levi, ye have troubled me by making me to stink amongst " the Inhabitants of the Land, amongst the *Canaanites* and the " *Perizites*, and I being mortal Numbers, they shall gather " themselves together upon me, and shall smite me, and I " shall be destroyed, I and my House," Gen. xxxiv. 30. where in like Manner by Canaanite is signified Evil, and by Perizite the False. So in Joshua, " Joshua said to the Sons of " Joseph, if ye be much People, get thee up to the Forest, " and cut down for thyself there in the Land of the *Perizites* " and the *Rephaims*, if Mount Ephraim be narrow for thee," xvii. 15. where by the Perizites are signified the Principles of the False, and by the Rephaims Persuasions of the False, which they should extirpate, for Mount Ephraim in an internal Sense is Intelligence: So in the Book of Judges, " After the " Death of Joshua, it came to pass that the Sons of Israel " asked Jehovah, saying, Who shall go up for us to the *Ca-* " *naanite*, in the Beginning to fight against him? and Jeho- " vah said, Judah shall go up; behold I have delivered the " Land into his Hand: And Judah said unto Simeon his " Brother, Come up with me into my Lot, and we will fight " against the Canaanite, and I likewise will go with thee into " thy Lot; and Simeon went with him; and Judah went up, " and Jehovah gave the *Canaanite* and the *Perizite* into their " Hand," i. 1, 2, 3, 4. where by Judah is also represented the Lord as to Things celestial, and by Simeon the Lord as to Things spiritual thence derived; the Canaanite is Evil, the Perizite the False, which were conquered; this was the Answer, or Divine Oracle, which is thus understood.

1575. Verse 8. *And Abram said unto Lot, Let there not, I pray, be any Contention between Me and Thee, and between my Shepherds*

Shepherds and thy Shepherds, becauſe we are Men-Brethren. And Abram ſaid unto Lot, ſignifies, that thus the internal Man ſaid to the external: Let there not, I pray, be any Contention between Me and Thee, and between my Shepherds and thy Shepherds, ſignifies that there ought to be no Diſcord between them both: Becauſe we are Men-Brethren, ſignifies, that they were united in each other.

1576. "And Abram ſaid unto Lot"—that by theſe Words is ſignified, that the internal Man ſaid thus to the external, appears from the Repreſentation of Abram as denoting the internal Man, and from the Repreſentation of Lot as denoting the external Man which was to be ſeparated: In the external Man, as was ſaid, there are Things which do agree with the internal Man, and Things which do not agree; the Things which do not agree are here ſignified by Lot, wherefore the Things which do agree are ſignified by Abram, even the Things that are in the external Man, for theſe conſtitute one Thing with the internal, and appertain thereto.

1577. "Let there not, I pray, be any Contention between "Me and Thee, and between my Shepherds and thy Shepherds" —that by theſe Words is ſignified, that there ought to be no Diſcord between them both, may appear from what hath been ſaid above. The Arcana, relating to the Concord or Union of the internal Man with the external, are more in Number than can poſſibly be declared; the internal Man and the external were never united in any man, nor were they, or are they, capable of being united, only with the Lord, for which Reaſon alſo he came into the World: With Men who are regenerated, it appears as if they were united, but they are of the Lord, for the Things which agree are of the Lord, but the Things which diſagree are of Man. There are two Things appertaining to the internal Man, viz. the celeſtial Principle and the ſpiritual, which two conſtitute one, when the ſpiritual Principle is grounded in the celeſtial; or what amounts to the ſame, there are two Things appertaining to the internal Man, viz. Goodneſs and Truth, which two Things conſtitute one, when Truth is grounded in Goodneſs; or what ſtill amounts to the ſame, there are two Things appertaining to the internal Man, viz. Love and Faith, which two conſtitute one, when Faith is grounded in Love; or what ſtill amounts to the ſame, there are two Things appertaining to the internal Man, viz. Will and Underſtanding, which two conſtitute one, when the Underſtanding is grounded in the Will: This may be conceived ſtill more clearly from the Caſe of the Sun whence Light proceedeth

ceedeth; if in this Light there is both Heat and the Principle of Illumination, as in the Time of Spring, then all Things thereby vegetate and live, but if there be no Heat in this Light, as in the Time of Winter, then all Things thereby wither and die: Hence it appears what conſtitutes the internal Man, and from the Conſtitution of the internal Man it is plain what is the Conſtitution of the external; all that appertains to the external Man is natural, for the external Man is the ſame as the natural Man; the internal Man is then ſaid to be united with the external, when the celeſtial-ſpiritual Principle of the internal Man flows into the natural Principle of the external, and cauſes them to act in Unity; hereby the natural Principle becometh celeſtial and ſpiritual, but in an inferior Degree, or what is the ſame Thing, hereby the external Man becometh celeſtial and ſpiritual, but in an exterior Degree: The internal Man and the external are altogether diſtinct, becauſe celeſtial and ſpiritual Things are what affect the internal Man, but natural Things the external; notwithſtanding however their being diſtinct, they are ſtill united, viz. when the celeſtial-ſpiritual Principle of the internal Man flows into the natural Principle of the external, and diſpoſes it as it's own: In the Caſe of the Lord Alone the internal Man was united with the external, but it is not ſo with any other Man, only ſo far as the Lord hath united and unites them; it is Love and Charity alone, or Goodneſs, which unites, and it is not poſſible there ſhould be any Love and Charity, that is, any Goodneſs, but from the Lord: Such is the Union which is intended by theſe Words of Abram, "Let there not, I pray, be any "Contention between Me and Thee, and between my Shep-"herds and thy Shepherds, becauſe we are Men-Brethren:" In Reſpect to it's being ſaid, Between Me and Thee, and between my Shepherds and thy Shepherds, the Caſe is this; as in the internal Man there are two Principles, viz. the celeſtial and ſpiritual, which, as was ſaid, conſtitute one, ſo it is alſo in the external Man, the celeſtial Principle of the latter being called natural Good, and it's ſpiritual Principle being called natural Truth; Contention between Me and Thee hath Reſpect to the Principle of Good, and to the Diſagreement thereof in the internal and external Man; and Contention between my Shepherds and thy Shepherds hath Reſpect to the Principle of Truth, and to the Diſagreement of Truth in the internal Man with Truth in the external Man.

1578. "Becauſe we are Men-Brethren"—that theſe Words ſignify that they were united in each other, appears from the

the Signification of Man-Brother, as denoting Union, and indeed the Union of Truth and Goodneſs.

1579. Verſe 9. *Is not the whole Land before thee? be ſeparated, I pray thee, from me; if to the left, I will go to the right, and if to the right, I will go to the left.* Is not the whole Land before thee, ſignifies all Good: Be ſeparated, I pray thee, from me, ſignifies that Good cannot appear, unleſs what is diſcordant be annihilated: If to the left, I will go to the right, and if to the right, I will go to the left, ſignifies Separation.

1580. "Is not the whole Land before thee"—that by theſe Words is ſignified all Good, appears from the Signification of Land in a good Senſe, and here of the Land of Canaan, as denoting the celeſtial Principle, conſequently what is good, concerning which ſee above, n. 566, 620, 636, 662. The internal Man here addreſſes the external, or thoſe Things appertaining to the external which diſagree, as is uſual with Man when he perceiveth any Evil near him, from which he is deſirous to be ſeparated, which is the Caſe in Temptations and ſpiritual Combats; for it is well known to thoſe, who have been in Temptations and Combats, that they perceive in themſelves what Things diſagree, from which they cannot be ſeparated ſo long as the Combat continues, but ſtill they deſire Separation, and ſometimes to ſuch a Degree as to be angry with Evil, and to wiſh to expel it; this is what is here ſignified.

1581. "Be ſeparated, I pray thee, from me"—that by theſe Words is ſignified that Good cannot appear, unleſs what is diſcordant be annihilated, appears from what hath been juſt now ſaid, viz. that the internal Man is deſirous, that what is diſcordant ſhould ſeparate itſelf in the external Man, inaſmuch as, before it is ſeparated, the Good cannot appear which flows in continually from the internal Man, that is, through the internal Man from the Lord: But as to what concerns Separation, it is to be obſerved, that it is not Separation, but that it is Quieſcence [being at Reſt]; the Evil which is in the external Man is incapable of being ſeparated in the Caſe of any Man, except of the Lord, for whatever a Man hath once acquired, remaineth; nevertheleſs it ſeems to be ſeparated when it is quieſcent, or at Reſt, for thus it appears as if it was annihilated; nor is it thus quieſcent, ſo as to appear annihilated, except from the Lord, and when it is thus quieſcent, then firſt good Things flow in from the Lord, and affect the external Man: Such is the State of the Angels; they know no other than that Evil is ſeparated from them, whereas it is only a Detention from Evil, and thus it's Quieſcence, ſo that it

appears

appears annihilated, consequently it is an Appearance, which the Angels also know when they reflect.

1582. "If to the left, I will go to the right, and if to the "right, I will go to the left"—that these Words signify Separation, appears from the Signification of right and left; right and left do not denote any certain Quarter, or certain Place, but have a respective Reference to the Subject treated of, as may appear from this Consideration, that both East and West, both North and South, may be on the right, and also on the left, according to the Direction in which a Person stands; the Case is similar in Regard to Place; the Land of Canaan could not be said to be on the right, or on the left, except respectively: Wheresoever the Lord is, there is the Center, and hence come right and left; thus Abram, by whom the Lord is represented, whether he went in this Direction, or that, had still about him what was representative, and also what is in this Verse called Land, so that it was the same Thing whether he was in the Land of Canaan, or in any other Place; comparatively as the Place, where the most worthy Guest sitteth at Table, is the highest Place, and hence are determined the Places to right and left; wherefore to go to the right or to the left was a Form of Option, by which was signified Separation.

1583. Verse 10. *And Lot lifted up his Eyes, and saw all the Plain of Jordan, that it was watered wholly, before Jehovah destroyed Sodom and Gomorrah, as the Garden of Jehovah, as the Land of Egypt in coming to Zoar.* And Lot lifted up his Eyes, signifies, that the external Man was illuminated from or by the internal: And saw all the Plain of Jordan, signifies those Goodnesses and Truths which were with the external Man: That it was watered wholly, signifies, that there they may increase: Before Jehovah destroyed Sodom and Gomorrah, signifies the external Man destroyed by the Lusts of Evil, and by the Persuasions of the False: As the Garden of Jehovah, signifies the Things appertaining to the rational Principle: As the Land of Egypt in coming to Zoar, signifies the Things of Science originating in the Affections of Goodness. By these Words is signified, that the external Man appeared to the Lord, such as it is in it's Beauty, when joined with the internal.

1584. "And Lot lifted up his Eyes"—that by these Words is signified the Illumination of the external Man from or by the internal, appears from the Signification of lifting up the Eyes, as denoting to see, and in an internal Sense to

perceive, and in the preſent Caſe to be illuminated, becauſe it is predicated of Lot, or the external Man, who, when he perceiveth the Nature and Quality of the external Man in it's Conjunction with the internal, or what it is in it's Beauty, is then illuminated from or by the internal, and in ſuch Caſe is in the Divine Viſion here treated of; nor can it be doubted but that the Lord, when a Child, as to the external Man was frequently in ſuch Divine Viſion, becauſe He Alone was to join together the external Man with the internal; the external Man was his Human Eſſence, but the internal Man the Divine Eſſence.

1585. "And he ſaw all the Plain of Jordan"—that theſe Words ſignify thoſe Goodneſſes and Truths which were with the external Man, appears from the Signification of a Plain, and from the Signification of Jordan; the Plain about Jordan in an internal Senſe ſignifies the external Man as to his Goodneſſes and Truths: The Ground and Reaſon why the Plain of Jordan has this Signification is, becauſe Jordan was the Term [Limit or Boundary] of the Land of Canaan; the Land of Canaan, as was ſaid and ſhewn above, ſignifies the Kingdom and Church of the Lord, and indeed the celeſtial and ſpiritual Things thereof, wherefore alſo it is called the Holy Land, and the heavenly Canaan; and whereas it ſignifies the Kingdom and Church of the Lord, it ſignifies in a ſupreme Senſe the Lord Himſelf, who is the All in All of his Kingdom and of his Church; hence all Things which were in the Land of Canaan were repreſentative; the Things which were in the Midſt of the Land, or which were inmoſt, repreſented his internal Man, as Mount Zion and Jeruſalem, Mount Zion repreſenting Things celeſtial, and Jeruſalem Things ſpiritual; the Things which were at a Diſtance thence, repreſented Things more remote from internal; and the Things moſt remote, or which were Terms or Limits, repreſented the external Man; the Terms or Limits of Canaan were ſeveral, in general the two Rivers Euphrates and Jordan, and alſo the Sea, whence Euphrates and Jordan repreſented Things external; here therefore the Plain of Jordan ſignifies, as it repreſents, all Things appertaining to the external Man; the Caſe is the ſame, when the Land of Canaan is predicated of the Lord's Kingdom in the Heavens, or of his Church on the Earths, or of an Individual Man of his Kingdom or Church, or abſtractedly of the celeſtial Things of Love, &c. Hence it is, that almoſt all the Cities, yea, all the Mountains, Hills, Valleys, Rivers, and other Things in the Land of Canaan were repreſentative: That the River Euphrates,

Euphrates, as being a Term or Limit, repreſented Things ſenſual and ſcientific, which are of the external Man, was ſhewn above, n. 120; that Jordan alſo, and the Plain of Jordan, hath the ſame Signification, may appear from the following Paſſages of the Word, "My God, my Soul boweth itſelf upon "me, therefore will I remember thee from the *Land of* "*Jordan*, and of the Hermonites from the Mountain of Little-"neſs," Pſalm xlii. 6. where the Land of Jordan denotes what is lowly, conſequently what is diſtant from what is celeſtial, as the external Things of Man are from Things internal. The Paſſing of the Children of Iſrael over Jordan, when they entered into the Land of Canaan, and the Dividing of the River at that Time, repreſented alſo the Paſſage to the internal Man through the external, and likewiſe Man's Entrance into the Kingdom of the Lord, with many other Things beſides, Joſh. iii. 14. to the End, Chap. iv. 1. to the End. And inaſmuch as the external Man is continually aſſaulting the internal, and aſpiring to Dominion, therefore the *Pride* or *Swelling of Jordan* became a prophetical Form of Speaking, as in Jeremiah, "How wilt thou ſhew thyſelf equal with Horſes? "And in the Land of Peace thou art confident; and how "doeſt thou in the *Swelling of Jordan?*" xii. 5. where the Swelling of Jordan denotes the Things appertaining to the external Man, which riſe up, and are deſirous to have Dominion over the internal, as is the Caſe with Reaſonings, which are here called Horſes, and the Confidence thence derived: Again, in the ſame Prophet, "Edom ſhall be for a Deſolation; "behold, as a Lion he cometh up from the *Pride of Jordan* to "the Habitation of Ethan," xlix. 17, 19. where the Pride of Jordan denotes the Swelling of the external Man againſt the Goodneſſes and Truths of the internal: So in Zechariah, "Howl, Fir-tree, for the Cedar is fallen, becauſe the mighty "are waſted; howl ye Oaks of Baſhan, for the defenced "Foreſt is come down; a Voice of the Howling of the Shep-"herds, becauſe their Magnificence is waſted; a Voice of the "Roaring of young Lions, becauſe the *Swelling of Jordan* is "waſted," xi. 2, 3. That Jordan was the Term or Boundary of the Land of Canaan, appears from Numb. xxxiv. 12. and that it was the Term or Boundary of the Land of Judah towards the Eaſt, appears from Joſh. xv. 5.

1586. "That it was watered wholly"—that theſe Words ſignify, that there they may increaſe, viz. Goodneſſes and Truths, may appear from the Signification of watered, concerning which ſee above, n 108.

1587. "Before Jehovah deſtroyed Sodom and Gomorrah"

—that these Words signify the external Man destroyed by the Lusts of Evil, and by the Persuasions of the False, may appear from the Signification of Sodom as denoting the Lusts of Evil, and from the Signification of Gomorrah as denoting the Persuasions of the False; for these two are what destroy the external Man, and separate it from the internal; and these two were what destroyed the most ancient Church before the Flood; the Lusts of Evil appertain to the Will, and the Persuasions of the False appertain to the Understanding, and when these two have Rule, the external Man is wholly destroyed, and being destroyed is separated also from the internal; not that the Soul or Spirit is separated from the Body, but that Goodness and Truth are separated from the Soul or Spirit, so as not to flow in but remotely, concerning which Influx, by the Divine Mercy of the Lord, more will be said elsewhere: And whereas in the human Race, the external Man was thus destroyed, and the Bond between it and the internal was broken, that is, between it and Goodness and Truth, therefore the Lord came into the World in Order to join together and unite the external Man with the internal, that is, the Human Essence with the Divine. The Nature and Quality of the external Man, when joined together with the internal is here described, viz. before Jehovah destroyed Sodom and Gomorrah, that it was as the Garden of Jehovah, as the Land of Egypt in coming to Zoar.

1588. "As the Garden of Jehovah"—that these Words signify the Things appertaining to the rational Principle, appears from the Signification of the Garden of Jehovah as denoting Intelligence, concerning which see n. 100. consequently as denoting the rational Principle, which is the Medium between the internal and external Man; the rational Principle is the Intelligence of the external Man; it is called the Garden of Jehovah when the rational is celestial, that is, from a celestial Origin, as it was with the most ancient Church, concerning which it is thus written in Isaiah, "Jehovah shall "comfort Zion, he shall comfort all her Wastes, and he shall "make her Wilderness like Eden, and her Desart as the "*Garden of Jehovah*; Joy and Gladness shall be found therein, "Confession, and the Voice of Singing," li. 3. but it is called the Garden of God, when the rational Principle is spiritual, that is, from a spiritual Origin, as with the ancient Church, concerning which it is written in Ezechiel, "Full of Wis-"dom, and perfect in Beauty, thou hast been in Eden, the "*Garden of God*," xxviii. 13. the rational Principle of Man is compared to a Garden by Reason of the Representatives thereof that are rendered visible in Heaven, for when the celestial-

celeſtial-ſpiritual Principle of the Lord flows into the rational Principle of Man, it exhibits an Appearance as of a Garden; nay, viſible Paradiſes are alſo hence preſented to the View, which in Magnificence and Beauty exceed every Idea of human Imagination; ſuch is the Effect of the Influx of celeſtial-ſpiritual Light from the Lord, concerning which ſee above, n. 1042, 1043. not that the Mind is affected by the viſible paradiſiacal Pleaſantneſſes and Beauties, but by the celeſtial-ſpiritual Things which live therein.

1589. "As the Land of Egypt in coming to Zoar"—that theſe Words ſignify the Things of Science originating in the Affections of Goodneſs, may appear from the Signification of Egypt, concerning which ſee n. 1164, 1165. in a good Senſe, n. 1462. as denoting Science; and from the Signification of Zoar as denoting the Affection of Goodneſs: Zoar was a City not far from Sodom, whither alſo Lot fled when he was reſcued by the Angels from the Burning of Sodom, concerning which ſee Gen. xix. 20, 22, 30; and moreover Zoar is mentioned Gen. xiv. 2, 8. Deut. xxxiv. 3. Iſaiah xv. 5. Jer. xlviii. 34. where alſo it ſignifies Affection; and as it ſignifies the Affection of Goodneſs, ſo alſo in an oppoſite Senſe, as is uſual, it ſignifies the Affection of Evil. There are Three [Parts or Principles] which conſtitute the external Man, viz. the Rational, the Scientific, and the Senſual external; the Rational is interior, the Scientific is exterior, the Senſual is outermoſt; the Rational is that by which the internal Man is joined with the external, and according to the Nature and Quality of the Rational, ſuch is the Conjunction; the Senſual external is Seeing and Hearing; but the rational Principle in itſelf is Nothing, unleſs Affection floweth into it, and maketh it active, and giveth it Life; hence it follows, that according to the Nature and Quality of Affection ſuch is the rational Principle; when the Affection of Goodneſs floweth in, then the Affection of Goodneſs becometh in the rational Principle the Affection of Truth; but the Reverſe comes to paſs when the Affection of Evil floweth in; and whereas the ſcientific Principle applieth itſelf to the Rational, and is it's Inſtrumental, it follows alſo that Affection floweth into the ſcientific Principle, and gives it it's Order and Arrangement; for Nothing liveth in the external Man but Affection, the Reaſon whereof is, becauſe the Affection of Goodneſs deſcends from the celeſtial Principle, that is, from celeſtial Love, which vivifies all into which it floweth, nay even the Affections of Evil, or Luſts; for the good Principle of Love from the Lord continually

continually floweth in, and descendeth through the internal Man into the external; but if Man be principled in the Affection of Evil, or in Lust, he perverteth the good Principle; still however his Life floweth thence as from it's Original; this may be seen comparatively exemplified in the Objects which receive the Sun's Rays; there are some which receive them most beautifully, and change them into most beautiful Colours, as a Diamond, a Ruby, a Jacinth, a Sapphire, and other precious Stones, whilst there are others which do not so receive them, but change them into the ugliest Colours; the same Case may be seen exemplified also in the different Tempers and Dispositions of Men, there being some who receive what is good in another with all Affection, whilst there are others who change such Good into Evil: Hence it may appear what Science is originating in the Affections of Goodness, which is signified by the Land of Egypt in coming to Zoar, when the rational Principle is as the Garden of Jehovah.

1590. That by these Words is signified, that the external Man appeared to the Lord, such as it is in it's Beauty when joined with the internal, may appear from the internal Sense, in which the Lord as to the internal Man is represented by Abram, and as to the external by Lot. What is the Beauty of the external Man when joined with the internal, cannot be described, because such Conjunction is not given with any Man, but with the Lord Alone; so far as it is effected with Man and Angel, it is from the Lord; it may indeed in some small Degree appear from the Image of the Lord as to his external Man in the Heavens, see n. 553 and 1530: The three Heavens are Images of the Lord's external Man, whose Beauty cannot at all be described by any Thing capable of suggesting to the Conception an Idea of it's Nature and Quality; as with the Lord All is Infinite, so in Heaven all is Indefinite; the Indefinite of Heaven is an Image of the Infinite of the Lord.

1591. Verse 11. *And Lot chose to himself all the Plain of Jordan, and Lot departed from the East, and they were separated the Man from his Brother.* And Lot chose to himself all the Plain of Jordan, signifies the external Man, that such was it's Quality: And Lot departed from the East, signifies those Things appertaining to the external Man which recede from celestial Love: And they were separated the Man from his Brother, signifies, that those Things are the Cause of Separation.

1592. "And Lot chose to himself all the Plain of Jordan" —that these Words signify the external Man as being of such a Qua-

a Quality, appears from the Signification of the Plain of Jordan as denoting the external Man, concerning which see the preceding Verse. The Beauty of the external Man is described in the preceding Verse when joined with the internal; but it's Uglineſs is described from this Verse and in the two following, when disjoined.

1593. "And Lot departed from the East"—that these Words signify those Things appertaining to the external Man, which recede from celestial Love, appears from the Signification of the East as denoting the Lord, consequently all that is celestial, concerning which see above, n. 101. And whereas by the East is signified the Lord, it hence follows, that the East here is the Lord's internal Man, which is Divine: Thus by Lot's departing from the East is here signified, that the external Man receded from the internal.

1594. "And they were separated the Man from his Brother"—that these Words signify that those Things are the Cause of Separation, follows as a Consequence of what has been said: What is meant by Man-Brother was shewn above at Verse 8, viz. that it is Union, wherefore to be separated Man from Brother is Disunion. What disunites the external Man from the internal, is unknown to Man, the Cause of which Ignorance is manifold, owing partly to his not knowing, or if he be told it, to his not believing, that there is any internal Man, and partly to his not knowing, or if he be told it, to his not believing, that Self-love and the Lusts thereof are the Things which disunite, and also the Love of the World and it's Lusts, but these not so much as Self-Love. The Reason why Man doth not know, and if he be told it doth not believe, that there is an internal Man, is, because he liveth in Things corporeal and sensual, which cannot possibly see what is of an interior Nature; interior Things are capable of seeing what is exterior, but exterior Things are not capable of seeing what is interior; as in the Case of Vision, the internal Vision can see what the external Vision seeth, but the external Vision cannot at all see what the internal Vision seeth; or, what is a similar Case, the intellectual and rational Principle can perceive the Nature and Quality of the scientific Principle, but the scientific Principle cannot perceive the Nature and Quality of the intellectual and rational; a further Reason why Man doth not know, and if he be told it, doth not believe that there is an internal Man, is, because he doth not believe that there is a Spirit which is separated from the Body at Death, and scarcely that there is an internal Life

which

which is called the Soul, inasmuch as when the sensual and corporeal Man thinketh of Spirit to be separated from Body, it occurs to him as a Thing impossible, by Reason of his making all Life to consist in the Body, in which Idea he confirms himself by this amongst other Considerations, that Brutes also live in the Body, and yet do not live after Death; this Ignorance and Incredulity of the sensual and corporeal Man are a Consequence of his living merely in Things sensual and corporeal, which Life considered in itself is little else than the Life of Brute Animals, only with this Difference, that Man hath a Capacity of thinking, and of reasoning, notwithstanding his Want of Reflection on such a distinguished Faculty; this Cause however doth not so much operate in disuniting the external Man from the internal, for the greatest Part of Mankind are influenced by this Incredulity, and the most learned more than the simple; but what chiefly tends to disunite is Self-love, and also the Love of the World, but Self-love principally; the Reason why Man is ignorant of this is, because he liveth unprincipled in Charity, and whilst this is the Case, it cannot appear to him that the Life of Self-love and of it's Lusts is so contrary to celestial Love; there is also in Self-love, and in it's Lusts, a Kind of inflammatory Principle, and a Delight thence derived, which so affecteth the Life, that it almost appeareth to the Person influenced thereby as if eternal Happiness itself consisted therein; accordingly, several make eternal Happiness to consist in becoming great after the Life of the Body, and in being served by others, even by Angels, when yet they themselves are unwilling to serve any, except with a secret View to themselves that they may be served; when they say that at that Time they shall be willing to serve the Lord Alone, they say what is false, for they who are principled in Self-love, wish to be served even by the Lord, and in Proportion as this Wish is refused them, they recede from the Lord; thus it is the Desire of their Hearts, that they themselves may be Lords and govern the Universe; it is easy to conceive what Kind of Government this would be, where such a Desire has a general, nay an universal Influence, and that it would be an infernal Government, where every one loveth himself above another; yet this is the latent Desire of Self-love: Hence it may appear what is the Nature and Quality of Self-love, even from this Consideration, that it concealeth in it Hatred towards all who do not subject themselves to it as Slaves, and as it concealeth in it Hatred, so doth it consequently conceal in it Revenges, Cruelties, Deceits, and several other

other abominable Evils. But mutual Love, which alone is celeſtial, conſiſteth in this, that whoſoever is influenced by it, not only ſaith, but alſo acknowledgeth and believeth, that he is moſt unworthy, and that he is Somewhat vile and filthy, and that the Lord, out of an infinite Mercy, is continually drawing and keeping him out of Hell, into which he is continually attempting, nay deſiring, to plunge himſelf; the Ground of ſuch his Acknowledgment and Belief is, becauſe it is the Truth, not that the Lord, or any Angel, deſireth ſuch Acknowledgment and Belief from any one, with a View to receiving Homage under his Abaſement, but to prevent his being puffed up with any Senſe of his own Purity and Worth, when in Reality he is ſo vile and filthy, for this would be as if Dung ſhould call itſelf pure Gold, or as if a Fly on a Dunghill ſhould call itſelf a Bird of Paradiſe; in Proportion therefore as Man acknowledgeth and believeth his true Nature and Quality, in the ſame Proportion he recedeth from Self-love and the Luſts thereof, and in the ſame Proportion he abhorreth himſelf; and ſo far as this is the Caſe with him, ſo far he receiveth from the Lord celeſtial Love, that is, mutual Love, which conſiſteth in a Deſire to ſerve all others; theſe are they who are underſtood by the leaſt, who become greateſt in the Kingdom of God, Matt. xx. 26, 27, 28. Luke ix. 46, 47, 48. Hence it may appear what principally disjoins the external Man from the internal, that it is Self-love; and that mutual Love is what principally tends to unite them, which mutual Love cannot exiſt before Self-love recedes, for they are altogether contrary to each other. The internal Man is Nothing elſe but mutual Love; the real Spirit of Man, or the Soul, is the interior Man, which liveth after Death, and is an organized Subſtance, being adjoined to the Body during Man's Abode in the World; this interior Man, or his Soul, or Spirit, is not the internal Man, but the internal Man is in it, when mutual Love is in it; the Things appertaining to the internal Man are of the Lord, ſo that it may be ſaid that the internal Man is the Lord; but inaſmuch as the Lord giveth to Angels and to Men, whilſt they live in mutual Love, a celeſtial Propriety, ſo that it appears to them as if they did Good of, or from, themſelves, hence the internal Man is predicated of Man as if it was his; but whoſoever is principled in mutual Love, acknowledgeth and believeth that all Goodneſs and Truth are not his, but the Lord's, and that the Ability to love another as himſelf, and eſpecially, as the Angels, to love another more than himſelf, is the Gift of the Lord, from which Gift and it's

Happineſs he recedeth, in Proportion as he recedeth from the Acknowledgment that it is the Lord's.

1595. Verſe 12. *Abram dwelt in the Land of Canaan, and Lot dwelt in the Cities of the Plain, and ſtretched his Tent even to Sodom.* Abram dwelt in the Land of Canaan, ſignifies the internal Man as principled in the celeſtial Things of Love: And Lot dwelt in the Cities of the Plain, ſignifies the external Man as principled in Things of Science: And ſtretched his Tent even to Sodom, ſignifies Extenſion to evil Luſts.

1596. "And Abram dwelt in the Land of Canaan"—that by theſe Words is ſignified the internal Man as principled in the celeſtial Things of Love, appears from the Signification of the Land of Canaan as denoting the celeſtial Things of Love, concerning which much has been ſaid above.

1597. "And Lot dwelt in the Cities of the Plain"—that by theſe Words is ſignified the external Man as principled in Things of Science, appears from the Repreſentation of Lot as denoting the external Man, and from the Signification of a City, or Cities, as denoting Doctrinals, which in themſelves are Nothing elſe but Things of Science, when they are predicated of the external Man ſeparated from the internal; that Cities ſignify Doctrinals both true and falſe was ſhewn above, n. 402.

1598. "And ſtretched his Tent even to Sodom"—that theſe Words ſignify Extenſion to evil Luſts, appears from the Signification of Sodom as denoting Luſt, concerning which ſee above, Verſe 10. What is here ſaid correſponds with what was ſaid in the preceding Verſe, that the Plain of Jordan was watered wholly as the Garden of Jehovah, as the Land of Egypt in coming to Zoar, ſpeaking of the external Man when united with the internal; and by the Land of Egypt in coming to Zoar were ſignified the Things of Science originating in the Affections of Good; but in the preſent Verſe, by Lot's dwelling in the Cities of the Plain, and ſtretching his Tent even to Sodom, is ſignified the external Man when not united with the internal, and by theſe Words are ſignified the Things of Science originating in the Affections of Evil, or in Luſts; for in the preceding Verſe the Beauty of the external Man was deſcribed when united with the internal, but in this Verſe is deſcribed the Uglineſs thereof when not united, and ſtill more in the following Verſe, where it is ſaid, "And the Men of Sodom "were wicked, and Sinners to Jehovah exceedingly." The Uglineſs of the external Man when ſeparated from the internal, may appear to every one from what hath been ſaid concerning Self-love and it's Luſts, which principally diſunite; in Proportion to the Beauty of the external Man when united with the

the internal, such is it's Uglineſs when diſunited; for the external Man conſidered it itſelf is Nothing elſe but as a Servant to the internal, and as a Kind of Inſtrumental, deſigned for the fixing of Ends in Uſes, and of Uſes in Effects, that thus all Things may be perfected; but the Reverſe happens, when the external Man ſeparates itſelf from the internal, and wiſheth to ſerve itſelf alone, eſpecially if it deſires to have Rule over the internal, which is owing principally to Self-love and it's Luſts, as hath been already ſhewn.

1599. Verſe 13. *And the Men of Sodom were wicked, and Sinners to Jehovah exceedingly.* The Men of Sodom being wicked and Sinners to Jehovah exceedingly, ſignifies the evil Luſts whereunto the Things of Science extended themſelves.

1600. That this is the Signification of theſe Words may appear from the Signification of Sodom ſpoken of above, as denoting Luſts; and from the Signification of Men as denoting Things intellectual and rational, and in the preſent Caſe Things ſcientifical, becauſe they are predicated of the external Man when ſeparate from the internal: That Men ſignify Things intellectual or rational, was alſo ſhewn above, n. 265, 749, 1007. Things of Science are then ſaid to extend to evil Luſts, when they are learned by any one with no other View than that he may become great, and not that they may be ſerviceable to making him good; all Things of Science are deſigned for this End, that Man may become rational and thereby wiſe, and that thus he may ſerve the internal Man.

1601. Verſe 14. *And Jehovah ſaid unto Abram, after that Lot was ſeparated from him, Lift up, I pray, thy Eyes, and behold from the Place where thou art, towards the North, and towards the South, and towards the Eaſt, and towards the Weſt.* And Jehovah ſaid unto Abram, ſignifies that Jehovah thus ſpake to the Lord: After that Lot was ſeparated from him, ſignifies, when the Luſts of the external Man were removed ſo as not to be Hindrances: Lift up, I pray, thine Eyes, and behold from the Place where thou art, ſignifies the State in which the Lord then was, from which he might perceive Things to come: Towards the North, and towards the South, and towards the Eaſt, and towards the Weſt, ſignifies all as many as are in the Univerſe.

1602. "And Jehovah ſaid unto Abram"—that by theſe Words is ſignified that Jehovah thus ſpake to the Lord, may appear from the internal Senſe of the Word, in which, by Abram is meant the Lord; and alſo from the State itſelf in which he then was, and which is here alſo deſcribed, in that

the external Things, which were Hindrances, were removed, as is signified by these Words, "After that Lot was separated "from him:" The Lord as to the internal Man was Divine, because he was born of Jehovah, wherefore when Nothing hindered on the Part of the external Man, it follows that he saw all Things to come: And the Reason why this then appeared as if Jehovah spake, is, because it was presented before the external Man; as to the internal Man the Lord was One with Jehovah, as He himself teacheth in John in these Words, "Philip said, Shew us the Father; Jesus said unto "him, Have I been so long Time with you? Hast thou not "known Me, Philip? He who seeth Me, seeth the Father, "how therefore sayest thou, 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," xiv. 6, 8, 9, 10, 11.

1603. "After that Lot was separated from him"—that by these Words is signified, when the Lusts of the external Man were removed so as not to be Hindrances, appears from the Representation of Lot, as denoting the external Man; and also from what precedes, in that he was separated, that is, the Things which were Hindrances were removed, in Consequence whereof the internal Man, or Jehovah, acted in Unity with the external, or with the Lord's Human Essence; the external Things that are discordant, which were spoken of above, are the only Things that hinder the internal Man from acting in Unity with the external, in all it's Operations upon it; the external Man is nothing else but a Kind of instrumental or organical Substance, having no Life in itself, but receiving Life from the internal Man, in which Case it appears as if the external Man had Life from itself: With the Lord however, after that he had expelled hereditary Evil, and thereby purified the organical [Substances or Vessels] of the Human Essence, these also received Life, so that the Lord, as He was Life with Respect to the internal Man, was made Life also with Respect to the external Man; this is what is signified by Glorification, as in John, "Jesus said, Now is the Son of Man "glorified, and God is glorified in Him; if God be glorified in "Him, God shall also glorify Him in Himself, and shall im- "mediately glorify Him," xiii. 31, 32. and again, "Father, "the Hour is come, glorify thy Son, that thy Son also may "glorify thee: And now, O Father, glorify Me with Thyself, "with the Glory which I had with thee before the World "was," xvii. 1, 5. and again, "Jesus said, Father, glorify

"thy

" thy Name; then came there a Voice from Heaven, I have " both glorified it, and will glorify it again," xii. 28.

1604. " Lift up, I pray, thine Eyes, and see from the " Place where thou art"—that these Words signify the State in which the Lord then was, appears from the Signification of lifting up the Eyes and seeing, as denoting to be illuminated and to perceive, concerning which see above at Verse 10. and from the Signification of Place in an internal Sense as denoting State; that Place is Nothing else but State, was shewn, n. 1274, 1376, 1377, 1378, 1379.

1605. " Towards the North, and towards the South, and " towards the East, and towards the West"—that these Words signify all as many as are in the Universe, may appear from their Signification; the North, the South, the East, and the West in the Word have each a distinct Signification; the North signifies those who are out of the Church, viz. who are in Darkness as to the Truths of Faith, it also signifies Darkness in Man; but the South signifies those who are within the Church, viz. those who are in the Light as to Knowledges, in like Manner also it signifies the Light itself: The East signifies those who existed heretofore, and also celestial Love, as was shewn above; but the West signifies those who are to come hereafter, and in like Manner those who are not principled in Love; their particular Signification appears from the Series of the Things treated of in an internal Sense: But when they are all named, as in the present Case, the North, the South, the East, and the West, they signify all throughout the World, both who exist at present, or who have existed, or who shall exist; they signify also the States of Mankind as to Love and Faith.

1606. Verse 15. *Because all the Land which thou seest, I will give it to thee, and to thy Seed even for ever.* Because all the Land which thou seest, I will give it to Thee, signifies the celestial Kingdom, that it should be the Lord's: And to thy Seed even for ever, signifies those who should have Faith on Him.

1607. " Because all the Land which thou seest, I will " give it to Thee"—that by these Words is signified the celestial Kingdom, that it should be the Lord's, appears from the Signification of Land, and here of the Land of Canaan, (because it is said, the Land which thou seest) as denoting the celestial Kingdom; for by the Land of Canaan was represented the Lord's Kingdom in the Heavens, or Heaven, and the Lord's Kingdom on Earth, or the Church, concerning which Signification of Earth much Mention has been made above. That

the

the Kingdom in the Heavens and on the Earths was given to the Lord, appears throughout the Word, as in Isaiah, " Unto " us a Child is born, unto us a Son is given, and the Govern- " ment 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. and in Daniel, " I " was seeing in the Visions of Night, and behold, one like the " Son of Man was coming with the Clouds of Heaven, and he " came even to the Ancient of Days, and they caused Him to " approach before Him: And to Him was given Dominion, " and Glory, and a Kingdom, and all People, Nations, and " Tongues shall serve Him; his Dominion is an eternal Do- " minion, and his Kingdom that which shall not pass away," vii. 13, 14. The Lord Himself saith to the same Purport in Matthew, " All Things are delivered unto Me of my Father," xi. 27. and in Luke x. 22. and again in Matthew, " All " Power is given to Me in Heaven and in Earth," xxviii. 18. and in John, " Thou hast given to the Son Power over all Flesh, " that He may give eternal Life to as many as thou hast " given Him," xvii. 2, 3. which is also signified by sitting on the right Hand, as in Luke, " Hereafter shall the Son of Man sit " on the right Hand of the Power of God," xxii. 69. In Respect to all Power being given to the Son both in the Heavens and on the Earths, it is to be observed, that the Lord had Power over all Things in the Heavens and on the Earths, before He came into the World, for He was God from Eternity, and Jehovah, as He himself saith plainly in John, " And now, O Father, " glorify Me with Thyself, with the Glory which I had with " Thee before the World was," xvii. 5. and again, " Verily, " verily, I say unto you, before Abraham was, I am," viii. 58. for he was Jehovah and the God of the most ancient Church which was before the Flood, and appeared to the Men of that Church; He was also Jehovah and God of the ancient Church which was after the Flood, and was He whom all the Rites of the Jewish Church represented, and whom the Members of that Church worshipped; but the Reason why He himself says, that all Power was given to Him in Heaven and on Earth, as if it was then first given, is, because by the Son of Man is meant his Human Essence, which, when united with the Divine, was also Jehovah, and had at the same Time Power, which could not be the Case before he was glorified, that is, before his Human Essence by Union with the Divine had also Life in Itself, and thus in like Manner became Divine, and Jehovah, as He himself saith in John, " As

" the

" the Father hath Life in Himself, so hath he also given to " the Son to have Life in Himself," v. 27. His Human Essence, or external Man, is also what is called in Daniel the Son of Man in the Passage above quoted; and in Isaiah, where it is said as above, " To us a Child is born, to us a Son " is given:" That a celestial Kingdom should be given Him, and all Power in the Heavens and the Earths, was now seen by Him and promised to Him, and is signified by these Words, " All the Land which thou seest I will give it to Thee, and to " thy Seed after thee for ever;" this was before his Human Essence was united to the Divine; for the Union was effected when he conquered the Devil and Hell, that is, when by his own Power and his own Strength he expelled all Evil, which alone disunites.

1608. " And to thy Seed even for ever"—that these Words signify those who should have Faith in Him, appears from the Signification of Seed as denoting Faith, and this a Faith grounded in Charity, concerning which see above, n. 255, 256, 1025. That a celestial Kingdom should be given to his Seed, that is, to those who have Faith in Him, appears plainly from the Lord's own Words in John, " The Father loveth the Son, " and hath given all Things into his Hand: He that believeth " on the Son hath eternal Life; but he that believeth not the " Son shall not see Life," iii. 35, 36. and again, " As many " as received Him, to them gave He Power to become the " Sons of God, even to them that believe on his Name, who " were born not of Bloods, nor of the Will of the Flesh, nor " of the Will of Man, but of God," i. 12, 13. hence it appears what is Faith, or what it is to believe on Him, viz. that it is to receive Him, and to believe on Him, not by the Will of the Flesh, nor by the Will of Man; the Will of the Flesh is what is contrary to Love and Charity, for that is signified by Flesh, see n. 999; and the Will of Man is what is contrary to Faith grounded in Love or Charity, this being signified by Man; for the Will of the Flesh and the Will of Man are what disjoin, but Love and Faith grounded in Love are what join; wherefore they are born of God who are principled in Love and Faith thence derived, and inasmuch as they are born of God, they are called the Sons of God, and are His Seed, and are in Possession of the celestial Kingdom, which is signified in this Verse by these Words, " All the Land which thou seest, I " will give it to Thee and to thy Seed for ever." That the celestial Kingdom cannot be given to those who are principled in Faith without Charity, that is, to those who say they have Faith,

and

and yet bear Hatred towards their Neighbour, may appear to every conſiderate Perſon, for there can be no Life in ſuch Faith, when Hatred, that is, Hell conſtituteth the Life; for Hell conſiſteth merely of Hatreds, not of the Hatreds which Man hath received hereditarily, but of thoſe which he hath actually imbibed by his own Life.

1609. Verſe 16. *And I will ſet thy Seed as the Duſt of the Earth, ſo that if any one can number the Duſt of the Earth, thy Seed alſo ſhall be numbered.* And I will ſet thy Seed as the Duſt of the Earth, ſignifies Multiplication to an immenſe Degree: So that if any one can number the Duſt of the Earth, thy Seed alſo ſhall be numbered, ſignifies an Aſſeveration.

1610. "And I will ſet thy Seed as the Duſt of the Earth" —that theſe Words ſignify Multiplication to an immenſe Degree, appears without Explication; it is here ſaid that his Seed ſhould be ſet as the Duſt of the Earth; in other Paſſages in the Word it is ſaid, as the Duſt of the Sea; in others, as the Stars of the Heavens; each Expreſſion hath it's particular Signification; the Duſt of the Earth hath Reſpect to thoſe Things that are celeſtial, for Earth [or Land], as was ſhewn above, ſignifies the celeſtial Principle of Love; the Duſt of the Sea hath Reſpect to thoſe Things that are ſpiritual, for the Sea, as was ſhewn above, ſignifies the ſpiritual Principle of Love; the Stars of Heaven ſignify each Principle in a ſuperior Degree; and as theſe Things are innumerable, it became cuſtomary to expreſs by them Fructification and Multiplication to an immenſe Degree. That Seed ſhould be multiplied to an immenſe Degree, that is, Faith grounded in Love, or Love, in a ſupreme Senſe ſignifies the Lord, and indeed his Human Eſſence, for the Lord as to his Human Eſſence is called the Seed of the Woman, concerning which ſee n. 256. and when the Lord's Human Eſſence is ſignified, by Multiplication to an immenſe Degree is meant the Infinity of the celeſtial and ſpiritual Principle: But when by Seed is ſignified Faith grounded in Charity, or Charity, in the human Race, by Multiplication to an immenſe Degree is meant, that the Seed in each, who liveth in Charity, ſhould be immenſely multiplied; and this is the Caſe in another Life with every one who is principled in Charity, which is then multiplied to ſuch a Degree, together with Faith, and their attendant Happineſs, that it can only be deſcribed by what is immenſe and ineffable: When by Seed is ſignified the Human Race, the Multiplication thereof in the Lord's Kingdom is alſo immenſe, not only of thoſe who are within the Church, and their Infants, but likewiſe of

thoſe

thoſe who are without the Church, and their Infants; hence the Lord's Kingdom, or Heaven, is immenſe, concerning which Immenſity, by the Divine Mercy of the Lord, more will be ſaid elſewhere.

1611. Verſe 17. *Ariſe, walk through the Land, according to it's Length, and according to it's Breadth, becauſe I will give it unto thee.* Ariſe, walk through the Land, ſignifies, that he ſhould throughly contemplate the celeſtial Kingdom: According to it's Length, and according to it's Breadth, ſignifies it's celeſtial and ſpiritual Principle: Becauſe I will give it to thee, ſignifies, that it ſhould be His.

1612. "Ariſe, walk through the Land"—that theſe Words ſignify, that he ſhould throughly contemplate the celeſtial Kingdom, appears from the Signification of Land as denoting the celeſtial Kingdom, of which much hath been ſaid above: To ariſe and walk through the Land is, in a literal Senſe, to explore and ſee it's State and Quality; wherefore in an internal Senſe, in which by Land or the Land of Canaan is ſignified the Kingdom of God in the Heavens, or Heaven, it ſignifies to contemplate throughly, and alſo to perceive.

1613. "According to it's Length, and according to it's Breadth"—that theſe Words ſignify the celeſtial and ſpiritual Principle, or what is the ſame Thing, Goodneſs and Truth, may be ſeen above, n. 650. where it was ſhewn that Length ſignifies Goodneſs, and Breadth Truth; the Reaſon is, becauſe Land ſignifies the celeſtial Kingdom, or the Church, of which no Length and Breadth can be predicated, but only thoſe Things which are adequate and correſpondent thereto, which are Things good and true; the celeſtial Principle, or Goodneſs, as being primary, is compared to Length, but the ſpiritual Principle, or Truth, as being ſecondary, is compared to Breadth; that Breadth is Truth, appears manifeſtly in the prophetical Word, as in Habakkuk, "Lo, I raiſe up the Chaldeans, a bitter and haſty Nation, *walking to the Breadths of the* "*the Land*," i. 6. where the Chaldeans denote thoſe who are principled in the Falſe; to walk to the Breadths of the Land, ſignifies to deſtroy Truths, being predicated of the Chaldeans. So in David, "Thou haſt not ſhut me up into the Hand of the "Enemy, thou haſt cauſed my Feet to ſtand in the *Breadth*," Pſalm xxxi. 8. where to ſtand in the Breadth ſignifies to ſtand in the Truth: Again, "I called upon Jehovah out of Straight-"neſs, he anſwereth me in the *Breadth*," Pſalm cxviii. 5. to anſwer in the Breadth ſignifies to anſwer in Truth. So in Hoſea, "Jehovah will feed them as a Lamb in the *Breadth*,"

iv. 16. to feed in the Breadth signifies to teach Truth. So in Isaiah, "Ashur shall go through Judah; he shall overflow and "pass through; he shall reach even to the Neck, and the "Stretchings out of his Wings shall be the Fulness of *the* "*Breadth of the Land*," viii. 8. where Ashur denotes Reasoning [Ratiocination], which should overflow the Land, or the Church; Wings denote Reasonings whence come Falses; the Fulness of Breadth denotes that it was full of Falses or Things contrary to Truth: By Reason of this Signification of Length and Breadth, the "new Jerusalem is described as being mea-"sured, and lying four-square, and it's *Length* to be equal to "it's *Breadth*," Rev. xxi. 16. whereby any one may see, that Length and Breadth signify spiritual Things, inasmuch as the new Jerusalem is Nothing else but the Lord's Kingdom in the Heavens and the Earths. From the Signification of Things in an internal Sense, it became customary in ancient Time to express Things celestial and spiritual by such Things as exist on Earth, as by Lengths and Breadths, and Somewhat of this Manner of Expression is retained at this Day, as when Heighth and Depth are predicated of Wisdom. (*i*)

1614. "Because I will give it to Thee"—that by these Words is signified that it should be His, appears without Explication. That the Land or celestial Kingdom is the Lord's Alone, appears from what hath been abundantly shewn, viz. that there is no other Lord of Heaven; and inasmuch as He is Lord of Heaven, He is also Lord of the Church; the same appears further from this Consideration, that every Thing celestial and spiritual, or all Goodness and Truth, is from the Lord Alone, by Virtue whereof the Lord is All in All in Heaven, and this in such a Manner and Degree, that whosoever hath not a Perception of Goodness and Truth from the Lord, is no longer in Heaven; this is the Sphere which prevaileth throughout all Heaven, and this also is the Soul of Heaven, and this is the Life which floweth into all who are principled in Goodness.

1615. Verse 18. *And Abram pitched his Tent, and came, and dwelt in the Oak-Groves of Mamre, which is in Hebron, and built there an Altar to Jehovah.* Abram pitched his Tent, and came, and dwelt in the Oak-Groves of Mamre, which is in Hebron, signifies, that the Lord came to a Perception still more

(*i*) Thus in speaking of a Person of great scientific or intellectual Abilities, it is usual to say, that he is a Man of *high* Attainments, or of *deep* Understanding, Penetration, &c.

more interior; this is the sixth State: And built there an Altar to Jehovah, signifies Worship from that State.

1616. "And Abram pitched his Tent, and came, and "dwelt in the Oak-Groves of Mamre, which is in Hebron"— that by these Words is signified that the Lord came to a Perception still more interior, appears from the Signification of pitching a Tent, as denoting Conjunction; for a Tent is the Holy Principle of Worship, as was shewn above, n. 414, 1452. by which the external Man is joined with the internal; it appears also from the Signification of an Oak-Grove as denoting Perception, concerning which see above, n. 1442, 1443. where the Oak-Grove Moreh denotes the first Perception, but here the Oak-Groves Mamre in the Plural Number denote more abundant Perception, that is, more interior; this Perception is called the Oak-Groves Mamre, which is in Hebron; Mamre is mentioned also in other Places, as in Gen. xiv. 13. Chap. xviii. 1. Chap. xxiii. 17, 18, 19. Chap. xxxv. 27. So also is Hebron, as in Gen. xxxv. 27. Chap. xxxvii. 14. Josh. x. 36, 39. Chap. xiv. 13, 14, 15. Chap. xv. 13, 54. Chap. xx. 7. Chap. xxi. 11, 13. Judges i. 10, 20. and in other Places; but what it's Signification is in each Place will be shewn, by the Divine Mercy of the Lord, elsewhere. With Respect to this Signification of the Oak-Groves of Mamre, as denoting a still more interior Degree of Perception, the Case is this; in Proportion as the Things appertaining to the external Man are joined with the celestial Things of the internal Man, in the same Proportion Perception increaseth and becometh more interior; it is Conjunction with Things celestial which giveth Perception; for in Things celestial, which appertain to Love towards Jehovah, is the very essential Life of the internal Man, or what is the same Thing, in Things celestial which appertain to Love, that is, in celestial Love Jehovah is present, which Presence is not perceived in the external Man before Conjunction is effected; for all Perception arises from Conjunction. From the internal Sense it is here manifest how the Case was with the Lord, viz. that his external Man, or Human Essence, was joined to the Divine Essence by Degrees according to the Multiplication and Fructification of Knowledges; it is not possible for any one, as Man, to be joined to Jehovah, or the Lord, except by Knowledges, for by Knowledges Man becometh Man; this was the Case with the Lord, inasmuch as he was born like another Man, and instructed like another Man; nevertheless into his Knowledges, as so many recipient Vessels, Things celestial were continually insinuated, so that his Knowledges were

continually made the recipient Veſſels of Things celeſtial, and at length became themſelves celeſtial; thus he was continually proceding to the celeſtial Things of Infancy; for, as was ſaid above, the celeſtial Things appertaining to Love are inſinuated from the earlieſt State of Infancy to Childhood, and even to Youth, at which Time and afterwards Man is initiated into Sciences and Knowledges; in Caſe he be ſuch as to be capable of being regenerated, thoſe Sciences and Knowledges are repleniſhed with Things celeſtial appertaining to Love and Charity, and thereby are implanted in the celeſtial Things with which he was gifted from Infancy to Childhood and Youth, and thus his external Man is joined with the internal; at firſt they are implanted in the celeſtial Things with which he was gifted in his Youth, then in thoſe with which he was gifted in Childhood, and laſtly in thoſe with which he was gifted in Infancy; in this Caſe he becometh an Infant, of whom the Lord ſaith, that of ſuch is the Kingdom of God; this Implantation is effected by the Lord Alone, wherefore Nothing celeſtial exiſteth with Man, nor can exiſt, which is not from the Lord, and which is not the Lord's. But the Lord by his own Power joined his external Man with the internal, and filled his Knowledges with Things celeſtial, and implanted them in Things celeſtial, and this according to Divine Order, firſt in the celeſtial Things of Childhood, then in the celeſtial Things of the Age between Childhood and Infancy, laſtly in the celeſtial Things of His own Infancy, thus he became at the ſame Time, as to his Human Eſſence, Innocence Itſelf and Love Itſelf, from whom is all Innocence and all Love both in the Heavens and the Earths: Such Innocence is true Infancy, becauſe it is at the ſame Time Wiſdom; but the Innocence of Infancy, unleſs by Knowledges it becometh the Innocence of Wiſdom, is of no Uſe, wherefore Infants in another Life are initiated into Knowledges. As the Lord implanted Knowledges in Things celeſtial, ſo he had Perception, for, as was ſaid, all Perception ariſes from Conjunction; he had his firſt Perception when he implanted the Scientifics of his Childhood in celeſtial Things, which Perception is ſignified by the Oak-Grove Moreh; he had another Perception, which is here treated of, and which is of an interior Nature, when he implanted Knowledges in celeſtial Things, and this Perception is ſignified by the Oak-Groves Mamre, which is in Hebron.

1617. That this is a ſixth State, appears from what was ſaid in the foregoing Chapter.

1618. "And he built there an Altar to Jehovah"—that by theſe

these Words is signified Worship from that State, appears from the Signification of an Altar, as being representative of all Worship in general, concerning which see above, n. 921. By Worship in an internal Sense is signified all Conjunction by Love and Charity; Man is continually in Worship when he is in Love and Charity, external Worship being only an Effect; the Angels are in such Worship; wherefore with them there is a perpetual Sabbath, whence also Sabbath in an internal Sense signifies the Kingdom of the Lord: Man however, during his Abode in the World, ought to live in the Practice of external Worship, for by external Worship Things internal are excited, and by external Worship Things external are kept in a State of Sanctity, so that internal Things may flow in; moreover Man is hereby initiated into Knowledges, and prepared to receive Things celestial, and is also gifted with States of Sanctity, though he be ignorant thereof, which States are preserved by the Lord for his Use in eternal Life; for in another Life all his States of Life return.

A Continuation of the Subject concerning the Light in which the Angels live, and concerning their paradisiacal Scenery and Habitations.

1619. WHEN *Man's interior Vision is opened, which is that of his Spirit, then there appear the Things of another Life, which cannot possibly be made visible to the bodily Vision; the Visions of the Prophets were in Consequence of this Opening of the interior Vision: There are in Heaven, as was said, continual Representatives of the Lord and of his Kingdom, and there are also Significatives, insomuch that Nothing at all existeth visibly before the Angels, which is not representative and significative; hence come Representatives and Significatives in the Word, for the Word cometh through Heaven from the Lord.*

1620. *The*

1620. *The Things that are exhibited visibly in the World of Spirits, and in Heaven, are too numerous to admit a particular Detail; but as we are here treating on the Subject of Light, it may be expedient to mention some Things which originate immediately from Light; these are Atmospheres, paradisiacal Scenery, Appearances as of Rainbows* [Iridea], *Palaces and Habitations, which are there presented in so bright and lively a Manner before the external Vision of Spirits and Angels, and at the same Time are so perceivable by all their Senses, that they call these Things Realities, but the Things of this World respectively not Realities.*

1621. *As to what respects the Atmospheres in which the Blessed live, which are of the Light, as being derived from the Light, they are innumerable, and of so great a Beauty and Pleasantness as to surpass all Power of Description: There are adamantine Atmospheres, which sparkle from every minutest Point, like the Sparkling of a Diamond from it's Points: There are other Atmospheres resembling the Glittering of all precious Stones; others like the Glittering of Pearls that are transparent from their Centers, and radiant with the most brilliant Colours; others like the Burnishing of Gold and Silver, and also of adamantine Gold and Silver; others diversified with Flowers of various Colours, which are in Forms most minute and indiscernible; such Atmospheres fill the Heaven of Infants with an infinite Variety: Nay, there are also Atmospheres consisting as it were of sporting Infants, in Forms most minute and indiscernible, but still perceptible to an inmost Idea, by which Forms it is suggested to Infants, that all Things around them are alive, and that they are in the Life of the Lord, which affects them with the inmost Happiness: Besides these there are several other Sorts of Atmospheres, for their Varieties are innumerable, and also inexpressible.*

1622. *As to what respects the paradisiacal Scenery exhibited in another Life, it is stupendous; there are paradisiacal Gardens presented to View, of an immense Extent, consisting of all Sorts of Trees, of a Beauty and Pleasantness*

exceedin

exceeding every Idea of human Thought, which yet appear in ſo living a Manner before the external Viſion, that the Beholders not only ſee, but alſo perceive every Thing much more vividly, than the bodily Viſion doth when exerciſed on ſimilar Objects here on Earth: In Order to remove all Doubt concerning this Circumſtance, I was conducted to and introduced amongſt thoſe who live a paradiſiacal Life; the Place where they dwell is in Front, in an upper Direction, correſponding to the Corner of the right Eye; all and every Thing therein appears in it's moſt beautiful Spring and Flower, with an aſtoniſhing Magnificence and Variety, living by Virtue of it's being repreſentative, for there is Nothing but what repreſenteth and ſignifieth Somewhat celeſtial and ſpiritual, thus the Objects preſented to View not only affect the Sight with Pleaſantneſs, but the Mind with Happineſs. Certain Souls lately deceaſed, which, in Conſequence of the Principles they had imbibed in the World, doubted the Poſſibility of ſuch Things exiſting in another Life, where there is neither Wood nor Stone, being taken up into that Paradiſe, and diſcourſing thence with me, ſaid in their Aſtoniſhment, that what they ſaw was inexpreſſible, and that they could not repreſent it's Inexpreſſibility by any Idea, and that Delights and Happineſſes ſhone forth from every Object, and this with ſucceſſive Varieties. The Souls which are introduced into Heaven, are generally, by Way of Introduction, admitted to a Sight of ſuch paradiſiacal Scenery: But the Angels behold ſuch Things with other Eyes, not being delighted with the Paradiſes, but with the Repreſentatives, and thereby with the celeſtial and ſpiritual Things, that give Birth thereto. It was from theſe celeſtial and ſpiritual Things that the moſt ancient Church derived their paradiſiacal cenery.

1623. *As to what reſpects the Appearances as of Rainbows, it is to be obſerved, that there is as it were a Rainbow Heaven* [Cœlum irideum], *where the whole Atmoſphere appears to conſiſt of very ſmall continued Rainbows; in this Heaven are they who appertain to the Province of the interior Eye, they are to the right in Front in a ſmall Degree*

of

of Elevation; the whole Atmosphere therein consists of such Beams and Breakings forth of Light, irradiated thus in each of it's Points wherein it originates: All around is the Form of a very large Rainbow, encompassing the whole Heaven, most beautiful to behold, being composed of similar smaller Rainbows, which are Images of the larger: Every single Colour consisteth thus of innumerable Rays, so that Myriads constitute one common perceptible [*Colour*], *which is as it were a Modification of the Origins of Light arising from the celestial and spiritual Things which produce it, and which at the same Time present to the Sight a representative Idea thereof. The Varieties and Variations of Rainbows are indefinite; it was given me to see some of them, and it is permitted me to describe two Sorts, in Order that some Idea may be formed of the Nature of their Variety, and that it may appear how innumerable are the Rays that constitute one visible* [*Colour*].

1624. *There appeared to me the Form of a larger Rainbow, that thence I might know of what Nature and Quality they are in their least Forms: The Light was most perfectly white, encompassed with a Sort of Circumference, in the Center of which was an obscure and as it were earthy Point, and around this was spread a most bright and lucid Appearance, which was variegated and discriminated by another lucid Appearance with yellowish Points like little Stars; besides these there were other Variegations occasioned by Flowers of divers Colours, which entered into the first most lucid Appearance, and these Colours flowed not from a white and lucid Cloud, but from a flaming* [*Principle or Ground*], *and were all representative of Things celestial and spiritual; all visible Colours in another Life represent what is celestial and spiritual; the Colours originating in a flaming* [*Ground or Principle*] *represent the Things appertaining to Love and the Affection of Goodness, but the Colours originating in a lucid white* [*Ground or Principle*] *represent the Things appertaining to Faith and the Affection of Truth; all Colours in another Life are from these Origins, and therefore they are of such an effulgent Brightness, that no Colours in this*

this World are to be compared with them: There are also some Colours in another Life which were never seen here on Earth.

1625. *There appeared also the Form of a Rainbow, in the Midst of which was a Kind of greenish herbaceous Appearance, and there was perceived a Resemblance of the Sun, which was invisible, illuminating and infusing so bright a Light, as no Words are able to describe: At the Circumference there were coloured Variegations most beautiful in a lucid Plane of Pearl. From these, and others which were seen by me, it was apparent what the Appearances of the Rainbows were in their smallest Forms, and that their Variations were infinite, and this according to the Charity, and Faith originating therein, of the Person to whom they are represented, and who is as a Rainbow to those, to whom he is presented visible in his Gracefulness and Glory.*

1626. *Besides these paradisiacal Objects, there are also Cities exhibited to View, with magnificent Palaces, near to each other, of a splendid Appearance, and of an Architecture surpassing all the Powers of Art: This is the less surprising inasmuch as Cities were seen also by the Prophets, when their interior Sight was open, and this so plainly that Nothing in the World could be plainer; thus John saw the new Jerusalem, which is described by him in these Words,* "He carried me away IN THE SPIRIT "to the Top of a great and high Mountain, and shewed me "a great City, the Holy Jerusalem, having a Wall great "and high, and having twelve Gates; the Building of the "Wall was Jasper, and the City was pure Gold like unto "clear Glass; the Foundations of the Wall were adorned "with every precious Stone, the first Foundation was Jas-"per, the second Sapphire, the third Chalcedony, the fourth "Emerald, the fifth Sardonix, the sixth Sardius, the seventh "Chrysolyte, the eighth Beryl, the ninth Topaz, the tenth "Chrysoprasus, the eleventh Jacinth, the twelfth Ame-"thyst," Rev. xxi. 10, 12, 18, 19, 20. *not to mention similar Descriptions by the Prophets: Innumerable such*

Objects are seen by Angels and Angelic Spirits in clear Day, and what is wonderful, they are perceptible by every Sense; nevertheless these Appearances must needs seem incredible to every one, who hath extinguished Spiritual Ideas by Terms and Definitions of human Philosophy, and by consequent Reasonings, when yet they are most true; that they are true, might be evident to every one from this Consideration, that they were so frequently seen by the Saints.

1627. *Besides Cities and Palaces, it was also at Times given me to see the Ornaments and Decorations appertaining particularly to the Steps and Gates thereof, which seemed to move as if they were alive, and to vary continually with new Beauty and Symmetry; and I was informed that the Variations may thus succeed for Ages, yea even to Eternity, with a constant Succession of new Harmony, the Succession even tending to form the Harmony; and it was further told me that these Things are of very small Account compared with other most astonishing Things in another Life.*

1628. *All the Angels have their respective Habitations, some of which are very magnificent; I have at Times seen them and been in them, to my great Astonishment, and conversed there with the Inhabitants; they are so distinct and conspicuous that Nothing can be more so; Habitations on Earth are scarce worthy to be called Habitations compared therewith; indeed the Angels say that the Things on Earth are dead and not real, but that their own Things are alive and true, because they are from the Lord; their Architecture is such as to be the Ground and Source of the architectonic Art with an infinite Variety; they have declared to me, that if they could possess all the Palaces throughout the whole Earth, they would not exchange their own for them; what is of Stone, and Mortar, and Wood, is to them dead, but what is from the Lord, and from his essential Life and Light, this they say is alive, and the more so, as it is an Object of Enjoyment for all the Senses; for the Things that are in Heaven are altogether adequate to the Senses of Spirits and Angels, whilst the Things that*

are

are in the Light of this ſolar World are utterly inviſible to them; what is of Stone and Wood is adequate to the Senſes of Men in the Body; ſpiritual Things correſpond with thoſe that are ſpiritual, and corporeal Things with thoſe that are corporeal.

1629. *The Habitations of good Spirits and of angelic Spirits have generally Porticos, or long Court-Yards before them, in a winding Form, ſometimes double, where they have Piazzas to walk in, the Walls of which are conſtructed with much Variety, and are adorned alſo with Flowers and Feſtoons of Flowers wonderfully carved, beſides many other Ornaments, which, as was obſerved, are varied in an orderly Succeſſion; at one Time they appear in a clearer Light, at another Time in a Light leſs clear, but always with interior Delight; their Abodes are alſo changed for ſuch as are more beautiful, in Proportion as Spirits are perfected; during the Change there appears Somewhat repreſenting a Window on the Side, which is dilated and becomes more obſcure within, and there is opened Something as of Heaven with Stars, and a Kind of Cloud, which is a Mark that their Habitations are changing for ſuch as are more pleaſant.*

1630. *Spirits are very indignant to think that Men have no Ideas of the Life of Spirits and Angels, but ſuppoſe that they are in an obſcure State, which muſt needs be moſt ſad and ſorrowful, and in a Kind of Vacuity and Emptineſs, when nevertheleſs they are in the higheſt Degree of Light, and in the Enjoyment of all good Things as to all the Senſes, and indeed to their inmoſt Perception. There were certain Souls lately departed from the Body, who, by Reaſon of the Principles they had imbibed, had retained this Idea, that ſuch Things could not exiſt in another Life; wherefore they were introduced to the Abodes of the Angels, and there permitted to diſcourſe with them, and to ſee the Things appertaining to them; on their Return they ſaid, that they perceived it was ſo, and that the Things they had ſeen were real, but that they had never believed this, during their Life in the Body, nor*

could believe it; and that these Things must needs appear wonderful, not being believed, because they are not comprehended; nevertheless, as they are declared upon the Evidence of Sense, yet of the interior Sense, their Existence ought not to be doubted, because it is not comprehensible; for if Nothing was to be believed but what is perfectly conceivable and comprehensible, there would prevail no Belief at all touching those Things that belong to interior Nature, much less touching those Things that relate to eternal Life: Hence cometh the Infatuation so generally prevalent at this Day concerning the Things of another Life.

1631. *They who have been rich during their Life in the Body, and have dwelt in magnificent Palaces, and have made their Heaven to consist therein, depriving others of their Properties under various Pretences, without Conscience and without Charity, when they come into another Life, they are at first, as was observed above, introduced into their own most essential Life which they lived in the World, and also for some Time it is allowed them to dwell in Palaces in like Manner as in the World; for all, on their first Entrance into another Life, are received as Strangers and new Guests, and their Interiors and Ends of Life not being as yet discovered, they are entertained with Kindness and Respect by Angels from the Lord; but presently the Scene is changed, their Palaces by Degrees are dissipated, and become small Houses, successively viler and viler, till at Length they are annihilated; and then they wander about, like those who beg Alms, and ask for Reception, but by Reason of their evil Nature they are expelled from all Societies, and at Length become excrementitious, and emit a Sphere of Exhalation like what arises from stinking Teeth.*

1632. *I have discoursed with the Angels concerning Representatives, observing to them, that in the Vegetable Kingdom on Earth there is Nothing but what in some Measure represents the Kingdom of the Lord; they said, that every Thing in the Vegetable Kingdom which is beau-*

tiful and ornamental, derives it's Origin through Heaven from the Lord; and when the celestial and spiritual Things of the Lord flow into Nature, such Objects of Beauty and Ornament are actually exhibited, and that hence cometh the vegetative Soul or Life; hence also come Representatives; but this being unknown in the World was called an heavenly Arcanum.

1633. *I was also fully informed concerning the Nature and Quality of Influx into the Lives of Animals, which are all dissipated after Death; on which Subject, by the Divine Mercy of the Lord, more will be said elsewhere.*

*** The Public are respectfully informed, that the Second Part of this Volume will be given as soon as it can be prepared for the Press, and that it will contain Five other Chapters to complete it for Binding, viz. the 14th, 15th, 16th, 17th, and 18th of Genesis.

Lately Published,

And may be had of R. Hindmarsh, Printer, No. 32, Clerkenwell-Close; and of the following Booksellers, viz. T. Evans, and T. Buckland, Pater-noster-Row; J. Denis and Son, New Bridge-Street, Fleet-Street; I. Clarke, and I. Haslingden, Manchester; and all other Booksellers in Town and Country.

I. TRUE Christian Religion, containing the Universal Theology of the New Church, which was foretold by the Lord in Daniel, chap. vii. 13, 14; and in the Apocalypse, chap. xxi. 1, 2.——Seventy-seven memorable Relations of the Author's Intercourse with the Spiritual World, are annexed to the different Sections of this Work. To which is added, An Account of the Nature of the Spiritual World; and of the general States of the *Dutch*, *English*, *Germans*, *Roman Catholics*, *Mahometans*, *Africans*, and *Jews*, as existing in that World. 2 Vols. Quarto. Price 14s. in Boards.

II. A Treatise on Heaven and Hell, and of the Wonderful Things therein, as Heard and Seen by the Author. Price 4s. in Boards.

III. A Theosophic Treatise on the Nature of Influx, as it respects the Communication and Operation of Soul and Body. To which is added, An Eulogium on the lately deceased Author Emanuel Swedenborg, composed and delivered in the Great Hall of the House of Nobles, in the Name of the Academy of Sciences at Stockholm, the 7th of October, 1772, by Monsieur Sandel,

Sandel, Superintendant of the Mines, Knight of the Order of the Polar Star, and Member of the ſaid Academy. Likewiſe a Variety of Anecdotes and Obſervations on E. Swedenborg, collected by a Friend to his Writings. Together with Copies of ſeveral Letters, ſent by E. Swedenborg to his Correſpondents, a ſhort Time before his Deceaſe. Price 1s. 3d.——
N. B. The Eulogium, Anecdotes, and Letters, may be had ſeparate from the Treatiſe on Influx, Price only 6d.

IV. The Doctrine of the New Jeruſalem concerning the Lord. To which are added, Copies of ſeveral Letters, written by the Hon. Eman. Swedenborg, and ſent to different Correſpondents, viz. the Landgrave of Heſſe, Counſellor Venator, and the Archbiſhop of Sweden.

V. Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium, per Viam Repræſentationum et Correſpondentiarum.

N. B. *Soon will alſo be Publiſhed in* LATIN, *being one of the Poſthumous Works of the Hon.* EMAN. SWEDENBORG, *and never before printed:*

A Brief Expoſition of the Spiritual Senſe of all the Prophets of the Old Teſtament, and of the Pſalms of David. With a two-fold Table, ſhewing at one View the particular Subject treated of in every Chapter and Verſe.

Speaking of this uſeful little Treatiſe, the Author has the following remarkable Words: "*On a certain Time, when I was "reading this Book, the Celeſtial Angels were preſent with me, "who, underſtanding it was my Intention to publiſh it for the "common Good of the New Church of our Lord Jeſus Chriſt, "expreſſed their Approbation in the higheſt Terms of heart-felt "Joy.*"

GENESIS.

CHAPTER THE FOURTEENTH.

Concerning the Speech of Spirits and Angels.

1634. WE *learn from the Word of the Lord, that formerly ſeveral Perſons converſed with Angels and Spirits, and that they heard and ſaw many Things which exiſt in another Life; but that afterwards Heaven was as it were ſhut up, inſomuch that at this Day it is ſcarce believed that ſuch Beings as Spirits and Angels exiſt, much leſs that any one can converſe with them, from an Idea that it is impoſſible to converſe with thoſe who are inviſible: But whereas, by the Divine Mercy of the Lord, it hath been granted me now for ſome Years almoſt continually to hold Diſcourſe with Spirits and Angels, and to be in Conſort with them as one of them, it is now permitted me to relate what hath been given me to know concerning their Diſcourſe one amongſt another.*

1635. *The Diſcourſe [or Speech] of Spirits converſing with me, was heard and perceived as diſtinctly by me as the Diſcourſe [or Speech] of Men; nay, whilſt I was diſcourſing with them in Company with Men, it was obſervable, that as I heard the Sound of Man's Voice in Diſcourſe, ſo I heard alſo the Sound of the Voice of Spirits, inſomuch that*

the Spirits sometimes wondered that their Discourse with me was not heard by others; for in Respect to Hearing there was no Difference at all between the Voices of Men and Spirits: But whereas the Influx into the internal Organs of Hearing is distinct from the Influx of Man's Voice into the external Organs, therefore the Discourse of Spirits was heard by none but myself, whose internal Organs, by the Divine Mercy of the Lord, were opened: Human Speech or Discourse is conveyed through the Ear, in an external Way, by Mediation of the Air: whereas the Speech or Discourse of Spirits doth not enter through the Ear, nor by Mediation of the Air, but in an internal Way, yet into the same Organs of the Head or Brain: hence the Hearing in both Cases is alike.

1636. *How difficult a Thing it is to induce Mankind to believe in the Existence of Spirits and Angels, and particularly in it's being possible for any one to discourse with them, was made apparent to me from the following Instance: there were certain Spirits, who, during their Life in the Body, had been reputed more than ordinarily learned, and who at that Time were known to me; (for I have discoursed almost with all whom I was acquainted with during their Life in the Body, with some for several Weeks, with others for the Space of a Year, and this altogether as if they had been alive in the Body;) these Spirits were reduced on a Time to a State of Thought similar to what they had been in during their Abode in the World, which is easily effected in another Life: it was then insinuated to them in the Way of Question, whether they believed it possible for any Man to converse with Spirits? They said (in the State to which they were then reduced) that it is a mere Phantasy to believe any such Thing, and this they continued to assert for a considerable Time; hence it was given me to know, how difficult it is to persuade Mankind, that any Discourse can take Place between Men and Spirits, by Reason of their not believing in the Existence of Spirits, and much less that themselves are to come amongst Spirits after Death, which Circumstance*

these same Spirits were also then greatly surprized at; and yet they were reputed more than ordinarily learned, and had discoursed much in Public concerning another Life, and concerning Heaven and Angels; so that there was abundant Reason to suppose that they were perfectly well acquainted with such Things in a scientific Way, having been taught them particularly from the Word, where frequent Mention is made of such Things.

1637. *Amongst the many wonderful Things that deserve Notice in Respect to another Life, this is one, that the Discourse of Spirits with Man is in his Mother Tongue, which they speak as readily and skilfully, as if they had been born in the same Country, and had been taught the same Language from their Infancy; and this, whether they be Europeans, or Asiatics, or from any other Part of the Globe; the Case is the same with those who lived Thousands of Years before such a Language existed; nay, Spirits know no other than that the Language, in which they discourse with Man, is their own proper and native Language; the Case is the same with other Languages that Man is acquainted with; but except these, they have not Power to express a Syllable of any other Language, unless it is immediately granted them by the Lord: Infants also, who departed this Life before they had learnt any Language, speak in like Manner: But the Reason is, because the Language, which is familiar to Spirits, is not a Language of Expressions* (Lingua Vocum), *but a Language of Ideas of Thought, which is the universal Language of all Languages; and when Spirits are with Man, the Ideas of their Thought are conveyed into the Expressions* (Voces) *which are with Man, and this so correspondently and aptly, that Spirits know no other than that the very Expressions are their's, and that they are speaking in their own Language, when yet they are speaking in the Language of Man: I have sometimes discoursed with Spirits concerning these Particulars: All Souls are gifted with this Faculty, immediately on their Entrance into another Life, that they can understand the Speech of all that dwell on the Face of*

the whole Earth, just as if it was their native Tongue, inasmuch as they perceive whatever Man thinks; not to mention other Faculties which are still more excellent: Hence it is that Souls, after the Death of the Body, are able to hold Discourse and converse with all, of whatever Country or Tongue they be.

1638. *The Expressions which Spirits utter, that is, which they excite or press forth out of Man's Memory, and imagine to be their own, are well chosen and clear, full of Meaning, distinctly pronounced, and applicable to the Subject spoken of; and what is surprizing, they know how to chuse Expressions much better and more readily than Man himself, nay, as was shewn above, they are acquainted with the various Significations of Expressions, which they apply instantaneously, without any Premeditation, by Reason, as was said, that the Ideas of their Language flow only into those Expressions which are best adapted to signify their Meaning: The Case in this Respect is like as when Man speaketh, and thinketh not at all about his Expressions, but is intent only on the Sense and Purport thereof; in this Case his Thought falleth readily and spontaneously upon Expressions, according to the Sense and Purport of his Discourse, and it is this internal Sense or Purport which produceth Expressions; in such internal Sense or Purport, but of a still more subtle and excellent Nature, the Speech of Spirits consists, by which Man, although he is ignorant of it, hath Communication with Spirits.*

1639. *A Speech consisting of Expressions is the Speech proper to Men, and indeed to Man's corporeal Memory; but a Speech consisting of Ideas of Thought is the Speech proper to Spirits, and indeed to the interior Memory, which is the Memory of Spirits; it is not known to Men that they possess this interior Memory, because the Memory of particular or material Things, which is corporeal, is accounted the All of Memory, and darkens that which is interior; when nevertheless without interior Memory, which is proper to the Spirit, Man would not be able to think at all; from this interior*

terior Memory I have frequently discoursed with Spirits, thus in their proper Tongue, (or Language,) that is, by Ideas of Thought; and how universal and copious this Language is, may appear from this Consideration, that every single Expression containeth an Idea of much Extension, for it is well known, that one Idea of an Expression may be explained by many, much more the Idea of one Thing, and still more the Idea of several Things, which may be collected into one compound Idea, appearing still as a simple Idea; from these Considerations it may appear what is the natural Speech of Spirits amongst each other, and by what Speech Man is joined with Spirits.

1640. *It hath been given me to perceive distinctly, not only what hath been said by Spirits in Discourse with me, but also where they were at the Time of discoursing, whether above or beneath the Head, whether on the right Side or on the left, whether at the Ear or at any other Part, whether near to or within the Body, whether afar off or near at Hand; for they have discoursed with me from various Places or Situations, in which they have been according to their Situation in the Grand Man, that is, according to their State. It hath been given me also to perceive, when they came, and when they departed, whither and how far they went, and whether they were many or few in Number, with many more Circumstances of a similar Kind: I could perceive also from their Discourse what were their particular Natures and Qualities, for from the Discourse of Spirits, in like Manner as from their Spheres, it appears manifestly of what Genius and Temper they are, and also of what Persuasion and of what Affection; as in Case they are cunning and deceitful, although whilst they are speaking they use no Cunning and Deceit, yet the* Genus *and* Species *thereof is perceived from each particular Expression and Idea; the Case is the same in Respect to all other malignant Passions and Lusts, so that there is no Need they should undergo much Examination, for their Image appears in every Expression and Idea. It is further perceivable whether the Idea of their Speech be closed, or be open, and also, what*

what is from themselves, what from others, and what from the Lord; the Case in this Respect is nearly like what is observable in the Countenances of Men, from which it may generally be known, even though they are perfectly silent, whether there is any Thing of Hypocrisy or Deceit in them, whether their Joy and Chearfulness be natural or affected, whether their Friendliness be sincere and hearty, whether they be modest and unassuming, and even whether they be in their Senses or no; sometimes this will appear from the Tone of the Voice in Discourse; how much more then must it appear in another Life, where Perception greatly exceeds this Faculty of outward Observation: Yea, before a Spirit speaks, it is known by his Thought alone what he intends to say, for the Thought is quicker in it's Influx than the Speech, and therefore precedes it.

1641. *Spirits in another Life discourse together one amongst another, just as Men on Earth do; and they that are good converse with all Familiarity of Friendship and Love, of which I have frequently been Witness, and this they do in their own Speech, by which they express more in a Minute, than Man can do in an Hour, for their Speech, as was observed, is the universal Language of all Languages, by Means of Ideas the Primitives of vocal Expressions; they discourse on Subjects with such Acuteness and Perspicuity, through so many Series of well-connected and persuasive Arguments, as would astonish any one to hear; Persuasion and Affection are joined together in their Discourse, and thus it becomes animated; on some Occasions also they apply visible Representations to enforce and enliven their Discourse; as for Example, if the Discourse be about Shame, whether it can exist without Reverence, this Subject cannot be discussed amongst Men but by much Reasoning supported by Arguments and Examples, and after all it will remain a Matter of Doubt; but with Spirits it is discussed in a Moment, by an orderly Variation of the States of the Affection of Shame, and also of Reverence, and thus by perceiving the Agreements and Disagreements, which are at the same Time exhibited to View by Representatives*

tatives adjoined to the Discourse, whereby they instantly perceive the Conclusion flowing thus of itself from reducing to Consent what is dissentient; the Case is similar in all other Instances: All Souls come into the Enjoyment of this Faculty immediately after Death; and Nothing is then more agreeable to good Spirits, than to instruct the novitiate and ignorant. The Spirits themselves do not know that their Discourse is of so excellent a Nature, nor that they possess such distinguished Gifts, unless it is given them by the Lord to reflect thereupon, for such Discourse is natural to them and ingrafted at that Time in them; the Case in this Respect is with them as with Men, who, if their Minds be intent on the Substance of what is spoken, not upon the Expressions and the Speech made Use of, do not know at Times, without Reflection, what Expressions and Speech they are using.

1642. *Such then is the Speech of Spirits, but the Speech of Angelic Spirits is still more universal and more perfect, and the Speech of the Angels equally excels that of Angelic Spirits; for there are three Heavens, as was before observed, the First is the Abode of good Spirits, the Second of Angelic Spirits, and the Third of Angels; Perfections ascend thus in the same Degree of Relation that Things exterior hold to Things interior, and to use a Comparison, nearly as Hearing is to Seeing, and as Seeing is to Thinking; for what would require the Space of an Hour to be received in Discourse by Hearing, this may be exhibited to the Sight in the Space of a Minute; as in the Case of a Prospect, consisting of extensive Plains, Palaces, and Cities; and what would take up the Space of several Hours for the Eye to see, this may be comprehended in an Instant by the thinking Faculty; such is the Relation* [Ratio] *which the Speech of Spirits hath to that of Angelic Spirits, and of Angelic Spirits to that of Angels; for Angelic Spirits comprehend more by one Idea of Speech and Thought, and with greater Distinctness, than Spirits do by a Thousand, and the same is true of Angels in Respect to Angelic Spirits: What then must be the Case with the Lord, from Whom is all the Life of Affection, of Thought, and Speech,*

Speech, and Who Alone is Discourse and Word [Sermo & Verbum].

1643. *The Speech of Angelic Spirits is incomprehensible; suffice it therefore to speak briefly thereof, but herein only of what is representative; the Subject itself is exhibited representatively in a wonderful Form, which is abstracted from the Objects of Sense, and is varied in numberless Ways by the most pleasing and beautiful Representatives, with a continual Influx of Affections flowing from the happy Principle of mutual Love through the superior Heaven from the Lord, by Virtue of which Influx all and every Thing is as it were alive; every particular Subject is thus exhibited, and this by continual Series, but it is impossible to describe to the Understanding a single Representative in any Series: These are the Things which enter by Influx into the Ideas of Spirits, but to them they appear only as a common or general affecting Principle flowing in without a distinct Perception of it's component Parts, whereas the component Parts are distinctly perceived by Angelic Spirits.*

1644. *There are very many evil Spirits of an interior Sort, who do not discourse as Spirits, but yet are in the Principles of Ideas, and thus more subtle than other Spirits; their Number is great, but they are entirely separated from Angelic Spirits, and cannot so much as approach towards them; these evil and more subtle Spirits join also their Ideas to Objects and Things abstractedly, but to such as are filthy and defiled, and therein form to themselves diverse Representations of a filthy and defiled Nature, and involve their Ideas in such Things, being as it were infatuated: Their Speech was made known to me, and was also represented by pouring out from a Vessel it's Contents which were unclean and refuse; and the intellectual Principle of their Speech was represented by the Posteriors of a Horse, whose Fore-parts did not appear, for the intellectual Principle is represented in the World of Spirits by Horses. But the Speech of Angelic Spirits was represented by a Virgin clad in a whitish Vest, neatly ornamented with a Kind of Stomacher, the other*

Parts

Parts of her Dreſs being handſome, and herſelf graceful in her Shape and Features.

1645. *But the Speech of Angels is ineffable, far above that of Spirits, becauſe above that of Angelic Spirits, and in no Way intelligible to Man, ſo long as he liveth in the Body; neither can Spirits in the World of Spirits frame to themſelves any Idea thereof, for it is above the Perceptibility of their Thought: The Speech of Angels hath not Reſpect to Things repreſented by any Ideas, ſuch as thoſe of Spirits and of Angelic Spirits, but it hath Reſpect to Ends and conſequent Uſes, which are the Principals and Eſſentials of Things; therein Angelic Thoughts are inſinuated, and varied with an infinite Variety; and in all and Singulars thereof there is an interior Delight and Happineſs originating in the Good of mutual Love from the Lord, together with a Beauty and Delightfulneſs ariſing from the Truth of Faith as grounded in ſuch mutual Love; Ends and conſequent Uſes are the ſofteſt and moſt yielding Recipients, and delightful Subjects of infinite Variations, and this by incomprehenſible Forms celeſtial and ſpiritual; in theſe the Angels are ſupported and preſerved by the Lord, for the Lord's Kingdom is a Kingdom merely of Ends and Uſes; wherefore alſo the Angels, who are with Man, attend to Nothing elſe but to Ends and Uſes, and excite Nothing elſe in his Thoughts, paying no Regard to Things ideal and material, as being far beneath their Sphere.*

1646. *The Diſcourſe of Angels ſometimes appears in the World of Spirits, and thus before the interior Sight, as a Vibration of Light or reſplendent Flame, and this with a Variation according to the State of their Affections in Diſcourſe; they are only the common or general Things appertaining to their Diſcourſe, as to States of Affection, ariſing from numberleſs diſtinct or particular Things, which are thus repreſented.*

1647. *The Speech of the celeſtial Angels is diſtinct from that of the ſpiritual Angels, and is ſtill more ineffable and inexpreſſible; the Things into which their Thoughts are inſi-*

nuated are the celestial and good Things appertaining to Ends, and therefore they are in the Enjoyment of essential Happiness; and what is surprizing, their Speech is much more full and abundant, inasmuch as they are in the very Fountains and Origins of the Life of Thought and Speech.

1648. *There is a Speech of good Spirits, and of Angelic Spirits, composed of the Speech of several speaking at the same Time, particularly in circling Companies or Choruses, concerning which, by the Divine Mercy of the Lord, more will be said elsewhere; this hath been often heard by me; it is floating as with a Kind of Rythm, or Measure, in which the Thought is not at all confined to Expressions, or Ideas, but the Sense flows thereinto spontaneously; no Expressions or Ideas have Admission which multiply the Sense, or divert it, and to which there adheres any Thing artificial, or what seems to itself elegant as proceeding from Itself, or from Self-Love, which would immediately create Confusion; the Speakers are not intent upon any Expression, they think only of the Sense and Meaning of what is to be expressed, and the Expressions flow spontaneously from the Sense; they close in Unities, for the most Part simple, but when compounded, they then by an Accent glide into a subsequent Discourse: The Reason of this is, because they think and speak in Society, and hence the Form of Discourse is floating according to the Connection and Unanimity of the Society: Such in old Time was the Form of Canticles, and such is the Form of the Psalms of David.*

1649. *What is surprizing, this floating Kind of Speech, as in the Measure or Harmony of Canticles, is natural to Spirits, and they speak thus one amongst another, although they are ignorant of it; all Souls come immediately after Death into the Habit of discoursing in this Manner; I have been initiated into a like Habit, till at length it became familiar to me. The Cause and Ground of such Discourse is, because they discourse in Society, which for the most Part they are ignorant of; and this Circumstance is a most convincing Proof that all are distinguished into Societies, and that of Consequence all Things are distinguished into Forms of Societies.*

1650. *A Continuation of the Subject concerning the Speech of Spirits and it's Diverſities, may be ſeen at the End of this Chapter.*

CHAPTER XIV.

1. AND it came to paſs in the Days of Amraphel King of Shinar, Arioch King of Ellaſar, Chedorlaomer King of Elam, and Tidal King of Gojim.

2. They made War with Bera King of Sodom, and with Birſha King of Gomorrah, Shinab King of Admah, and Shemeber King of Zeboim, and the King of Bela, which is Zoar.

3. All theſe were gathered together to the Vale of Siddim, which is the Sea of Salt.

4. Twelve Years they ſerved Chedorlaomer; and in the thirteenth Year they rebelled.

5. And in the fourteenth Year came Chedorlaomer, and the Kings who were with him, and ſmote the Rephaims in Aſhtaroth Karnaim, and the Suſims in Ham, and the Emims in Shaveh Kiriathaim.

6. And the Horites in their Mount Seir, unto Elparan which is by the Wilderneſs.

7. And they returned and came to Enmiſhpat, which is Kadeſh, and ſmote all the Field of the Amalekites, and alſo the Amorite dwelling in Hazezon Tamar.

8. And there went out the King of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboim, and the King of Bela which is Zoar, and ſet the Battle in Array with them in the Vale of Siddim.

9. With Chedorlaomer King of Elam, and with Tidal King of Gojim, and Amraphel King of Shinar, and Arioch King of Ellaſar; four Kings with Five.

10. And the Vale of Siddim was full of Pits of Pitch; and the Kings of Sodom and Gomorrah fled, and fell there, and they that remained fled to the Mountain.

11. And they took all the Wealth of Sodom and Gomorrah, and all their Victuals, and departed.

12. And they took Lot Abram's Brother's Son, and his Acquisition, and departed; and he dwelt in Sodom.

13. And there came one that had escaped, and told Abram the Hebrew, and he was dwelling in the Oak-Groves of Mamre the Amorite, Brother of Eshcol, and Brother of Aner, and these Men were of the Covenant of Abram.

14. And Abram heard that his Brother was made Captive, and he got ready his initiated, born in his House, three Hundred and eighteen, and pursued unto Dan.

15. And he spread himself upon them in the Night He and his Servants, and smote them, and pursued them even to Hobah, which is on the left Hand of Damascus.

16. And he brought back all the Acquisition, and also he brought back his Brother Lot, and his Acquisition, and the Women also and the People.

17. And the King of Sodom went out to meet him, after that he returned from smiting Chedorlaomer, and the Kings who were with him, to the Valley of Shaveh, this is the King's Valley.

18. And Melchizedek King of Salem brought forth Bread and Wine, and he was Priest to God Most High.

19. And he blessed him, and said, Blessed Abram of God Most High Possessor of the Heavens and the Earth.

20. And blessed God Most High, who hath delivered thine Enemies into thy Hand: And he gave him Tenths of all.

21. And the King of Sodom said to Abram, give me the Soul, and take the Acquisition to thyself.

22. And Abram said to the King of Sodom, I have lifted

lifted up mine Hand to JEHOVAH GOD MOST HIGH, Poſſeſſor of the Heavens and the Earth.

23. That I will not take from a Thread even to a Shoe-latchet, and from any Thing that is thine, leſt thou ſhouldeſt ſay, I have enriched Abram.

24. Save only what the Children have eaten, and the Portion of the Men who went with me, Aner, Eſhcol, and Mamre; theſe ſhall receive their Portion.

THE CONTENTS.

1651. THE Subject treated of in this Chapter is concerning the Combats of the Lord's Temptations, which are repreſented and ſignified by the Wars here deſcribed.

1652. The Goodneſſes and Truths appertaining to the external Man, but appearing as Goodneſſes and Truths, were thoſe by which the Lord fought in Childhood againſt Evils and Falſes. Apparent Goodneſſes and Truths are ſignified by the Kings named, Verſe 1; but the Evils and Falſes, againſt which the Combat was carried on, are ſignified by the Kings named, Verſe 2; and that theſe were unclean, Verſe 3.

1653. That thoſe Evils and Falſes, againſt which the Lord fought, did not appear until he attained to a State of Childhood, and that they then burſt forth, which is ſignified by their ſerving Chedorlaomer, Verſe 4.

1654. That the Lord then fought againſt and overcame all Kinds of Perſuaſions of the Falſe, which are the Rephaims, Suſims, Emims, and Horites, Verſes 5, 6; and afterwards the eſſential Falſes and Evils, which are the Amalekite and Amorite, Verſe 7; and in Proceſs of Time other Falſes and Evils, which are the Kings named, Verſes 8, 9, 10, 11.

1655. That

1655. That apparent Truths and Goodneſſes, which in Themſelves are not Truths and Goodneſſes, occupied the external Man, Verſe 12; and that the Rational Man, which is Abram the Hebrew, perceiving it, vindicated him and ſet him at Liberty, Verſes 13, 14, 15, 16.

1656. That Evil and the Falſe ſubmitted themſelves after thoſe Combats, Verſe 17.

1657. The Lord's Internal Man in the Interior, or the Divine Man in the Rational, is Melchizedek, from whom cometh Bleſſing after Combats, Verſes 18, 19, 20. The Tenths are Remains, or States of Goodneſs and Truth derived from Combats, Verſe 20.

1658. That the evil and infernal Spirits being conquered ſought Life, and regarded not other Things; but that Nothing was taken away from them by the Lord, becauſe he receiveth no Strength from their Evils and Falſes; but that they were given up to the Power of good Spirits and Angels; theſe Things are ſignified by what is ſaid, Verſes 21, 22, 23, 24.

THE INTERNAL SENSE.

1659. THE Things contained in this Chapter appear as if they were not repreſentative, for the Subject treated of is only concerning Wars amongſt ſeveral Kings, and concerning the Deliverance of Lot by Abram, and at laſt concerning Melchizedek, ſo that to Appearance there are no heavenly Arcana contained herein; nevertheleſs, theſe, like all other Parts of the Word, in an internal Senſe conceal the deepeſt Arcana, which alſo in a continued and orderly Series are connected with what goes before and with what follows after: The Subject treated of in what goes before, was concerning the Lord, and his Inſtruction, and alſo concerning his External Man, which by Means of Sciences and Knowledges was to be joined with the Internal; but whereas his External Man was ſuch, as was obſerved, that it had in it hereditarily from the Mother thoſe Things

Things which hindered Conjunction, and which were firſt to be expelled by Combats and Temptations, before his External Man could be united with the Internal, or his Human Eſſence with the Divine, therefore the Subject treated of in this Chapter is concerning thoſe Combats, which in an internal Senſe are repreſented and ſignified by the Wars here recorded: It is known within the Church that Melchizedek repreſented the Lord, and that conſequently, where the Subject treated of is concerning Melchizedek, it hath Reſpect unto the Lord; hence alſo it may be concluded, that not only thoſe Paſſages which treat of Melchizedek, but likewiſe all others, are repreſentative, inaſmuch as there is not the ſmalleſt Expreſſion in the Word, but what was ſent down from Heaven, and in which of Conſequence the Angels ſee heavenly Things: In the moſt ancient Times alſo ſeveral Things were repreſented by Wars, which were called the Wars of Jehovah, and which ſignified Nothing elſe but the Combats endured by the Church, and by thoſe who were of the Church, that is, their Temptations, which are Nothing elſe but Combats and Wars with the Evils appertaining to them, conſequently with the diabolical Crew that exciteth Evils, and endeavours to deſtroy the Church and the Man of the Church: That by Wars in the Word Nothing elſe is meant but ſpiritual Combats, may appear evident from this Conſideration, that in the Word Nothing can poſſibly be treated of but the Lord, his Kingdom and Church, inaſmuch as the Word is Divine, not Human, conſequently heavenly and not earthly, wherefore by Wars, as deſcribed in the Senſe of the Letter, Nothing elſe can be meant in an internal Senſe; this may appear more plainly from what follows.

1660. Verſes 1, 2. *And it came to paſs in the Days of Amraphel King of Shinar, Arioch King of Ellaſar, Chedorlaomer King of Elam, and Tidal King of Gojim. They made War with Bera King of Sodom, and with Birſha King of Gomorrah, Shinab King of Admah, and Shemeber King of Zeboim, and the King of Bela, which is Zoar.* It came to paſs in the Days of Amraphel King of Shinar, Arioch King of Ellaſar, Chedorlaomer King of Elam, and Tidal King of Gojim, ſignifies ſo many Kinds of apparent Goodneſſes and Truths, which in themſelves are not Goodneſſes and Truths, appertaining to the Lord's external Man; each King and each Nation ſignifies ſome ſuch Goodneſs and Truth: They made War with Bera King of Sodom, and with Birſha King of Gomorrah, Shinab King of Admah, and Shemeber King of Zeboim, and the King of Bela, which is Zoar, ſignifies

nifies so many Kinds of Lusts of Evil, and of Persuasions of the False, against which the Lord combated.

1661. "And it came to pass in the Days of Amraphel King "of Shinar, Arioch King of Ellasar, Chedorlaomer King of "Elam, and Tidal King of Gojim"—that hereby are signified so many Kinds of apparent Goodnesses and Truths, which in themselves are not Goodnesses and Truths, appertaining to the Lord's External Man, may appear from the Signification of them all in an internal Sense; and also from what follows; for the Subject treated of is concerning the Lord's Combats against Evils and Falses, and here concerning his first Combat, which was in his Childhood and the Beginning of his Youth, and which he then first entered into and sustained, when he was initiated in Sciences and Knowledges, wherefore it is here said, "In their Days." It is not possible for any one to fight against Evils and Falses, before he knows what is evil and false, consequently before he is instructed; Man doth not know what Evil is, and still less what the False is, before he hath attained to some Strength of Understanding and Judgment, which is the Reason why Man doth not enter into Temptations before he ariveth at adult Age; thus every Man is a Subject of Temptation in his Age of Manhood, but the Lord in his Age of Childhood: Every Man first of all supporteth spiritual Combat by the Goodnesses and Truths which he hath received by Knowledges, and from them and by them he judgeth concerning Evils and Falses; every Man also, when he first beginneth to engage in spiritual Combat, imagineth those Goodnesses and Truths, by which he supporteth the Combat, to be his own, that is, he attributeth them to himself, and at the same Time attributeth to himself the Power by which he resisteth; before Man is regenerated, it is impossible for him to know, so as to be enabled to say that he knoweth, acknowledgeth, and believeth, that Nothing good and true is from himself, but that all Goodness and Truth are from the Lord; and also that he is not able to resist any Evil or any False by his own proper Power; for he doth not know that evil Spirits excite and infuse Evils and Falses, and still less that by evil Spirits he hath Communication with Hell, and that Hell with all it's Weight presseth upon him, as the Sea doth upon all the Parts of a Pier or Mound raised to oppose it's Waves; nevertheless since, before Regeneration, he must needs imagine that he fighteth by his own Strength, he is also permitted to imagine so, and thus he is introduced into Combats or into Temptations; but afterwards he is more and more enlightened: When Man is in such a State, as to suppose that

Goodness

Goodneſs and Truth are from himſelf, and that the Power of reſiſting is his own, then the Goodneſſes and Truths, whereby he fighteth againſt Evils and Falſes, are not Goodneſſes and Truths, although they appear ſo, for Propriety [Man's Selfhood] is therein, and he takes Merit to himſelf in the Victory, and boaſteth as if he conquered Evil and the Falſe, when yet it is the Lord Alone who fighteth and conquereth; that this is the Truth of the Caſe, can be known only to thoſe who are regenerated by Temptations: Whereas the Lord, in his earlieſt Childhood, was introduced into the moſt grievous Combats againſt Evils and Falſes, he could not then do otherwiſe than entertain this ſame Imagination, as well becauſe it was according to Divine Order that his Human Eſſence ſhould be introduced by continual Combats and Victories to his Divine Eſſence, and be united thereto, as becauſe the Goodneſſes and Truths, whereby he fought againſt Evils and Falſes, appertained to the External Man; and inaſmuch as thoſe Goodneſſes and Truths were not thus altogether Divine, therefore they are called apparent Goodneſſes and Truths: His Divine Eſſence thus introduced the Human to conquer by it's own proper Power; but more Arcana are here contained, than it is poſſible to deſcribe; in a Word, in his firſt Combats, the Goodneſſes and Truths whereby the Lord fought, were tainted with Somewhat hereditary from the Mother, and in Proportion as they were ſo tainted, they were not Divine, but by Degrees, as he conquered Evil and the Falſe, they were purified and made Divine.

1662. That each King and each Nation here ſignifies ſuch Goodneſs and ſuch Truth, may appear from their Signification in an internal Senſe, as applied to the Subject treated of; for every Nation and every Land ſignifies Something determinate in general, and this in a proper and oppoſite Senſe; but the general Signification applieth itſelf to the Subject treated of: That apparent Goodneſſes and Truths are ſignified by the Names of theſe Kings, and of theſe Nations, might be proved from many Paſſages of the Word, but as this has been ſo often proved before, it would be tedious to give a particular Explication of the Senſe of each Name.

1663. "They made War with Bera King of Sodom, and "with Birſha King of Gomorrah, Shinab King of Admah, "and Shemeber King of Zeboim, and the King of Bela which "is Zoar"—that hereby are ſignified ſo many ſeveral Kinds of the Luſts of Evil and the Perſuaſions of the Falſe, againſt which the Lord fought, may appear alſo from the Signification of theſe Kings and of theſe Nations which are named, and likewiſe from

what follows; what particular Lusts of Evil, and what particular Persuasions of the False, are signified by each, would also be too tedious to explain; concerning the Signification of Sodom and Gomorrah, and likewise of Admah and Zeboim and Zoar, we have spoken briefly above; they are the most general or the most universal Kinds of Evils and Falses, which being signified in the internal Sense here follow in their Series. That the Lord underwent and endured most grievous Temptations, more grievous than any other Person in the Universe ever underwent and endured, does not appear so plain from the Word, where it is only mentioned, that he was in the Wilderness forty Days, and was tempted of the Devil; the Temptations themselves which he then endured are not described but in a few Instances, which few Instances nevertheless involve all, as where it is mentioned in Mark, Chap. i. 12, 13. that he was there with the Beasts, by which are signified the worst of the infernal Crew; and where it is afterwards related, that he was taken by the Devil and set on a Pinnacle of the Temple, and on a high Mountain, which are Nothing else but Representatives of most grievous Temptations which he suffered in the Wilderness, concerning which, by the Divine Mercy of the Lord, more will be said elsewhere.

1664. That Wars here signify Nothing else in an internal Sense but spiritual Combats or Temptations, was observed above in what was premised at the Beginning of this Chapter; human Wars cannot have any Place in the internal Contents of the Word, such Wars not being of a spiritual and celestial Nature, and therefore making no Part of the Word, which treateth only of spiritual and celestial Things: That by Wars in the Word are signified Combats with the Devil, or, what is the same Thing, with Hell, may appear from the following and other Passages; thus it is written in the Revelations, "They are the Spirits of "Devils doing Signs to go forth to the Kings of the Earth, and "of the whole World, to gather them to the *War* of that great "Day of God Almighty," Chap. xvi. 14. where every one may see that the War in the great Day of God Almighty hath no other Signification: Again, "The Beast which ascendeth out of the "Abyss shall make *War*," Rev. xi. 7. where the Abyss means Hell: So again, "The Dragon was wroth with the Woman, "and went to make *War* with the Remnant of her Seed, who "kept the Commandments of God, and have the Testimony of "Jesus Christ," Rev. xii. 17. Again, "It was given him to "make *War* with the Saints," Rev. xiii. 7. all which Wars are spiritual Combats, such as those of Temptations. The same is signified by the *Wars* of the Kings of the South and the North,

North, and other Wars mentioned in Dan. Chap. x. and xi. and alſo by what is ſaid of Michael, Dan. x. 13, 21. Chap. xii. 1. Rev. xii. 7. That this is the only Signification of Wars, appears alſo from the other Prophets, as Ezechiel, "Ye have "not gone up into the Breaches, neither have ye hedged the Hedge "for the Houſe of Iſrael, to ſtand in the *War* in the Day of "Jehovah," xiii. 5. ſpeaking of the Prophets: So in Iſaiah, "They ſhall beat their Swords into Plough-ſhares, and their "Spears into Sickles, Nation ſhall not lift up Sword againſt "Nation, neither ſhall they learn *War* any more," ii. 4. where it is plain that Wars have no other Signification, conſequently, that by Inſtruments of War, as Swords, Spears, Shields, and the like, Nothing elſe is meant in the Word but Things appertaining to ſuch Wars: Again, in the ſame Prophet, "Bring "ye Waters to meet him that is thirſty, O ye Inhabitants of "the Land of Tema, prevent with the Bread thereof him that "wandereth, for they ſhall wander before Swords, before the "drawn Sword, and before the bent Bow, and before the "Grievouſneſs of *War*," xxi. 14, 15. and in Jeremiah, "The "Shepherds and their Flocks ſhall come to the Daughter of "Zion, they ſhall fix Tents to her round about, they ſhall feed "every one his Space; prepare ye *War* againſt her, ariſe and "let us go up at Noon," vi. 3, 4, 5. where no other War is meant but what is ſpiritual, becauſe it is againſt the Daughter of Zion, that is, the Church: Again, in the ſame Prophet, "How is the City of Praiſe not left, the City of my Joy! "therefore her young Men ſhall fall in her Streets, and all the "*Men of War* ſhall be cut off in that Day," xlix. 25, 26. where the City of Praiſe and of Joy denotes the Things appertaining to the Church; the Men of War denote thoſe who fight: So in Hoſea, "In that Day will I make a Covenant for "them with the Beaſts of the Field, and with the Fowl of the "Heavens, and the creeping Thing of the Ground; and I will "break the Bow, and the Sword, and *War* out of the Earth, "and I will make them to lie down confidently," ii. 18. where in like Manner as War denotes ſpiritual Combats, ſo the various Arms of War denote the Things appertaining to ſpiritual Combat, which are then broken, when, on the Ceſſation of Luſts and Falſities, Man cometh into the Tranquillity of Peace: So in David, "Behold the Works of Jehovah, who placeth Deſola-"tions in the Earth, cauſing *Wars* to ceaſe even to the Extre-"mity of the Earth, he breaketh the Bow, and cutteth the "Spear in ſunder, he burneth the Chariots in the Fire," Pſalm xlvi. 8, 9. where Wars are uſed in the ſame Senſe as above:

Again, "The Habitation of God is in Salem, and his Dwelling "in Zion, there brake he the fiery Arrows of the Bow, the "Shield and the Sword, and the *War*," Pſalm lxxvi. 2, 3. Inaſmuch as the Prieſts in the Iſraelitiſh Church repreſented the Lord, Who Alone fighteth for Man, therefore their Office is called the Service of War, [*Militia*,] Numbers iv. 23, 35, 39, 43, 47. That Jehovah Alone, that is, the Lord, fighteth and conquereth the Devil in Man, when he is in the Combats of Temptations, although it doth not ſo appear to Man, is a conſtant Truth; for there cannot be the ſmalleſt [Aſſault] offered to Man by evil Spirits, but what is by Permiſſion, neither can it be in the leaſt averted by the Angels except from the Lord, ſo that it is the Lord Alone who ſuſtaineth all the Combat, and who conquereth, as is alſo every where repreſented by the Wars which the Children of Iſrael waged againſt the Nations; that the Lord *Alone* ſuſtaineth the Combat and conquereth, is declared in Moſes, "Jehovah your God walking before "you, *He ſhall fight* for you," Deut. i. 30. and again, "Jehovah your God, walking with you, to *fight* for you with "your Enemies, to ſave you," Deut. xx. 4. alſo in Joſhua, Chap. xxiii. 3, 5. For the Wars there, which were waged againſt the idolatrous Inhabitants of the Land of Canaan, did all repreſent the Lord's Combats with the Hells, and thence alſo the Combats of his Church, and of each Individual Man of the Church, according to what is written in Iſaiah, "As the Lion and the young Lion roareth on his Prey, "when a Multitude of Shepherds runneth againſt him, at "whoſe Voice he is not diſmayed, neither troubled at their "Tumult; ſo will Jehovah of Sabaoth deſcend to fight on the "Mountain of Zion, and on the Hill thereof," xxxi. 4. wherefore alſo Jehovah or the Lord was called a Man of War, as in Moſes, "Jehovah is a *Man of War*, Jehovah is his Name," Exod. xv. 3. and in Iſaiah, "Jehovah ſhall go forth as a "mighty One, as a *Man of Wars* he ſhall ſtir up Zeal, "he ſhall lift up his Voice, yea, he ſhall cry, he ſhall prevail "over his Enemies," xlii. 13. hence alſo it is that many Things relative to War are attributed to the Lord, as in the above Paſſage, to lift up the Voice, and cry: Spirits and Angels likewiſe appear as Men of War, when they are made Repreſentative, as in Joſhua, "Joſhua lifted up his Eyes, and "ſaw, and behold, a Man ſtanding over-againſt him, with *his* "*Sword drawn in his Hand*, and he ſaid to Joſhua, I am "*Prince of the Army of Jehovah*; and Joſhua fell on his Faces "to the Earth," v. 13, 14. this Appearance was in Conſequence of it's being repreſentative; on which Account alſo

the

the Posterity of Jacob called their Wars the *Wars of Jehovah:* The like was done in the ancient Churches, who were in Possession of Books, which were likewise entitled *the Wars of Jehovah,* as appears from Moses, "Wherefore it is said in the "Book *of the Wars of Jehovah,*" Numb. xxi. 14. which Wars were described in much the same Manner as the Wars treated of in this Chapter, but were significative of the Wars of the Church: Such a Method of writing was familiar to the Men of those Times, for they were then interior Men, and of a more sublime Way of thinking.

1665. Verse 3. *All these were gathered together to the Valley of Siddim, which is the Sea of Salt.* All these were gathered together to the Valley of Siddim, signifies that they were immersed in the Uncleannesses of Lusts: Which is the Sea of Salt, signifies the base Things of Falsities derived from Lusts.

1666. "All these were gathered together to the Valley of Siddim"—that by these Words is signified that they were immersed in the Uncleannesses of Lusts, may appear from the Signification of the Valley of Siddim, concerning which see below, Verse 10. where it is written, "And the Valley of Siddim was full of Pits of Pitch," by which Pits are signified the Defilements and Uncleannesses of Lusts, see n. 1299; it may appear also from this Consideration, that by Sodom, Gomorrah, Admah, and Zeboim, are signified the Lusts of Evil, and the Persuasions of the False, which in themselves are unclean: That they are unclean, may appear to every one within the Church; indeed this actually appears in another Life, where such Spirits have no greater Delight than to pass their Time away in miry, boggy, and excrementitious Places, as if such Places were natural to them and attendant on them; moreover, such unclean Exhalations arise from them, and are rendered sensible, when they approach the Sphere of good Spirits, particularly when they are desirous to infest the good, that is, to gather together to assault them; hence it is evident what is meant by the Valley of Siddim. "Which is the Sea of Salt"—that these Words signify the base Things of the Falsities derived from Lusts, may appear from the Signification of the Sea of Salt, denoting as it were the same Thing with the Valley of Siddim, for it is said, "The Valley of Siddim, which is the "Sea of Salt;" but this is added by Reason that the Sea of Salt signifies the Falsities which burst forth from Lusts; for there doth not exist a single Lust but what produceth Falsities; the Life of Lusts may be likened to a Charcoal Fire, Falsities to the obscure Light thence proceeding; as Fire cannot exist without

without Light, so neither can Lust exist without Falsity; all Lust originates in some filthy Love, for what is loved is lusted after, and hence it is called Lust, and in the Lust itself is a continual [Impulse or Exertion] of that Love; whatever favours or assents to that Love, or Lust, is called Falsity; hence it is evident why the Sea of Salt is here added to the Valley of Siddim. Inasmuch as Lusts and Falsities are what vastate Man, that is, deprive him of all Life of the Love of Goodness, and of all Affection of Truth, therefore Vastation is throughout the Word described by somewhat saltish, as in Jeremiah, "He who maketh Flesh his Arm, shall be like a Plant "laid bare in the Wilderness, and shall not see when Good "cometh, and shall inhabit the *parched Places* in the Wilder-"ness, a *saltish Land*, and not inhabited," xvii. 6. and in Ezechiel, "The miry Places thereof, and the Marshes thereof, "shall not be healed, they shall be given to *Salt*," xlvii. 2. and in David, "Jehovah turneth Rivers into a Wilderness, and "the Water-Springs into Dryness, a Land of Fruit into "*Saltness*, for the Wickedness of them that dwell therein," Psalm cvii. 33, 34. and in Zephaniah, "Moab shall be as "Sodom, and the Sons of Ammon as Gomorrah, a Place left "to Nettles, and a *Pit of Salt*, and a Desolation for ever," ii. 9. and in Moses, "There shall be *Sulphur* and *Salt*, the "whole Land a Burning, it shall not be sown, neither shall it "sprout forth, nor shall any Herb spring up therein, according "to the Overthrow of *Sodom* and *Gomorrah*, of *Admah* and "*Zeboim*," Deut. xxix. 23. where Sulphur and Salt, and the whole Land a Burning, denote the Vastation of Goodness and Truth, Sulphur the Vastation of Good, Salt the Vastation of Truth; for as what is sulphureous and salt destroys the Earth and the Produce thereof, so Lust destroys Goodness, and Falsity Truths: Inasmuch as Salt signified Vastation, therefore it was usual in old Time to sow with Salt the Cities that were destroyed, to prevent their being rebuilt, as Judges ix. 45. Salt is also taken in a contrary Sense, signifying that which giveth Fertility, and which communicateth as it were a Savour.

Verse 4. *Twelve Years they served Chedorlaomer, and in the thirteenth Year they rebelled.* Twelve Years they served Chedorlaomer, signifies, that Evils and Falses did not appear in Childhood, but were subservient to apparent Goodnesses and Truths: And in the thirteenth Year they rebelled, signifies the Beginning of Temptations in Childhood.

1667. "Twelve Years they served Chedorlaomer"—that by these Words is signified, that Evils and Falses did not appear in

in Childhood, but were ſubſervient to apparent Goodneſſes and Truths, appears from the Repreſentation and Signification of Chedorlaomer, and alſo of thoſe who were ſubſervient, concerning whom ſee above, Verſe 1. and likewiſe from the Signification of Twelve: Chedorlaomer, with thoſe who are named above, Verſe 2. ſignifies apparent Goodneſſes and Truths appertaining to the Lord, conſequently the external Man as to thoſe Goodneſſes and Truths; in the preſent Caſe Chedorlaomer in the Complex denotes all thoſe who are named, Verſe 2. as alſo appears from what follows, and likewiſe from this Conſideration, that he was King of Elam, the Signification whereof was mentioned above, as denoting Faith grounded in Charity, conſequently, in the preſent Caſe, Truth and Goodneſs, for Faith and the Things appertaining thereto are Nothing but Truths, and Charity and the Things appertaining to Charity are Nothing but Goodneſſes; but in the preſent Caſe theſe Goodneſſes are the Goodneſſes of Infancy, which, although they appear good, yet are not good, ſo long as hereditary Evil contaminates and defiles them, inhering and adhering thereto through Self-Love and the Love of the World; whatever is of Self-Love or of the Love of the World appears, during Infancy and Childhood, as if it was good, but ſtill it is not good, and yet it is to be called good, ſo long as it appertaineth to Infants or Children, who as yet are ignorant of what is truly good; this Ignorance excuſes them, and their Innocence giveth an Appearance of Goodneſs to whatever they think or do; but the Caſe is otherwiſe when Man is inſtructed, and becometh acquainted with what is good and evil; ſuch Goodneſs and Truth, as appertain to Children before they are inſtructed, are ſignified by Chedorlaomer. By their ſerving twelve Years is ſignified all the Time during the Exiſtence of ſuch Goodneſs and Truth, for Twelve ſignify in an internal Senſe all Things appertaining to Faith grounded in Charity, in like Manner as Elam, Gen. x. 22. and ſo long as ſuch Goodneſs and Truth are with Man, whether it be in his Childhood, or in any other Period of his Life, Evils and Falſes can have no Effect, that is, evil Spirits do not attempt to do any Thing, or to occaſion any Evil, as it is very evident in the Caſe of Infants, of well-diſpoſed Children, and of the ſimple in Heart, with whom although evil Spirits, or the very worſt of the diabolical Crew were preſent, ſtill they could not effect any Thing, but are ſubdued, which is here ſignified by ſerving Chedorlaomer twelve Years; the Reaſon why at that Time they are ſubdued, and ſubſervient, is, becauſe Man hath not yet acquired to himſelf a Sphere of Luſts and Falſities; for it is not allowed evil Spirits and Genii to operate

rate except on those Things which Man hath actually procured to himself, not upon those Things which he receiveth hereditarily; wherefore before Man procureth to himself such Spheres, the evil Spirits are subservient, but as soon as ever he procures such Spheres, then the evil Spirits infuse themselves into him, and endeavour to gain the Dominion, for then they are in Man's own essential Sphere, and there find a Kind of Delight, or their own essential Life; where the Carcase, is there are the Eagles.

1668. "And in the thirteenth Year they rebelled"—that by these Words is signified the Beginning of Temptation in Childhood, appears from the Signification of the thirteenth Year, and from the Signification of rebelling; the thirteenth Year is the Intermediate between the twelfth and the fourteenth Year; what is signified by Twelve, hath been already explained, and what by Fourteen will be explained presently; the Intermediate between no Temptation and Temptation is Thirteen: What is signified by rebelling may appear from this Consideration, that it is predicated of Evils appertaining to Man, or of evil Spirits, when they begin to arise and to infest, after they have been in a State of Subjection or Servitude; Evils or evil Spirits rebel, in Proportion as Man, who is desirous to be principled in what is good and true, confirmeth with himself any Evils and Falses, or in Proportion as Lusts and Falsities insinuate Themselves into Goodnesses and Truths, for in Lusts and Falsities is the Life of evil Spirits, but in Goodnesses and Truths is the Life of Angels, and hence arise Infestation and Combat; this is the Case with all who have Conscience, and still more with the Lord when a Child, Who had Perception; with those who have Conscience, there ariseth hence a mute or still Pain [*Dolor mutus*], but with those who have Perception, an acute or sharp Pain, and so much the more acute, as the Perception is more interior; hence it may appear what was the Quality and Degree of the Lord's Temptations in Comparison of Man's, inasmuch as He had an interior and inmost Perception.

1669. Verse 5. *And in the fourteenth Year came Chedorlaomer, and all the Kings who were with him, and smote the Rephaims in Ashteroth Karnaim, and the Susims in Ham, and the Emims in Shaveh Kiriathaim.* In the fourteenth Year signifies the first Temptation: Came Chedorlaomer, signifies apparent Good in the external Man: And the Kings who were with him, signifies apparent Truth which is of that Good: And smote the Rephaims in Ashteroth Karnaim, and the Susims in Ham, and

the Emims in Shaveh Kiriathaim, signify Perſuaſions of the Falſe, or the Hells of ſuch which the Lord conquered.

1670. "In the fourteenth Year"—that theſe Words ſignify the firſt Temptation, may appear from the Signification of Fourteen, or the End of the ſecond Week [*Septimanæ*], concerning which ſee n. 728, where the Time of ſeven Days, or of one Week, ſignifies the Beginning of Temptation; fourteen, or of two Weeks, ſignifies the ſame; it is here ſaid, "In the "fourteenth Year," as having Reſpect to twelve which precede, by which is ſignified the Time of Childhood, as was obſerved.

1671. Came Chedorlaomer"—that hereby is ſignified apparent Good in the internal Man, appears from the Signification of Chedorlaomer, ſpoken of in the Verſe immediately preceding, as denoting apparent Good and Truth; in the preſent Caſe it ſignifies Good only, becauſe it is added, "And the Kings who were with him," by whom is ſignified Truth.

1672. "And the Kings who were with him"—that theſe Words ſignify apparent Truth which is of that Good, may appear from the Signification of Kings in the Word; Kings, Kingdoms, and Peoples, in the hiſtorical and prophetical Parts of the Word ſignify Truths and the Things appertaining to Truths, as might be abundantly proved; in the Word an accurate Diſtinction is made between People and Nation, by People are ſignified Truths, by Nation Goodneſſes, as was ſhewn above, n. 1259, 1260. Kings are predicated of Peoples, but not ſo of Nations; the Children of Iſrael, before they deſired a King, were a Nation, and repreſented Good or the celeſtial Principle, but after that they deſired and received a King, they became a People, and no longer repreſented Good or the celeſtial Principle, but Truth or the ſpiritual Principle, which was the Reaſon why it was imputed to them as a Fault, 1 Sam. viii. 7, to the End; on which Circumſtance, by the Divine Mercy of the Lord, more will be ſaid elſewhere: In the preſent Paſſage, inaſmuch as Chedorlaomer is named, and it is added, "The "Kings who were with him," both Good and Truth is ſignified, by Chedorlaomer Good, and by Kings Truth, the Nature and Quality whereof in the Beginning of the Lord's Temptations was deſcribed above.

1673. "And ſmote the Rephaims in Aſhteroth Karnaim, and the Suſims in Ham, and the Emims in Shaveh Kiriathaim"—that hereby are ſignified Perſuaſions of the Falſe, or the Hells of ſuch which the Lord conquered, appears from the Signification of the Rephaims, of the Suſims, and of the Emims, as denoting a Race ſimilar to the Nephilims, who are mentioned Gen.

vi. 4. of whom it hath been abundantly proved above, that they ſignify Perſuaſions of the Falſe, or thoſe who through a Perſuaſion of their own Heighth and Preheminence made light of all Things holy and true, and who infuſed Falſities into evil Luſts, ſee n. 581. and the Paſſages there adduced, Numb. xiii. 33. Deut. ii. 10, 11. Iſaiah xiv. 9. Chap. xxvi. 14, 19. Pſalm lxxxviii. 10. the ſeveral Kinds of Perſuaſions of the Falſe are what are here ſignified by theſe Three, and alſo by the Horites in Mount Seir; for there are ſeveral Kinds of Perſuaſions of the Falſe, not only according to the Falſities, but alſo according to the Luſts, to which they are adjoined, or into which they are infuſed, or from which they flow forth and are produced; the Nature and Quality of ſuch Perſuaſions can never appear to any Man on Earth, who ſcarce knoweth more, than that there exiſteth a Perſuaſion of what is falſe and a Luſt of what is evil; but in another Life ſuch Perſuaſions and Luſts are moſt diſtinctly arranged into their ſeveral Genera and Species: The moſt dreadful Perſuaſions of the Falſe had Place with thoſe who lived before the Flood, particularly with thoſe called Nephilim; theſe were of ſuch a Nature, that by their Perſuaſions in another Life they take away all Power of thinking from thoſe Spirits with whom they have Intercourſe, ſo that ſuch Spirits ſeem to themſelves as if they ſcarce had any Life, much leſs were able to think any Thing true; for, as was obſerved, there is a Communication of all Thoughts in another Life, ſo that when ſuch a perſuaſive Principle hath Influx, it muſt needs as it were kill in others all Power of thinking: Such were the wicked Nations againſt which the Lord fought in his earlieſt Childhood, and which he overcame; and unleſs the Lord had overcome them by his Coming into the World, it would not have been poſſible at this Day for any Man on the Face of the Earth to have ſurvived, inaſmuch as every Man is governed by Spirits from the Lord: The ſame wicked Nations are at this Day encompaſſed by a Kind of miſty Rock, in Conſequence of their Phantaſies, from whence they are continually endeavouring to burſt forth, but in vain, concerning whom ſee n. 1265 to 1272. and in many Paſſages above; theſe alſo, and ſuch as theſe, are meant in Iſaiah, where it is written, "The Dead ſhall not live, the "*Rephaims* ſhall not ariſe, becauſe thou haſt viſited and de-"ſtroyed them, and made all their Memory to periſh," xxvi. 14. and in David, "Wilt thou ſhew Wonders to the "Dead, ſhall the *Rephaims* ariſe and confeſs to thee?" Pſalm lxxxviii. 10. where by the Dead are not meant the Dead, but the Condemned. There are alſo Spirits at this Day, eſpecially

cially from the Christian World, principled in Persuasions of the False, but not in so dreadful a Nature as were those which prevailed amongst the Antediluvians; there are some Persuasions of the False which occupy both the intellectual and the Will-Part of Man, such were those which prevailed amongst the Antediluvians, and amongst those who are here signified by the Rephaims, the Susims, and the Emims; but there are other Persuasions of the False, which occupy only the intellectual Part, arising from Principles of the False confirmed in those amongst whom such Persuasions prevail; these are not so powerful nor so deadly as the former, but still in another Life they cause much Inconvenience to Spirits, and in Part take away their Power of thinking; the Spirits subject to such Persuasions excite in Man mere Confirmations of what is false, so that a Man seeth the False as Truth, and Evil as Good; such is the Nature and Quality of their Sphere; no sooner is any Thing of Truth called forth by the Angels, but they instantly suffocate and extinguish it; Man may perceive whether he is under the Dominion of such Spirits by attending only to this, whether he imagines the Truths of the Word to be false, and confirmeth himself in such Imagination, so as not to be able to see otherwise; in this Case he may be assured that such Spirits are with him, and that they have Dominion; in like Manner they, who persuade themselves that all private Emolument constitutes the public Good, and who consider Nothing as tending to promote the public Good, but what is connected with private Emolument; in this Case also the evil Spirits suggest so many corroborating Considerations, that such as are influenced thereby cannot possibly see otherwise; they who are so principled, as to regard all private Emolument as public Good, or to cover it under an Appearance of being public Good, act in like Manner in another Life as to the general Good that prevails there: That the Influx of Spirits with Man is such as is here described, hath been given me to know by constant lively Experience of many Years.

1674. Verse 6. *And the Horites in their Mount Seir, even to Elparan, which is by the Wilderness.* The Horites in their Mount Seir, signifies Persuasions of the False originating in Self-Love: Even to Elparan which is by the Wilderness, signifies Extension.

1675. "The Horites in their Mount Seir"—that hereby are signified Persuasions of the False originating in Self-Love, appears from the Signification of Horites, and from the Signification of Seir; with Respect to the Horites, they were they who

dwelt in Mount Seir, as appears from Gen. xxxvi. 8, 20. and the following Verſes, where Mention is made of Eſau who was called Edom; by Eſau or Edom in a genuine Senſe is ſignified the Lord as to his Human Eſſence, who is alſo repreſented by Eſau or Edom, as may appear both from the hiſtorical and prophetical Parts of the Word; and whereas by the Horites were repreſented thoſe, who are principled in Perſuaſions of the Falſe, and whereas Repreſentatives actually exiſted at that Time, therefore alſo the like was repreſented by this Circumſtance, that the Poſterity of Eſau expelled the Horites from Mount Seir, concerning whom it is thus written in Moſes, "This alſo is accounted the Land of the *Rephaims*; the "*Rephaims* dwelt therein heretofore, and the Ammonites called "them *Samſummims*, a People great, and many, and tall, as "the Anakims; and Jehovah deſtroyed them from before them, "and they poſſeſſed them, and dwelt in their Place. As he did "to the *Sons of Eſau* which dwelt in *Seir*, in that he deſtroyed "the *Horites* from before them, and they poſſeſſed them, and "dwelt in their Place," Deut. ii. 20, 21, 22. theſe Words repreſent and ſignify the ſame Thing that is here related of Chedorlaomer, viz. That he and the Kings that were with him ſmote the Horites in Mount Seir, for by Chedorlaomer, as was ſaid, is repreſented the Divine Good and Truth of the Lord in Childhood, conſequently the Human Eſſence of the Lord as to Goodneſs and Truth at that Time, by which he deſtroyed the Perſuaſions of the Falſe, that is, the Hells filled with ſuch a diabolical Crew, which by Perſuaſions of the Falſe attempted to lay waſte the World of Spirits, and conſequently Mankind: And whereas Eſau or Edom repreſented the Lord as to his Human Eſſence, Mount Seir alſo, and likewiſe Paran, repreſented the Things appertaining to his Human Eſſence, viz. the celeſtial Things of Love, as appears from the Benediction of Moſes, "Jehovah came from Sinai, and roſe up from *Seir* unto them; "he ſhined forth from Mount *Paran*, and came from Myriads "of Holineſs, from his right Hand a Fire of Law for them, "even loving the People," Deut. xxxiii. 2, 3. where Jehovah's riſing from Mount Seir, and ſhining forth from Paran, ſignifies Nothing elſe but the Lord's Human Eſſence; it muſt be obvious to every one, that to riſe from Mount Seir and to ſhine forth from Mount Paran, are Expreſſions ſignificative, not of Mountains or their Inhabitants, but of Things Divine, conſequently of the celeſtial Things of the Lord's Human Eſſence, by Virtue whereof it is predicated that Jehovah aroſe and ſhone forth; That Seir hath this Signification may appear from the Song of Deborah and Barak in the Book of Judges,

"Jehovah,

" Jehovah, when thou wenteſt forth from *Seir*, when thou de-
" partedſt out of the *Field of Edom*, the Earth trembled, and
" the Heavens dropped, the Clouds alſo dropped Water, the
" Mountains melted, this Sinai before Jehovah the God of
" Iſrael," v. 4, 5. where to go forth from Seir, and to depart from the Field of Edom, have no other Signification. This appears ſtill more manifeſt in the Prophecy of Balaam, who was one of the Sons of the Eaſt, or of Syria, where was the Reſidue of the ancient Church, as it is written in Moſes, " I ſee
" him, and not now, I behold him, and not nigh; there ſhall
" ariſe a Star out of Jacob, and a Sceptre ſhall come out of
" Iſrael, and *Edom* ſhall be an Inheritance, *Seir* alſo ſhall be an
" Inheritance of his Enemies," Numb. xxiv. 17, 18. where to ſee Him, and not now, to behold Him, and not nigh, ſignifies the Lord's Coming into the World, whoſe Human Eſſence is called a Star out of Jacob, which was to ariſe, and alſo Edom and Seir; it muſt be obvious to every one that neither Edom or Seir were to become an Inheritance; that Seir ſhould be the Inheritance of his Enemies, or the Mountain of his Enemies, is the ſame Thing as what is frequently expreſſed in other Places by the expelling of Enemies, and taking Poſſeſſion of their Land. That Mount Paran alſo, or Elparan, hath the ſame Signification, appears likewiſe in Habakkuk, " God ſhall
" come from Teman, and the Holy One from *Mount Paran*,
" Selah, His Honour covered the Heavens, and the Earth
" was filled with his Praiſe," iii. 3. it is to be obſerved however, that Mountains and Lands have and receive a Signification from thoſe that dwell in them, from the Horites, when the Horites dwelt there, and when they were driven out, from thoſe who drove them out, as from Eſau or Edom, and likewiſe from other Grounds and Cauſes, wherefore they were uſed in a double Senſe, in the genuine Senſe and in it's oppoſite, in a genuine Senſe to denote the Lord's Human Eſſence, and in it's oppoſite to denote Self-Love; the Lord's Human Eſſence is the eſſential celeſtial Love; the oppoſite to celeſtial Love is Self-Love; thus the Horites here ſignify Perſuaſions of the Falſe grounded in Self-Love. There are Perſuaſions of the Falſe grounded in Self-Love, and Perſuaſions of the Falſe grounded in the Love of the World, but the former are the moſt filthy; whereas Perſuaſions grounded in the Love of the World are not ſo filthy; the former, viz. Perſuaſions of the Falſe grounded in Self-Love, are oppoſite to the celeſtial Things of Love; the latter, viz. Perſuaſions of the Falſe grounded in the Love of the World, are oppoſite to the ſpiritual Things of Love; Per-

ſuaſions grounded in Self-Love have this Tendency, that they would have Dominion over all Things, and in Proportion as they are left unreſtrained, they would have Dominion over the Univerſe, and even, as was ſhewn above, over Jehovah; wherefore Perſuaſions of that Kind are never tolerated in another Life; but Perſuaſions grounded in the Love of the World have not ſo unruly a Tendency, giving Birth only to the wild Ravings of a diſcontented Mind, attended with a fond and vain Affectation of heavenly Joy, and a Deſire to appropriate the Wealth and Poſſeſſions of other People, not ſo much with a View to Self-Preheminence; but the Differences of thoſe Perſuaſions are innumerable.

1676. "Even to Elparan which is by the Wilderneſs"— that by theſe Words is ſignified Extenſion, may appear from this Conſideration, that the Horites were ſmitten, and were forced to fly ſo far; the Wilderneſs of Paran is mentioned Gen. xxi. 21. Numb. x. 12. Chap. xii. 16. Chap. xiii. 3, 26. Deut. i. 1. What is here ſignified by Elparan, which is in the Wilderneſs, cannot ſo well be explained, only as denoting, that the Lord's firſt Victory over the Hells, ſignified by thoſe Nations, as yet extended itſelf no further; but how far it did extend itſelf is ſignified by Elparan by the Wilderneſs. They who are unacquainted with heavenly Arcana may poſſibly ſuppoſe, that there was no Need of the Lord's Coming into the World to fight with the Hells, and to overthrow and conquer them by ſuffering himſelf to be tempted, inaſmuch as the evil Spirits might have been ſubdued and confined in their infernal Abodes by an immediate Act of Divine Omnipotence; nevertheleſs it is an eſtabliſhed Truth, that unleſs the Lord had come into the World, and ſubdued and overcome the Hells by ſuffering himſelf to be tempted, the whole Race of Mankind muſt have periſhed, and there was no other poſſible Means of Salvation, even for thoſe who have lived on this Earth ſince the Time of the moſt ancient Church; but to unfold the Arcana of this ſaving Proceſs, even in a moſt general View, would fill a whole Volume, and would alſo give Occaſion to Reaſonings concerning Divine Myſteries, which, being above the Reach of common Capacities, would be unintelligible, howſoever clearly they might be unfolded, whilſt many would have no Deſire to comprehend them; wherefore it is better for Mankind to be contented to know that ſuch a Proceſs was neceſſary, and to believe it becauſe it is ſo.

1677. Verſe 7. *And they returned and came to En-miſhpat, which is Cadeſh, and ſmote all the Field of the Amalekites, and alſo the*

the Amorite dwelling in Hazezon Tamar. They returned and came to En-mishpat which is Cadesh, signifies Continuation: And smote all the Field of the Amalekites, signifies various Kinds of Falses: And also the Amorite dwelling in Hazezon Tamar, signifies various Kinds of Evils originating in those Falses.

1678. "They returned and came to En-mishpat which is "Cadesh"—that these Words signify Continuation, appears from what goes before, and from what follows; the Subject here treated of is concerning Falses and the Evils therein originating; Falses are distinguished by the Amalekites, and the Evils originating therein by the Amorite in Hazezon Tamar: By Cadesh are signified Truths, and also Contentions about Truths; and whereas the Subject here treated of is concerning Falses, and the Evils therein originating, which the Lord overcame in his first Combat, therefore Mention is here made of En-mishpat which is Cadesh, because the Contention was about Truths. That Cadesh signifies Truths which are contended about, appears from Ezechiel, where the Borders of the Holy Land are described, "The Corner of the South towards the South from "*Tamar* even to the Waters of Meribah (of Contentions) "*Cadesh*, the Inheritance to the great Sea, and the South-"Corner towards the South," xlvii. 19. Chap. xlviii. 28. where the South denotes the Light of Truth, the Border [or Boundary] whereof, by which is signified Contention about Truths, is called Cadesh. It was *Cadesh* also where Moses struck the Rock, from which came forth Waters, which were called Meribah by Reason of Contention, Numb. xx. 1, 2, 11, 13. by Rock, as is known, is signified the Lord; by Waters, in the internal Sense of the Word, are signified spiritual Things, which are Truths; the Waters were called Meribah, because there was Contention about them: That they were also called the Waters of the Contention of Cadesh, appears from Moses, "Ye have rebelled to my Mouth in the "Wilderness Zin, in the Contention of the Assembly, that ye "might sanctify Me by the Waters in their Eyes, these are the "Waters of the *Contention of Cadesh* the Wilderness Zin," Numb. xxvii. 14. Deut. xxxii. 51. In like Manner it was in *Cadesh*, whither the Spies returned from the Land of Canaan, and where they murmured and contended, not being willing to enter into that Land, Numb. xiii. 26. Hence it appears, that En-mishpat, or the Fountain of Judgment, or the Fountain of Mishpat Cadesh, signifies Contention about Truths, and thus Continuation. Inasmuch as the historical Relations here given are true, and were really fulfilled, it may appear as if no such Things were represented and signified by the Places whither Chedor-

Chedorlaomer came, and by the Nations which he ſmote; but all the hiſtorical Relations in the Word are repreſentative and ſignificative, as well in Reſpect to Places, as in Reſpect to Nations, and alſo in Reſpect to Facts, as may appear evident from them all both in the hiſtorical and prophetical Parts of the Word.

1679. "And they ſmote all the Field of the Amalekites"—that hereby are ſignified various Kinds of Falſes, appears from the Repreſentation and Signification of the Amalekite Nation; by all the Nations which were in the Land of Canaan are repreſented different Kinds of Falſes and of Evils, as will be made appear, by the Divine Mercy of the Lord, in what follows; by the Amalekites are ſignified Falſes, by the Amorites in Hazezon Tamar are ſignified Evils originating in Falſes; that by the Amalekites are ſignified Falſes, to which Truths are oppoſed, may appear from what is related of the Amalekites, Exod. xvii. 13, to the End. Numb. xiii. 29. Chap. xxiv. 20. Deut. xxv. 17, 18, 19. Judg. v. 13, 14. 1 Sam. xv. 1, to the End. Chap. xxvii. 8. Pſalm lxxxiii. 7. By the Rephaims, Suſims, Emims, and Horites, mentioned in Verſes 5 and 6, are ſignified Perſuaſions of the Falſe ariſing from the Luſts of Evil, that is, from Evils, but in the preſent Verſe by the Amalekites and the Amorite in Hazezon Tamar are ſignified Falſes from which Evils are derived: There is a Difference between the Falſe which is grounded in Evil, and the Falſe from which Evil is derived; Falſes take their Riſe either from Luſts which appertain to the Will, or from received Principles which appertain to the Underſtanding; the Falſes which take their Riſe from Luſts appertaining to the Will are of a baſe and ſordid Nature, and are not ſo eaſy to be extirpated, becauſe they cohere with the very Life of Man; it is the very Life of Man which deſires, that is, which loves; and whilſt he confirms in himſelf this Life, or Luſt, or Love, all Things that confirm are Falſes, and are implanted in his Life; ſuch were the Antediluvians: But Falſes which take their Riſe from received Principles, cannot be ſo rooted in the Will-Part of Man; ſuch are falſe or heretical Doctrinals, which originate out of the Will, being imbibed from Infancy, and afterwards receiving Confirmation in adult Age; but inaſmuch as they are Falſes, they muſt needs produce Evils of Life; as where a Perſon thinketh to merit Salvation by Works, and confirms himſelf in ſuch an Idea, in this Caſe the Idea of Merit, Self-juſtification, and Confidence, are the Evils thence derived; and again, where a Perſon believeth that there can be no Piety unleſs Merit be placed in Works, in this Caſe the

Evil

Evil arising is, that he extinguisheth in himself all Piety of Life, and giveth himself up to Lusts and Pleasures; the same holds true in many other Cases: Such Falses and the Evils thence derived are what are treated of in this Verse.

1680. "And also the Amorite dwelling in Hazezon Tamar" —that by these Words are signified the various Kinds of Evils thence derived, appears from what hath been now said, and also from the Representation and Signification of the Amorites, concerning which see Chap. xv. Verse 16. In Respect to the Evils and Falses against which the Lord combated, it is to be observed, that they were the infernal Spirits who were principled in Evils and Falses, that is, that they were Hells replete with such, which continually infested the human Race; the Infernals desire Nothing more than to destroy every one, and have no greater Pleasure than to torment others: All Spirits are hereby distinguished in another Life; they who desire Evil against others are infernal or diabolical Spirits; but they who desire Good to others are good and Angelic Spirits; Man may know which he is amongst, whether amongst the infernal or amongst the angelic Spirits; if he intendeth Evil to his Neighbour, thinking Nothing but Evil concerning him, and actually doing Evil when it is in his Power, and finding Delight therein, he is then amongst the Infernals, and becometh himself also an Infernal in another Life; but if he intendeth Good to his Neighbour, and thinketh Nothing but Good concerning him, and actually doeth Good when it is in his Power, he is then amongst the Angelic, and becometh himself also an Angel in another Life; this is the characteristic Mark or Test by which every one may discover his true State and Quality, and according to which he ought to examine himself: It is of no Consequence that a Person doth not do Evil when he hath not the Power or the Courage to do it, nor that he doeth Good from any selfish Views, for to be restrained from Evil by Fear or by Want of Power to commit it, and to do Good with a View to private or selfish Interest, are external Considerations which are removed in another Life, when Man becometh the perfect Image of his inward Thoughts and Intentions; there are several who by Habit have learnt in the World a fair and upright Method of Speaking and Acting, but in another Life it is perceived instantly whether the Mind or Intention hath been agreeable thereto, and if not, they are rejected amongst the Infernals of their own Kind and Species.

1681. Verses 8, 9. *And there went out the King of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboim, and the King of Bela which is Zoar, and set the Battle in*

Array with them in the Vale of Siddim; with Chedorlaomer King of Elam, and with Tidal King of Gojim, and Amraphel King of Shinar, and Arioch King of Ellasar; four Kings with five. There went out the King of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboim, and the King of Bela which is Zoar, signify, as above, Evils and Falses reigning generally: And set the Battle in Array with them, signifies that they began the Assault: In the Vale of Siddim, signifies here, as above, what is unclean: With Chedorlaomer King of Elam, and Tidal King of Gojim, and Amraphel King of Shinar, and Arioch King of Ellasar, signify Truths and Goodnesses in the external Man; Chedorlaomer King of Elam signifies Truths; Tidal King of Gojim signifies Goodnesses; the rest signify what is thence derived: Four Kings with Five, signifies the Union of the latter, and the Disunion of the former.

1682. "There went out the King of Sodom, and the King "of Gomorrah, and the King of Admah, and the King of "Zeboim, and the King of Bela which is Zoar"—that these Words signify Evils and Falses reigning generally, appears from what was said above concerning the same, Verse 2, as denoting the Lusts of Evil, and Persuasions of the False; in that Verse by the same Kings are in general signified all Evils, and all Falses, or, what is the same Thing, the Lusts of Evil and Persuasions of the False, wherefore it is said that War was made with them; the War with the Rephaims, Susims, Emims, and Horites is afterwards treated of; and also the War with the Amalekites and Amorites, and lastly with these Kings who were named in the Beginning, wherefore by the same Kings are here signified only the ruling Evils and Falses which are of a less Degree.

1683. "And set the Battle in Array with them"—that by these Words is signified that they began the Assault, appears from the Signification of setting Battle in Array, as denoting to begin an Attack, for that they rebelled is said above, Verse 3; it appears also from this Consideration, that evil Spirits are they who begin an Assault; for the Case is this; the Lord never began Battle with any Hell, but the Hells first assaulted Him; this is the Case also with every Man who is in Temptation, or in Combat with evil Spirits; the attendant Angels are never the first to begin the Assault, but it is always begun and continued by the evil or infernal Spirits; the Angels only avert and defend; this cometh from the Lord, who is never on any Account willing to bring Evil on any one, or to thrust any down into Hell, even if he were the most wicked and most turbulent Enemy,

my, but it is the evil Spirit himself who bringeth Evil on himself, and casts himself headlong into Hell: This also follows from the Nature of Evil, and from the Nature of Good; it is the Nature of Evil to be desirous to provoke every one; but it is the Nature of Good to provoke no one; the evil are in the Enjoyment of their own essential Life when they assault any one, for they are ever desirous to destroy; but the good are in the Enjoyment of their own essential Life when they do not assault any one, and when they can be serviceable in defending others from Evils.

1684. "In the Vale of Siddim"—that by these Words is signified what is unclean, appears from what was said above at Verse 3, concerning the Vale of Siddim and the Sea of Salt.

1685. "With Chedorlaomer King of Elam, and Tidal King "of Gojim, and Amraphel King of Shinar, and Arioch King "of Ellasar"—that hereby are signified Truths and Goodnesses in the external Man, appears from the Signification of the same in Verse 1, of this Chapter.

That Chedorlaomer King of Elam signifies Truths, and Tidal King of Gojim Goodnesses, and that the rest signify the Things thence derived, appears from this Consideration, that the same Kings are here enumerated in a different Order from what they were above in Verse 1. Chedorlaomer King of Elam is there mentioned in the third Place, but here in the first; and Tidal King of Gojim is there mentioned in the fourth Place, but here in the second: The Reason is, it is Truth which is the first or chief [Instrument] of Combat, for the Combat is supported by Truth, inasmuch as the Knowledge of what is false and what is evil is acquired by Truth, wherefore such Combats never exist before Man is initiated in the Sciences and Knowledges of Truth and Goodness; hence by Chedorlaomer, who is here named in the first Place, is signified Truth which was with the Lord; this appears also from the Signification of Elam, as denoting Faith grounded in Charity, which is the same as Truth, according to what was shewn above, Chap. x. Verse 22; hence it follows, that Tidal King of Gojim, or of Nations, signifies Good, and that the other Kings signify Truths and Goodnesses thence derived.

1686. "Four Kings with Five"—that hereby is signified the Union of the latter, and the Disunion of the former, may appear from the Signification of Four, and from the Signification of Five; Four signify Union as consisting of Pairs, in like Manner as Two also when they have Respect to the Marriages of Things, agreeable to what was observed above, n. 720;

but Five denote Diſunion, as being ſignificative of Somewhat ſmall or ſcarce, agreeable to what was ſhewn above, n. 649; all Things have a determinate Signification according to the Subject treated of.

1687. Verſe 10. *And the Vale of Siddim was full of Pits of Pitch; and the Kings of Sodom and of Gomorrah fled, and fell there, and they that remained fled to the Mountain.* The Vale of Siddim was full of Pits of Pitch, ſignifies the unclean [Principle] of Falſities and of Luſts: And the Kings of Sodom and of Gomorrah fled and fell there, ſignifies that thoſe Evils and Falſes were conquered: And they that remained fled to the Mountain, ſignifies, that not all [were conquered]; the Mountain is the Love of Self and of the World.

1688. "And the Vale of Siddim was full of Pits of Pitch"—that hereby is ſignified the unclean [Principle] of Falſities and of Luſts, appears from the Signification of Siddim as denoting what is unclean, concerning which ſee above, Verſe 3; and alſo from the Signification of Pits as denoting Falſities, and from the Signification of Pitch as denoting Luſts; Falſities are called Pits by Reaſon of the unclean Water contained therein, and Luſts are called Pitch by Reaſon of the diſagreeable ſulphureous Smell ariſing from that Water.

1689. "And the Kings of Sodom and Gomorrah fled and fell there"—that hereby is ſignified that thoſe Evils and Falſes were conquered, appears from the Signification of Sodom and of Gomorrah, as denoting the Evils of Luſts, and the Falſes of Perſuaſions, concerning which ſee above; the Kings of Sodom and Gomorrah here denote all the Evils and Falſes even ſignified by the other Kings: The ſame appears alſo from the Signification of flying and falling, as denoting the being conquered.

1690. "And they that remained fled to the Mountain"—that hereby is ſignified that not all [were conquered,] appears without Explication. The Subject here treated of in an internal Senſe is concerning the Temptations which the Lord endured in Childhood, concerning which Nothing is related in the Word of the New Teſtament, where Mention is made only of the Temptation in the Wilderneſs, or ſoon after he came into the Wilderneſs, and finally of the laſt Temptation in Gethſemane, &c.: That the Life of the Lord from his earlieſt Childhood, even to the laſt Hour of his Life in the World, was a continual Temptation and continual Victory, appears from ſeveral Paſſages in the Word of the Old Teſtament; and that his Temptations did not ceaſe with the Temptation in the Wilderneſs, is evident from theſe Words in Luke, "After that the

"Devil

" Devil had finiſhed all the Temptation, *he deſiſted from him* " *for a Time*," iv. 13. the ſame is evident alſo from this Conſideration, that he was tempted even to the Death of the Croſs, conſequently to the laſt Hour of his Life in the World; hence it appears that the Lord's whole Life in the World, from his earlieſt Childhood, was a continual Temptation and continual Victory, and that the Cloſe thereof was, when he prayed on the Croſs for his Enemies, conſequently for all that dwell on the Face of the whole Earth. In the Word of the Life of the Lord written by the Evangeliſts, no Mention is made of any Temptation except the laſt, and that which he endured in the Wilderneſs; the Diſciples were kept unacquainted with any other Temptations; and even thoſe they were acquainted with, according to the Senſe of the Letter, appear ſo light and trifling, as ſcarce to amount to any Temptation; for ſo to ſpeak and ſo to anſwer appears to have Nothing in it of Temptation, when yet in the Lord's Caſe it was more grievous than the human Mind can conceive or believe; no one can know what Temptation is unleſs he hath been in it; the Temptation which is recorded, Matt. iv. 1, to 11. Mark i. 12, 13. Luke iv. 1, to 13. contains the Nature of the Lord's Temptations in general, viz. that by Virtue of Love towards the whole Race of Mankind he fought againſt the Loves of Self and of the World, with which the Hells were replete: In every Temptation an Aſſault is made on the Love in which Man is principled, and the Degree of the Temptation is according to the Degree of the Love; if no Aſſault is made upon the Love there is no Temptation; to deſtroy any one's Love is to deſtroy his very Life, for Love is Life; the Life of the Lord was Love towards the whole human Race, and indeed a Love ſo great and of ſuch a Nature, that it was Nothing but pure Love; againſt this His Life were admitted continual Temptations, as was ſaid, from his earlieſt Childhood to his laſt Hour in the World: The Love, which was the very eſſential Life of the Lord, is ſignified by this, " That he hun- " gered, and that the Devil ſaid, If thou be the Son of God, " ſay to this Stone that it be made Bread; and Jeſus anſwered, " It is written, Man ſhall not live by Bread alone, but by every " Word of God," Luke iv. 2, 3, 4. Matt. iv. 2, 3, 4. That he fought againſt the Love of the World, or againſt all Things relating to the Love of the World, is ſignified by this, " That " the Devil led him to a high Mountain, and ſhewed him all " the Kingdoms of the Earth in a Moment of Time, and ſaid " unto him, all this Power will I give thee and the Glory " of them, becauſe it is given to me, and to whomſoever I

" will

" will I give it; if therefore thou wilt worſhip me, all ſhall be " thine; but Jeſus anſwering ſaid unto him, Get thee behind " Me Satan, for it is written, Thou ſhalt worſhip the Lord " thy God, and Him only ſhalt thou ſerve," Luke iv. 5, 6, 7, 8. Matt. iv. 8, 9, 10. That he fought againſt Self-Love, and againſt all Things relating to Self-Love, is ſignified by theſe Words, " The Devil took him into the holy City, and ſet him " on a Pinnacle of the Temple, and ſaid to him, If thou be " the Son of God, caſt thyſelf down, for it is written, He ſhall " give his Angels Charge concerning thee, and upon their Hands " they ſhall carry thee, leſt at any Time thou daſh thy Foot " againſt a Stone; and Jeſus ſaid unto him, It is written again, " Thou ſhalt not tempt the Lord thy God," Matt. iv. 5, 6, 7. Luke iv. 9, 10, 11, 12. His continual Victory is ſignified by theſe Words, " That after the Temptation Angels came and miniſ- " tered unto him," Matt. iv. 11. Mark i. 13. In ſhort, the Lord from his earlieſt Childhood, even to the laſt Hour of his Life in the World, was aſſaulted by all the Hells, which were continually withſtood, ſubdued, and conquered by Him, and this ſolely by Virtue of his Love towards the whole human Race, from which Love it may appear how grievous were his Combats, and how great the Fierceneſs of the Hells, inaſmuch as it was not human but Divine Love, and Temptation is great in Proportion to the Love: That theſe Things were ſo, I know of a Certainty.

1691. That a Mountain denotes Self-Love and the Love of the World, may appear from the Signification of a Mountain, of which we ſhall ſpeak preſently. Every Evil and every Falſe hath it's Riſe in Self-Love and the Love of the World, and is derived from no other Source; for the Loves of Self and of the World are oppoſite to celeſtial and ſpiritual Love, and in Conſequence of ſuch Oppoſition, they are thoſe Loves which are continually attempting to deſtroy the celeſtial and ſpiritual Things of the Kingdom of God; all Hatreds have their Birth from Self-Love and the Love of the World, and from Hatreds come all Kinds of Revenge and Cruelty, and from theſe all Kinds of Deceit and Treachery, in ſhort all the Hells. That by Mountains in the Word are ſignified Self-Love and the Love of the World, may appear from the following Paſſages, " The Eyes of " the Pride of Man ſhall be humbled, and the Haughtineſs of " Men ſhall be bowed down; the Day of Jehovah of Zabaoth " is upon every one that is proud and lofty, upon all high " *Mountains*, and upon all *Hills* lifted up, and upon every " *high Tower*," Iſaiah ii. 11, 12, 14, 15. where high Mountains manifeſtly denote Self-Love, and Hills lifted up denote the Love

of the World: Again in the same Prophet, " Every Valley " shall be exalted, and every *Mountain* and *Hill* shall be made " low," xl. 4. evidently denoting Self-Love and the Love of the World: Again, " I will lay waste the *Mountains* and *Hills*, " and will dry up all their Herbs," xlii. 15. where in like Manner Mountains denote Self-Love, and Hills the Love of the World: So in Ezechiel, " The *Mountains* shall be thrown " down, and the Steps shall fall, and every Wall shall fall to " the Earth," xxxviii. 20. and in Jeremiah, " Behold I am a- " gainst thee, O destroying *Mountain*, that destroyest all the " Earth, and I will stretch out my Hand against thee, and " roll thee down from the *Rocks*, and will give thee for a " *Mountain of Burning*," li. 25. speaking of Babel and Chaldæa, by which, as was shewn above, are signified Self-Love and the Love of the World: So in Moses's Song, " A Fire is " kindled in mine Anger, and shall burn even to the *lowest Hell*, " and shall devour the Earth and her Increase, and shall inflame " the Foundations of the *Mountains*," Deut. xxxii. 22. where the Foundations of the Mountains denote the Hells, as is plainly declared; they are called the Foundations of the Mountains, because Self-Love and the Love of the World reign there, and are thence derived: So in Jonah, " The Waters compassed me " about even to the Soul, the Abyss closed me round about, " the Weeds were wrapped about my Head; I went down to " the *Cuttings off of the Mountains;* the Bars of the Earth " were over me for ever; but thou hast caused my Lives to " ascend out of the Pit, O Jehovah my God," ii. 5, 6. the Temptations of the Lord in his Combats against the Hells are thus prophetically described by Jonah, when he was in the Belly of the great Fish; as they are also described in other Parts of the Word, particularly in the Psalms of David; he who is in Temptations is in the Hells; Place is of no Consequence, but all depends on State. Inasmuch as Mountains and Towers signify Self-Love and the Love of the World, it may hence appear what is signified by this, that the Lord was led by the Devil upon a high Mountain and upon a Pinnacle of the Temple, viz. that he was led into the most extreme Combats of Temptations against the Loves of Self and of the World, that is, against the Hells. Mountains also in an opposite Sense, as is usual, signify celestial and spiritual Love, according to what was shewn above, n. 795, 796.

1692. Very few are capable of knowing what is effected by Temptations and the Combats of Temptations; they are the Means whereby Evils and Falses are loosened and shook off in Man, and whereby Horror is excited in Respect thereto, and

Conscience

Conſcience is not only formed, but is alſo confirmed, and thus Man is regenerated; and this is the Reaſon why ſuch as are regenerated are let into Combats and undergo Temptations; which is effected in another Life, if not in the Life of the Body, with all who are capable of being regenerated; wherefore the Lord's Church is called militant: But the Lord Alone by his own proper Strength, or his own proper Power, ſuſtained the moſt cruel Combats of Temptations, for he was encompaſſed about by all the Hells, and continually overcame them: It is alſo the Lord Alone who fighteth in Men, that are engaged in the Combats of Temptations, and who overcometh; for Man by his own proper Power can do Nothing in Oppoſition to evil or infernal Spirits, inaſmuch as they cohere with the Hells in ſuch a Manner, that ſuppoſing one to be ſubdued, another would take up the Aſſault, and ſo to Eternity; in this Reſpect they are as a Sea, which preſſeth upon every particular Part of a Mound raiſed to oppoſe it's Waves, and which, if it was to make the ſmalleſt Breach or Cleft in any Part, would never ceaſe to burſt through and overflow, till the whole Body of it's Waters was drained; thus would it be with Man unleſs the Lord Alone ſuſtained in him the Combats of Temptations.

1693. Verſe 11. *And they took all the Wealth of Sodom and Gomorrah, and all their Food, and departed.* They took all the Wealth of Sodom and Gomorrah, ſignifies, that they were deprived of the Power of doing Evil: And all their Food, ſignifies, that they were deprived of the Power of thinking what is falſe: And departed, ſignifies, that thus they were left.

1694. "And they took all the Wealth of Sodom and Gomorrah"—that hereby is ſignified that they were deprived of the Power of doing Evil, appears from the Signification of taking the Wealth of any one; by the Wealth of Sodom and Gomorrah, in an internal Senſe, Nothing elſe is meant but Evil and the Falſe; Evil is here ſignified by Wealth, and the Falſe by Food: Spiritual Wealth and Riches, in Reſpect to the good, are Nothing elſe but Goodneſſes and Truths, with which they are gifted and enriched by the Lord; thus Wealth and Riches, in Reſpect to the evil, are Nothing elſe but Evils and Falſes, which they have acquired to themſelves; ſuch Things are alſo ſignified by Wealth in the Word: Hence it appears, that to take the Riches of Sodom and Gomorrah is to deprive them of the Power of doing Evil.

1695. "And all their Food"—that by theſe Words is ſignified that they were deprived of the Power of thinking what is falſe, appears from the Signification of Food; what celeſtial, ſpiritual

ſpiritual, and natural Food is, which they enjoy in another Life, was ſhewn above, n. 56, 57, 58, 680, 681. theſe three Kinds of Food correſpond alſo with bodily Food, and are therefore repreſented in the Word by Food, and are called Food; but the Food of evil and infernal Spirits is what is contrary to Wiſdom, Intelligence, and true Science, which is every Thing falſe, and what is ſurprizing, with this Food the evil Spirits are alſo ſupported; the Reaſon why they are ſupported thereby is, becauſe it is their Life, for they cannot live unleſs Opportunity is given them of blaming, yea, of blaſpheming what is true; ſtill however, Licence is not given them of thinking and ſpeaking what is falſe, unleſs what originates in their Evil, not what is contrary to their proper Evil, for this is Deceit; for ſo far as they ſpeak what is falſe from the Impulſe of their own Evil, ſo far they ſpeak from their own Life, and in this Caſe they are pardoned, becauſe they are of ſuch a Nature, that otherwiſe they cannot live. With Reſpect to their being deprived of the Power of doing Evil, and of thinking what is falſe, the Caſe is this; in Combats of Temptations it is permitted evil Spirits to bring or preſs forth all the Evil and the Falſe which is with Man, and to fight from the Ground of Evil and the Falſe in Man; but when they are conquered, then it is no longer allowed them to do ſo, for they inſtantly perceive in Man that Goodneſs and Truth are confirmed; ſuch is the Perception of Spirits, and ſo ſuperior is it to that of Men; from the very Sphere of a Man confirmed in Truth and Goodneſs, they know inſtantly how the Caſe is with him, what Anſwer they will receive, and ſeveral other Things beſides; this appears evidently with a regenerate ſpiritual Man, with whom evil Spirits are alike preſent as with an unregenerate Man, but then they are in a State of Servitude and Subjection: This is what is ſignified by their being deprived of the Power of doing what is evil, and of thinking what is falſe.

1696. That by their departing is ſignified that they were left, appears without Explication.

1697. Verſe 12. *And they took Lot Abram's Brother's Son, and his Acquiſition, and departed; and he dwelt in Sodom.* They took Lot Abram's Brother's Son, and his Acquiſition, and departed, ſignifies, that apparent Goodneſſes and Truths, which in Themſelves are not Goodneſſes and Truths, occupied the external Man, and all Things that were there: And he dwelt in Sodom, ſignifies his State.

1698. "And they took Lot Abram's Brother's Son, and his Acquiſition, and departed"—that hereby is ſignified, that apparent Goodneſſes and Truths, which in Themſelves are not

Goodneſſes and Truths, occupied the external Man, and all Things which were there, appears from the Signification of Lot, as denoting the Senſual or External Man with the Lord, according to what was ſaid and ſhewn above, and in the preſent Caſe the External Man as to apparent Goodneſſes and Truths, which are here the Acquiſition of Lot; that thoſe Goodneſſes and Truths appeared as Goodneſſes and Truths in early Infancy, and yet in Themſelves were not ſo, was explained above; but that by Degrees they were purified, and indeed by the Combats of Temptations, may appear from what hath been ſaid concerning Temptations.

1699. "And he dwelt in Sodom"—that theſe Words ſignify his State, appears from the Signification of Sodom.

1700. Verſe 13. *And there came one that had eſcaped, and told Abram the Hebrew, and he was dwelling in the Oak-Groves of Mamre the Amorite, the Brother of Eſhcol, and Brother of Aner, and theſe Men were of the Covenant of Abram.* There came one that had eſcaped, and told Abram the Hebrew, ſignifies, that the Lord perceived from his Interior Man; Abram the Hebrew is the Interior Man to which is adjoined the Internal or Divine Man: And he was dwelling in the Oak-Groves of Mamre the Amorite, ſignifies a State of Perception from the Rational Man: The Brother of Eſhcol and of Aner, and theſe Men were of the Covenant of Abram, ſignifies the State of the Rational Man as to the External, denoting the Quality of his Goodneſſes and Truths.

1701. "And there came one that had eſcaped, and told Abram the Hebrew"—that by theſe Words is ſignified that the Lord perceived from his Interior Man, appears from the Signification of Abram the Hebrew, as denoting the Interior Man joined with the Internal, of which we ſhall ſpeak preſently; and whereas in an internal Senſe theſe Things are predicated of the Lord, and the Hiſtoricals are repreſentative, it is evident that by theſe Words, "There came one that eſcaped and told," Nothing elſe is ſignified but that the Lord perceived: The Interior Man perceiveth what is doing in the External Man, juſt as if any one ſhould tell or declare it: The Lord, who had a Perception of all Things which were done, knew clearly the Nature and Quality and Origin of thoſe Things that exiſted with him, as when any Thing of Evil occupied the Affections of the external Man, or any Thing of the Falſe his Knowledges; and as it was impoſſible that he ſhould not know the Nature and Quality and Origin of ſuch Things, ſo was it alſo impoſſible that he ſhould not know what evil Spirits excited them, and how they

excited them, with many other Circumſtances; for ſuch Things and innumerable others are not concealed from the Notice of Angels, and even of Men who have heavenly Perception, much leſs were they concealed from the Lord.

1702. That Abram the Hebrew is the Interior Man, to which is adjoined the Internal or Divine Man, may appear from the Signification of Abram the Hebrew, or from Abram being here ſirnamed the Hebrew; in all that is ſaid above, and in what follows concerning Abram, he is never called the Hebrew, except in this Paſſage, wherefore Somewhat particular appertaining to the Lord is repreſented and ſignified by Abram the Hebrew; what this is may appear from the internal Senſe, viz. that it is the Interior Man adjoined to the Internal or Divine Man, as may alſo appear from the Series of the Things treated of in an internal Senſe: The Term Hebrew is uſed in the Word when any Thing of Service is ſignified, of whatever Nature it be, as may appear from what follows; the Interior Man is ſuch that it ſerveth the Internal or Divine Man, wherefore here the Interior Man is called Abram the Hebrew. It is known ſcarce to any what the Interior Man is, wherefore it may be expedient to ſay a few Words on the Subject; the Interior Man is the middle between the Internal and External Man; by Means of the Interior Man the Internal communicateth with the External, and without ſuch a Medium no Communication could poſſibly exiſt; the celeſtial [Principle] is diſtinct from the natural, and ſtill more from the corporeal, and unleſs there be a Medium of Communication, it is not poſſible for the celeſtial [Principle] to operate on the natural, and ſtill leſs on the corporeal; the Interior Man is what is called the Rational Man, which Man, as being the middle, communicateth with the Internal, where is eſſential Goodneſs and Truth, and alſo communicateth with the Exterior, where is Evil and the Falſe; Man, by Means of Communication with the Internal, hath a Capacity of thinking concerning Things celeſtial and ſpiritual, or of looking upwards, which Brutes cannot do; and by Communication with the Exterior he hath a Capacity of thinking concerning Things worldly and corporeal, or of looking downwards, in which Reſpects he differs little from Brutes, which have in like Manner an Idea of Things terreſtrial; in a Word, the Interior or middle Man is the real Rational Man, which is ſpiritual or celeſtial when he looketh upwards, but merely animal when he looketh downwards: It is well known, that Man hath the Power of ſaying one Thing whilſt he thinketh another, and of doing one Thing whilſt he willeth

another, and that consequently there is such a Thing as Dissimulation and Deceit, and also such a Thing as Reason or the rational Principle, and that this Principle is of an interior Nature, as having the Power of dissenting or disagreeing; it is further known, that with Man who is in a State of Regeneration, there is Somewhat interior which is at Strife with what is exterior; this interior Principle which thinketh and willeth differently from the Exterior Man, and is at Strife therewith, is the interior Man; in this interior Man there is Conscience with the spiritual Man, and Perception with the celestial Man: This Interior Man, joined with the Internal Divine Man in the Lord, is what is here called Abram the Hebrew.

1703. That the Term Hebrew is predicated in the Word of those Things which are of any Service, appears from the following Passages, "When thy Brother an *Hebrew Man*, or an "*Hebrew Woman* shall be sold to thee, and *serve* thee six Years, "then in the seventh Year thou shalt send him away free from "thee," Deut. xv. 12. where the Terms Hebrew Man and Hebrew Woman are used, because the Subject treated of is concerning Service: So in Jeremiah, "At the End of seven Years ye shall "send away every one his Brother an *Hebrew* which hath been "sold unto thee, and hath *served* thee six Years," xxxiv. 9, 14. where in like Manner the Term Hebrew is used as denoting Service; otherwise the Sons of Jacob are not called Hebrews in the Prophets: So in Samuel, "The Philisthines said, Be strong "and be as Men, that ye may not *serve* the *Hebrews* as they "*have served* you," 1 Sam. iv. 9. where the Term Hebrews is used in a like Sense: So in Moses, "Jehovah said unto Moses, "Go in unto Pharaoh, and tell him, thus saith Jehovah the "God of the *Hebrews*, let my People go that they *may serve* "me," Exod. ix. 1, 13. Chap. x. 3. where also they are called Hebrews by Reason of Service. So the Wife of Potiphar cried out concerning Joseph, "See he hath brought in an *Hebrew* unto "us to mock us," Gen. xxxix. 14. where Joseph is called an Hebrew, because he was a Slave or Servant: So the Chief of the Bakers said to Pharaoh, "There was with us an *Hebrew* Boy, a "*Servant* of the Prince of the Guards, and he interpreted to us "our Dreams," Gen. xli. 12. Moreover the Egyptians called the Children of Israel *Hebrews*, because they were Servants, or in Service, as is well known, Exod. i. 15, 16, 19. and elsewhere.

1704. "And he was dwelling in the Oak-Groves of Mamre "the Amorite"—that by these Words is signified a State of Perception from the Rational Man, appears from the Significa-

tion

tion of Oak-Grove, and of the Oak-Groves of Mamre the Amorite, concerning which see above, n. 1442, 1443, 1616.

1705. "The Brother of Eshcol, and the Brother of Aner, "and these Men were of the Covenant of Abram"—that hereby is signified the State of the Rational Man as to the External, denoting the Quality of his Goodnesses and Truths, may appear from the Signification of those Names, concerning which see below, at Verse 24. where they are again mentioned: Suffice it here briefly to observe, that by Mamre, Eshcol, and Aner, are represented and signified the Angels who were attendant on the Lord, when he was engaged in Combat in his earliest Childhood, which Angels were adequate to the Goodnesses and Truths then with the Lord; they have their Names from Goodnesses and Truths, no Angel in Heaven hath any Name, but Goodnesses and Truths are the Things whereof Names are predicated, as in the Case of Michael and other Angels mentioned in the Word; there never existed any particular Angels of those Names, but they are so named in Consequence of their Office whatever it be: The Case is similar here in Respect to Mamre, Eshcol, and Aner, but representatively.

1706. Verse 14. *And Abram heard that his Brother was made Captive, and he made ready his Initiated, born in his House, three Hundred and eighteen, and pursued unto Dan.* And Abram heard that his Brother was made Captive, signifies, that the Interior Man perceived in what State the External was: And he made ready his Initiated, born in his House, signifies those Goodnesses appertaining to the External Man, which were now delivered from the Yoke of Slavery: Three Hundred and eighteen, signifies their Quality: And pursued even to Dan, signifies the Beginning of Purification.

1707. "And Abram heard that his Brother was made Cap- "tive"—that by these Words is signified, that the Interior Man perceived in what State the External was, appears from the Signification of Abram in the preceding Verse, as denoting the Interior Man to which was adjoined the Internal or Divine Man; and from the Signification of Lot, as denoting the External Man, according to what was shewn above; also from the Signification of hearing that his Brother was captive, as denoting to perceive in what State he was, viz. that apparent Goodnesses and Truths occupied him, according to what was said in Verse 12: In Respect to these Particulars the Case is this; the Interior Man, which is understood by Abram the Hebrew, when he perceived that the Goodnesses and Truths, whereby the Combat had been supported, were not Goodnesses and Truths but in Appearance, and that they occupied the whole External Man

signified

ſignified by Lot his Brother's Son, then the Interior Man, or the Internal Divine Man by Means of the Interior, purified thoſe Goodneſſes and Truths; how this is effected cannot poſſibly be known to any one except it be revealed to him, for the Influx of the Internal Man, through the Interior or Middle Man, into the External, is an Arcanum, eſpecially at this Time, when few, if any, know what the Interior Man is, much leſs what the Internal is; what the Internal Man is, and what the Interior, may be ſeen above, at Verſe 13. but here it may be expedient briefly to explain the Nature of Influx: The Internal Man with every Man is of the Lord Alone, for there the Lord ſtoreth up Goodneſſes and Truths, with which he gifts Man from Infancy; hence by Means of thoſe Things he floweth into the Interior or Rational Man, and by this into the Exterior, whereby he giveth Man a Capacity to think and to be a Man: But the Influx from the Internal Man into the Interior or Middle Man, and thus into the Exterior, is twofold, either by Things celeſtial or by Things ſpiritual, or what amounts to the ſame, either by Goodneſſes or by Truths; the Influx by Things celeſtial, or by Goodneſſes, hath Place only with Regenerate Men, who are gifted either with Perception or with Conſcience, conſequently it is by Perception or by Conſcience, wherefore the Influx by Things celeſtial hath Place only with thoſe who are principled in Love towards the Lord, and in Charity towards their Neighbour; but the Influx from the Lord by Things ſpiritual, or by Truths, hath Place with every Man, and unleſs this Influx exiſted, it would be impoſſible for Man either to think or ſpeak; when Man is of ſuch a Nature as to pervert Goodneſſes and Truths, and when he is regardleſs of Things celeſtial and ſpiritual, then there is no Influx of Things celeſtial, or of Goodneſſes, but the Way is cloſed, nevertheleſs there is ſtill an Influx of Things ſpiritual, or of Truths, which Way is kept continually open; hence it may appear what is the Nature and Quality of the Interior or Middle Man, that is, of the Rational Man. By Abram is here ſignified the Internal Man in the Interior or Middle Man; when Things celeſtial, or Goodneſſes, flow from the Internal Man into the Interior, then the Internal Man appropriateth to itſelf the Interior or Middle Man, and maketh it his own, but ſtill the Interior or Middle Man is diſtinct from the Internal; the Caſe is the ſame when the Internal Man, by the Interior or Middle Man, floweth into the Exterior, then alſo it appropriateth to itſelf the Exterior Man, and maketh it his own, but ſtill the Exterior Man is diſtinct from the Interior: So in the preſent Caſe, when the Internal Man,

Man, in the interior or middle Man, perceived that such was the State of the External Man, viz. that he was made Captive, that is, that Goodnesses and Truths not genuine but apparent occupied him, by which he fought against so many Enemies, then he [the Internal Man] flowed in, and reduced all Things to Order, and delivered him [the External Man] from those Things which infested him, and thereby purified him, so that his Goodnesses and Truths were no longer apparent, but genuine, and consequently joined with the Internal or Divine Man, and this, as was said, by Means of the Interior or Middle Man: Herein the Lord was not like to any Man, because his Interior Man, as to Things celestial or Goodnesses, was Divine, and from his very Nativity adjoined to the Internal; the Internal with this Interior was Jehovah Himself His Father; but herein he was like unto other Men, that his Interior Man, as to Things spiritual or Truths, was adjoined to the External and was thereby Human; but this also by Combats of Temptations and continual Victories acquired by his own Power, was made Divine, that is, Jehovah. The External Man is what is called Lot, in a former State being denominated a Brother's Son, but in this State the Brother of Abram; for he was then called a Brother's Son when he was occupied by apparent Goodnesses and Truths, but he is called Brother when occupied by genuine Goodnesses and genuine Truths.

1708. "And he made ready his Initiated, born in his House" —that hereby are signified those Goodnesses appertaining to the External Man, which were now delivered from the Yoke of Slavery, appears from the Signification of the Initiated, and of those born in Abram's House; the Initiated or the Novitiates of Abram in an internal Sense are those Goodnesses appertaining to the External Man, which are capable of being joined with the Interior Man; the born in the House are the same Goodnesses and also Truths, under the Character of being self-procured [*Propria*;] but these Words contain more Arcana than it is easy to express, especially concerning the Manner how apparent Goodnesses, after the Combats of Temptations, become genuine Goodnesses, and that then they are capable of being joined with the Interior or Middle Man, and thereby with the Internal Man, and of becoming in like Manner Divine; for the Lord by Degrees adjoined the Human Essence to the Divine, and this, as was observed, by the Combats of Temptations and Victories therein; these Goodnesses which were made genuine, are what are called the Initiated or Novitiates of Abram, for they were initiated

initiated and novitiate; and inasmuch as they were procured by his own proper Power, they are called the Born in his House.

1709. "Three Hundred and eighteen Men"—that by these Words is signified their Quality, viz. that they are the holy Things of Combat, appears from the Signification of the Number Eighteen, and also of the Number Three Hundred, for these Numbers are compounded of Three and Six; *Three* signify what is Holy, as was shewn, n. 720, 901. and *Six* signify Combat, as was shewn, n. 737, 900. That Abram made ready so many, is an Historical Truth, but still it was Representative, as is the Case with every Historical Truth of the Word, in the five Books of Moses, in the Books of Joshua, of Judges, of Samuel, of the Kings, of Daniel, and of Jonah, where in like Manner Numbers involve Arcana: for there is Nothing written in the Word which doth not involve some Arcanum, otherwise it would not be the Word, and it would never have been recorded that Abram made ready three Hundred and eighteen, and that they were Initiated and Born in his House, with many other Particulars mentioned in this Chapter.

1710. "And he pursued even unto Dan"—that by these Words is signified a State of Purification, appears from the Series of the Things treated of in an internal Sense; to pursue Enemies is here to expel Evils and Falses, which were with Goodnesses and Truths, and caused them to appear as Goodnesses and Truths, and thus to deliver and purify them; even unto Dan, signifies to the last Border of Canaan, consequently to the extreme Boundaries whither they had fled: That Dan signifies the last Borders or the extreme Boundaries of Canaan, appears throughout the Word, as in Samuel, "To translate "the Kingdom from the House of Saul, and to set up the "Throne of David over Israel and over Judah, from *Dan* even "to Beersheba," 2 Sam. iii. 10. Again, "All Israel shall be "gathered together from *Dan* even to Beersheba," 2 Sam. xvii. 11. Again, "David said to Joab, go through all the Tribes of "Israel from *Dan* even to Beersheba," 2 Sam. xxiv. 2, 15. So in the Book of Kings, "Judah and Israel dwelt in Security, "every one under his Vine, and under his Fig-tree, from *Dan* "even to Beersheba," 1 Kings iv. 25. from which Passages it is evident, that Dan was the last Border of Canaan, whereunto he pursued the Enemies who infested the Goodnesses and Truths of the External Man; but whereas Dan was a Border of Canaan, consequently within Canaan, to prevent their remaining there, he routed them farther, viz. to Hobah on the left of Damascus, as appears from the subsequent Verse, and thus he purified

purified them; by the Land of Canaan, in a Holy Senſe, as was obſerved above, is ſignified the Kingdom of the Lord, conſequently the celeſtial Principle of Love or Goodneſs, and principally Goodneſs with the Lord.

1711. Verſe 17. *And he ſpread himſelf upon them in the Night, He and his Servants, and ſmote them, and purſued them even to Hobah, which is on the Left of Damaſcus.* He ſpread himſelf upon them in the Night, ſignifies the Shade in which were apparent Godneſſes and Truths: He and his Servants, ſignifies the Rational Man, and thoſe Things in the External Man which were obedient: And ſmote them, ſignifies Vindication: (*k*) And purſued them even unto Hobah, which is on the Left of Damaſcus, ſignifies the Meaſure of Extenſion.

1712. "And he ſpread himſelf upon them in the Night"—that by theſe Words is ſignified the Shade in which were apparent Goodneſſes and Truths, appears from the Signification of Night as denoting a State of Shade, [or Obſcurity:] It is called a State of Shade, when it is not known whether Goodneſs and Truth be apparent or genuine; every one who is principled in apparent Goodneſs and Truth, ſuppoſeth it to be genuine Goodneſs and Truth; it is the Evil and the Falſe which is in apparent Goodneſs and Truth, that cauſes the Shade, and makes Goodneſs and Truth to appear genuine; they who are in Ignorance can know no other, than that the Good which they do, and the Truth which they think, are their own; the Caſe is the ſame with thoſe who attribute to themſelves the good Things which they do, and place Merit therein, not knowing at that Time that they are not good, although they appear ſo, and that the Propriety and Merit, which they place therein, are the Evils and Falſes which obſcure and darken; ſo alſo in many other Caſes: The Quality and Quantity of Evil and the Falſe which lie concealed therein, cannot be ſo clearly ſeen in the Life of the Body, as in another Life, when they are exhibited to View as in a bright Light; the Caſe however is otherwiſe if this be occaſioned by Ignorance not confirmed, for then thoſe Evils and Falſes are eaſily diſperſed; but where Men confirm

(*k*) It may be proper here to inform the unlearned Reader, that by *Vindication*, or *vindicating*, is meant the claiming, or aſſerting a Right to Something, which had unjuſtly become another's Property; as in the Caſe before us, the internal Man is ſaid to vindicate apparent Goodneſſes and Truths, that is to claim them to itſelf as it's Property, and to aſſert it's juſt Right to them, by reducing them to Order and Obedience.

confirm themſelves in this, that they can do Good, and reſiſt Evil, by their own proper Strength, and that thus they merit Salvation, then this confirmed Perſuaſion remains adjoined to them, and cauſeth Good to be Evil, and Truth to be Falſe; nevertheleſs ſuch is the Law of Order, that Man ought to do Good as of himſelf, and therefore not to hang down his Hands, under the Idea of his own Inability to do any Thing that is good, and that therefore he ought to wait for immediate Influx from above, and thus remain in a paſſive State, for this is contrary to Order; but he ought to do Good as of himſelf, and when he reflects upon the Good which he doeth, or hath done, then he ſhould think, acknowledge, and believe, that it was the Lord with him who operated that Good; for in Caſe he hangs down his Hands under the above-mentioned Idea of his own Inability, he is then not a Subject on which the Lord can operate, inaſmuch as the Lord cannot operate by Influx on any one, who depriveth himſelf of all that [Faculty] into which the Divine Power ſhould be infuſed; this would be as if a Perſon ſhould refuſe to learn any Thing but what was taught him by immediate Revelation; or as if he ſhould refuſe to teach any Thing, unleſs he was immediately prompted what to ſay; or as if he ſhould refuſe to attempt any Thing, unleſs he was impelled to it as one without Will; in all which Caſes, ſuppoſing his Refuſal to be complied with, he would be ſtill more and more indignant, to find himſelf as Somewhat inanimate, when yet what is animated by the Lord with Man is that which appears as if it was from Man; as for Example; that Man doth not live of or from himſelf, is an eternal Truth, but yet unleſs it appeared as if he lived of himſelf it would be impoſſible for him to live at all.

1713. "He and his Servants"—that theſe Words ſignify the Rational Man, and thoſe Things in the External Man which were obedient, appears from the Signification of *He*, that is, Abram, as denoting the Interior Man, concerning which ſee above, and from the Signification of Servants as denoting the Things which are obedient. All things that are in the External Man, before he is made free and vindicated, are called Servants, for they obey the Interior Man, no otherwiſe than as Servants; as for Example; with the Exterior Man there are Affections, and there are Scientifics, the former being derived from the Goodneſſes of the Interior Man, the latter from the Truths thereof; when theſe are ſo acted upon as to concur with the Interior Man, they are ſaid to ſerve and to be obedient; wherefore here by Servants are ſignified thoſe Things, and no other, which were obedient in the External Man.

1714. That

1714. That by ſmiting them is ſignified Vindication, may appear without Explication from the Series of the Things treated of.

1715. "And purſued them even to Hobah which is on the "Left of Damaſcus"—that hereby is ſignified the Meaſure of Extenſion, may appear from the Signification of Hobah which is on the Left of Damaſcus; where Hobah was ſituated is not known, inaſmuch as no further Mention is made of it in the Word, but Damaſcus was a principal City of Syria, as appears 2 Sam. viii. 5, 6. Iſaiah vii. 8. by which is ſignified nearly the ſame as by Syria, concerning which ſee above, Chap. x. Verſe 22. The laſt Border of the Land of Canaan, but beyond Dan, is ſignified by Damaſcus, as in Amos, "Ye have taken up Sic-"cuth your King, and Chiun your Images, the Star of your "Gods, whom ye have made for Yourſelves, and I will cauſe "you to remove beyond *Damaſcus*," v. 26, 27. The Border of the holy Land, or of the Lord's Kingdom, towards the North, is alſo called the *Border of Damaſcus*, Ezech. xlvii. 16, 17, 18. Chap. xlviii. 1. in the preſent Paſſage, when it is ſaid, that they were ſmitten and purſued even to Hobah which is on the Left of Damaſcus, it ſignifies the Extenſion, or Meaſure of the Purification of apparent Goodneſſes and Truths; but unleſs the Nature and Quality of apparent Goodneſſes and Truths be known, and by what Means they are purified and made genuine, it will be impoſſible to explain what is here properly meant by Hobah on the Left of Damaſcus, only in general that they were purified.

1716. Verſe 16. *And he brought back all the Acquiſition, and alſo he brought back his Brother Lot and his Acquiſition, and the Women alſo and the People.* He brought back all the Acquiſition, ſignifies that the Interior Man reduced all Things which were in the External Man to a State of Agreement: And alſo he brought back his brother Lot, and his Acquiſition, ſignifies the External Man and all Things appertaining thereto: The Women alſo and the People, ſignifies both Goodneſſes and Truths.

1717. "And he brought back all the Acquiſition"—that hereby is ſignified that the Interior Man reduced all Things which were in the External Man to a State of Agreement, may appear from the Signification of bringing back all the Acquiſition; the Acquiſition here mentioned is what Chedorlaomer and the Kings with him took from the Enemies, concerning which ſee above; by Chedorlaomer and the Kings with him are ſignified the Goodneſſes and Truths of the Exterior Man; their Ac-

quiſition from the Enemies was Nothing elſe but the Depriving them of the Power of doing Evil and of thinking what is falſe, which is ſignified by the Wealth of Sodom and Gomorrah, and by all the Food which they took, concerning which ſee above, at Verſe 11. How this Matter is, cannot be explained in few Words; ſuffice it however to give ſome Idea thereof by the following Obſervations; whoſoever is engaged in the Combats of Temptations, and conquereth therein, acquireth to himſelf more and more Power over evil Spirits, or over the Diabolical Crew, till at length they dare not aſſault him; but as often as Victory is obtained, ſo often the Lord reduceth to Order the Goodneſſes and Truths whereby the Combat was ſupported, and conſequently ſo often thoſe Goodneſſes and Truths are purified, and in Proportion as they are purified, in the ſame Proportion the Celeſtial Things of Love are inſinuated into the Exterior Man, and Correſpondence is effected; this is what is ſignified by bringing back all the Acquiſition. Whoſoever ſuppoſeth that the External Man may be reduced to Correſpondence without the Combats of Temptations, is deceived, for Temptations are the Means of diſſipating Evils and Falſes, and alſo of introducing Goodneſſes and Truths, and of reducing to Order the Things appertaining to the External Man, ſo that the External Man may ſerve the Interior or Rational Man, and thereby may ſerve the Internal, that is, the Lord operating through the Internal: That this is the Effect of Temptations, can only be known to thoſe who are regenerated by Temptations; but how this Effect taketh Place, it is ſcarce poſſible to deſcribe under the moſt general Ideas thereof, inaſmuch as the Ground and Manner of it's Working are unknown to Man, it being the Divine Operation of the Lord.

1718. "And alſo he brought back his Brother Lot and his "Acquiſition"—that by theſe Words is ſignified the External Man and all Things appertaining thereto, appears from the Signification of Lot as denoting the External Man, concerning which frequent Mention is made above: It is ſcarce known at this Day what the External Man is, for it is generally ſuppoſed that the Things appertaining to the Body alone conſtitute the External Man, as his ſenſual Things, viz. the Touch, the Taſte, the Smell, the Hearing and Seeing, and alſo Appetites and Pleaſures, but theſe Things conſtitute the Outermoſt Man, which is merely corporeal: The External Man, properly ſo called, conſiſteth of, and is conſtituted by Scientifics appertaining to the Memory, and by Affections appertaining to the Love wherein Man is principled, and alſo by the ſenſual Things which

are

are proper to Spirits, together with the Pleasures which likewise appertain unto Spirits; that these Things properly constitute the External or Exterior Man, may appear from Men in another Life, or from Spirits, who in like Manner have an External Man, and an Interior, and consequently an Internal Man; the Body is only as a Covering, or as an Incrustation, which is dissolved in Order that Man may truly live, and that all Things appertaining to him may become more excellent.

1719. "And the Women also and the People"—that these Words signify both Goodnesses and Truths, may appear from the Signification of Wives and Daughters as denoting Goodnesses, concerning which see above, n. 489, 490, 491, 568, 915. (here Women are mentioned instead of Wives and Daughters;) and from the Signification of People as denoting Truth, concerning which see also above, n. 1259, 1260.

1720. Verse 17. *And the King of Sodom went out to meet him, after that he returned from smiting Chedorlaomer, and the Kings who were with him, to the Valley of Shaveh, this is the King's Valley* The King of Sodom went out to meet him, signifies the Submission of Evil and the False: After that he returned from smiting Chedorlaomer and the Kings who were with him, signifies the Deliverance and Vindication of apparent Goodnesses and Truths: To the Valley of Shaveh, this is the King's Valley, signifies the State of the External Man as to Goodnesses and Truths at that Time.

1721. "The King of Sodom went out to meet him"—that by these Words is signified the Submission of Evil and the False, appears from the Signification of the King of Sodom, as denoting Evil and the False against which it was combated; and from the Signification of going out to meet, as denoting to submit themselves: Inasmuch as the Submission of Evil and the False makes a Part in the Series of the Things treated of, Mention is here made of the King of Sodom going out to meet Abram, but he is further treated of below, at Verse 21.

1722. "After that he returned from smiting Chedorlaomer, and the Kings who were with him"—that these Words signify the Deliverance and Vindication of apparent Goodnesses and Truths, appears from what goes before, and from what has been said above concerning Chedorlaomer and the Kings who were with him.

1723. "To the Valley of Shaveh, this is the King's Valley"—that hereby is signified the State of the External Man as to Goodnesses and Truths at that Time, may appear from the Signification of the Valley of Shaveh, and also of the King's Valley;

Valley; the Valley of Shaveh signifies the Goodnesses of the External Man, the King's Valley signifies the Truths of the same: The External Man is called a Valley from the Circumstance of his being below or beneath, for that which is exterior, or more outward, is also inferior or lower, as that which is more inward, is also superior or higher: That King signifies Truth, was shewn above, n. 1672.

1724. Verse 18. *And Melchizedek King of Salem brought forth Bread and Wine, and he was Priest to God most High.* Milchizedek signifies the celestial Things of the Interior Man with the Lord: King of Salem denotes a State of Peace as to Things interior or rational: Brought forth Bread, signifies Things celestial, and Refreshment thence derived: And Wine, signifies Things spiritual and the Refreshment thence derived: And he was Priest, signifies the Holy Principle of Love: To God most High, signifies the Internal Man, Who was Jehovah.

1725. That Melchizedek signifies the celestial Things of the Interior Man with the Lord, may appear from the Signification of Melchizedek, of which we shall speak presently; and also from what goes before and what follows after. What the Internal Man is, what the Interior, and what the External, hath been abundantly shewn above; also that the Internal Man floweth through the Interior into the External; and further, that the Internal Man floweth into the Interior either by Means of Things celestial, or by Means of Things spiritual; by Means of Things celestial with every regenerate Man, that is, with those, who live in Love towards the Lord and in Love towards their Neighbour; but by Means of Things spiritual with every Man, whatever be his Nature and Quality, for hence every one hath Light from Heaven, that is, hath the Faculty of Thinking and Speaking, and of being a Man; on this Subject see what was said above, n. 1707. The celestial Things of the Interior Man are all Things that relate to celestial Love, as hath been often said above; these celestial Things appertaining to the Lord's Interior Man, or the Lord's Interior Man as to these celestial Things, is called Melchizedek: The Internal Man in the Lord was Jehovah Himself; the Interior Man, when purified after the Combats of Temptations, was also made Divine and Jehovah, and in like Manner also was the External Man; but now, when the Interior Man was in a State of Temptation-Combats, and not so purified by those Combats, as to Things celestial it is called Melchizedek, that is, King of Holiness and of Justice: That this is the Case, may appear

also

alſo from David, treating on the Subject of the Lord's Temptation-Combats, where the Lord's Interior Man as to Things celeſtial is called Melchizedek; thus, "Jehovah ſaid to my "Lord, Sit thou on my right Hand till I make thine Enemies "thy Foot-ſtool; Jehovah ſhall ſend a Sceptre of Strength "out of Zion; be thou Ruler in the Midſt of thine Enemies; "thy People are ready in the Day of thy Fortitude, in the "Honours of Holineſs; from the Womb of the Morning "is the Dew of thy Nativity; Jehovah ſware, and will not "repent, Thou art a *Prieſt for ever*, according to my Word "*Melchizedek*; the Lord on thy right Hand hath ſmitten "Kings in the Day of his Wrath," Pſalm cx. 1, 2, 3, 4, 5. where the Subject treated of is concerning the Lord's Temptation-Combats with the Hells, as may appear from each particular Expreſſion; that the Subject treated of is concerning the Lord, he himſelf teaches, Matt. xxii. 41, 42, 43. Mark xii. 36. Luke xx. 42, 43, 44. to make Enemies a Footſtool, to be Ruler in the Midſt of Enemies, to *ſmite Kings* in the Day of his Wrath, are Expreſſions denoting Temptation-Combats and Victories.

1726. "King of Salem"—that theſe Words ſignify a State of Peace as to Things interior or rational, appears from the Signification of Salem; Salem in the original Tongue ſignifies Peace, and alſo Perfection, conſequently a State of Peace and a State of Perfection: A State of Peace is the State of the Lord's Kingdom; in that State are the celeſtial and ſpiritual Things of the Lord, as in their Morning and their Spring; for Peace is as the Morning in Reſpect to the Times of the Day, and as the Spring in Reſpect to the Seaſons of the Year; the Morning and the Spring have this Effect, that whatever at thoſe Times touches the Senſes, is full of Joy and Gladneſs, each particular Object partaking of an Affection derived from the general one of Morning and Spring; ſo it is in Reſpect to the State of Peace in the Lord's Kingdom; in this State all Things celeſtial and ſpiritual are, as it were, in their Morning or Spring-Tide Flower and ſmiling Serenity, that is, in their very eſſential Happineſs; a State of Peace affecteth thus every particular Thing, for the Lord is eſſential Peace Itſelf: This State of Peace is ſignified by Salem in David, "In Judah is God known, his "Name is great in Iſrael, in *Salem* is his Tabernacle, and his "Habitation in Zion," Pſalm lxxvi. 1, 2. Whilſt Man is engaged in Temptation-Combats, he is at Times gifted by the Lord with a State of Peace, and is thus refreſhed; a State of Peace is here ſignified by Salem, and preſently alſo by Bread and

and Wine, whereby are signified Things celestial and spiritual, consequently a State of celestial and spiritual Things in Peace, which State is essential Refreshment.

1727. "Brought forth Bread and Wine"—that Bread signifies Things celestial and the Refreshment thence derived, and that Wine signifies Things spiritual and the Refreshment thence derived, appears from the Signification of *Bread* as denoting what is Celestial, concerning which see n. 276, 680. and from the Signification of *Wine*, and also of a Vine and a Vineyard, as denoting what is spiritual, concerning which see n. 1069, 1071. and whereas Bread signifies Things celestial, and Wine Things spiritual, they were also adopted as Symbols in the Holy Supper: The like is here signified by Melchizedek's bringing forth Bread and Wine, inasmuch as in the Ancient Church Bread was representative of all Things celestial, and Wine of all Things spiritual, consequently in the present Case they were representative of the Lord Himself, from Whom every Thing celestial and spiritual proceedeth.

1728. "And he was Priest"—that hereby is signified the Holy [Principle] of Love, appears from the Signification of Priest as used in the Word: There are two Things which are predicated of the Lord, viz. that he is a King, and that he is a Priest; King, or what appertaineth to Royalty, signifies holy Truth; Priest, or what appertaineth to the Priesthood, signifies holy Good; the former is the Divine-spiritual [Principle], the latter is the Divine-celestial [Principle]. The Lord as a King governeth all and singular Things in the Universe by Virtue of Divine Truth, and as a Priest by Virtue of Divine Good: Divine Truth is the very essential Order of his universal Kingdom, all the Laws whereof are true, or are eternal Truths; Divine Good is the very essential [Principle] of Order, all Things appertaining to which are of Mercy; each is predicated of the Lord; if only Divine Truth was predicable of him, no Flesh could be saved, for Truths condemn every one to Hell; but Divine Good, which is of Mercy, elevateth from Hell to Heaven. This is what was represented by Kings and Priests in the Jewish Church, and what was also represented by Melchizedek as King of Salem, and Priest to God most High.

1729. "To God most High"—that hereby is signified the Internal Man, Who is Jehovah, appears from what hath been said above concerning the Lord's Internal Man as being Jehovah Himself, consequently that the Lord is the Same with Jehovah the Father, as He Himself saith in John, "I am the Way, "and the Truth, and the Life; Philip saith, Shew us the Fa-

"ther;

" ther: Jesus saith to him, Am I so long Time with you, and " hast thou not known Me, Philip? He that seeth Me seeth the " Father, how then sayest thou, 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," xiv. 6, 8, 9, 10, 11. The Lord's Human Essence is what is called the Son of Man, which also after the Combats of Temptation was united to the Divine Essence, so that Itself also was made Jehovah; wherefore in Heaven they know no other Jehovah Father but the Lord, see above, n. 15. With the Lord All is Jehovah, not only his Internal and Interior Man, but also his External Man, and his very Body, wherefore He is the Only One Who rose up into Heaven with the Body also, as plainly appears in the Evangelists, speaking of his Resurrection, and likewise from the Lord's own Words, " Why do Reasonings " arise in your Hearts? See my Hands and my Feet, that I " Myself am; handle Me, and see, for a Spirit hath not " Flesh and Bones as ye see Me have; and when he had this " said, he shewed them his Hands and his Feet," Luke xxiv. 38, 39, 40.

1730. Verse 19. *And he blessed him, and said, Blessed Abram of God most High, Possessor of the Heavens and the Earth.* He blessed him, signifies the Enjoyment of Things celestial and spiritual: And said, Blessed Abram of God most High, signifies the Lord's Interior Man, that the Enjoyment of good Things was from his Internal: Possessor of the Heavens and the Earth, signifies the Conjunction of the Internal Man, or Jehovah, with the Interior and Exterior.

1731. " He blessed Him"—that hereby is signified the Enjoyment of Things celestial and spiritual, may appear from the Signification of blessing, as denoting to enjoy all good Things, concerning which see n. 981, 1096. they enjoy all good Things who enjoy celestial and spiritual good Things, for hence come all good Things of every Description. The Contents of this Verse announce and proclaim the Conjunction of the Lord's Human Essence with his Divine Essence, which is implied in the very Benediction itself.

1732. " And said, Blessed Abram of God most High"—that hereby is signified the Lord's Interior Man, as having the Enjoyment of good Things from his Internal, appears in like Manner from the Signification of blessing, as denoting the Enjoyment of good Things, according to what has been already observed; and also from the Signification of Abram in this Passage, as denoting the Interior or Rational Man, concerning

which see above, Verse 13; and also from the Signification of God most High, as denoting the Lord's Internal, concerning which see also above: By Abram is signified, as was said, the Interior or Rational Man, which was to be united with the Internal, or Jehovah, and this by Temptation-Combats and Victories: For this is the Case with the Interior Man; the Interior Man, as was said, is in the Midst, or a Middle Man, between the Internal and External, and is a Means whereby the Internal may flow into the External, for without it there could be no Communication; there is a Communication of Things celestial and of Things spiritual; when the Communication of Things celestial hath Place, the Interior Man is called Melchizedek, but when the Communication of Things spiritual hath Place, it is called Abram the Hebrew.

1733. "Possessor of the Heavens and the Earth"—that by these Words is signified the Conjunction of the Internal Man, or Jehovah, with the Interior and Exterior Man, appears from the Signification of Heaven and of Earth; that is called Heaven which is interior in Man, and that Earth which is exterior; the Reason why Heaven signifies what is interior in Man is, because Man as to his Interiors is an Image of Heaven, and thereby a Sort of little Heaven; the Lord's Interior Man is Heaven in a most especial Sense, because the Lord is the All in All of Heaven, consequently Heaven Itself: Hence it follows, that the Exterior Man is called Earth; wherefore also by the new Heavens and the new Earth spoken of in the Prophets and the Revelations, Nothing else is meant but the Lord's Kingdom, and every one who is the Lord's Kingdom, or in whom the Lord's Kingdom is; that Heaven and Earth have this Signification, may be seen above, n. 82, 911, 620, 636, 913. That in the present Passage the most High God, Possessor of the Heavens and the Earth, signifies the Conjunction of the Internal Man with the Interior and Exterior in the Lord, may appear from this Consideration, that the Lord as to the Internal Man was Jehovah Himself, and whereas the Internal Man, or Jehovah, guided and instructed the External, as a Father does a Son, therefore as to the External Man, in Respect to Jehovah, he is called the Son of God, but in Respect to his Mother, the Son of Man; the Lord's Internal Man, which is Jehovah Himself, is what is here called God most High, and before a plenary Conjunction or Union was effected, is called Possessor of the Heavens and the Earth, that is, Possessor of all Things appertaining to the Interior and Exterior Man, which, as was said, are here meant by the Heavens and the Earth.

1734. Verse 20. *And blessed be God most High, who hath delivered*

livered thine Enemies into thine Hand: And he gave him Tenths of all. Bleſſed be God moſt High, ſignifies the Lord's Internal Man: Who hath delivered thine Enemies into thine Hand, ſignifies Victory: And he gave him Tenths of all, ſignifies Remains derived from Victory.

1735. "Bleſſed be God moſt High"—that hereby is ſignified the Lord's Internal Man, appears from what hath been ſaid above concerning the Internal Man. Jehovah was called God moſt High in the ancient Church, by Reaſon that Height repreſented and therefore ſignified what is Internal, conſequently moſt high ſignified what is Inmoſt; hence, with the ancient Church, Worſhip was celebrated on high Places, Mountains, and Hills; what is Inmoſt alſo hath the ſame Relation to what is exterior and outermoſt, as what is higheſt hath to what is inferior and loweſt; the Higheſt or Inmoſt is the Celeſtial [Principle] of Love, or Love Itſelf; Jehovah, or the Lord's Internal, was the very eſſential Celeſtial [Principle] of Love, that is, Love Itſelf, to which no other Attributes can be aſcribed than what are of pure Love, conſequently of pure Mercy towards the whole Human Race, which is ſuch, as to be deſirous to ſave all, and make them eternally happy, and to beſtow on them all Things appertaining to Itſelf; thus out of pure Mercy to draw all, who are willing to follow, to Heaven, that is, to Itſelf, by the powerful Attraction of Love: This eſſential Love is Jehovah, and I AM, or IT IS, [*Sum et Eſt*] cannot be predicated of any other Thing except of this Love; the ESSE of all Life, that is, Life Itſelf, is from this Love, as being in it, or appertaining to it; and inaſmuch as Jehovah Alone is the *Eſſe* of Life, or eſſential Life Itſelf, as being Alone Love, therefore all and ſingular Things have thence their *Eſſe* and their Life, nor can any Thing be and live of Itſelf but Jehovah Alone, that is, the Lord Alone; and whereas no one can be, and live, of, or from Himſelf, but the Lord Alone, therefore it is a Fallacy of the Senſes that Men ſeem to themſelves to live of, or from themſelves; the Angels perceive manifeſtly that they do not live of themſelves, but of the Lord, becauſe they live in the *Eſſe* of the Lord's Life, inaſmuch as they live in his Love; ſtill however there is granted to them an Appearance as if they lived of Themſelves, and this Appearance is vouchſafed to them in an eſpecial Manner, and is attended with inexpreſſible Felicity: This therefore it is to live in the Lord, which is not poſſible to be effected unleſs by living in his Love, that is, in Charity towards our Neighbour.

1736. That the Lord is Jehovah, Who is here called God

most High, appears manifest from the Word, as in Isaiah, "*Jehovah of Sabaoth is his Name*, and thy Redeemer, the "Holy One of Israel, *the God of the Whole Earth* he is "called," liv. 5. where it is plain, that the Redeemer, and the Holy One of Israel, Who is the Lord Alone, is Jehovah of Sabaoth, and the God of the Whole Earth: Again, in the same Prophet, "Thus saith *Jehovah thy Redeemer*, the Holy "One of Israel, I *Jehovah* am *thy God*," xlviii. 17. Again in the same Prophet, "I will help thee, saith *Jehovah* thy *Re-* "*deemer*, the Holy One of Israel," xli. 14. Much Mention is made of the Holy One of Israel, and of the God of Israel; that the Lord is the Holy One of Israel, and the God of Israel, is very evident: So in Exodus, "They saw the *God of Israel*, under his Feet "there was as it were a Work of Sapphire Stone, and as it were "the Substance of Heaven as to Purity," xxiv. 10. The Jewish Church acknowledged no other, and called him Jehovah, as worshipping one God Jehovah; and this they did more especially for this Reason, which was unknown to the Generality of them, because all the Rites of their Church were representative of the Lord, and every Part of the Word in an internal Sense was significative of Him: Thus it is written in Isaiah, "He "will swallow up Death for ever, and the *Lord Jehovah* will "wipe away Tears from off all Faces; and it shall be said in "that Day, Lo, *this is our God*, we have waited for Him, and "He will save us: *This* is *Jehovah*, whom we have expected, "we will be glad and rejoice in his Salvation," xxv. 8, 9. speaking of the Lord's Coming: Again in the same Prophet, "Behold, the *Lord Jehovah* will come in Strength, and his "Arm shall rule for Him; he shall feed his Flock like a Shep- "herd, he shall gather them in his Arm, he shall carry the little "Lambs in his Bosom, and gently lead those that give Suck," xl. 10, 11. plainly speaking of the Lord, Who is the Lord Jehovah; by his coming in Strength, and his Arm ruling for Him, is signified, that by his own Power he should conquer the Hells; to feed his Flock, to gather them into his Arm, to carry the little Lambs in his Bosom, to lead those that give Suck, are Expressions predicated of his Love or Mercy: Again in the same Prophet, "Thus saith *Jehovah*, *God Himself* that createth "the Heavens, that formeth the Earth, and maketh it, He that "establisheth it, he did not create it an Emptiness, he formed "it to be inhabited; *I Jehovah, and none else*; am not *I Jeho-* "*vah, and there is not a God else besides Me*, a just God, and "there is not a Saviour besides Me; look unto Me, and ye "shall be saved all ye Ends of the Earth; because *I am God*,

" *and there is none beſides*," xlv. 18, 21, 22. plainly ſpeaking of the Lord, as being Alone Jehovah and God; that to create the Heavens and to form the Earth is to regenerate, conſequently that the Creator of Heaven and Earth is the Regenerator, may be ſeen above, n. 16, 88, 472. and in other Places; wherefore the Lord is every where called Creator, Former, and Maker: Again, in the ſame Prophet, " Thou art *our Father*, " for Abram is ignorant of us, and Iſrael doth not acknowledge " us, Thou *Jehovah art our Father*, our *Redeemer*, *thy Name* is " from everlaſting," lxiii. 15, 16. ſpeaking manifeſtly of the Lord who is alone the Redeemer. So in Moſes, " Beware of " his Face, and obey his Voice; provoke him not, for he will " not bear your Tranſgreſſions, inaſmuch as *my Name is in the* " *Midſt of Him*," Exod. xxiii. 21. that Name ſignifies Eſſence, may be ſeen, n. 144, 145. and that in the Midſt ſignifies inmoſt, ſee n. 1074. Again in Iſaiah, " Unto us a Child is " born, unto us a Son is given, and the Government ſhall be " on his Shoulder, and *his Name* ſhall be called Wonderful, " Counſellor, God, Hero, the *Father of Eternity*, the Prince of " Peace," ix. 5, 6. ſpeaking plainly of the Lord: So in Jeremiah, " Behold the Days come, that I will raiſe up unto " David a righteous Branch, and he ſhall reign a King, and " ſhall act intelligently, and ſhall do Judgment and Juſtice on " the Earth; in his Days Judah ſhall be ſaved, and Iſrael ſhall " dwell confidently; and this is *His Name whereby he ſhall be* " *called*, *Jehovah our Righteouſneſs*," xxiii. 5, 6. manifeſtly ſpeaking of the Lord: So in Zechariah, " *Jehovah ſhall be for* " *a King* over the whole Earth; *in that Day Jehovah ſhall be* " *One, and his Name One*," xiv. 9. plainly pointing to the Lord: Name denotes Eſſence.

1737. " Who hath delivered thine Enemies into thine " Hand"—that hereby is ſignified Victory, may appear without Explication: The Conjunction of the Human Eſſence with the Divine was provided and effected of the Lord by continual Temptation-Combats and Victories, and this by his own Power: To conceive otherwiſe of the Method of Conjunction and Union, is a great Deluſion; hence He was made Righteouſneſs: Conjunction or Union was effected with the celeſtial [Principle] of Love, that is, with Love Itſelf, which, as was obſerved, is Jehovah. The Conjunction of Men with the Lord is alſo effected by Temptations, and by the Implantation of Faith in Love; unleſs Faith be implanted in Love, that is, unleſs Man, by the Things which are of Faith, receiveth the Life of Faith, that is, Charity, there can be no Conjunction:

This

This alone is *to follow Him*, viz. to be so joined with the Lord, as the Lord, in Regard to his Human Essence, was joined with Jehovah; hence also all such are called Sons of God from the Lord, who is the only Son of God, and become his Images.

1738. "And he gave him Tenths of All"—that these Words signify Remains derived from Victory, appears from the Signification of Tenths, as denoting Remains, concerning which see above, n, 576; but what Remains are may be seen, n. 468, 530, 560, 561, 661, 1050. viz. that they are all the States of Love and Charity, consequently all the States of Innocence and Peace, with which Man is gifted; these States are bestowed on Man from Infancy, but in a less Degree as Man advanceth to adult Age; nevertheless during Regeneration Man receiveth new Remains besides the former, consequently new Life; for Man from Remains, or by Remains, hath the Faculty of becoming Man, inasmuch as without a State of Love and Charity, and without a State of Innocence, which insinuate themselves into the other States of his Life, he is not Man, but worse than any Beast: The Remains acquired in Temptation-Combats are what are here meant; these Remains are what are signified by the Tenths given to Melchizedek by Abram, and are all the celestial Things of Love which the Lord procured to himself by continual Combats and Victories, whereby he was continually uniting himself to the Divine Essence, until his Human Essence was in like Manner made Love, or the Esse of Life, that is, Jehovah.

1739. Verse 21. *And the King of Sodom said unto Abram, give me the Soul, and take the Acquisition to thyself.* The King of Sodom said, signifies that the Evil and the False were conquered: Unto Abram, signifies the rational [Principle] of the Lord: Give me the Soul, and take the Acquisition to thyself, signifies that he should give them Life, and they would not be concerned about other Things.

1740. "And the King of Sodom said"—that hereby is signified that the Evil and the False were conquered, appears from the Signification of Sodom, as denoting Evil and the False, according to what was shewn above in this Chapter; it is said in Verse 17, that the King of Sodom went forth to meet Abram, by which was signified that Evil and the False submitted themselves; in the present Verse it is shewn how Evil and the False became suppliant. The true Ground and Reason why Evil and the False is conquered, or why Evils and Falses are conquered by Temptation-Combats, and Goodnesses and Truths are thereby put on, is, because thus Evils and Falses are dissipated, and when they are dissipated, Goodnesses and Truths succeed in their Place, which are afterwards more and more confirmed and thereby

thereby ſtrengthened; for they are evil Spirits who excite Evils and Falſes, and unleſs they are excited, Man ſcarce knoweth that ſuch Things exiſt, but in Time of Temptation they are made to appear, and in Proportion to the longer Continuance of Temptation-Combats they are made more apparent, till at length they come to excite Horror: And in the Degree that Evils and Falſes are diſſipated, in the ſame Degree Goodneſſes and Truths ſucceed in their Place; and further, in the Degree that Horror is conceived towards Evils and Falſes, in the ſame Degree Love is inſinuated from the Lord for Goodneſſes and Truths; and again, in the Degree that Horror is conceived towards Evils and Falſes, in the ſame Degree evil Spirits are afraid to approach, becauſe they cannot endure Averſion and Horror at Evils and Falſes, in which their Life conſiſteth, and therefore they are ſeized with Terror on their firſt Approach thereto; and laſtly, in the Degree that Love is inſinuated towards Goodneſſes and Truths, in the ſame Degree the Angels love to be with Man, and with the Angels Heaven, inaſmuch as they are in the Enjoyment of their own Life, when they are in the good Things of Love and in the Truths of Faith.

1741. "To Abram"—that hereby is ſignified the rational [Principle] of the Lord, appears from the Repreſentation of Abram; in the two preceding Chapters Abram repreſented the Lord, or his State, in Childhood; here, or in this Chapter he repreſenteth the rational [Principle] of the Lord, and is in this Caſe called Abram the Hebrew, as appears from what was ſaid and ſhewn above at Verſe 13. ſo in this Verſe alſo he hath a like Signification, for no other Abram is meant in this Chapter but Abram the Hebrew. The ſpiritual [Principle] of the Lord, which was adjoined to the Internal Man, is Abram the Hebrew, but the celeſtial [Principle], which was adjoined to the Internal Man, is repreſented and ſignified by Melchizedek, as was obſerved.

1642. "Give me the Soul, and take the Acquiſition to thy-"ſelf"—that hereby is ſignified, that he ſhould give them Life, and that they would not be concerned about other Things, appears from the Signification of Soul, as denoting Life, concerning which ſee above, n. 1000, 1005, 1040; and from the Signification of Acquiſition, as denoting other Things, which do not ſo properly appertain to Life, concerning which more will be ſaid preſently. The Life which evil Spirits have, and which they love to Diſtraction, is a Life of the Luſts of Self-Love and the Love of the World, conſequently a Life of Hatreds, of Revenges, and of Cruelties, and they do not ſuppoſe

poſe there can be any Delight in any other Kind of Life; they are as Men, for they once were Men, and having placed all their Life in the Delight of ſuch Luſts, whilſt they were Men, they retain this Life in another World, knowing no other but that this is the only Life, and that in Caſe they loſe it, they muſt altogether die; but the Nature and Quality of the Life which they love, appears from the Condition of ſuch evil Spirits in another World; it is there changed into a fœtid and excrementitious Life, and what is ſurprizing, they perceive it as moſt delightful, as may appear from the Experience related, n. 820, 954. in like Manner as the Dæmons, who when they were caſt out of the Poſſeſſed, intreated the Lord, under the Apprehenſion of the Loſs of Life, that they might be ſent into the Swine, Mark v. 7. to 13; that theſe were ſuch, who in the Life of the Body had been given up to filthy Avarice, may appear from this Circumſtance, that ſuch in another Life ſeem to themſelves to live amongſt Swine, by Reaſon that the Life of Swine correſponds with Avarice, and is therefore delightful to them, as is evident from what is related according to Experience, n. 939.

1743. Verſe 22. *And Abram ſaid to the King of Sodom, I have lifted up mine Hand to Jehovah God moſt High, Poſſeſſor of the Heavens and the Earth.* Abram ſaid to the King of Sodom, ſignifies a Reply: I have lifted up mine Hand to Jehovah, ſignifies the Mind according to it's Quality with the Lord: Poſſeſſor of the Heavens and the Earth, ſignifies Conjunction.

1744. "And Abram ſaid to the King of Sodom"—that by theſe Words is ſignified a Reply, appears without Explication.

1745. "I have lifted up my Hand to Jehovah"—that hereby is ſignified the Mind according to it's Quality with the Lord, appears from the Signification of lifting up the Hand: The Elevation, or Lifting up of the Hand to Jehovah, is a Geſture of the Body correſponding with an Affection of the Mind, as every one knows: In the Senſe of the Letter, interior Things, or ſuch as relate to the Mind, are expreſſed by external Things which correſpond thereto, but in the internal Senſe, internal Things are underſtood; in the preſent Caſe therefore, Lifting up the Hand is the Mind, or the Affection of the Mind. So long as the Lord was in a State of Temptations, he ſpake with Jehovah as with another, but ſo far as his Human Eſſence was united to his Divine Eſſence, ſo far he ſpake with Jehovah as with Himſelf; this is evident from many Paſſages in the Evangeliſts, and alſo from many in the Prophets, and in the Pſalms

of

of David; and the Reaſon is plain from what hath been ſaid above concerning the hereditary [Principle] derived from the Mother; in Proportion as any Thing of this remained, in the ſame Proportion He was as it were abſent from Jehovah, but in Proportion as this was extirpated, in the ſame Proportion He was preſent and was Jehovah Himſelf. This may be illuſtrated from the Lord's Conjunction with the Angels; ſometimes an Angel ſpeaketh not from Himſelf but from the Lord, and then he knoweth no other than that he is the Lord; but in this Caſe his Externals are quieſcent, or at Reſt, and it is otherwiſe when the Externals are in Operation; the Reaſon of this Circumſtance is, becauſe the Internal Man of the Angels is the Lord's Poſſeſſion, and in Proportion as no Impediment ariſes from Propriety on ſuch Occaſions, in the ſame Proportion, the Angel's Internal Man is the Lord's Poſſeſſion, yea is the Lord. But in the Lord's Caſe there was effected a plenary Conjunction, or eternal Union with Jehovah, ſo that His very Human Eſſence is alſo Jehovah.

1746. "Poſſeſſor of the Heavens and the Earth"—that hereby is ſignified Conjunction, appears from what was ſaid above at Verſe 19. where the ſame Words occur, and the Signification is the ſame.

1747. Verſe 23. *That I will not take from a Thread even to a Shoe-latchet, and from any Thing that is thine, leſt thou ſhouldeſt ſay, I have enriched Abram.* That I will not take from a Thread even to a Shoe-latchet, ſignifies all Things natural and corporeal which were unclean: And from any Thing that is thine, ſignifies that Nothing of ſuch a Nature appertaineth to celeſtial Love: Leſt thou ſhouldeſt ſay, I have enriched Abram, ſignifies that the Lord derived no Strength from ſuch Things.

1748. "That I will not take from a Thread even to a Shoe-latchet"—that by theſe Words are ſignified all Things which were unclean, natural, and corporeal, appears from the Signification of Shoe-latchet: In the Word the Sole of the Foot and the Heel ſignify the ultimate natural [Principle], as was ſhewn above, n. 259; the Shoe is what cloatheth the Sole of the Foot, and the Heel, wherefore the Shoe ſignifies a natural [Principle] ſtill more remote, conſequently the very corporeal [Part or Principle]; the Signification of Shoe changes according to the Subjects whereof it is predicated; when it is predicated of what is good, it is taken in a good Senſe, but when of what is evil, it is taken in a bad Senſe; thus in the preſent Caſe it is taken in a bad Senſe, becauſe the Subject treated of is concerning the Acquiſition of the King of Sodom, by whom is ſignified Evil and

the False; therefore by Shoe-latchet are signified Things natural and corporeal that are unclean; by the Thread of a Shoe is signified what is False, and by the Latchet of a Shoe what is Evil, and indeed the vilest of all Evils and Falses are here meant, by Reason of the Objects being so trifling. That such is the Signification of a Shoe, appears also from other Passages of the Word; as when Jehovah appeared to Moses out of the Middle of the Bush, and said unto him, "Draw not nigh hither, *put off thy Shoes* from "off thy Feet, for the Place whereon thou standest is the Land of "Holiness," Exod. iii. 5. in like Manner the Prince of the Army of Jehovah said unto Joshua, "*Put off thy Shoe* from off thy "Foot, for the Place whereon thou standest is Holiness," Jos. v. 15. where it must be plain to see, that a Shoe would not take from the Holiness of the Place, if so be the Man in himself was holy, but that the Shoe was ordered to be put off, as representing the ultimate natural and corporeal [Principle] which was to be put off. That Shoe signifies an unclean natural and corporeal [Principle], appears also in David, "Moab is my Wash-Pot, "over Edom will I cast my *Shoe*," Psalm lx. 8. The like is implied in what was enjoined the Disciples, "Whosoever will "not receive you, nor hear your Words, when ye depart out of "that House or City, shake off *the Dust of your Feet*," Matt. x. 14. Mark vi. 11. Luke ix. 5. where the Dust of the Feet signifies the same Thing as the Shoe, because the Sole of the Foot signifies the ultimate natural [Principle], viz. what is unclean by Reason of Evil and the False; and inasmuch as at that Time they were principled in Representatives, and supposed heavenly Arcana to lie concealed in those alone, and not in naked Truths, therefore this Act of shaking off the Dust from their Feet was enjoined. Whereas Shoe signified the ultimate natural [Principle], the pulling off the Shoe, or Unshoeing, signified the putting off the Ultimates of Nature; as in the Case of him who refused to take his Brother's Wife, concerning whom it is thus written in Moses, "If the Man like not to take his Brother's Wife, "then shall his Brother's Wife come unto him in the Eyes of "the Elders, and *draw off his Shoe* from off his Foot, and spit "in his Face, and shall answer and say, So shall it be done unto "the Man who doth not build the House of his Brother; and "his Name shall be called in Israel, The House of him that hath "*his Shoe pulled off*," Deut. xxv. 5 to 10. denoting that he was without any natural Charity. That Shoe signifies the ultimate natural [Principle] also in a good Sense, appears likewise from the Word, as in Moses, speaking of Ashur, "Blessed above Sons "be Ashur; let him be acceptable to his Brethren, and let him

" dip his Foot in Oil, and let Iron and Brass be his *Shoe*," Deut. xxxiii. 24, 25. where Shoe denotes the ultimate natural [Principle], Iron Shoe natural Truth, Brass Shoe natural Good, as appears from the Signification of Iron and Brass, n. 425, 426; and whereas Shoe signified the ultimate natural and corporeal [Principle], it hence became customary to express thereby what is least and vilest of all Things, for the ultimate natural and corporeal [Principle] is the vilest of all Things appertaining to Man, and this was meant by John the Baptist when he said, " One mightier than I cometh, *the Latchet of whose Shoes* I am " not worthy to unloose," Luke iii. 16. Mark i. 7. John i. 27.

1749. " And from any Thing that is thine"—that hereby is signified that Nothing of such a Nature appertaineth to celestial Love, may appear from this Consideration, that Abram said that he would receive Nothing from the King of Sodom; Abram represented the Lord now a Conqueror, consequently the Things appertaining to celestial Love, which he procured to himself by Victories; and the King of Sodom represented Evil and the False, whereof Nothing appertained to the Lord as a Conqueror, or to celestial Love. What is meant hereby in an internal Sense, cannot appear, unless it be known how the Case is in another Life: With evil and infernal Spirits, Self-love and the Love of the World have the Dominion, so that they fancy themselves to be Gods of the Universe, and to have mighty Power; when they are conquered, although they perceive at that Time that they have no Power, still there remaineth with them a Conceit of Authority and Dominion, and they imagine that they contribute much to the Authority and Dominion of the Lord; wherefore also, in Order that they may have Rule together with the good Spirits, they offer to them their Services; but whereas there is Nothing but Evil and the False, whereby they fancy they can effect any Thing, and with the Lord, or celestial Love, there is Nothing but Goodness and Truth, therefore Answer is here made to the King of Sodom, by whom such evil Spirits are represented, that Nothing of such a Nature appertaineth to the Lord, or that the Lord deriveth no Power from Evil and the False: Dominion derived from Evil and the False is altogether contrary to Dominion derived from Goodness and Truth; Dominion derived from Evil and the False consisteth in a Desire to make all others Slaves; whereas Dominion derived from Goodness and Truth consisteth in a Desire to make all others free; Dominion derived from Evil and the False consisteth in a Desire to destroy all, whereas Dominion derived from Goodness and Truth consisteth in a Desire to save all; hence it is evident, that

Dominion derived from Evil and the Falſe is of the Devil, but Dominion derived from Goodneſs and Truth is of the Lord; that theſe two Kinds of Dominion are altogether contrary to each other, may appear from the Lord's Words in Matt. xii. 24 to 30. and that no one can ſerve two Maſters, Matt. vi. 24. Luke xvi. 13.

1750. "Leſt thou ſhouldeſt ſay, I have enriched Abram"—that by theſe Words is ſignified, that hence the Lord derived no Strength, may appear from the Signification of being enriched, as denoting the Acquiſition of Power and Strength: How the Caſe herein is, may appear from what hath been juſt now obſerved.

1751. Verſe 24. *Save only what the Children have eaten, and the Portion of the Men who went with me, Aner, Eſhcol, and Mamre; theſe ſhall receive their Portion.* Save only what the Children have eaten, ſignifies good Spirits: And the Portion of the Men who went with me, ſignifies the Things appertaining to them: Theſe ſhall receive their Portion, ſignifies that they were given up to their Power.

1752. "Save only what the Children have eaten"—that by theſe Words are ſignified good Spirits, appears from what goes before, and from what follows; from what goes before in Verſe 13, above, where Mention is made of Mamre, Eſhcol, and Aner, as being Companions of Abram's Covenant, by whom was ſignified the State of the rational Man as to the External of the Lord, and what was the Quality of Goodneſſes and Truths therein, and conſequently that by them were ſignified the Angels, who were with the Lord during his Combats, as appears from the Explication there given: The ſame is evident alſo from what follows, as will be ſeen preſently: They who went with Abram are here called Children, by whom are meant no other than good Spirits, whereas by Men, of whom we ſhall ſpeak preſently, are meant Angels: That Angels were with the Lord, during his Combats againſt the Hells, is evident from the Word, and alſo from this Conſideration, that during his Temptation-Combats it muſt needs be that the Angels were preſent, to whom the Lord, of his own Power, gave Strength and Ability of fighting together with him, for the Angels derive all their Power from the Lord. That the Angels fight againſt the wicked, may appear from what hath been conſtantly declared above concerning the Angels attendant on Man, that they protect Man, and avert the Evils which the infernal Spirits purpoſe to effect, concerning whom ſee above, n. 50, 227, 228, 697, 968. but all their Power is from the Lord: Good

Spirits

Spirits indeed are also Angels, but of an inferior Order, for they are in the first Heaven, and angelic Spirits in the second, but Angels properly so called in the third, concerning whom see n. 459, 684. Such is the Form of Regulation in another Life, that good Spirits are subordinate to angelic Spirits, and angelic Spirits to Angels, so as to constitute one angelic Society: Good Spirits and angelic Spirits are what are here called Children, whereas the Angels are called Men.

1753. "And the Portion of the Men who went with me" —that hereby are signified Angels, appears from what hath been already said, and also from this Consideration, that the Angels, when they appeared here on Earth, are in the Word called Men.

1754. "Aner, Eshcol, and Mamre"—that hereby are signified the Things appertaining to them, appears from what was said above, at Verse 13 of this Chapter, concerning the same, viz. that by their Names are signified the Goodnesses and Truths whereby the Combat was supported, and not so much the Angels themselves, because the Angels were understood by the Children and Men, as was observed; for the Angels have never any Name, but are distinguished as to their Quality by Goodnesses and Truths, wherefore neither by Name, as used in the Word, is any Thing else signified but Essence, and the Quality thereof, as was shewn above, n. 144, 145, 340; and as may also appear from Isaiah, where it is said of the Lord, "*His Name shall be called* Wonderful, Counsellor, "God, the Mighty One, the Father of Eternity, the Prince "of Peace," ix. 5, 6. where by Name is meant his Quality, viz. that he is Wonderful, Counsellor, God, the Mighty One, the Father of Eternity, the Prince of Peace: So in Jeremiah, speaking also of the Lord, "*This is his Name whereby he shall* "*be called*, Jehovah our Righteousness," xxiii. 5, 6. where it is very plain that Name is Righteousness: So likewise in Moses, speaking also of the Lord, "He will not endure your Trans- "gressions, for *my Name* is in the Midst of him," Exod. xxiii. 21. where Name also denotes Essence, as being Divine; not to mention several other Passages in the Word, where it is said that *they called on the Name of Jehovah;* that they should not take the *Name of Jehovah* in vain; and in the Lord's Prayer, *Hallowed be thy Name:* The Case is similar in Regard to the Names of the Angels, and here also with Regard to the Names Eshcol, Aner, and Mamre, who represent Angels, in that the Names denote the Things appertaining to the Angels.

1755. "These shall receive their Portion"—that hereby is signified

ſignified that they were given up to their Power, appears from what was ſaid above at Verſes 21, 22, 23. viz. that the Lord did not wiſh to receive any Thing from them, becauſe he derived no Strength thence: With Reſpect to their being given up to the Power of the Angels, the Caſe is this; the Angels are they who rule over evil and infernal Spirits, as was made known to me by much Experience, but the Lord foreſeeth and beholdeth all and ſingular Things, and provideth for and diſpoſeth of all and ſingular Things, yet in ſome Caſes by Permiſſion, in ſome by Admiſſion, in ſome by Leave, in ſome by good Pleaſure, in ſome by Will; the Deſire to bear Rule is Somewhat of Human Propriety different from what is received of the Lord; nevertheleſs all Rule is of Love and Mercy without a Deſire to bear Rule: Theſe Things however, being Arcana of more than ordinary Depth, would require many Pages to explain them to common Apprehenſions; ſuffice it to know, that evil and infernal Spirits are given up to the Angels to be ſubject to their Authority, and that the Lord governeth all and ſingular Things even to the moſt particular: But more will be ſaid on this Subject elſewhere, by the Divine Mercy of the Lord, when we come to treat of Providence and Permiſſions.

1756. Theſe are the Things which in general are involved in the internal Senſe of the above Chapter, but the orderly Series of theſe Things, and the Beauty thereof, cannot appear, when they are all minutely and particularly explained according to the Signification of the Expreſſions, as they would appear if they were apprehended under one Idea; for when they are all apprehended under one Idea, then the Things which were ſcattered appear in a beautiful Coherence and Connection: The Caſe in this Reſpect is like that of a Perſon who in hearing another ſpeak, attends to his Expreſſions, in which Caſe he doth not ſo well collect and apprehend the Idea of the Speaker, as if he was leſs attentive to the Expreſſion and more to the Senſe; ſo it is in Regard to the internal Senſe of the Word, it is leſs apprehended when the Mind of the Reader is attentive to the external or literal Senſe. The moſt ancient Manner of Writing was Repreſentative of Things by Perſons and Expreſſions, whereby were underſtood Things altogether different from thoſe expreſſed; even prophane Writers in thoſe early Times uſed this Method of framing hiſtorical Relations, extending them even to Things appertaining to civil and moral Life, and this in ſuch a Manner, that what was expreſſed in the Letter was altogether different from the Signification implied thereby, inſomuch that they repreſented certain Affections as Gods and Goddeſſes, which were afterwards honoured with Divine Worſhip by the religious

of

of those Days; that this was the Case may be known to every Person of Literature, inasmuch as such ancient Books are still extant: This Method of writing was derived from the most ancient People who lived before the Flood, and who represented to themselves Things celestial and divine by the visible Things on the Earth and in the outward visible World, and thereby filled their Minds and Souls with joyous and delightful Perceptions, when they beheld the Objects of the Universe, especially such as excelled in Beauty by Virtue of their Form and Order; wherefore all the Books of the Church of those Times were thus written; such is the Book of Job, and in Imitation thereof such is Solomon's Song of Songs; such also were the two Books mentioned by Moses, Numb. xxi. 14, 27. besides several which are lost. This Style of writing in succeeding Times became venerable by Reason of it's Antiquity, both amongst the Gentiles, and amongst the Posterity of Jacob, insomuch that they regarded Nothing as Divine but what was written in this Manner; wherefore when they were under the Influence of the prophetic Spirit, as in the Case of Jacob, Gen. xlix. 3, to 17. and of Moses, Exod. xv. 1, to 21. Deut. xxxiii. 2, to the End; and of Balaam, who was of the Sons of the East from Syria, where the Ancient Church then was, Numb. xxiii. 7, to 10. 19, to 24. Chap. xxiv. 5, to 9. 17, to 24. and of Deborah and Barak, Judg. v. 2, to the End; and of Hannah, 1 Sam. ii. 2, to 10. and in several other Cases, they at such Times spake in the Manner above-mentioned, and this for several secret Reasons; and although very few understood, or knew, that the Things spoken signified the celestial Things of the Lord's Kingdom and Church, still they were touched and struck with a wonderful Awe, under a Sense of the Divinity and Sanctity contained in such Things. But that the Case is similar in Respect to the historical Parts of the Word, and that they are representative and significative of the celestial and spiritual Things of the Lord's Kingdom, as to each particular Name, and as to each particular Expression, is not as yet known to the learned World, only that the Word was written by Inspiration, and that all and singular Things therein contain heavenly Arcana.

A Con-

A Continuation of the Subject concerning the Speech of Spirits, and it's Diversities.

1757. THE *Speaking of Spirits with Man, as was above observed, is effected by Expressions: But the Speaking of Spirits with each other is by Ideas, wherein Expressions originate, such as are the Ideas of Thought, yet not so obscure as are those of Man during his Life in the Body, but distinct, after the Manner of Speech: The human Thought, after the Decease of the Body, becomes more distinct and clearer, and the Ideas of Thought become discrete, so as to serve for distinct Forms of Speech; for the obscure [Principle] is dissipated with the Body, and thereby the Thought [or thinking Faculty] being freed as it were from it's Shackles, with which it was incumbered, consequently from the Shadows in which it was involved, becomes more momentaneous, and hence the Intuition, Perception, and Utterance of Particulars is rendered more immediate.*

1758. *The Speech of Spirits is diverse, and every particular Society or Family of Spirits may be distinguished by their Speech, yea every particular Spirit, just as amongst Men; nor are they distinguishable only by the Affections which constitute the Life of Speech, and which fill and convey the Expressions, and by Accents, but also by Sounds, and likewise by other Characters which it is difficult to express.*

1759. *The Speech of the celestial Spirits cannot flow so easily into articulate Sounds or Expressions with Man, as that of other Spirits, for it cannot be adapted to any Expression in which there is any Harshness of Sound, or in which there is a Doubling of Consonants of more difficult Pronunciation, nor in which there is any Idea that originates in the scientific [Principle], wherefore they seldom flow*

into

into Speech otherwise than by Affections, which like a River, or like the Atmosphere, give a Softness to the Expressions. The Speech of Spirits, who are intermediate between the celestial and spiritual, is sweet, flowing like the most soft and gentle Breezes, melting as it were the recipient Organs, and softening the very Expressions; it is also quick and determinate; the Fluidity and Pleasantness of their Speech arises from the Quality of celestial Good prevailing in their Ideas, and from the entire Agreement between their Speech and their Thought; for every Thing in another Life that is sweet and harmonious has it's Ground in Goodness and Charity. The Speech of the Spiritual is also fluent, but not so soft and yielding as that of the celestial Spirits; the Spiritual are they who chiefly speak.

1760. With wicked Genii there is also a fluent Speech, but it is fluent only to the outward Hearing, being inwardly harsh and grating, as proceeding from a Pretence of Goodness, without any real Affection thereto: There is also amongst them a Speech which is not fluent, wherein the Dissent of the Thoughts is perceived as a tacit Reptile [ut tacitum reptile.]

1761. There are Spirits who do not flow into the Speech in a fluent Way, but by Vibrations and Reciprocations as it were linear, more and less acute; the same Spirits not only flow in with Speech, but also with a Reply; these are they who for various Reasons reject the interior Things of the Word, regarding Man as their own Organ, and as a Thing of no Account, whilst they care only for Themselves.

1762. There are Spirits who do not speak, but expressed their Meaning by Changes occasioned in my Face, and represented their Ideas in so lively a Manner, that their Thought appeared as it were in a Form; this was effected by Variations around the Region of the Lips, and extending thence to the Face, and also around the Eyes, whilst they communicated the interior Purposes of their Minds, around the left Eye whilst they communicated Truths and Affections of Truth,

Truth, but around the right Eye whilst they communicated Goodnesses and Affections of Goodness.

1763. *I once heard also the simultaneous Speech of several Spirits; it was undulatory like the Rolling of Waves, flowing into the Brain with various Determinations. There was heard likewise the Speech of certain Spirits which hath a quadruplicate Termination, like unto the Tone and Sound of the Threshing of Corn; these Spirits are separated from others, and cause a Pain in the Head like the Drawing of a Syringe. There were heard others, who spake with a sonorous Voice, but as it were inwardly in Themselves, still however so as to strike the Organ of Hearing like Speech. There were others who spake by an Egurgitation of Expressions as from the Belly; these are such as do not attend at all to the Meaning of what is spoken, but are driven to speak by others. I have heard some who spake in a hoarse Tone, as it were bifid* (bifido)*; they apply themselves to the left Side under the Elbow, and also to the left Ear. There were others who could not utter sonorous Expressions, but spake as Persons afflicted with a Hoarseness; these were such as for bad Ends get acquainted with another's private Concerns, by insinuating themselves into his good Graces. There are Spirits of small Stature, who, although they be few, yet still speak as a great Multitude, and as it were in a Tone like Thunder; they were heard aloft, and I thought they were a Multitude, but immediately one of them came to me, on the left Side beneath the Arm, and spake in like Manner with a Voice like Thunder; he went away also and did in like Manner; but whence such Spirits come, by the Divine Mercy of the Lord, will be shewn elsewhere. These Kinds of Speech however are rare and do not occur often. What is wonderful, the Things spoken by Spirits are heard as clearly in Respect to Depth and Tone of Expression, by those whose interior Organs of Hearing are open, and also by Spirits themselves, as the Things spoken by Men on Earth: But by those whose interior Organs are not open, they are not heard in the least.*

1764. *Once also Spirits discoursed with me by mere visual Representatives, such as Flame of various Colours, luminous Appearances, Clouds ascending and descending, different Kinds of small Houses, and Stages, Vessels, Persons differently cloathed, and several other Things, which were all significative, from which alone their Meaning might be collected.*

GENESIS.

CHAPTER THE FIFTEENTH.

Of the Sacred Scripture, or Word, as being a Repository of Things Divine, which are made manifest to good Spirits and Angels.

1767. THE *Word of the Lord, when it is read by a Man, who loveth it; and who liveth in Charity, and even by a Man who in Simplicity of Heart believeth what is written, having formed no Principles contrary to the Truth of Faith contained in the internal Sense; is exhibited by the Lord to the View of Angels in such Beauty, and in such Pleasantness, even with Representatives, and this with an inexpressible Variety according to the State of each, that every Particular therein is perceived as if it had Life, which is the Life that is in the Word, and out of which the Word had Birth when it was sent down from Heaven: For this Reason the Word of the Lord is such, that although it appears rude in the Letter, yet within it is the Repository of Things spiritual and celestial, which are made manifest to good Spirits and Angels, when it is read by Man.*

1768. *That the Word of the Lord is thus exhibited to the View of good Spirits and Angels, was granted me both to*

to hear and see; wherefore it is permitted to relate the Experience with which I have been favoured on such Occasions.

1769. *A certain Spirit came to me, no long Time after his Decease, which I might conclude from this Circumstance, that as yet he knew not that he was in another Life, imagining that he still lived in the World; it was perceivable that he was immersed in Studies, concerning which I discoursed with him; but then suddenly he was taken up on high, which surprized me, and led me to suspect that he was of an high aspiring Temper, for such are wont to be taken up aloft, or that he supposed Heaven to consist in being highest, for such also are wont to be carried up on high, in Order to convince them, that Heaven doth not consist in what is high but in what is internal; presently however I perceived that he was taken up amongst the Angelic Spirits who are in Front, a little to the Right, in the first Entrance into Heaven; from this Situation he afterwards discoursed with me, saying, that he saw Things of such Sublimity as no human Comprehension could conceive; hereupon I read the first Chapter of Deuteronomy, concerning the Jewish People, and how some were sent to explore the Land of Canaan and the Things contained therein; and as I was reading, he said, that he perceived none of the Things contained in the literal Sense, but only those contained in the spiritual Sense, and that these latter Things were wonderful beyond Description: This was in the first Entrance of the Heaven of Angelic Spirits; what Wonders then must have been perceived in that Heaven itself? and what in the Heaven of Angels? Certain Spirits at that Instant, who were attendant upon me, and who before could not believe that the Word of the Lord was of such a Nature, began now to repent of their Unbelief, and said in that State, that they believed, because they heard the other Spirit say that he had heard and seen and perceived that the Word was so full of Wonders. But other Spirits still persisted in their Unbelief, and said that it was not so, but that all was mere Phantasy; wherefore*

these

these likewise were suddenly taken up, and from their elevated Situation they discoursed with me, and confessed, that it was very far from a Phantasy, for that they really perceived it to be so, and this with a more exquisite Perception than it is possible to enjoy in the material Body. Presently others also were taken up into the same Heaven, and amongst them one whom I was acquainted with during his Life in the Body, who bore the same Testimony, saying amongst other Things, that he was too much astonished at the Glory of the Word in it's internal Sense, to be able to describe it; being melted with tender Compassion for Man's Unbelief, he added, that it was wonderful how he could remain so totally ignorant of the internal Things of the Word: Moreover he said, that from his State of Elevation he was able to penetrate thoroughly into my Thoughts and my Affections, in which he perceived more Things than he could express, as Causes, Influxes, the Origins thereof, and how the Ideas were mixed with earthly Things, and that they were to be altogether separated; with many other Particulars.

1770. *Afterwards at two several Times I saw others taken up into another Heaven amongst Angelic Spirits, who from that Station discoursed with me; whilst I read the Third Chapter of Deuteronomy from Beginning to the End, they said that they had a Perception only of the interior Sense of the Word, at the same Time affirming that there was not a single Dot but what contained a spiritual Sense most beautifully cohering with the rest, and that Names also signified Things; thus they were likewise confirmed in the Truth of what before they had not believed, viz. that all and singular Things in the Word were inspired of the Lord; this they were even desirous of confirming to others by an Oath, but it was not permitted.*

1771. *Certain other Spirits also were in Unbelief concerning the Word of the Lord, as containing within in it's Bosom such wonderful Things; for in another Life Spirits are in the same Unbelief that they were in during their Life in the Body, which Unbelief is not dissipated but by Means provided*

vided of the Lord, and by lively Experiences; wherefore whilst I was reading some Psalms of David, their interior Intuition or Mind was opened; these were not taken up amongst Angelic Spirits; instantly they perceived the interior Things of the Word in those Psalms; and in their Astonishment they said, that they had never believed that such Things were contained therein. The same Psalms were at the same Time heard by several other Spirits, but all were affected by them after a different Manner; with some the Ideas of Thought were filled thereby with many Pleasantnesses and Delights, and thus with a Kind of Life, according to the Capacity of each, and at the same Time with an Efficacy which penetrated even to the inmost Recesses of their Spirits; with others this Efficacy was so powerful, that they seemed to themselves to be elevated towards the interior Things of Heaven, and thus nearer and nearer to the Lord, in Proportion as they were affected with Truths and the Goodnesses therewith conjoined. The Word was at the same Time brought to some Spirits, who had no Conception of it's internal Sense, but only of it's external or literal Sense, to whom it appeared as a dead Letter without Life: Hence it was evidently shewn, what the Nature and Quality of the Word is when the Lord vivifies it, viz. that it is of such Efficacy as to penetrate even to the inmost Recesses of the Soul, and what it's Nature and Quality is when the Lord doth not vivify it, that in this Case it is a mere Letter with scarce any Life to animate it.

1772. By the Divine Mercy of the Lord it was also granted me, in like Manner, to see the Word of the Lord in it's Beauty in the internal Sense, and this frequently, not according to the Explication of particular Expressions as to their internal Sense, but so as to see all and singular Things in one connected Series, which may be called the Seeing a celestial Paradise out of an earthly one.

1773. Spirits, who, during the Life of the Body, were delighted with the Word of the Lord, partake in another Life of a certain pleasant celestial Warmth, which it was also

also given me to perceive sensibly: This Warmth, on Communication from those who had been but a little delighted with the Word, seemed to me as a vernal Heart, beginning from the Region of the Lips, and diffusing itself about the Cheeks, and thence even to the Ears, and ascending also to the Eyes, and likewise descending towards the middle Region of the Breast: With those who had been affected with greater Delight, and had entered into the interior Things of the Word, which the Lord Himself had taught them, the Warmth on Communication was of an interior Nature, beginning from the Breast, and ascending thence towards the Chin, and descending towards the Loins: Where the Delight and Affection had been still higher, the Warmth was still more inwardly delightful, and more vernal, ascending upwards from the Loins towards the Breast, and thence diffusing itself through the left Arm to the Hand: I was informed on this Occasion by the Angels, that this is really the Case, and that the Sensation of such Warmth is occasioned by the Approach of such Spirits, although they themselves are insensible of it, by Reason that they are in it; just as Infants, Children, and young People, are insensible of the bodily Warmth which they enjoy above Adults and the Aged, because they are in it and it in them. I was also made sensible of the Warmth communicated from those, who were delighted indeed with the Word, but were not solicitous about the Understanding of it, which Warmth was perceived in the right Arm only. As to what respects Warmth, the evil Spirits by their Artifices can also produce it, and communicate it with others, and give it a Semblance of that which is genuine and delightful, but it is only an external Warmth without any internal Ground or Origin; such Warmth is what begets Putrefaction, and engenders Excrement, as is the Case with the Warmth of Adulterers, and of those who are immersed in base and filthy Gratifications of the Senses.

1774. *There are Spirits who have no Inclination to hear any Thing concerning the Interior Things of the Word, even though they have a Capacity to understand them; these are principally*

pally such as have placed Merit in their Works, and who in Consequence thereof have done Good from Motives of Self-Love or the Love of the World, or with a View to acquire Honour or Opulence, and thus not with a View to the Lord's Kingdom: Such in another Life have a particular Desire to enter into Heaven, but still they have their Abode out of Heaven, inasmuch as they are unwilling to be instructed in the Knowledges of Truth, and thereby to be principled in the Affection of Good, interpreting the Sense of the Word, as derived from the Letter, according to their Phantasies, and deducing thence such Doctrines as favour their evil Lusts: Spirits of this Sort were represented by an aged Woman, of an uncomely Aspect, with a palid Complexion, who appeared under the Influence of irregular Appetites, which were the Cause and Ground of her Deformity; whereas they who admit and love the interior Things of the Word, were represented by a young Virgin in the Prime of Life, or in the Flower of Youth, handsomely apparelled, and decked out with Chaplets and celestial Ornaments.

1775. *I have frequently discoursed with Spirits concerning the Word, and in some of our Conversations on this Subject it has occasionally been observed, how necessary it was, that by the Divine Providence of the Lord there should be some Revelation; for a Revelation, or the Word, is a common or general Vessel receptive of Things spiritual and celestial, and thus effective of Conjunction between Heaven and Earth, which otherwise would have been in a State of Disjunction, to the utter Ruin and Destruction of the human Race: Add to this the Expediency of the Manifestation of celestial Truths for the Instruction of Man, inasmuch as he was born to inherit Things celestial, and designed after Death for the Society of celestial Beings; for the Truths of Faith are the Laws of Order in that everlasting Kingdom intended for the Habitation of Man.*

1776. *It may seem a Paradox, nevertheless it is most true, that the Angels have a clearer and fuller Understanding of the internal Sense of the Word, when it is read by little*

Children, than when it is read by grown up Persons who are not principled in Faith grounded in Charity; the Reason is, as I have been informed, because little Children are in a State of mutual Love and Innocence, consequently their tender Vessels are almost of a celestial Nature, and merely Faculties of Reception, which are thus capable of being formed and disposed by the Lord, although this Capacity and Formation does not fall under their Notice and Perception, except by a certain Sensation of Delight accommodated to their State and Genius. The Angels say, that the Word of the Lord is a dead Letter, but that in reading it is vivified by the Lord according to the Faculty of every Reader, and that it becometh alive according to his Life of Charity and State of Innocence, and this with an infinite Variety.

1777. *A Continuation of this Subject may be seen at the End of this Chapter.*

CHAPTER XV.

1. AFTER these Words the Word of JEHOVAH came unto Abram in a Vision, saying, Fear not Abram, I am thy Shield, and thy exceeding great Recompence.

2. And Abram said, LORD JEHOVIH, what wilt thou give me, seeing I walk childless, and a Son the Steward of my House is this Eliezer of Damascus?

3. And Abram said, Behold, to me thou hast not given Seed, and lo, a Son of mine House is mine Heir.

4. And behold, the Word of JEHOVAH came unto him, saying, He shall not be thine Heir; but he that shall come forth out of thine own Bowels, he shall be thine Heir.

5. And he brought him forth abroad, and said, Look I pray towards Heaven, and number the Stars, if thou be

be able to number them; and he ſaid unto him, ſo ſhall thy Seed be.

6. And he believed in JEHOVAH, and he imputed it to him for Righteouſneſs.

7. And he ſaid unto him, I am JEHOVAH, who brought thee out of Ur of the Chaldæans, to give thee this Land to inherit it.

8. And he ſaid, LORD JEHOVIH, whereby may I know that I ſhall inherit it?

9. And he ſaid unto him, Take thee an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon.

10. And he took unto him all theſe, and divided them in the Midſt, and laid each Part one againſt the other; and the Birds he did not divide.

11. And the Fowls *(Volatile)* came down upon the Bodies, and Abram drove them away.

12. And the Sun was about to go down, and a deep Sleep fell upon Abram, and lo, a Terror of great Darkneſs fell upon him.

13. And he ſaid unto Abram, knowing thou ſhalt know that thy Seed ſhall be a Stranger in a Land not their's, and ſhall ſerve them, and they ſhall afflict them four Hundred Years.

14. And alſo the Nation, whom they ſhall ſerve, will I judge, and afterwards ſhall they come out with great Acquiſition.

15. And thou ſhalt come to thy Fathers in Peace; thou ſhalt be buried in a good old Age.

16. And in the fourth Generation they ſhall return hither, for the Iniquity of the Amorites is not hitherto conſummated.

17. And it came to paſs, the Sun went down, and there was thick Darkneſs, and behold, a Furnace of Smoke, and a Torch of Fire, which paſſed between thoſe Pieces.

18. In that Day JEHOVAH made a Covenant with Abram, saying, unto thy Seed will I give this Land, from the River of Egypt, unto the great River, the River Euphrates.

19. The Kenite, and the Kenizzite, and the Kadmonite.

20. And the Hittite, and the Perizzite, and the Rephaim.

21. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

THE CONTENTS.

1778. THE Subject of the present Chapter, in it's internal Sense, is a Continuation of what relates to the Lord, after that in his Childhood he endured the most grievous Temptation-Combats, which were excited against the Love cherished by Him towards the whole human Race, and in particular towards the Church; wherefore being anxious about the future State of the Church, a Promise was made Him; but it was shewn at the same Time what the State of the Church would be towards it's End, when it should begin to expire, still however that a new Church should revive in Place of the former, and should cause an immense Increase to the heavenly Kingdom,

1779. The Lord is comforted after his Temptation-Combats spoken of in the preceding Chapter, this Consolation is described, Verse 1.

1780. The Lord complains concerning the Church, that it was merely external, Verses 2, 3. A promise is made concerning an internal Church, Verse 4. And concerning it's Multiplication, Verse 5. That the Lord is Righteousness, Verse 6. And that He Alone hath the

the Kingdom in the Heavens and the Earths, Verſe 7.

1781. And whereas he was deſirous to have an Aſſurance that Mankind would be ſaved, Verſe 8. Therefore it was ſhewn Him how the Church is circumſtanced, both in a general, ſpecific, and particular View, Verſe 9, to 17.

1782. The Young Heifer, the She-Goat, and the Ram, are repreſentative of the celeſtial Things of the Church; the Turtle-Dove and Young Pigeon of the ſpiritual Things, Verſe 9. The Church on one Part, and the Lord on the other, Verſe 10. That the Lord would diſſipate Evils and Falſes, Verſe 11. But that ſtill Falſes would infeſt the Church, Verſes 12, 13. Deliverance from which is deſcribed, Verſe 14. Thus the Lord is comforted, Verſe 15. But that Evils would gain Poſſeſſion, Verſe 16. And finally Falſes and evil Luſts would have entire Dominion, Verſe 17. That then would come the Lord's Kingdom, and a new Church, the Extenſion whereof is deſcribed, Verſe 18. The Falſes and Evils thence to be expelled are the Nations mentioned, Verſes 19, 20, 21.

THE INTERNAL SENSE.

1783. THE Things contained in this Chapter are, as was before obſerved, hiſtorical Truths; and therefore it is true that Jehovah diſcourſed with Abram, as is here declared, and that the Land of Canaan was promiſed to him for an Inheritance; and that he was commanded to take a young Heifer, a She-Goat, a Ram, a Turtle-Dove, and a young Pigeon, and do with them as is here deſcribed; and that Fowls deſcended upon the Carcaſes; that a deep Sleep fell upon him, and in his Sleep a Terror of Darkneſs; and when the Sun was ſet, that there appeared to him as it were a Furnace of Smoke with a Torch of Fire between the Pieces, together with the other Circumſtances recorded in the Chapter: Theſe are hiſtorical Truths, but ſtill both in general and in particular, even to the moſt minute Circumſtance,

cumſtance, they are repreſentative, and the Words by which they are deſcribed, even to the ſmalleſt Tittle, are ſignificative, that is, in all and ſingular the Things recorded there is an internal Senſe; for the whole Contents of the Word, both in general and in particular, are inſpired, and conſequently they muſt needs have a celeſtial Ground or Origin, that is, they muſt needs be the Repoſitories of celeſtial and ſpiritual Things, otherwiſe they could not be the Word of the Lord: Theſe celeſtial and ſpiritual Things are what are contained in the internal Senſe, and when this Senſe is made manifeſt, the Senſe of the Letter is obliterated as if it did not exiſt; and ſo on the other Hand, when the Attention is confined to the hiſtorical or literal Senſe alone, the internal Senſe is obliterated as if it had no Exiſtence: The Caſe herein is like that of heavenly Light, and the Light of this World in their mutual Reſpects to each other; when heavenly Light appears, then the Light of this World is as Darkneſs, which I have frequently experienced; and when any one is in the Light of this World, then the heavenly Light, in Caſe it ſhould appear, would be as Darkneſs; the like is true in Regard to human Minds; if human Wiſdom or Sciences are conſidered by any as conſtituting the All of Wiſdom, heavenly Wiſdom appears to ſuch as an obſcure Nothingneſs; but if the Mind be principled in heavenly Wiſdom, then human Wiſdom is as a Kind of general obſcure [Principle], which would be as Darkneſs, unleſs admiſſive of the Rays of heavenly Light.

1784. Verſe 1. *After theſe Words the Word of Jehovah came to Abram in a Viſion, ſaying, Fear not Abram, I am thy Shield, and thine exceeding great Recompence.* After theſe Words the Word of Jehovah came to Abram in a Viſion, ſignifies Revelation made after Combats in Childhood; Viſion is the inmoſt Revelation which is that of Perception: Fear not Abram, I am thy Shield, ſignifies Defence confided in againſt Evils and Falſes: And thine exceeding great Recompence, ſignifies the End of Victories.

1785. "After theſe Words the Word of Jehovah came to Abram in Viſion"—that hereby is ſignified Revelation made after Combats in Childhood, appears from the Signification of Words, and alſo of the Word of Jehovah to Abram, and likewiſe from the Signification of Viſion; by Words in the Hebrew Tongue are ſignified Things, in the preſent Caſe the Things accompliſhed, viz. the Lord's Combats ſpoken of in the preceding Chapter: The Word of Jehovah to Abram is Nothing elſe but the Lord's Word with Himſelf; nevertheleſs in Childhood, and in Temptation-Combats, when the Divine and Human Eſſences were

were not as yet united in One, it could not appear otherwiſe than as Revelation; this is a neceſſary Appearance of what is Internal, when it acteth upon what is External in States and Moments, wherein ſuch Action is more remotely perceived, by Reaſon of the Remoteneſs of the External from the Internal; this State is what is called the State of the Lord's Humiliation.

1786. That Viſion is the inmoſt Revelation, which is that of Perception, may appear from the Nature of Viſions, which are according to the State of Man; Viſion before thoſe, whoſe Interiors are cloſed, is altogether different from what is manifeſted to thoſe whoſe Interiors are open; as for Example, when the Lord appeared to the whole Congregation on Mount Sinai, that Appearance was a Viſion, which varied according to the States of the Beholders, appearing differently to the People from what it appeared to Aaron, and differently to Aaron from what it did to Moſes; ſo again Viſion was altogether different as exhibited to Moſes and to the Prophets: There are ſeveral Kinds of Viſions, of which, by the Divine Mercy of the Lord, more will be ſaid hereafter: Viſions are the more perfect in Proportion as they are more interior; in the Lord's Caſe they were the moſt perfect of all, becauſe he had on ſuch Occaſions a Perception of all Things in the World of Spirits and in the Heavens, and enjoyed immediate Communication with Jehovah; this Communication is repreſented, and ſignified in the internal Senſe, by the Viſion in which Jehovah appeared to Abram.

1787. "Fear not Abram, I am thy Shield"—that by theſe Words is ſignified Defence confided in againſt Evils and Falſes, appears from the Signification of Shield, of which we ſhall ſpeak preſently: Theſe Words intimating that Jehovah is a Shield and an exceeding great Recompence, are Words of Conſolation after Temptations; every Temptation is attended with ſome Kind of Deſpair, otherwiſe it is not a Temptation, wherefore alſo Conſolation follows; whoſoever is tempted is brought into various Anxieties, which occaſion a State of Deſpair in Regard to the End; this is the true Nature of Temptation-Combats; if there be a Certainty and Confidence concerning Victory, there is no Anxiety, and of Courſe there is no Temptation: The Lord, in Conſequence of enduring the moſt dreadful and cruel Temptations, muſt needs be driven to States of Deſpair, which he diſpelled and overcame by his own Power, as may appear plainly from his Temptation in Gethſemane, of which it is thus written in Luke, "When Jeſus was at the Place, he ſaid to his Diſciples, "Pray ye that ye enter not into Temptation; and he was with-

" drawn from them about a Stone's Caſt, and kneeled down and " prayed, ſaying, Father, if thou be willing, remove this Cup " from Me; nevertheleſs not my Will but thine be done: And " there appeared to him an Angel from Heaven ſtrengthening " Him; and being in an Agony, he prayed the more earneſtly; " and his Sweat was as it were great Drops of Blood falling " down to the Ground," xxii. 40 to 45. and in Matthew, " He " began to be ſorrowful and in Agony; then ſaith he unto the " Diſciples, My Soul is exceeding ſorrowful even unto Death; " and he went a little further and fell on his Face, and prayed, " ſaying, O my Father, if it be poſſible, let this Cup paſs from " Me; nevertheleſs, not as I will, but as Thou: Again he " went away the ſecond Time, and prayed, ſaying, O my Fa- " ther, if this Cup may not paſs from me, but I muſt drink it, " thy Will be done; and he prayed the third Time, ſaying the " ſame Words," xxvi. 36 to 44. and in Mark, " He began to " be ſore afraid and to be exceedingly tormented, and ſaid to " his Diſciples, My Soul is encompaſſed with Sorrow even unto " Death; and he went forward a little and fell on the Ground, " and prayed that, if it were poſſible, the Hour might paſs " from him; and he ſaid, Abba Father, all Things are poſſible " unto Thee; take away this Cup from Me; nevertheleſs, not " as I will, but as Thou wilt; and this he did a ſecond and " a third Time," xiv. 33 to 41. Hence may appear the Nature and Quality of the Lord's Temptations, that they were the moſt cruel and terrible that ever were endured, being attended with inward Agony operating even to the Sweating of Blood, and that during theſe Temptations he was in a State of Deſpair concerning the End and Event, and that he was viſited alſo with Conſolations: Theſe Words, " I Jehovah " am thy Shield and thy exceeding great Recompence," involve in like Manner Conſolation after Temptation-Combats, which were ſpoken of in the preceding Chapter.

1788. That Shield ſignifies Defence confided in againſt Evils and Falſes, appears without Explication, for it is a cuſtomary Form of Speech, rendered familiar by Uſe, to call Jehovah a Shield and Buckler: But what is particularly ſignified by Shield, may appear from the Word, viz. that in Reſpect to the Lord it ſignifies Defence, and in Reſpect to Man Confidence in the Lord's Protection: As War ſignifies Temptations, according to what was ſhewn above, n. 1664, ſo all the Arms uſed in War ſignify ſome Particular of Temptation and of Defence againſt Evils and Falſes, or againſt the diabolical Crew who cauſe Temptation and tempt; wherefore each Kind of Arms hath a diſtinct Signification peculiar to itſelf, whether it be Shield, Buckler,

ſmall

ſmall Buckler, Helmet, Spear, Dart, Sword, Bow, Arrows, or Breaſt-plate, concerning which particular Signification, by the Divine Mercy of the Lord, more will be ſaid hereafter: The Ground and Reaſon why Shield, in Reſpect to the Lord, ſignifies Defence againſt Evils and Falſes, and in Reſpect to Man, Confidence in the Lord, is, becauſe it was Armour for the Security of the Breaſt, and by the Breaſt is ſignified Goodneſs and Truth, Goodneſs by Reaſon of the Heart being therein, and Truth by Reaſon of the Lungs: That Shield hath this Signification appears from David, "Bleſſed Jehovah my Rock, who "teacheth my Hands the *Fight*, my Fingers the *War*, my "Mercy and my Fortreſs, my fortified Tower, and my Deliverer, "*my Shield, and in whom I confide*," Pſalm cxliv. 1, 2. where Fight and War relate to Temptations, and in an internal Senſe to the Temptations of the Lord; Shield in Reſpect to Jehovah is Defence, and in Reſpect to Man is Confidence, as evidently appears: So again, "O Iſrael, *confide in Jehovah*, He is their Help "and their *Shield*: O Houſe of Aaron, *confide in Jehovah*, He is "their Help and their *Shield*: Ye that fear Jehovah, *confide in Je-* "*hovah*, He is their Help and their *Shield*," Pſalm cxv. 9, 10, 11. where the like is ſignified as above: So again, "Jehovah is my For- "treſs, my God in whom *I will confide*, he ſhall cover thee with "his Wing, and under his Wings *thou ſhalt confide*, his Truth "is a *Shield and ſmall Buckler*," Pſalm xci. 2, 4. where Shield and ſmall Buckler ſignify Defence againſt Falſes: Again, "Jeho- "vah is my Rock, and my Fortreſs, and my Deliverer, my God, my "Rock *in whom I confide*, *my Shield*, and the Horn of my Sal- "vation; *Jehovah is a Shield to all them that confide in him*," Pſalm xviii. 2, 30. where the Signification is the ſame as above: So again, "The righteous God who trieſt the Hearts and Reins, "my *Shield* is upon God who ſaveth the righteous in Heart," Pſalm vii. 9, 10. where Shield denoteth Confidence. Again, "Thou haſt given me the *hield* of thy Salvation, and thy right "Hand ſhall ſupport me," Pſalm xviii. 35. denoting Confidence: Again, "The *Shields of the Earth* are unto God, he is "greatly exalted," Pſalm xlvii. 10. in like Manner denoting Confidence: Again, "*Jehovah God* is a Sun and *a Shield*; Je- "hovah will give Grace and Glory; no good Thing will be "with-held from them that walk in Integrity," Pſalm lxxxiv. 11. denoting Defence. So in Moſes, "Bleſſedneſſes are thine, "O Iſrael, who is like unto thee, a People ſaved in Jehovah, "the *Shield* of thy Help, and who is the Sword of thy Excel- "lency, and thine Enemies ſhall be found Liars unto thee," Deut. xxxiii. 29. where Shield denotes Defence. As Arms of War are predicated of thoſe who are engaged in Temptation-

Combats, ſo alſo are the ſame Arms of War predicated of thoſe who aſſault and tempt, and in this Caſe they have a contrary Signification, ſo that Shield thus applied denotes Evils and Falſes, whereby the Combat is waged, and which are uſed as a Defence, and in which Confidence is placed; as in Jeremiah, " Diſpoſe " ye the *Shield and Buckler*, and draw near to the *Fight*; harneſs " the Horſes, and get up ye Horſemen, and ſtand forth with " your *Helmets*, furbiſh the *Lances*, put on the Coats of Mail," xlvi. 3, 4. not to mention ſeveral other Paſſages to the ſame Purport.

1789. " And thine exceeding great Recompence"—that by theſe Words is ſignified the End of Victory, appears from the Signification of Recompence, as denoting the Reward ſucceeding Temptation-Combats, which in the preſent Caſe is the End of Victories, becauſe the Lord never expected any Reward of Victory for himſelf; the Reward of his Victories was the Salvation of the whole Human Race, out of Love to whom he engaged in Combat; whoſoever engages in Combat from a Principle of ſuch Love, doth not require for himſelf any Reward, becauſe that Love is of ſuch a Nature that it deſires to give and transfer all it's own to others, and to have Nothing for itſelf; wherefore the Salvation of the whole human Race is here ſignified by Recompence.

1790. Verſe 2. *And Abram ſaid, Lord Jehovih, what wilt thou give me, ſeeing I walk childleſs, and a Son the Steward of my Houſe is this Eliezer of Damaſcus.* Abram ſaid, Lord Jehovih, ſignifies the Lord's Perception; Abram is the interior Man; the Lord Jehovih is the Internal in Reſpect to the Interior: What wilt thou give me, ſeeing I walk childleſs, ſignifies that there was no Internal Church: And a Son the Steward of my Houſe, ſignifies the External Church: This Eliezer of Damaſcus, is the External Church.

1791. " Abram ſaid, Lord Jehovih"—that hereby is ſignified the Lord's Perception, may appear from this Conſideration, that the Lord had the inmoſt and moſt perfect Perception of all Things; this Perception, as was ſaid above, was a Senſation and perceptive Knowledge of all Things which were doing in Heaven, and was a continual Communication and internal Converſation with Jehovah, which none ever had but the Lord Alone; this is what is meant in an internal Senſe by Abram's ſpeaking to Jehovah, and thus it was repreſented by Abram when he diſcourſed with Jehovah; the like is ſignified wherever the Expreſſion occurs, that " *Abram ſaid to Jehovah.*"

1792. That Abram is the Interior Man, or that Abram repreſented

presented the Lord's interior or rational Man, was observed above; what the Lord's interior Man is, was shewn in the foregoing Chapter.

1793. That the Lord Jehovih is the Internal Man in Respect to the Interior, appears from what hath been already said concerning the Lord's internal Man, viz. that it was Jehovah Himself, of Whom he was conceived, and whose only Son he was, to which internal Man the Humanity of the Lord became united, after that he had purified by Temptation-Combats the maternal Humanity, that is, the Humanity which he derived from the Mother; in the Word frequent Mention is made of the Lord Jehovih, yea, wheresoever Jehovah Lord is spoken of, he is called not Lord *Jehovah*, but Lord *Jehovih*, and this especially where the Subject treated of is concerning Temptations, as in Isaiah, "Behold, the *Lord Jehovih* will come in the strong, "and his Arm shall rule for him; behold, his *Recompence* is with "him, and his Work before him; he shall feed his Flock like a "Shepherd, he shall gather the Lambs in his Arm, and shall "carry them in his Bosom, he shall gently lead those that give "Suck," xl. 10, 11. where the Lord Jehovih coming in the strong denotes Victory in Temptation-Combats, and his Arm ruling for him denotes it to be derived from his own Power; what Recompence signifies, which was spoken of in the foregoing Verse, is here declared, viz. that it is the Salvation of the whole human Race, that is, that he should feed his Flock like a Shepherd, should gather the Lambs in his Arm, should carry them in his Bosom, and should gently lead those that give Suck, all which Things have Relation to Love inmost or Divine. Again in the same Prophet, "The *Lord Jehovih* hath opened mine "Ear, and I have not rebelled, neither turned away back, I "gave my Body to the Smiters, and my Cheeks to them that "plucked off the Hair; I hid not my Faces from Shame and "Spitting, and the *Lord Jehovih* will help me; behold, the "*Lord Jehovih* will help me," l. 5, 6, 7, 9. where the Subject treated of is manifestly concerning Temptations; not to mention other Passages to the same Purport.

1794. "What wilt thou give Me, seeing I walk childless"—that by these Words is signified that there was no internal Church, may appear from the Signification of walking childless; to walk, in an internal Sense, is to live, as was shewn above, n. 519. but to be childless is to be without Seed or Posterity, on which Subject more is said in the following Verses 3, 4, 5. where it is explained what is meant by being childless, or without Seed.

1795. "And a Son the Steward of my House"—that by these Words is signified an external Church, appears from the Signification of the Steward of a House in an internal Sense, that is, in Respect to the Church; an external Church is called Steward of the House, when the real internal Church is the House, and the Lord is the Father of the Family; just so is the external Church circumstanced; for all Stewardship appertains to the External of the Church, as the Administration of Ceremonies, and of several Things relating to the Temple and to the Church itself, that is, to the House of Jehovah, or of the Lord. The external Things of the Church, without the internal, are of no Account, but from the internal they derive their Existence and their Quality; the Case herein is like that of Man, whose external or corporeal Part is in itself a Sort of mere Nothingness, unless it be animated and vivified by an internal Principle; such therefore as the internal is, such also is the external; or such as the Soul and Mind is, such is the Estimation of all Things which exist by the external or corporeal Part; it is the Heart and it's Qualities, not mere Words and Gestures, which constitute Man; the same is true in Respect to the Church; nevertheless, the Externals of the Church, like the Externals of Man, are of Use in this Respect, to provide and administer, so that like the external or corporeal Man, in Regard to the internal which is the House, they may be called a Steward [a Provider] or Administrator: Hence it is evident what is meant by being childless, viz. that there was no Internal of the Church, but only an External, as was the Case at that Time whereof the Lord complained.

1796. "This Eleazar of Damascus"—that hereby is signified an external Church, appears from what hath been just said, and also from the Signification of Damascus; Damascus was a principal City of Syria, where were Remains of Worship as practised in the ancient Church, and whence came Eber, or the Hebrew nation, amongst whom there existed only the External of the Church, as was said above, n. 1238, 1241. consequently there existed in that Region only the Stewardship of the House. That in what is here related there is Somewhat of Despair, consequently of Temptation, in Regard to the Lord, appears from the Words themselves, and also from the Consolation which follows concerning an internal Church.

1797. Verse 3. *And Abram said, Behold to me thou hast not given Seed, and lo, a Son of my House is my Heir.* And Abram said, Behold to me thou hast not given Seed, signifies, that there was no Internal of the Church, which is Love and Faith: Lo, a Son

a Son of my House is my Heir, signifies, that there would only be an External in the Lord's Kingdom.

1798. "And Abram said, Behold to me thou hast not given "Seed"—that by these Words is signified that there was no Internal of the Church, appears from the Signification of Seed as denoting Love and Faith, concerning which see above, n. 255, 256, 1025. and from the Signification of Heir in what follows: That Love and Faith originating therein form the Internal of the Church, was said and shewn above; by the Faith which constitutes the Internal of the Church, is meant no other than what is grounded in Love or Charity, that is, what is derived from Love or Charity: Faith in a general Sense is every Doctrinal of the Church; but Doctrinals separate from Love or Charity do by no Means constitute the Internal of the Church, inasmuch as they are mere Matters of Science appertaining to the Memory, and have Place with the worst of Men, yea even with Infernals; but Doctrinals which are derived from Charity, or which are grounded in Charity, are constitutive of the Internal of the Church, inasmuch as such Doctrinals have Respect to Life; real essential Life is the Internal of all Worship, and so also is every Doctrinal which floweth from the Life of Charity; this is the Doctrinal grounded in that Faith which is here understood: That this is the Faith which is the Internal of the Church, may appear from this single Consideration, that whosoever hath the Life of Charity, knoweth all the Things appertaining to Faith; for examine only all Doctrinals, as to their real Nature and Quality, whether they have not their Ground in Charity, consequently in a Faith derived from Charity; to instance only in the Commandments of the Decalogue, the first of which enjoins the Worship of the Lord God; whosoever hath the Life of Love or Charity, he worships the Lord God, because this is his Life; so in the Case of the fourth Commandment which enjoins the Observation of the Sabbath, whosoever is in the Life of Love, or in Charity, he keeps the Sabbath holy, inasmuch as Nothing is sweeter or more pleasant to him than to worship the Lord, and to glorify Him every Day: So again in Regard to the sixth Commandment, "Thou shalt do no Murder," this is also a Precept of Charity, inasmuch as he who loveth his Neighbour as himself, shudders at the very Thought of doing him an Injury, and much more of murdering him: In like Manner in the Case of Theft, forbidden in the eighth Commandment, whosoever hath the Life of Charity, is more disposed to give to his Neighbour than to take any Thing from him: So also in the Case of Adultery, forbidden in the seventh Commandment, he who

who is in the Life of Charity, is rather a Guardian of his Neighbour's Wife, againſt the evil Deſigns of others, than a Violator of her Innocence himſelf, regarding Adultery as a Crime againſt Conſcience, and of ſuch a Nature as to deſtroy conjugal Love and it's Obligations: To covet alſo what belongs to another is directly oppoſite to the Temper and Diſpoſition of thoſe who are principled in Charity, for it is the Part of Charity to wiſh Good to others from itſelf, and out of what is it's own, rather than to covet what belongs to them: Theſe are the Commandments of the Decalogue, which are exterior Doctrinals of Faith, and which, with thoſe who are in Charity and in the Life thereof, are not retained only as Matters of Science in the Memory, but are depoſited in the Heart, and are there inſcribed in the inner Man, inaſmuch as all ſuch are in Charity, and in the real eſſential Life thereof: Not to mention other Things which have Relation to Doctrine, and which they who are in Charity are in like Manner acquainted with by Virtue of that charitable Principle wherein they live, inaſmuch as they live according to a Conſcience of what is right: Such alſo, in Caſes where they do not ſo well underſtand, and are not able to determine what is right and true, yet believe in Simplicity, or out of a ſimple Heart, that it is ſo, becauſe the Lord hath ſaid it; and whoſoever doth believe in ſuch Simplicity of Heart, he doth not incur Guilt, although what he believes be not true in itſelf, but only an apparent Truth; as for Example, if he believes that the Lord is angry, that he puniſhes, that he leads into Temptation, and the like; or if he believes that the Bread and Wine in the Holy Supper are Somewhat ſignificative; or that the Fleſh and Blood of the Lord are preſent therein after ſome comprehenſible Manner or other; all this is of no Conſequence, if it be believed in Simplicity of Heart, according to the Doctrine in which he has been educated, ſuppoſing only that he lives a Life of Charity; for a Perſon thus principled in Charity, when he hears the real Truth, that the Lord is never angry, and the like; and that the Bread and Wine in the Holy Supper, in an internal Senſe, ſignify the Lord's Love towards the whole Human Race, and the Things appertaining to Love, and the reciprocal Love of Man towards the Lord and his Neighbour, inſtantly believes it to be ſo, and rejoices that it is ſo; but the Caſe is otherwiſe with thoſe who are principled in mere Doctrinals, and not in Charity; they diſpute on every Subject, and condemn all without Diſtinction whoſe Sentiments, or as they term it *Belief*, do not accord with their own: Hence it may appear

pear to every one, that Love to the Lord and Charity towards our Neighbour, conſtitute the Internal of the Church.

1799. "And lo, a Son of my Houſe is my Heir"—that by theſe Words is ſignified, that there would only be an External in the Lord's Kingdom, appears from the Signification of an Heir and of inheriting in an internal Senſe; to become an Heir, or to inherit, ſignifies Life eternal in the Lord's Kingdom; all who are in the Lord's Kingdom are Heirs, for they live by Virtue of the Life of the Lord, which is a Life of mutual Love, and hence they are called Sons; the Lord's Sons or Heirs are all who are in his Life, becauſe their Life is from Him, and they are born of Him, that is, regenerate; they who are born of any one are Heirs, conſequently all are Heirs who are born again of the Lord, for then they receive the Life of the Lord. There are in the Lord's Kingdom ſuch as are External, ſuch as are Interior, and ſuch as are Internal; good Spirits, who are in the Firſt Heaven, are External; angelic Spirits, who are in the Second Heaven, are Interior; Angels who are in the Third Heaven are Internal; they who are External are not ſo near of Kin, or nigh to the Lord, as they who are Interior; nor are the Interior ſo near of Kin, or nigh to the Lord, as they who are Internal; the Lord, out of his Divine Love, or Mercy, is deſirous to have all near to himſelf, and that they ſhould not ſtand without, that is, in the Firſt Heaven, but he is deſirous that they ſhould be in the Third Heaven, and if it were poſſible, not only with Himſelf, but in Himſelf; ſuch is the Nature of Divine Love, that is, of the Love of the Lord: And inaſmuch as the Church at that Time was only in Externals, he here complained, ſaying, Lo, a Son of my Houſe is my Heir, by which is ſignified, that thus there would only be an External in His Kingdom; but Conſolation follows, and a Promiſe concerning Internals, in the ſucceeding Verſes: The Nature and Quality of the External of the Church was ſpoken of above, n. 1083, 1098, 1100, 1151, 1153. Doctrinals alone do not conſtitute the External, much leſs the Internal of the Church, as was ſhewn above, nor do they ſerve to diſtinguiſh Churches before the Lord, but this is effected by a Life according to Doctrinals, all which, whilſt they are true, regard Charity as their Fundamental; for what is the End and Deſign of Doctrinals but to teach how Man ſhould live and become a real Man? The ſeveral Churches in the Chriſtian World are diſtinguiſhed according to Doctrinals, and the Members of thoſe Churches have hence taken the Names of Roman-Catholics, Lutherans, Calviniſts, or the Reformed, and Goſpellers, with many others:

This Distinction of Names arises solely from Doctrinals, and would never have had Place, if the Members of the Church had made Love to the Lord, and Charity towards their Neighbour, the Principal of Faith; in this Case Doctrinals would be only Varieties of Opinions concerning the Mysteries of Faith, which they who are true Christians would leave to every one to receive according to his Conscience, whilst it would be the Language of their Hearts, that he is a true Christian who liveth as a Christian, that is, as the Lord teacheth; thus in all the Diversities of Churches there would be but one Church, and all Disagreements arising from mere Doctrinals would vanish, yea, every Animosity would be dissipated in a Moment, and the Kingdom of the Lord would come on Earth. The ancient Church, which existed immediately after the Flood, although dispersed over several Kingdoms, was still of such a Nature, that notwithstanding the Difference which prevailed in Respect to Doctrinals, it's Members considered Charity as it's principal Constituent, and regarded Worship not in Respect to Doctrinals of Faith, but to Charity of Life, which is meant by what is said of that Church, Gen. xi. 1. that "they had all one Lip, and their Words were "one;" concerning which Words, see n. 1285.

1800. Verse 4. *And behold, the Word of Jehovah came unto him, saying, He shall not be thine Heir, but He that shall come forth out of thine own Bowels, He shall be thine Heir.* Behold, the Word of Jehovah came to him, signifies an Answer: Saying, he shall not be thine Heir, signifies that what is external shall not be the Heir of His Kingdom: But He that shall come forth out of thine own Bowels, signifies those who are principled in Love to Him, and towards their Neighbour: He shall be thine Heir, signifies that they shall be made Heirs.

1801. "Behold, the Word of Jehovah came to him"—that hereby is signified an Answer, implying, that there should not be a mere External of the Church, but that there should be an Internal, appears from what follows; this Word of Jehovah, or Answer, is Consolation.

1802. "Saying, he shall not be thine Heir"—that hereby is signified that what is external should not be Heir of His Kingdom, appears from the Signification of being Heir, or of inheriting, spoken of above; an Heir of the Lord's Kingdom is not what is external, but what is internal; nevertheless what is external is an Heir, but then it is by what is internal, when they act in Unity: For the better conceiving of this it is to be observed, that all who are in the Heavens, as well they who are in the First, as they who are in the Second, or in the Third Heaven,

Heaven, that is, as well they who are External, as they who are Interior, and they who are Internal, are Heirs of the Lord's Kingdom, inasmuch as they all constitute one Heaven: Things internal and Things external have the same Relation to each other, and are alike circumstanced, in the Heavens as with Man; the Angels who are in the First Heaven are subordinate to the Angels who are in the Second, and these to the Angels in the Third, but this Subordination is not as of Rule or Authority, but it is, as in Man, an Influx of Things internal into Things external; for there is an Influx of Life from the Lord, through the Third Heaven into the Second, and through the Second into the First, and this by Order of Succession, besides the Lord's immediate Influx into all the Heavens: The interior or subordinate Angels do not know that this is the Case, unless it is given them by the Lord to reflect upon it, consequently their Subordination is not as of Rule or Authority: In Proportion as an Angel of the Third Heaven is influenced by an internal Principle, in the same Proportion he is an Heir of the Lord's Kingdom; this is the Case also with an Angel of the Second Heaven, and likewise with an Angel of the First Heaven; each is an Heir according to the internal Principle by which he is influenced, for it is this internal Principle which constituteth an Heir; the interior Angels have more of this internal Principle than the exterior Angels, wherefore they are nearer to the Lord, and are Heirs in a higher Degree: This internal Principle is Love to the Lord and Charity; in Proportion therefore as the Angels are principled in Love and Charity, in the same Proportion they are Sons, or Heirs, for in the same Proportion they are Partakers of Life from the Lord. But it is not possible for any one to be raised up from the First, or External Heaven, into the Second or Interior Heaven, before he is instructed in the good Things of Love and the Truths of Faith, his Capacity of being so raised up, and admitted amongst Angelic Spirits, being in Proportion to such Instruction; in like Manner Angelic Spirits have Need of Instruction, before they can be raised up or admitted to the Third Heaven amongst Angels: By Instruction the Interiors are formed, and thereby the Internals, and are adapted to the Reception of the good Things of Love and the Truths of Faith, and thus to the Perception of Goodness and Truth; no one can perceive what he doth not know and believe, consequently no one can be gifted with a Faculty of perceiving the Good of Love and the Truth of Faith, except by Knowledges, whereby he may become acquainted with the Nature and Quality of such Good and Truth: All therefore, even Infants, must of Necessity be instructed, before they can

be admitted into the Lord's Kingdom, but Infants receive Inſtruction readily, being tainted with no Principles of the Falſe; nevertheleſs they are inſtructed only in general Truths, the Reception of which is attended with the Perception of Things innumerable; the Caſe in this Reſpect is like that of a Perſon, who is perſuaded of any Truth in the general, in Conſequence of this Perſuaſion, he eaſily, and as it were of himſelf, or of his own Accord, imbibes the Particulars of that general Truth, and the Singulars of each Particular, inaſmuch as being affected with the general Truth, he is thence affected alſo with the Particulars and Singulars of the ſame Truth, which tend to it's Confirmation, for theſe enter with Delight and Satisfaction into the general Affection, and thus have a continual Tendency to perfect it: Theſe are the internal Things which conſtitute any to be Heirs, or give a Capacity of inheriting the Lord's Kingdom; but it is to be obſerved, they then firſt commence Heirs, or inherit, when they are principled in the Affection of Good, that is, in mutual Love, to which they are introduced by the Knowledges of Goodneſs and Truth, and the Affections thereof; and in Proportion as they are principled in the Affection of Good, or in mutual Love, in the ſame Proportion they are Heirs, or inherit; for mutual Love is the very eſſential vital Principle which they receive from the Lord's Eſſence, as from their Father; this may appear further from what follows preſently at Verſe 5.

1803. "But he that ſhall come forth out of thine own "Bowels"—that by theſe Words are ſignified thoſe, who are principled in Love to the Lord, and in Charity towards their Neighbour, may appear from the Signification of Bowels, and of coming forth out of the Bowels, as denoting to be born, and in the preſent Caſe denoting thoſe who are born of the Lord: They who are born of the Lord, that is, who are regenerated, receive the Lord's Life; the Lord's Life, as was ſaid, is Divine Love, that is, Love towards the whole human Race, which is ſuch, that it eternally willeth, if it were poſſible, to ſave all; they who have not the Lord's Love, that is, who do not love their Neighbour as themſelves, have not in any Reſpect the Lord's Life, conſequently they are in no Reſpect born of Him, or come forth out of his Bowels, wherefore they cannot be Heirs of his Kingdom; hence it is evident that by coming forth out of the Bowels, in an internal Senſe, are hereby ſignified thoſe, who are principled in Love to the Lord, and in Love towards their Neighbour, as in Iſaiah, "Thus ſaith Jehovah thy Re- "deemer, the Holy One of Iſrael, I Jehovah thy God, teaching "thee to profit, cauſing thee to go in the Way wherein "thou

" thou walkeſt, I wiſh thou hadſt hearkened to my Command-
" ments; then had thy Peace been as a River, and thy Righte-
" ouſneſs as the Waves of the Sea; thy Seed alſo had been as
" the Sand, and *they that came forth of thy Bowels* as the Gra-
" vel thereof," xlviii. 17, 18, 19. where Seed as the Sand de-notes Good, and they that come forth of the Bowels as Gravel denotes Truth, conſequently by theſe Expreſſions are ſignified thoſe who are principled in Love to the Lord and towards their Neighbour, for ſuch alone are principled in the Love of Good-neſs and Truth. Moreover Bowels in the Word ſignify Love, or Mercy, by Reaſon that the Bowels (*Viſcera*) of Generation, eſpecially the Mother's Womb, repreſent and thereby ſignify chaſte conjugal Love, and conſequently Love towards Infants, as in Iſaiah, " The Moving *of thy Bowels and of thy Mercies* " towards me are reſtrained," lxiii. 15. and in Jeremiah, " Is not " Ephraim a dear Son to me? is not he a Child of Delight? there-" fore *my Bowels* are troubled for him, *in Mercy will I be merciful* " to him," xxxi. 20. Hence it appears, that eſſential Love, or eſſential Mercy, and the Lord's Compaſſion towards Mankind, are the Things which, in an internal Senſe, are ſignified by Bowels, and by coming forth of the Bowels, conſequently by thoſe that come forth of the Bowels, are ſignified thoſe who are principled in Love: That the Lord's Kingdom conſiſts in mutual Love, may be ſeen above, n. 548, 549, 684, 693, 694.

1804. " He ſhall be thine Heir"—that hereby is ſignified that they ſhall be Heirs who are principled in Love, appears from the Signification of Heir ſpoken of above.

1805. Verſe 5. *And he brought him forth abroad, and ſaid, Look I pray towards Heaven and number the Stars, if thou be able to number them; and he ſaid unto him, So ſhall thy Seed be.* He brought him forth abroad, ſignifies the Viſion of the Interior Man, which from Things external ſeeth Things internal: And ſaid, Look I pray towards Heaven, ſignifies a Repreſentation of the Lord's Kingdom in a View of the Univerſe: And number the Stars, ſignifies a Repreſentation of Goodneſſes and Truths in a View of the Stars: If thou art able to number them, ſig-nifies the Fructification of Love, and the Multiplication of Faith: And he ſaid unto him, So ſhall thy Seed be, ſignifies the Heirs of the Lord's Kingdom.

1806. " He brought him forth abroad"—that by theſe Words is ſignified the Viſion of the Interior Man, which from Things external ſeeth Things internal, may appear from the Signification of bringing forth abroad, and at the ſame Time from what follows: Things internal are brought forth, when

any one with his bodily Eyes ſurveys the ſtarry Heaven, and thence is led to think of the Lord's Kingdom; whenſoever Man beholdeth any Thing with his Eyes, and ſees it as if he did not ſee it, being led thereby to ſee or think of Things appertaining to the Church, or to Heaven, in this Caſe the interior Sight, that is, the Sight of his Spirit or Soul, is brought forth abroad; the Eye itſelf, properly ſpeaking, is Nothing elſe but the Sight of Man's Spirit brought forth abroad, and this principally with a View, that from Things external he may ſee Things internal, that is, that from worldly Objects he may be led continually to reflect on the Things that are in another Life, inaſmuch as his Life in this World has a continual Reſpect to his Life in another World; ſuch was the Sight, or Viſion, of the moſt ancient Church; ſuch is the Sight, or Viſion, of the Angels attendant on Man; and ſuch alſo was the Lord's Sight, or Viſion.

1807. "And he ſaid, Look I pray towards Heaven"—that theſe Words ſignify a Repreſentation of the Lord's Kingdom in a View of the Univerſe, appears from the Signification of Heaven: Heaven in the Word, in an internal Senſe, does not ſignify the Heaven which is apparent to the Eyes of the Body, but the Kingdom of the Lord in general, and in particular; he who beholds Things internal by beholding Things external when he looketh upon Heaven, does not think at all of the ſtarry Heaven, but of the Angelic Heaven; and when he ſeeth the Sun, he does not think of the Sun, but of the Lord, as being the Sun of Heaven; the Caſe is the ſame when he beholdeth the Moon, and the Stars alſo; yea, when he ſeeth the Immenſity of the Heaven, he doth not think of material Immenſity, but of the immenſe and infinite Power of the Lord; ſo alſo in other Inſtances, inaſmuch as there is Nothing but what is repreſentative: He likewiſe regards earthly Objects in the ſame View, as when he beholdeth the firſt Dawn of the Morning Light, he doth not think of the Day-dawn, but of the Birth of all Things from the Lord, and their Progreſſion to the full Day of Wiſdom; in like Manner when he looketh on Gardens, Shrubberies, and Beds of Flowers, his Eye is not confined to any particular Tree, it's Bloſſom, Leaf, or Fruit, but he is led to a Contemplation of the celeſtial Things repreſented thereby; neither doth he behold only the Flowers, their Beauties and Elegancies, but is led to regard alſo the Things which they repreſent in another Life; for there is not a ſingle Object exiſting in Heaven or Earth, which is beautiful and agreeable, but what in ſome Degree is repreſentative of the Lord's Kingdom, concerning which Subject ſee what was ſaid above, n. 1632. this it is

to

to look towards Heaven, by which is signified a Representation of the Lord's Kingdom in a View of the Universe: The Ground and Reason why all and singular Things in Heaven and on Earth are representative, is, because they have originally existed, and do continually exist, that is, subsist, by Virtue of the Lord's Influx through Heaven; the Case in this Respect is like that of the Human Body, which exists and subsists by it's Soul, wherefore in the Body all and singular Things are representative of it's Soul; the Soul regards Uses and Ends, but the Body is employed in promoting or bringing into Effect such Uses and Ends; in like Manner all Effects whatsoever are representative of Uses, which are Causes, and Uses are representative of Ends, which are Principles. They who are in Divine Ideas never confine their Sight to mere external Objects, but continually by them and in them behold Things internal; the very essential internal Things are those which appertain to the Lord's Kingdom, consequently which are in the very essential Ends. The Case is similar in Regard to the Word of the Lord; they who are in Divine Ideas never respect the Word of the Lord from the Letter, but consider the Letter, and the literal Sense, as representative and significative of the celestial and spiritual Things appertaining to the Church and to the Lord's Kingdom, and only as an instrumental Means of leading the Thoughts to such celestial and spiritual Objects. Such was the Lord's Sight, or Vision.

1808. "And number the Stars"— that these Words signify a Representation of Goodnesses and Truths in a View of the Stars, appears from what hath been already said, and also from the Representation and Signification of Stars as denoting Goodnesses and Truths: Stars are frequently mentioned in the Word, and constantly signify Goodnesses and Truths, and in a contrary Sense, Evils and Falses; or, what is the same Thing, they signify Angels, or Societies of Angels, and also, in a contrary Sense, evil Spirits and their Fellowships; when they signify Angels, or Societies of Angels, then they are fixed Stars, but when they signify evil Spirits and their Fellowships, then they are wandering Stars, which have frequently been seen. That all Things both in Heaven and on Earth are representative of celestial and spiritual Things, may appear plain from this Circumstance, that similar Things to what appear in the visible Heavens and Earth, are also manifested visibly in the World of Spirits, and this as distinctly and evidently as in open Day, and yet they are Nothing but Representatives; as when the starry Heaven appears, and fixed Stars therein, it is instantly known that they signify Goodnesses and Truths; and when wandering

wandering Stars appear, it is instantly known that they signify Evils and Falses; from the very Twinkling and Sparkling of the Stars it appears also what is their Nature and Quality; not to mention numberless other similar Cases; hence whosoever is disposed to think wisely, may know whence is the Origin or Source of all Things which exist on Earth, viz. that it is from the Lord; and the Reason why on Earth they do not exist ideally, but actually, is, because all Things both celestial and spiritual, which are from the Lord, are living and essential, or, as they are termed, substantial, wherefore in the Ultimates of Nature they exist actually, as may be seen above, n. 1632. That Stars represent and signify Goodnesses and Truths, may appear from the following Passages in the Word, "The *Stars* "of Heaven and the *Constellations* thereof do not shine with "their Light; the *Sun* is darkened in his going forth, and the "*Moon* doth not cause her Light to shine; and I will visit "Evil upon the World, and their Iniquity on the wicked," Isaiah xiii. 10. speaking of the Day of Visitation, where it is plain to see, that by Stars and Constellations are not meant literal Stars and Constellations, but Truths and Goodnesses, and by the Sun Love, and by the Moon Faith, inasmuch as the Subject treated of is concerning Falses and Evils which cause Darkness. So in Ezechiel, "When I shall extinguish thee, I will "cover the *Heavens*, and make the *Stars* thereof dark; I will "cover the *Sun* with a Cloud, and the *Moon* shall not cause "her Light to shine; all the *Luminaries of Light* will I make "dark over thee, and will set Darkness upon thy Land," xxxii. 7, 8. where like Things are signified. So in Joel, "The Earth "was moved before Him, the *Heavens* trembled, the *Sun* and the "*Moon* were darkened, and the *Stars* withdrew their Shining," ii. 10. iii. 15. So in David, "Praise Jehovah *Sun* and *Moon*, "praise Him all ye *Stars of Light*, praise him ye Heavens "of Heavens," cxlviii. 3, 4. where like Things are signified. That by Stars are not meant Stars, but Goodnesses and Truths, or what is the same Thing, they who are principled in Goodnesses and Truths, as the Angels are, is plainly declared in the Revelations, "I saw the Son of Man having in his right Hand *seven* "*Stars*; the Mysteries of the *seven Stars* which thou sawest on "my right Hand, and the seven Candlesticks; the *seven Stars* "*are the Angels of the seven Churches*; but the seven Candlesticks "which thou sawest are the seven Churches," Rev. i. 20. Again, "The fourth Angel sounded, and the third Part of the "*Sun* was smitten, and the third Part of the *Moon*, and the "third Part of the *Stars*, so as the third Part of them was "darkened,

" darkened, and the Day ſhone not by a third Part of it, and " the Night likewiſe," Rev. viii. 12. where it is very evident that Goodneſs and Truth are the Things which were darkened: So in Daniel, " There came forth one ſmall Horn, and it waxed " exceeding great towards the South, and towards the Eaſt, and " to Honour, and it waxed great even to *the Hoſt of the Heavens*, " and it caſt down to the Earth of the *Hoſt*, and of the *Stars*, " and trampled upon them," viii. 9, 10. where it is very plain that by the Hoſt of the Heavens and the Stars are meant Goodneſſes and Truths which were trampled upon. Hence it may appear what is meant by theſe Words of the Lord, in Matthew, " In the Conſummation of the Age, immediately after the " Affliction of thoſe Days, 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," xxiv. 29. and in Luke, " Then ſhall be Signs in *the Sun, and in* " *the Moon, and in the Stars*, and upon Earth Diſtreſs of Na- " tions in Deſpair, the Sea and the Waves roaring," xxi. 25. in which Paſſages by Sun is not ſignified Sun, nor by Moon Moon, nor by Stars Stars, nor by Sea Sea, but the Things repreſented thereby, viz. by Sun the celeſtial Things of Love, by Moon ſpiritual Things, by Stars Goodneſſes and Truths, or the Knowledges of Goodneſs and Truth, which about the Conſummation of the Age, when there is no Faith, that is, no Charity, are thus darkened.

1809. " If thou art able to number them"—that theſe Words ſignify the Fructification of Love, and the Multiplication of Faith, or, what is the ſame Thing, the Fructification of Good, and the Multiplication of Truth, may appear without Explication, the Words plainly denoting that they cannot be numbered.

1810. " So ſhall thy Seed be"—that by theſe Words are ſignified Heirs of the Lord's Kingdom, appears from the Signification of Seed, as denoting Love and Faith originating in Love, or what is the ſame Thing, denoting thoſe who are principled in Love and Faith, whether they be Angels or Men; that Seed has this Signification, has been abundantly ſhewn above. What is here ſaid hath a general Reference to the Lord's Kingdom, as being ſo vaſt and numerous, that it exceeds all Belief, inſomuch that it can only be expreſſed by the Term IMMENSE, concerning the Immenſity whereof, by the Divine Mercy of the Lord, we ſhall ſpeak elſewhere; this Immenſity is here ſignified by the Words of this Verſe, " Look I pray " towards Heaven, and number the Stars, if thou art able to

" number them, and he ſaid unto him, So ſhall thy Seed be:" Moreover, by the ſame Words are ſignified thoſe innumerable Goodneſſes and Truths, which have Relation to Wiſdom and Intelligence, with the Bleſſedneſs thereof, in every Angel.

1811. Verſe 6. *And he believed in Jehovah, and he imputed it to him for Righteouſneſs.* He believed in Jehovah, ſignifies the Lord's Faith at that Time: And he imputed it to him for Righteouſneſs, ſignifies that the Lord herein was firſt made Righteouſneſs.

1812. " He believed in Jehovah"—that by theſe Words is ſignified the Lord's Faith at that Time, appears from the Words themſelves, and alſo from the Series of the Things treated of in an internal Senſe, viz. that the Lord, during his Life in the World, was engaged in continual Temptation-Combats, and in continual Victories, by Virtue of an inmoſt Confidence and Faith continually operating, which could not but conquer, inaſmuch as it was engaged in Combat for the Salvation of the whole Human Race out of pure Love; and this is what is here meant by believing in Jehovah. Every one's Faith is known and diſtinguiſhed by the Love-Principle, from and by which he ſupports ſpiritual Combats; if this Principle be any other than Love towards his Neighbour, and towards the Lord's Kingdom, he doth not engage in and ſupport ſpiritual Combat from a Principle of Faith, that is, he does not believe on Jehovah, but on that which he loveth; for the very Love itſelf for which he engages in Combat is his Faith; as for Example, he who engages in Combat from a Principle of Love, prompting him to wiſh to be greateſt in Heaven, doth not believe on Jehovah, but rather on Himſelf; for to wiſh to become greateſt, is to wiſh for Rule and Authority over others, conſequently, in ſuch Caſe, Authority and Rule are the Motives to Combat, and ſo in other Inſtances; wherefore the Nature and Quality of any one's Faith may be known from the Love which engages him to ſpiritual Combat: But the Lord in all his Temptation-Combats, never at any Time engaged therein from a Principle of Self-Love, or for Himſelf, but for all throughout the Univerſe, conſequently, not with any View to be greateſt in Heaven, for this is contrary to Divine Love, ſcarce with any View to be leaſt, but only that all might become Somewhat and be ſaved, as he himſelf declareth in theſe Words," The two Sons of Zebedee ſaid " unto him, Grant unto us, that we may ſit, one on thy right " Hand, and the other on thy left, in thy Glory: Jeſus ſaid, " Whoſoever will be great amongſt you ſhall be your Miniſter; " and whoſoever of you will be chiefeſt ſhall be the Servant of " all; for even the Son of Man came not to be miniſtered unto,

" but

" but to minister, and to give his Soul a Ransom for many," Mark x. 37, 44, 45. this is the Love, or this the Faith, by Virtue of which the Lord engaged in spiritual Combats, and this is what is here meant by believing in Jehovah.

1813. " And he imputed it to him for Righteousness"— that hereby is signified that the Lord herein was first made Righteousness, may appear also from the Series of the Things treated of in an internal Sense, which Sense hath Relation to the Lord: That the Lord Alone was made Righteousness for the Sake of the whole Human Race, may appear from this Circumstance, that He Alone engaged in spiritual Combats from a Principle of Divine Love, that is, of Love towards the whole Human Race, whose Salvation was the Single Object which enkindled his Desire in his Combats. The Lord was not born Righteousness as to his Human Essence, but was made Righteousness by Temptation-Combats and Victories, and this by his own proper Power; and as often as he fought and conquered, it was imputed to Him for Righteousness, that is, it was added to the Righteousness which he was to be made, as a continual Increase, until he became pure Righteousness. Man, who is born of Man or of the Seed of Man his Father, whilst he is engaged in spiritual Conflict of Himself, cannot possibly support the Conflict from a Principle of any other Love than Self-Love or the Love of the World, consequently not from heavenly but infernal Love, such being the Nature and Quality of his Propriety derived from his Father, together with the Propriety acquired by Acts of his own; wherefore whosoever thinketh to fight against the Devil of Himself, or by any Power of his own, is greatly deceived; in like Manner, whosoever would make himself just and righteous by his own Powers, that is, whosoever is inclined to believe that the good Things of Charity and the Truths of Faith are from Himself, consequently that he can merit Heaven thereby, he acteth and thinketh contrary to the Good and Truth of Faith, for the Truth of Faith, that is, the very essential Truth is that the Lord fights and supports Man in spiritual Conflicts; inasmuch therefore as Man, in such a Case, acteth and thinketh contrary to the Truth of Faith, he robs the Lord of what is His, and takes to himself what is the Lord's, or what is the same Thing, he substitutes Himself in the Lord's Place, consequently, that in Himself which is infernal; hence it is that such wish to be great or greatest in the Kingdom of Heaven, and falsely believe that the Lord fought against the Hells with a View to become greatest; such are the Phantasies which attend Man's Propriety, and which appear as if they were Truths,

when nevertheleſs they are in direct Oppoſition thereto. That the Lord came into the World that he might be made Righteouſneſs, and that He Alone is Righteouſneſs, was alſo foretold by the Prophets, conſequently this might have been known before his Coming; it was alſo foretold, that he could not be made Righteouſneſs otherwiſe than by Temptations, and Victories over all Evils, and over all the Hells, as in Jeremiah, "In his Days Judah ſhall be ſaved, and Iſrael ſhall dwell con- "fidently, and *this is His Name whereby He ſhall be called, Je- "hovah our Righteouſneſs*," xxiii. 6. again in the ſame Prophet, "In thoſe Days, and at that Time, I will cauſe a *Branch of* "*Righteouſneſs* to bud forth unto David, and he ſhall do "Judgment and *Righteouſneſs* in the Earth: In thoſe Days "Judah ſhall be ſaved, and Jeruſalem ſhall dwell confidently; "and *this is what he ſhall be called, Jehovah our Righteouſneſs*," xxxiii. 15, 16. ſo in Iſaiah, "He ſaw and there was no Man, and "he wondered that there was no Interceſſor, therefore his Arm "brought Salvation unto Him, and *his Righteouſneſs* ſuſtained "Him; and he put on *Righteouſneſs* as a Coat of Mail, and an "Helmet of Salvation upon his Head," lix. 16. ſee alſo Iſaiah lxiii. 3, 5. his Arm ſignifies his own proper Power: Inaſmuch as the Lord Alone is Righteouſneſs, he is alſo called the *Habitation of Righteouſneſs*, Jer. xxxi. 23. Chap. l. 7.

1814. Verſe 7. *And he ſaid unto him, I am Jehovah, who brought thee forth out of Ur of the Chaldæans, to give thee this Land to inherit it.* He ſaid unto him, I am Jehovah, ſignifies the Lord's internal Man, which is Jehovah, whence he had Perception: Who brought thee forth out of Ur of the Chaldæans, ſignifies the firſt State of the External Man: To give thee this Land to inherit it, ſignifies the Lord's Kingdom, of which He Alone is the Poſſeſſor.

1815. "He ſaid unto Him, I am Jehovah"—that hereby is ſignified the Lord's Internal Man, which is Jehovah, whence He had Perception, appears from what hath been already ſaid above, viz. that the Internal of the Lord, that is, whatſoever the Lord received from the Father, was Jehovah in Him, inaſmuch as he was conceived of Jehovah: There is a Difference between what Man receives from his Father, and what he receives from his Mother; Man receives from his Father all which is internal, that is, his very Soul or Life, but he receives from his Mother all which is external; in a Word, the interior Man, or the real Spirit, is from the Father, but the exterior Man, or the Body, is from the Mother; this may be very conceivable to every one from this Conſideration, that the

Soul

Soul itſelf is implanted of the Father, which begins to clothe itſelf with a bodily Form in the Ovary, and whatſoever is afterwards added, whether in the Ovary or in the Womb, is of the Mother, for elſewhere it receives no Addition to it's Growth: Hence it may appear, that the Lord as to Internals was Jehovah; but whereas the External, which he received from the Mother, was to be united to the Divinity, or Jehovah, and this by Temptations and Victories, as was ſaid above, it muſt needs appear to Him in thoſe States, whilſt he was ſpeaking with Jehovah, as if he was ſpeaking with another, when nevertheleſs he was ſpeaking with Himſelf, viz. in Proportion as Conjunction with Jehovah was effected. The Perception, which the Lord enjoyed in a Degree moſt perfect, and infinitely exceeding that which others enjoy, was from his Internal, that is, from Jehovah Himſelf, which is here underſtood in an internal Senſe by this Expreſſion, that "Jehovah "ſaid unto him."

1816. "Who brought thee forth out of Ur of the Chaldæans" —that hereby is ſignified the firſt State of the External Man, may appear from the Signification of Ur of the Chaldæans: The maternal [Part or Principle] which the Lord received by Nativity, or the hereditary [Part or Principle] derived from the Mother, is what is here ſignified by Ur of the Chaldæans: The Nature and Quality of this hereditary [Part or Principle] was above deſcribed: From this maternal [Part or Principle], or what he derived hereditarily from the Mother, he was brought forth, as often as he overcame Evils and Falſes, that is, the Hells.

1817. "To give thee this Land to inherit it"— that hereby is ſignified the Lord's Kingdom, of which He Alone is Poſſeſſor, appears from the Signification of Land, which is here the Holy-Land, or Land of Canaan, as denoting the Lord's Kingdom, and alſo from the Signification of inheriting, whereof we have ſpoken above. To inherit Land, by which is ſignified to poſſeſs the heavenly Kingdom, is here predicated of the Lord's Human Eſſence, for as to his Divine Eſſence he was Poſſeſſor of the Univerſe, conſequently of the heavenly Kingdom, from Eternity.

1818. Verſe 8. *And he ſaid, Lord Jehovih, whereby may I know that I ſhall inherit it?* He ſaid, Lord Jehovih, ſignifies as it were a Conference of the Interior Man with the Internal: Whereby may I know that I ſhall inherit it, ſignifies a Temptation in Oppoſition to the Lord's Love, who wiſhed herein to be fully aſſured.

1819. " He said, Lord Jehovih"—that these Words signify as it were a Conference of the Interior Man with the Internal, appears from what was said in the preceding Verse on these Words, " Jehovah said unto him," and also from what was said in the second Verse of this Chapter concerning the Lord Jehovih, as denoting the Conference or Conversation of the Interior Man with the Internal, or Jehovah, particularly during Temptation.

1820. " Whereby may I know that I shall inherit it"—that hereby is signified a Temptation in Opposition to the Lord's Love, who wished to be fully assured, may appear from the Doubt which is expressed in the Words themselves: He who is in Temptation is in Doubt concerning the End; the End is the Love, against which evil Spirits and evil Genii make their Assaults, whereby they place the End in Doubt, and the more so in Proportion to the Love; unless the End which is loved was placed in Doubt, yea in Despair, there would be no Temptation; Assurance concerning the Event precedes Victory, and is a Proof and Fruit of Victory. Inasmuch as few are acquainted with the Nature and Circumstances of Temptations, it may be expedient in this Place to say a few Words on the Subject: Evil Spirits never make Assault against any Thing but what a Man loves, and their Assault is violent in Proportion to the Intenseness of Man's Love; evil Genii are those, who assault what has Relation to the Affection of Good, and evil Spirits are those, who assault what has Relation to the Affection of Truth; as soon as ever they observe even the smallest Thing which Man loveth, or perceive as it were by the Smell what is delightful and dear to him, they instantly assault and endeavour to destroy it, consequently they assault and endeavour to destroy the whole Man, inasmuch as his Life consists in his Loves; Nothing is more pleasant to them than thus to destroy Man; nor do they ever desist from their Attempts, even to Eternity, unless they are repelled by the Lord: Such of them as are more particularly principled in Malignity and Cunning, insinuate themselves into Man's very Loves, by soothing and flattering them, and thus they introduce themselves to Man, and then presently after Introduction they endeavour to destroy his Loves, and by so doing kill the Man, and this in a thousand Ways and Methods altogether incomprehensible: Nor do they carry on their Assaults only by Reasonings against Goodnesses and Truths, such Assaults being of small Account, (for if they were baffled a thousand Times, still they persist in their Attempts, inasmuch as Reasonings against Goodnesses and Truths can never be wanting) but

but they pervert Goodneſſes and Truths, and enkindle a Sort of Fire of Luſt and Perſuaſion, ſo that a Man doth not know but he is principled in a like Luſt and Perſuaſion, and herein they excite at the ſame Time a Delight, which they fraudulently ſteal from Man's Delights derived from other Sources, and thus with the utmoſt Cunning they infect and infeſt, and this ſo artfully, by lending mutual Aid to each other, that unleſs the Lord was ready to adminiſter Help, Man would never know any other but that he is really ſuch as their Suggeſtions repreſent him: In like Manner they aſſault the Affections of Truth, which form Man's Conſcience, as ſoon as ever they perceive any Principle of Conſcience whatſoever, framing to themſelves an Affection out of the Falſes and Infirmities appertaining to Man, and by this Affection overſhadowing the Light of Truth, and thereby perverting it, or cauſing Anxiety, and thus occaſioning Pain and Torment; moreover they have the Art of keeping the Thought fixed intently on one Object, whereby they fill it with Phantaſies, and then at the ſame Inſtant clandeſtinely inſinuate Luſts into thoſe Phantaſies; not to mention innumerable other Artifices, which it is impoſſible to deſcribe ſo as to give any juſt Conception of them; what falls under the immediate Notice of Man's Conſcience, which the evil Spirits take particular Delight in deſtroying, will ſuggeſt but a partial and moſt general Idea of thoſe Artifices. From this brief Account of Temptations, which yet from it's Brevity can ſcarcely be called an Account, it may in ſome Meaſure appear what is their Nature and Quality, and that in general they are ſuch as are the Kinds and Degrees of Man's Love: Hence alſo it may appear that the Lord's Temptations were the moſt grievous of all, inaſmuch as the Violence of the Temptation is proportioned to the Love; the Lord's Love was a moſt ardent Deſire for the Salvation of the whole Human Race, conſequently it was all the Affection of Goodneſs and Truth in a ſupreme Degree; againſt this Love and Affection all the Hells fought with the moſt malignant Cunning and envenomed Malice, but ſtill the Lord overcame them all by his own proper Power; Victory is ever attended with this Effect, that the malignant Genii and Spirits dare make no Aſſault afterwards; for their Life conſiſteth in this, that they hope to be able to deſtroy Man, but when they perceive him to be capable of reſiſting, they then fly away at the firſt Aſſault, as is the Caſe when they approach to the Confines of Heaven, being inſtantly ſeized with Horror and Affright, the Conſequence of which is that they retreat with all Speed.

1821. Verſe 9. *And he ſaid unto him, Take thee an Heifer of*

of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon. He ſaid unto him, ſignifies Perception: Take an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, ſignifies thoſe Things which are repreſentative of the celeſtial Things of the Church; an Heifer, of celeſtial Things exterior; a She-Goat, of celeſtial Things interior; a Ram, of celeſtial Things ſpiritual; the being three Years old was to imply all Things appertaining to the Church as to Times and States: And a Turtle-Dove, and a young Pigeon, ſignifies thoſe Things which are repreſentative of the ſpiritual Things of the Church; a Turtle-Dove, of Things exterior; a young Pigeon, of Things interior.

1822. "He ſaid unto him"—that by theſe Words is ſignified Perception, appears from what was ſaid above at Verſes 2, and 7; Perception in itſelf is Nothing elſe but a Sort of internal Speech, which ſo manifeſts itſelf, that it may be perceived what is ſaid; every interior Impreſſion, or Dictate, and even Conſcience itſelf, is Nothing but ſuch an internal Speech; Perception however is a ſuperior or interior Degree thereof.

1823. "Take an Heifer of three Years old, and a She-Goat of "three Years old, and a Ram of three Years old"—that hereby are ſignified thoſe Things which are repreſentative of the celeſtial Things of the Church, appears from the Signification of the ſame in Sacrifices: No Perſon of a ſound Underſtanding can ſuppoſe, that the different Animals which were offered in Sacrifice, had no other Signification than in Regard to Sacrifice, or that an Ox and Heifer ſignified the ſame as a Sheep, a Kid, and a Goat, and that theſe ſignified the ſame as a Lamb, and that the like was ſignified by Turtle-Doves, and young Pigeons, when nevertheleſs each of theſe Animals had it's particular Signification, as may appear plain from this Conſideration, that one was never on any Account offered in the Place of another, and that the Names were expreſsly mentioned of thoſe which ſhould be offered in the Burnt-Offerings and daily Sacrifices of the Sabbaths and Feaſts, and of thoſe which ſhould be offered in the Freewill-Offerings, in the Offerings of Vows and of Thankſgiving, and of thoſe which ſhould be offered in the Treſpaſs and Sin-Offerings, and alſo of thoſe which ſhould be offered in the Offerings of Purification, which would never have been done, unleſs Somewhat particular had been repreſented and ſignified by each Animal; but what ſuch particular Repreſentation and Signification was, it would be too tedious here to explain; ſuffice it to know, that celeſtial Things are what are ſignified by the Cattle,

and that ſpiritual Things are what are ſignified by the Birds, and that by each Sort of Cattle and Birds is ſignified Somewhat celeſtial and ſpiritual peculiar to each: The Jewiſh Church itſelf, and all Things appertaining thereto, were repreſentative of ſuch Things as reſpect the Lord's Kingdom, to which Nothing belongs but what is celeſtial and ſpiritual, that is, Nothing but what hath Relation to Love and Faith; and this may plainly enough appear from the Signification of clean and uſeful Beaſts ſpoken of above, n. 45, 46, 142, 143, 246, 714, 715, 776. which, inaſmuch as in the moſt ancient Churches they ſignified celeſtial Goods, were afterwards made repreſentative in the Church, when a Worſhip merely external, and that repreſentative, was held in Eſteem and acknowledged. The Subject here treated of being concerning the State of the Church, and it being foretold what it would be in Time to come, it was ſhewn to Abram by the Repreſentatives here mentioned, but ſtill in an internal Senſe they had a ſpiritual Signification and Reference, as muſt be plain to every one who conſiders the Circumſtances here recorded: for what Need would there have been to take an Heifer of three Years old, a She-Goat of three Years old, a Ram of three Years old, a Turtle-Dove and young Pigeon, and to divide them into two Parts, and to place them in ſuch and ſuch a Manner, unleſs all and ſingular Things had been ſignificative? What was ſignified herein may appear from what follows.

1824. That an Heifer ſignifies thoſe Things which are repreſentative of celeſtial Things exterior, a She-Goat thoſe Things which are repreſentative of celeſtial Things interior, and a Ram thoſe Things which are repreſentative of celeſtial Things ſpiritual, may appear from Sacrifices, concerning which, by the Divine Mercy of the Lord, we ſhall ſpeak elſewhere when we come to treat on the Subject of Sacrifices. There are celeſtial Things exterior, and celeſtial Things interior, and alſo celeſtial Things ſpiritual; Celeſtial Things exterior are what appertain to the External Man, Celeſtial Things interior are what appertain to the Internal Man, Celeſtial Things ſpiritual are what are thence derived; the eſſential Celeſtial [Principle] is Love to the Lord, and neighbourly Love; this Celeſtial [Principle] enters by Influx from the Lord, and paſſes through the Internal Man into the External; in the Interior Man it is called the celeſtial interior [Principle], in the Exterior Man it is called the celeſtial exterior [Principle]; the celeſtial exterior [Principle] is every Affection of Good, nay it is alſo every Pleaſure which is derived from the Affection of Good; ſo far as the Good of Love and Charity

Charity is in the Affection of Good and the Pleasure thence derived, so far such Affection and Pleasure are celestial, and so far also they are happy: But the Celestial spiritual [Principle] is every Affection of Truth in which is the Affection of Good, or the Affection of Truth which is generated from the Affection of Good; consequently it is Faith in which there is Charity, or Faith which is generated from Charity.

1825. That three Years old implies all Things appertaining to the Church as to Times and States, appears from the Signification of Three in the Word, as denoting a full or plenary Time of the Church, from it's Origin to it's End, consequently every State thereof; the last State of the Church is therefore signified by the third Day, and by the third Week, and by the third Month, and by the third Year, and by the third Age, which are the same Thing: As the State of the Church in general is signified by the Number Three, so also is the State of every Individual who is a Church in particular, nay, so also is the State of every Thing which appertains to the Church, as may also appear from the Signification of that Number according to the Passages quoted from the Word, n. 720, 901. That an Heifer of three Years old signifies thus the Time or State of the Church, even to the last, viz. when it is vastated, or desolated, may also appear from the following Passages, "My Heart "crieth over Moab, his Fugitives are even unto Zoar, *an Heifer* "*of three Years old*, because in the Ascent of Luhith in Weeping "shall he ascend therein, because in the Way of Horonaim they "shall raise up a Cry of Breaking," Isaiah xv. 5. and in Jeremiah, "Joy and Gladness is gathered from Carmel and from "the Land of Moab, and I will cause Wine to cease from the "Wine-Presses, he shall not tread with Shouting, Shouting "shall be no Shouting: From the Cry of Heshbon even to "Elealeh, even to Jahaz, have they uttered their Voice, from "Zoar even to Horonaim, *an Heifer of three Years old*, be-"cause the Waters also of Nimrim shall be for Desolations," xlviii. 33, 34. it is impossible that any one should perceive what is here meant, unless it be known what is signified by Moab, what by Zoar, what by the Ascent of Luhith, what by the Cry of Heshbon to Elealeh, what by Jahaz, by Horonaim, by the Waters of Nimrim, and by an Heifer of three Years old; that a final or ultimate Vastation is here signified, is evident.

1826. That by a Turtle-Dove and Young Pigeon are signified those Things which are representative of the spiritual Things of the Church, appears from the Signification of Birds in general, and of Turtle-Doves and young Pigeons in particular;

cular; that Birds signify Things spiritual, which relate to Faith or Truth, consequently Things intellectual and rational, was shewn above, n. 40, 745, 776, 991. and that Doves signify the Goods and Truths of Faith, n. 870. what their Signification was in Sacrifices, will be shewn, by the Divine Mercy of the Lord, when we come to speak hereafter on that Subject. In the Word, especially in the prophetical Part of it, when celestial Things are treated of, spiritual Things are also treated of, and thus they are joined together, one being derived from the other, so as to be mutually connected with each other, as was said above, n. 639, 680, 683, 707, 793, 801.

1827. That a Turtle-Dove signifies those Things which are representative of spiritual Things exterior, and a young Pigeon those Things which are representative of spiritual Things interior, may appear from what was said concerning Things celestial, the Exteriors whereof were signified by a young Heifer, and the Interiors by a She-Goat, and the Things which are intermediate by a Ram.

1828. Verse 10. *And he took unto him all these, and divided them in the Midst, and laid each Part one against the other, and the Birds he did not divide.* He took unto him all these, signifies that it was so done: And he divided them in the Midst, signifies the Church and the Lord: And he placed each Part one against the other, signifies Parallelism and Correspondence as to Things celestial: And the Birds he did not divide, signifies that there was not such Parallelism and Correspondence as to Things spiritual.

1829. "He took unto him all these"—that hereby is signified that it was so done, appears without Explication.

1830. "And divided them in the Midst"—that these Words signify the Church and the Lord, appears from what follows; for they were celestial Things which were signified by the young Heifer, the She-Goat, and the Ram, and spiritual Things which were signified by the Turtle-Dove and young Pigeon, which when divided, and placed opposite to each other, can have no other Signification.

1831. "And he laid each Part one against the other"—that hereby is signified Parallelism and Correspondence as to Things celestial, may appear from this Consideration, that the Parts on one Side signify the Church, and the Parts on the other Side the Lord, which when placed mutually opposite to each other, can signify Nothing else but Parallelism and Correspondence; and whereas the young Heifer, the She-Goat, and the Ram were so divided and placed, by which are signified Things celestial, as

was ſaid above at Verſe 9, it appears that the Paralleliſm and Correſpondence was as to Things celeſtial; but it is otherwiſe as to Things ſpiritual, of which we ſhall ſpeak preſently: Celeſtial Things, as hath been often ſhewn, are all Things reſpecting Love to the Lord and neighbourly Love; it is the Lord Who giveth Love and Charity, and it is the Church which receiveth; what unites is Conſcience, in which Love and Charity are implanted; wherefore the middle Space between the Parts ſignifies that [Part or Principle] appertaining to Man which is called Perception, internal Dictate, and Conſcience; the Things above Perception, internal Dictate, and Conſcience, are of the Lord; the Things beneath are appertaining to Man; thus by Reaſon of their mutual Reſpect to each other, it is called Paralleliſm, and by Reaſon of their mutual Correſpondence, as active and paſſive, it is called Correſpondence.

1832. "And the Birds he did not divide"—that hereby is ſignified, that there was not ſuch Paralleliſm and Correſpondence as to ſpiritual Things, appears from the Signification of Birds, as denoting ſpiritual Things, concerning which ſee above at Verſe 9. and from this Circumſtance, that he did not divide the Birds in the Midſt, conſequently that there was no ſuch Paralleliſm and Correſpondence: By ſpiritual Things are ſignified, as hath been often obſerved above, all Things reſpecting Faith, conſequently all Doctrinals, theſe being called Things of Faith, although they are not of Faith before they are joined to Charity; between theſe and the Lord there is not any Paralleliſm and Correſpondence, theſe Things being ſuch as do not flow in by an internal Dictate and Conſcience, like the Things of Love and Charity, but which flow in by Inſtruction, and thus by Hearing, conſequently, not from the Interior but the Exterior, whereby they form in Man their Veſſels or Recipients; the greateſt Part of theſe Things appear as Truths, and yet are not Truths, as the Things of the literal Senſe of the Word, which are repreſentative of Truth, and ſignificative thereof, conſequently in themſelves are not Truths; ſome alſo are Falſes, which ſtill may ſerve as Veſſels and Recipients; but with the Lord there are none but eſſential Truths, wherefore in this Caſe there is no Paralleliſm and Correſpondence; ſtill however theſe ſpiritual Things may be ſo adapted, as to ſerve as Veſſels for the Reception of Things celeſtial, which reſpect Love and Charity, being thoſe Things which conſtitute the Cloud of the intellectual Part, ſpoken of above, wherein the Lord inſinuates Charity, and thus forms Conſcience: As for Example; with thoſe who abide in the literal Senſe of the Word, and imagine that it

is

is the Lord who leads into Temptation, who at the same Time troubles Man's Conscience, and because he permits Evil, that he is the Cause of Evil, and that he casteth the wicked down into Hell, with other Things of a like Nature, which are Appearances of Truth, but not real Truths; and because they are not Truths in themselves, there is no Parallelism and Correspondence; nevertheless, the Lord leaveth these Things entire in Man, and adapteth them in a miraculous Manner by Charity, so that they may serve as Vessels for the Reception of Things celestial: The Case is the same also in Respect to the Worship, Doctrinals, Morals, yea and even the Idols of the Gentiles, who are of upright and sincere Lives; these Things in like Manner the Lord leaveth entire, and still by Charity so adapteth them, that they may serve as recipient Vessels: The Case was the same also in Respect to several Rites in the Ancient Church, and afterwards in the Jewish Church, which in themselves were Nothing else but ceremonial Observances, void of any essential Principle of Truth, but which were tolerated and permitted, yea, even enjoined, because they were esteemed Holy by the Fathers of that People, and were thus from Infancy implanted and impressed on their Minds as Truths; these and such Things are what are here signified by Birds in that they were not divided; for the Things which are once implanted in Man's Opinion, and are esteemed holy, if so be they are not contrary to Divine Order, these the Lord leaveth entire, and although there is not any Parallelism and Correspondence, still he adapteth them to the Reception of Charity; this is also what was signified in the Jewish Church by the Injunction requiring that in the Sacrifices the Birds should not be divided, for to divide Things is to place them opposite to each other, so that they may exactly correspond; and whereas the Things above spoken of do not so exactly correspond, they are obliterated in another Life with those who suffer themselves to be instructed, and real Truths are implanted in the Affections of Good: That in the Jewish Church Birds were not divided, by Reason of this Representation and Signification, appears in Moses, "If the "Burnt-Sacrifice his Offering to Jehovah be of *Fowls*, he shall "bring his Offering of Turtle-Doves, or of young Pigeons, "and he shall cleave it with the Wings thereof, he shall not "*divide* it," Levit. i. 14, 17. so also in the Sacrifices for Sin, Levit. v. 7, 8.

1833. Verse 11. *And the Fowls came down upon the Bodies, and Abram drove them away.* The Fowls came down upon the Bodies, signifies Evils and the Falses thence derived, which

were desirous to destroy: And Abram drove them away, signifies that the Lord put them to Flight.

1834. "And the Fowls came down upon the Bodies"—that hereby are signified Evils and the Falses thence derived, which were desirous to destroy, appears from the Signification of Fowl as denoting what is false. Fowl (*Volatile*) in the Word signifies Truth, as was shewn above, and also in an opposite Sense the False, according to the common Application of such Expressions in the Word, which are used in either Sense agreeable to the Subject treated of; that Fowl is significative of the False, was also shewn above, n. 778, 866, 988. It must be obvious to every one, that some *Arcanum* is hereby signified, otherwise this Circumstance would scarce have been worthy to be recorded; what this *Arcanum* is, was also shewn above, and appears from the Series of the Things treated of in an internal Sense, viz. that it hath Relation to the State of the Church: When a Church is first raised up and established by the Lord, it is in the Beginning guiltless and innocent, and at such Time the Members thereof love each other as Brethren, according to what is recorded of the primitive Christian Church after the Lord's Coming; all the Children of the Church at that Time lived one amongst another as Brethren, and also called themselves Brethren, and mutually loved each other; but in Process of Time Charity diminished, and at length vanished away; and as Charity vanished, Evils succeeded, and with Evils Falses also insinuated themselves, whence came Schisms and Heresies, which would never have existed, if Charity had continued to live and rule; for in such Case they would not have called Schism by the Name of Schism, nor Heresy by the Name of Heresy, but they would have called them Doctrinals agreeable to each Person's particular Opinion, or Way of thinking, which they would have left to every one's Conscience, not judging or condemning any for their Opinions, if so be they did not deny fundamental Principles, that is, the Lord, eternal Life, and the Word, and if they maintained Nothing contrary to Divine Order, that is, contrary to the Commandments of the Decalogue. The Evils and Falses thence derived, which succeeded in the Church on the Extinction of Charity, are what are here meant by the Fowls which Abram drove away, that is, which the Lord (who is here represented by Abram) put to Flight; Abram only drove away the Fowls, but not the Evils and Falses; nor is Abraham known in Heaven but as any other Man, who hath no Power of Himself, but it is the Lord Alone that hath Power, according to what is said also in Isaiah,

"Thou

" Thou art our Father, for Abraham doth not know us, " and Israel doth not acknowledge us; Thou Jehovah art " our Father, our Redeemer, thy Name is from everlasting," lxiii. 16.

1835. " And Abram drove them away"—that by these Words is signified, that the Lord put them to Flight, appears from what hath been said above: The Case is thus with Respect to the Church when it begins to recede from Charity; Evils and Falses thence derived are at this Time more easily put to Flight, the Church being as yet in a certain State not so remote from Charity, in Consequence whereof the Minds of it's Members are more yielding and flexible; but in Process of Time, Evils and the Falses thence derived increase and multiply, and are thus confirmed and established, on which Subject more is said presently. The Lord, so far as is possible, is continually putting to Flight Evils and Falses, but this he doth by Means of Conscience; when Conscience is relaxed, there is no Medium whereby the Lord may enter and operate, for the Lord's Influx in Man is by Means of Charity into his Conscience; in this Case a new Medium succeeds and is formed, which is an external Medium, viz. the Fear of the Law, the Fear of Death, of the Loss of Honour, of Wealth, and of Reputation thence derived; these Restraints however are not of Conscience, but merely external, which have this Effect to render Man capable of living with others in Society, and of appearing under an outward Form of Friendship, whatsoever he may be inwardly; but this Medium, or these Restraints, are of no Effect in another Life, where external Things are removed, and every one abideth according to his internal Quality and Form; there are many, who have lived a moral and civil Life, have injured no one, have performed Offices of Friendship and Courtesy, nay, have done Good in several Instances, but solely with a View to themselves, for the Sake of Honour, Gain, and other Considerations of a like Nature, who in another Life have their Lot amongst the Infernals, because they were not influenced inwardly by any Principle of Goodness and Truth, but by Evil and the False, as by Hatred, Revenge, Cruelty, and Adultery, which Evils do not appear before Men, being covered and concealed in Proportion to the Prevalence of the Fears above mentioned, acting as external Restraints.

1836. Verse 12. *And the Sun was about to go down, and a deep Sleep fell upon Abram, and lo! a Terror of great Darkness fell upon him.* And the Sun was about to go down, signifies the Time and State before Consummation: And a deep Sleep fell upon

upon Abram, signifies that the Church was then in Darkness; And lo, a Terror of great Darkness fell upon him, signifies that the Darkness was terrible; Darkness denotes Falsities.

1837. "And the Sun was about to go down"—that these Words signify the Time and State before Consummation, appears from the Signification of Sun: Sun in an internal Sense signifies the Lord, and hence the celestial Things relating to Love and Charity, consequently Love and Charity itself, concerning which Signification see above, n. 30, to 38. and n. 1053. hence it is evident, that the going down of the Sun is the last Time of the Church, which is called the Consummation, when there is no longer any Charity: The Church of the Lord is compared also with the Time of the Day, it's first Age with the Dawn or Sun-Rise, and the Morning, it's last Age with the Sun-Set, or Evening, and the Shades which then take Place, for the Cases are exactly similar; in like Manner it is compared with the Seasons of the Year, it's first Age with the Spring, when all Things smile and flourish, the Age preceding it's last with Autumn, when Things begin to wither and decay; nay, it is also compared with Metals, it's first Age being called golden, it's last Iron and Clay, as in Daniel, Chap. ii. 31, 32, 33. hence it is plain what is signified by this that the Sun was about to go down, and that it signifies the Time and State before Consummation, because the Sun was not yet gone down; the following Verses treat of the State of the Church when the Sun was gone down, that then there was thick Darkness, and the Smoak of a Furnace and a Torch of Fire which passed between the Pieces.

1838. "And a deep Sleep fell upon Abram"—that these Words signify that the Church was then in Darkness, appears from the Signification of a deep Sleep; a deep Sleep is a dark State in Respect to being awake, which State is here predicated of the Lord, who is represented by Abram; not that a deep Sleep or a dark State ever hath Place with him, but with the Church; the Case herein is as in another Life, where the Lord is always the Sun, and essential Light, but before the wicked he appears as Darkness, for the Lord appears to every one according to his State; and so it is in Respect to the Church when it is in a dark State; this may be further exemplified in the Case of Vastation, of Punishment, and of Condemnation, which Things in the Word are frequently predicated of the Lord, when nevertheless they are predicable only of the Members of the Church, who vastate, punish, and condemn themselves; it appears indeed to Man as if the Lord vastated, punished, and condemned, and by Reason of it's appearing so, it is said to be so, agreeable to such

ſuch Appearance; for unleſs Man was inſtructed by Appearances, he would never ſuffer himſelf to be inſtructed, inaſmuch as what is contrary to Appearance he doth not believe or conceive, except at a late Period of Life, when his Judgment is ripened, and he is endowed with the Faith of Charity: This is the Caſe with the Church, when it is in Darkneſs, then the Lord is obſcured before the Members thereof, ſo as not to appear, that is, not to be acknowledged, although the Lord is never obſcured, but Man, in whom and with whom the Lord would abide; nevertheleſs Obſcuration is predicated of the Lord; in like Manner a deep Sleep is here predicated of him, by which is ſignified a dark State of the Church.

1839. "And lo, a Terror of great Darkneſs fell upon him"—that by theſe Words is ſignified that the Darkneſs was terrible, and that Darkneſs denotes Falſities, appears from the Signification of Darkneſs as denoting Falſities, concerning which we ſhall ſpeak preſently: The State of the Church before Conſummation, or when the Sun was about to go down, is deſcribed by a Terror of great Darkneſs, but the State when the Sun is gone down, is deſcribed by thick Darkneſs and ſeveral other Circumſtances, Verſe 17. and by the Lord in Matthew thus, "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," xxiv. 29. not that the Sun of this World ſhall be darkened, but the celeſtial Principle of Love and Charity; nor that the Moon ſhall not give her Light, but the ſpiritual Principle of Faith; nor that the Stars ſhall fall from Heaven, but the Knowledges of Goodneſs and Truth, as appertaining to the Members of the Church, which Knowledges are the Powers of the Heavens; nor are theſe Things to be fulfilled in Heaven, but on Earth, for Heaven is never darkened. A Terror of great Darkneſs falling upon him denotes the Horror with which he beheld ſuch Vaſtation, for in Proportion as any one is principled in the celeſtial Things of Love, in the ſame Proportion he is ſeized with Horror when he perceives a Conſummation; this was eſpecially the Caſe with the Lord, who was principled in the very eſſential celeſtial and Divine Love. That Darkneſs denotes Falſities, appears from ſeveral Paſſages in the Word, as in Iſaiah, "Wo "unto them that put *Darkneſs* for Light, and Light for "*Darkneſs*," v. 20. where Darkneſs denotes Falſes, and Light Truths: Again, in the ſame Prophet, "He ſhall look "upon the Earth, and behold *Darkneſs*, Straitneſs, and the "Light is *darkened*," v. 30. Darkneſs denotes Falſes, the Light

Light being darkened denotes Truth not appearing: Again, in the ſame Prophet, "Behold *Darkneſs* covereth the Earth, "and *thick Darkneſs* the People," lx. 2. So in Amos, "The "Day of Jehovah is a Day of *Darkneſs* and not Light; is not "the Day of Jehovah *Darkneſs* and not Light, even *thick* "*Darkneſs*, and no Brightneſs in it? v. 18, 20. So in Zephaniah, "The great Day of Jehovah is near, that Day is "a Day of Wrath, a Day of Straitneſs and Binding, a Day of "Waſting and Deſolation, a Day of *Darkneſs* and *thick Dark-* "*neſs*, a Day of *Cloud* and *Shadineſs*," i. 14, 15. where the Day of Jehovah denotes the laſt Time and State of the Church, Darkneſs and thick Darkneſs denote Falſes and Evils. The Lord alſo calleth Falſities Darkneſs in Matthew, "If thine Eye "be evil, thy whole Body is darkened; if therefore the Light "that is in thee be *Darkneſs*, how great is that *Darkneſs?*" vi. 23. where Darkneſs denotes the Falſes, wherein thoſe who are immerſed who are principled in Knowledges, ſignifying that the Darkneſs of ſuch is greater than that of thoſe who have no Knowledges, that is, of the Gentiles; in like Manner in the ſame Evangeliſt, "The Sons of the Kingdom ſhall be caſt out "into outer *Darkneſs*," viii. 12. Chap. xxii. 13. outer Darkneſs denotes the more dreadful Falſities, in which they are immerſed who are in the Church, for ſuch Perſons darken the Light, and cauſe an Oppoſition of Falſities againſt Truths, which the Gentiles cannot do: So in John, "In Him was "Life, and the Life was the Light of Men, and the Light ap- "peareth in *Darkneſs*, but the *Darkneſs* did not comprehend "it," i. 4, 5. where Darkneſs denotes the Falſities prevailing within the Church: Falſities prevailing without the Church are alſo called Darkneſs, but ſuch as is capable of being illuminated, concerning which it is written, "The People ſitting in *Dark-* "*neſs* ſaw great Light, and to them which ſat in the Region "and Shadow of Death, Light is ariſen," Matt. iv. 16. where Darkneſs denotes the Falſes of Ignorance, ſuch as prevail with the Gentiles: So in John, "This is the Judgment, that Light "is come into the World, but Men loved *Darkneſs* rather than "Light, becauſe their Deeds were evil," iii. 19. where Light denotes Truths, and Darkneſs Falſes; Light alſo denotes the Lord, becauſe all Truth is from Him, and Darkneſs denotes the Hells, becauſe thence proceeds all that is falſe: Thus in the ſame Evangeliſt, "Jeſus ſaid, I am the Light of the World, he "that followeth Me ſhall not walk in *Darkneſs*," viii. 12. Again, "Walk whilſt ye have the Light, leſt *Darkneſs* over- "take you; for he that walketh in *Darkneſs* knoweth not whi-

" ther he goeth. I came a Light into the World, that whoſo-
" ever believeth on Me ſhould not abide in *Darkneſs*," xii. 35, 46. where Light denotes the Lord, from Whom is all Good and Truth, and Darkneſs denotes Falſes, which are diſperſed by the Lord Alone. The Falſities of the laſt Times, which are here called Darkneſs, or whereof is predicated a Terror of great Darkneſs, were repreſented and ſignified by the *Darkneſs* over all the Earth, from the ſixth Hour to the ninth Hour, at the Lord's Crucifixion; and alſo by this Circumſtance that *the Sun was darkened* on the ſame Occaſion, whereby was repreſented and ſignified, that then there was no longer any Love or Faith, Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44, 45.

1840. Verſe 13. *And he ſaid unto Abram, knowing thou ſhalt know that thy Seed ſhall be a Stranger in a Land not their's; and ſhall ſerve them, and they ſhall afflict them four hundred Years.* He ſaid unto Abram, ſignifies Perception: Knowing thou ſhalt know, ſignifies what is certain: Thy Seed ſhall be a Stranger, ſignifies that Charity and Faith ſhould be rare: In a Land not their's, ſignifies where the Church is, as if it was not their's who are principled in Charity and Faith: And ſhall ſerve them, ſignifies Oppreſſion: And they ſhall afflict them, ſignifies their grievous Temptations: Four hundred Years, ſignifies Duration and State.

1841. " He ſaid unto Abram"—that hereby is ſignified Perception, appears from what was ſaid above at Verſe 9, and in other Places, where the ſame Words have the ſame Signification.

1842. " Knowing thou ſhalt know"—that by theſe Words is ſignified what is certain, appears without Explication.

1843. " Thy Seed ſhall be a Stranger"—that theſe Words ſignify that Charity and Faith ſhould be rare, appears from the Signification of a Stranger, and from the Signification of Seed; Stranger ſignifies what is not born in the Land, and thus what is not acknowledged as native, conſequently what is regarded as foreign; but Seed ſignifies Charity and Faith grounded therein, as was ſhewn above, n. 255, 1025, and at Verſe 3, of this Chapter; inaſmuch as that is called Stranger, which is regarded as foreign, and that is foreign which is not in the Land, or from the Land, it follows that Stranger denotes what is rare (or ſcarce), conſequently that Charity and Faith grounded in Charity ſhould be rare, which is ſignified by Seed: The Subject treated of is concerning the Time before Conſummation, when Darkneſs is great, that is, Falſities, ſhewing that at ſuch Time Seed ſhould be a Stranger, or that Charity and Faith ſhould be rare: That in the laſt Times Faith ſhould be rare, was foretold

by the Lord, where he is ſpeaking of the Conſummation of the Age, Matt. xxiv. 4. to the End, Mark xiii. 3. to the End, Luke xxi. 7. to the End, on which Occaſion every Thing that is ſaid by him implies, that in thoſe Times Charity and Faith ſhould be rare, and at length that there ſhould be no Charity and Faith; the like is ſaid by John in the Revelations, and alſo by the Prophets in many Places; not to mention the Hiſtorical Parts of the Word in which the ſame Thing is declared; but by Faith, which was to periſh in the laſt Times, Nothing elſe is meant but Charity, inaſmuch as there is no other Faith but what is grounded in Charity; whoſoever hath not Charity cannot have the ſmalleſt Portion of Faith; Charity is the eſſential Ground in which Faith is implanted; it is the Heart whence Faith deriveth Exiſtence and Life; therefore the Ancients compared Love and Charity to the Heart, and Faith to the Lungs, both of which have their Seat in the Breaſt; the Compariſon is moſt juſt, inaſmuch as for any one to endeavour to form to himſelf the Life of Faith without Charity, is like endeavouring to continue bodily Life by the Lungs alone without the Heart, the Impoſſibility whereof is obvious to every one; wherefore all Things appertaining to Charity were ſpoken of by the Ancients as appertaining to the Heart, and all Things appertaining to Faith without Charity were ſpoken of as appertaining to the Mouth alone, or to the Lungs as connected with the Mouth by an Influx of Reſpiration into the Organs of Speech; hence in ſpeaking of Goodneſſes and Truths, it was uſual with them to ſay, that they ought to proceed from the Heart.

1844. "In a Land not their's"—that theſe Words ſignify where the Church is, as if it was not their's who are principled in Charity and Faith, appears from the Signification of Land as denoting the Church, concerning which ſee n. 566, 662, 1066, 1067. At this Day the Doctrinals of Faith are generally conſidered as the ſole Conſtituents of the Church, and as the characteriſtic Marks whereby the ſeveral Churches are diſtinguiſhed, without any Regard to the Nature and Quality of the Life which the Members of each Church live, whether it be a Life of Hatred leading them to tear each other to Pieces like wild Beaſts, and to rob and plunder each other of Reputation, of Honour, and Wealth, and to deny in Heart whatſoever is ſacred and holy; when nevertheleſs the Church cannot poſſibly exiſt amongſt ſuch, but amongſt thoſe who love the Lord and their Neighbour as themſelves, who have Conſcience, and who hold in Abomination the Life of Hatred above-mentioned; the latter however amongſt the former are like Strangers, being abuſed

and

and perſecuted by them to the utmoſt of their Power, or being regarded as poor, ſimple, vile, and contemptible People; this then is what is meant by theſe Words, "Thy Seed ſhall be a "Stranger in a Land not their's."

1845. "And ſhall ſerve them"—that hereby is ſignified Oppreſſion, appears from what hath been already ſaid.

1846. "And they ſhall afflict them"—that theſe Words ſignify their grievous Temptations, may appear from the Signification of afflicting or Affliction, as denoting Perſecution, conſequently as denoting Temptation; this alone is ſignified by Affliction in the Word of the Lord, as in Iſaiah, "I will "purge thee, and not with Silver, I will chooſe thee in the "Furnace of *Affliction*," xlviii. 10. where Affliction denotes Temptation: So in Moſes, "Thou ſhalt remember all the "Way which Jehovah thy God led thee theſe forty Years in "the Widerneſs, with Intent to *afflict* thee and to *tempt* thee. "Jehovah fed thee with Manna in the Wilderneſs, which thy "Fathers knew not, with Intent to *afflict* thee, and to *tempt* "thee, to do thee Good at the laſt," Deut. viii. 2, 16. where to afflict plainly denotes to tempt: So again, "When the "Egyptians evil intreated us, and *afflicted* us, and laid upon us "hard *Service*, and we cried to Jehovah the God of our Fa- "thers, and Jehovah heard our Voice, and ſaw our *Affliction*, "and our Labour, and our Oppreſſion," Deut. xxvi. 6, 7. in this Paſſage the ſame Things are deſcribed as in the Verſe before us, viz. that they ſerved and were afflicted, by which Expreſſions are ſignified in like Manner the Temptations of the Faithful, as was ſignified alſo by their Afflictions in the Wilderneſs, whereby likewiſe the Lord's Temptations were repreſented, as in Iſaiah, "He is deſpiſed and rejected of Men, a Man of Sor- "rows, whence as it were the Hiding of Faces from Him, he "was deſpiſed, and we eſteemed him not; nevertheleſs he bore "our Diſeaſes, and carried our Sorrows, but we did eſteem "Him ſtricken, ſmitten of God and *afflicted*," liii. 3, 4. by which Words are ſignified the Lord's Temptations; by bearing our Diſeaſes, and carrying our Sorrows, is not meant that the Faithful are to undergo no Temptation, or that he took Sin upon himſelf, and thereby removed it, but that by Temptation-Combats and Victories he conquered the Hells, and thus Alone, even as to his Human Eſſence, endured the Temptations incident to the Faithful. Temptations are alſo by the Lord called *Afflictions*, as in Mark, "They which are ſown on ſtony "Ground, when they have heard the Word, have no Root in "themſelves, and ſo endure but for a Time; afterward when

" *Affliction* and Perſecution ariſeth becauſe of the Word, imme-
" diately they are offended," iv. 16, 17. where Affliction manifeſtly denotes Temptation; to have no Root in themſelves is not to have Charity, for in Charity Faith is rooted, and they who have not this Root fall away in Temptations: So in John, " In the World ye have *Affliction*, but be of good Cheer, I " have overcome the World," xvi. 33. where Affliction denotes Temptation. So in Matthew, " Nation ſhall riſe up againſt " Nation, and Kingdom againſt Kingdom, all theſe Things " are the Beginning of Sorrows, then ſhall they deliver you to " *Affliction*. Then ſhall be great *Affliction*, ſuch as was not " from the Beginning of the World. Immediately after the " *Affliction* of thoſe Days the Sun ſhall be darkened," xxiv. 7, 8, 9, 21, 29. ſpeaking of the Conſummation of the Age, or the laſt Times of the Church; Affliction denotes Temptations both external and internal; external are Perſecutions from the World, internal from the Devil; that there ſhould be no Charity, is ſignified by Nation riſing up againſt Nation, and Kingdom againſt Kingdom, and by the Sun, that is, the Lord, Love, and Charity, being darkened.

1847. That four hundred Years ſignify Duration and State, viz. of Temptations, appears from the Signification of four hundred, which Number ſignifies the ſame as Forty, viz. Durations and States of Temptations, concerning which ſee n. 730, 862; ſhorter and longer Durations of Temptations are deſcribed in the Word by Forty. In a literal Senſe theſe Words have Reſpect to the Sojourning of the Sons of Jacob in Egypt, which appears to have been 430 Years, Exod. xii. 40. although ſo great a Length of Time was not from the Coming of Jacob into Egypt, but from Abram's Sojourning therein, as was above obſerved; hence it is ſaid to be 430, becauſe this Number implies Temptations, which were repreſented by the Bondage of the Children of Iſrael in Egypt, and afterwards by their Afflictions of forty Years in the Wilderneſs.

1848. Verſe 14. *And alſo the Nation whom they ſhall ſerve will I judge: and afterwards ſhall they come out with great Acquiſition.* Alſo the Nation whom they ſhall ſerve, ſignifies the wicked who oppreſs: I will judge ſignifies Viſitation and Judgment: Afterwards ſhall they come out with great Acquiſition, ſignifies Deliverance, and that they were gifted with celeſtial and ſpiritual good Things.

1849. " Alſo the Nation whom they ſhall ſerve"—that theſe Words ſignify the wicked who oppreſs, appears from the Signification of Nation, and of ſerving; Nation in it's genuine Senſe

Senſe ſignifies Goodneſſes, or, what is the ſame Thing, the good, for Goodneſſes, or good Things, when ſpoken of in the Abſtract, are Things appertaining to the Subject, (*l*) which is Man, Spirit, or Angel; but Nation in an oppoſite Senſe ſignifies Evils, or, what is the ſame Thing, the evil, concerning which ſee n. 1159, 1258, 1259, 1260. To ſerve, or Servitude, ſignifies Oppreſſion, as in the preceding Verſe.

1850. "I will judge"—that theſe Words ſignify Viſitation and Judgment, may appear without Explication. By judging, or Judgment, is not ſignified any laſt Judgment, according to the common Idea, as that Heaven and Earth are to be deſtroyed, and a new Heaven and new Earth to be created, of which Mention is made in the Prophets and in the Revelations, and that thus all Things are to periſh; which Idea hath prevailed ſo generally, that it hath found a Place even in the beſt informed Minds, inſomuch that they have been led to believe that the Dead are not to riſe again until that Time; the Conſequence of which Idea is, that whereas this Time was predicted, and ſtill after a Lapſe of ſo many Ages is obſerved not to be fulfilled, nor to be at Hand, therefore they confirm themſelves in their Security that there is no ſuch Time, conſequently that they are not to riſe again: But it is to be obſerved, that by the Laſt Judgment, or by the Deſtruction of Heaven and Earth, no ſuch Thing is meant; according to the Senſe of the Letter it is ſo, but never according to the Internal Senſe; for according to the internal Senſe, by the laſt Judgment is meant the laſt Time of the Church, by Heaven and Earth which are to periſh is meant the Church as to internal and external Worſhip, which Church becometh no Church when there is no Charity: The laſt Judgment of the moſt Ancient Church was when all Charity and Faith ceaſed, and when there was no Perception, which came to paſs immediately before the Flood; the Flood itſelf, of which we have ſpoken above, was the laſt Judgment of that Church, when Heaven and Earth periſhed, that is, the Church, and a new Heaven and a new Earth were created, that is, a new Church, which was called the Ancient Church, of which alſo we have treated above; this Church likewiſe had it's laſt Time, viz. when all Charity grew cold, and all Faith was darkened, which was about the Time of Eber; this Time was the laſt Judgment of that Church, which was the Heaven and Earth that periſhed; a new

(*l*) The Word *Subject* is here uſed in the Senſe of the Schoolmen, to denote *that* to which any Property or Quality is annexed, or in which it is inherent.

a new Heaven and new Earth was the Hebrew Church, this alſo had it's laſt Time, or laſt Judgment, when it became idolatrous; wherefore a new Church was raiſed up, and this amongſt the Poſterity of Jacob, which was called the Jewiſh Church, and which was no other than a Church Repreſentative of Charity and Faith; in that Church, or amongſt the Poſterity of Jacob, there was no Charity and Faith, conſequently there was not any Church, but only the Repreſentative of a Church, by Reaſon that there could not be opened at that Time an immediate Communication of the Lord's Kingdom in the Heavens with any true Church on Earth, wherefore a mediate Communication was opened by Repreſentatives; the laſt Time, or laſt Judgment, of what was thus called a Church, was when the Lord came into the World, for then Repreſentatives ceaſed, viz. Sacrifices and ſimilar Rites, to accompliſh which Ceſſation the Jews were caſt out of the Land of Canaan: After this a new Heaven and a new Earth were created, that is, a new Church, which is to be called the Primitive Church eſtabliſhed by the Lord, and afterwards ſucceſſively confirmed, which at firſt was principled in Charity and Faith; the Deſtruction of this Church is foretold by the Lord in the Evangeliſts, and by John in the Revelations, which Deſtruction is what is called the Laſt Judgment; not that Heaven and Earth were then to periſh, but that a new Church will be raiſed up in ſome Region of the Earth, whilſt the preſent Church abideth in it's external Worſhip, as the Jews do in their's, in whoſe Worſhip it is well enough known there is Nothing of Charity and Faith, that is, Nothing of a Church: Thus far concerning the Laſt Judgment in general; in particular, it is the laſt Judgment to every one immediately when he dies, for then he paſſes into another Life, in which, when he cometh into the Life which he had in the Body, he is judged either to Death, or to Life. There is alſo a Laſt Judgment in ſingular, (*m*) which hath Place with the Man who is judged to Death, all and ſingular Things condemning him, inaſmuch as there is Nothing in his Thought and Will howſoever ſmall, which is not like to his Laſt Judgment, and draws him into Death; the Caſe is ſimilar with the Man who is judged to Life, all and ſingular Things appertaining to his Thought and Will having an Image of his Laſt Judgment, and conveying

3 ing

(*m*) For the better underſtanding of what is here meant by *Judgment in ſingular*, the Reader is deſired to attend to what is ſaid in the Note at n. 848, Vol. 1ſt. concerning the Diſtinction made by the Author between *Generals*, *Particulars*, and *Singulars*.

ing him to Life; for such as Man is in general, such he is also in the Particulars and Singulars of Thought and Affection. These are the Things signified by the Last Judgment.

1851. "And afterwards shall they come out with great Acquisition"—that these Words signify Deliverance, and that they were gifted with celestial and spiritual good Things, appears from the Signification of coming out, as denoting to be delivered, and from the Signification of Acquisition, as denoting celestial and spiritual Good, for this is the Acquisition of those who suffer Persecutions, and undergo Temptations, Oppressions, Afflictions, or Servitude, treated of in this and the preceding Verse; these good Things were also represented and signified by the Acquisition of the Sons of Jacob when they went forth out of Egypt, Exod. xi. 2. Chap. xii. 36. and also by their Acquisition in the Land of Canaan when the Nations were driven out; and in all Passages of the Prophets which speak of Spoils taken from Enemies, to the enriching of the Spoilers.

1852. Verse 15. *And thou shalt come to thy Fathers in Peace, thou shalt be buried in a good old Age.* Thou shalt come to thy Fathers in Peace, signifies that Nothing of Goodnesses and Truths will suffer Hurt: Thou shalt be buried in a good old Age, signifies the Enjoyment of all good Things by those who are the Lord's.

1853. "Thou shalt come to thy Fathers in Peace"—that hereby is signified that Nothing of Goodnesses and Truths shall suffer Hurt, may appear from the Signification of Fathers, and of coming to Fathers, and also of Peace: Fathers in an internal Sense signify here the same Thing as Daughters and Sons jointly; that Daughters signify Goodnesses, and Sons Truths, was shewn above, n. 489, 490, 491, 533, 1147. hence Fathers signify what appertains to Daughters and Sons jointly: To come to Fathers is to pass from the Life of the Body into the Life of the Spirit, or from the World into another Life; in Peace signifies that Nothing will be lost, consequently that Nothing will suffer Hurt; for he who passes into another Life loses Nothing of those Things which appertain to Man, but retains and carries with him all and singular Things, except the Body which impeded the interior Exercise of his Faculties: That no Death, or Passage to Fathers by Death, is here signified, may appear from what follows.

1854. "Thou shalt be buried in a good old Age"—that hereby is signified the Enjoyment of all good Things by those who are the Lord's, appears from this Consideration, that they who

who die, and are buried, do not die, but pass from an obscure Life into a clear one, for the Death of the Body is only the Continuation and also the Perfection of Life, at which Time they who are the Lord's first come into the Enjoyment of all good Things, which Enjoyment is signified by a good old Age. Mention is frequently made in the Word of Persons dying, being buried, and gathered to their Fathers, but these Expressions do not signify in an internal Sense what they do in the Sense of the Letter; in an internal Sense they relate to Life after Death, and to such Things as are eternal, but in the Sense of the Letter they relate to Life in the World, and to such Things as are temporal; consequently, they who are in the internal Sense, as the Angels, when such Expressions occur, do not confine their Ideas to Things appertaining to Death and Burial, but extend them to Things respecting the Continuation of Life, for they consider Death as Nothing else but as the putting off those Things which appertain to gross Nature and Time, and as a Continuation of real Life, nay, they are ignorant of Death, and think Nothing at all about it: The Case is similar in Regard to the Ages of Man; as in the present Instance, where Mention is made of a good old Age, the Angels have no Perception of old Age, nay, they are ignorant what old Age is, for they are continually advancing to a Life of Youth; such a Life, consequently the celestial and spiritual Things thereof, are what are meant when old Age and similar Expressions occur in the Word.

1855. Verse 16. *And in the fourth Generation they shall return hither, because the Iniquity of the Amorites is not hitherto consummated.* In the fourth Generation they shall return hither, signifies the Time and State of Restitution: Because the Iniquity of the Amorites is not hitherto consummated, signifies the last Time, when there is no longer any Good.

1856. "In the fourth Generation they shall return hither" —that by these Words is signified the Time and State of Restitution, appears from the Signification of the fourth Generation; the fourth Generation signifies the same Thing as Forty and four Hundred, viz. the Duration and State of Temptation, concerning which see above, at Verse 13. it is Somewhat diminutive thence derived; whether the Number be greater or less, if so be it is of the same Class, it implies the same Thing, as was shewn above: That the fourth Generation does not signify any Generation derived from Abram, or from Isaac, or from Jacob, appears from the Historical Parts of the Word, for there were several Generations, and these different from their Fathers,

when

when they returned; the fourth Generation occurs in like Manner in other Places, but it never signifies in an internal Sense Generation, but in the present Case the Time and State of Restitution, inasmuch as it denotes an End of those Things which are signified by Forty, or four Hundred, see n. 862, 1847.

1857. "Because the Iniquity of the Amorites is not hitherto consummated"—that by these Words is signified the last Time when there is no longer any Good, appears from the Signification of Amorite, and also from the Signification of Consummation: By Amorite in the Word is signified Evil in general, by Reason that the Land of Canaan is called the Land of the Amorites, as appears in Ezechiel xvi. 3, 4. and in Amos ii. 9, 10. wherefore by Amorite are here signified all the Nations of the Land of Canaan, by which are signified Evils and Falses in particular, as was said above, hence by Amorite are signified all Evils in general. By Consummation is signified the last Time, when there is no longer any Good. But what is meant in an internal Sense by this Expression, "The Iniquity of the Amorites is not "hitherto consummated," is an *Arcanum*, which can only be known by what passes in another Life; the Wicked in that Life are not punished before their Evils are arrived at their Height, and this both in general and in particular; for such is the Equilibrium in another Life, that Evil punishes itself, or that the Wicked run into the Punishment of Evil, but this not until Evil is arrived at it's Height; every Evil hath it's Limit, and this with Diversity in every particular Person, which Limit it is not allowed to pass; when a wicked Person passeth this Limit, then he plunges himself into Punishment, and this is the Case with every particular wicked Person; in like Manner in general, the Wicked plunge themselves into Hell, not instantaneously, but successively: This Circumstance originates in the universal Law of Order appointed by the Lord, that the Lord never casteth any one into Hell, but that Evil itself, or the evil Person, casteth himself thither, and this successively, until Evil is consummated, and there no longer appears any Thing of Good; so long as there remains any Thing of Good, he is raised out of Hell, but when there is left Nothing but Evil, he is plunged into Hell; one must first be separated from the other, inasmuch as they are opposite to each other; it is not allowable to hang suspended between both; this is what is meant by the Iniquity of the Amorites being consummated: But the Case is otherwise with the Good, they are continually elevated by the Lord towards Heaven, and Evil is successively removed: The Case is similar in Respect to the State of the Church, Visitation doth not come until Evil is consummated,

mated, that is, until there is no longer any Good of Charity and Truth of Faith remaining, concerning which Conſummation much is ſaid in the Prophets, as in Iſaiah, " I have heard a " *Conſummation* and *Deciſion*, from the Lord Jehovih of Hoſts " upon all the Earth," xxviii. 22. and in Jeremiah, " Babel, " which dwelleſt upon many Waters, great in Treaſures, thine " End is come, *the Meaſure of thy Gain*," li. 13. and in Daniel, " Seventy Weeks are determined upon thy People, and " upon the City of thy Holineſs, to *conſummate Tranſgreſſion*, " and to *ſeal up Sins*, and to *expiate Iniquity*, and to bring in the " Righteouſneſs of Ages, and to ſeal up the Viſion and the " Prophet, and to anoint the Holy of Holies," ix. 24. " At " length upon the Bird of Abominations ſhall be Deſolation, " and even to the *Conſummation* and *Deciſion* it ſhall be poured " out upon the Devaſtation," Verſe 27 of the ſame Chapter. The Conſummation is alſo foretold by the Lord himſelf in theſe Words, in Luke, " They ſhall fall by the Edge of the Sword, " and ſhall be led away Captive amongſt all Nations, and " at length Jeruſalem ſhall be trodden under Foot by the " Gentiles, until the *Times of the Gentiles ſhall be fulfilled*," xxi. 24. to fall by the Edge of the Sword ſignifies by Falſes, for Sword in the Word denotes the Puniſhment of the Falſe; Jeruſalem ſignifies the Kingdom and Church of the Lord, n. 402. Nations denote Evils, n. 1260. conſequently the Words together ſignify, that the Conſummation would then come to paſs, when the Church was poſſeſſed by Evils and Falſes, and was thus deſtroyed of itſelf.

1858. Verſe 17. *And it came to paſs, the Sun went down, and it was thick Darkneſs, and behold, a Furnace of Smoak, and a Torch of Fire, which paſſed between the Pieces.* And it came to paſs, the Sun went down, ſignifies the laſt Time when Conſummation was: And it was thick Darkneſs, ſignifies when there was Hatred inſtead of Charity: And behold a Furnace of Smoak, ſignifies the moſt denſe Falſes: And a Torch of Fire, ſignifies the Heat of evil Luſts: Which paſſed between the Pieces, ſignifies that it divided thoſe who were of the Church from the Lord.

1859. " And it came to paſs, the Sun went down,"—that hereby is ſignified the laſt Time when Conſummation was, appears from what was ſaid above at Verſe 12, concerning the going down of the Sun, and it's Signification, as denoting the laſt Time of the Church.

1860. " And it was thick Darkneſs"—that theſe Words ſignify when there was Hatred inſtead of Charity, appears from

the Signification of thick Darkneſs; in the Word, Darkneſs ſignifies Falſes, but thick Darkneſs (*n*) ſignifies Evils, of which we ſhall ſpeak preſently; it is Darkneſs when there is the Falſe inſtead of Truth, and it is thick Darkneſs, when there is Evil inſtead of Good, or what is the ſame Thing, when there is Hatred inſtead of Charity; when Hatred is inſtead of Charity, the thick Darkneſs does ſo prevail, that Man is altogether ignorant what Evil is, and ſtill more ſo that in another Life it is Evil which plunges him into Hell; for they who are principled in Hatred perceive therein a Kind of Delight, and as it were a Kind of Life, and it is owing to ſuch Delight and ſuch Life, that they know no other but that Hatred is good, for whatſoever favours a Man's Pleaſure and Luſt, this ſeems to him good, becauſe it favours his Love, inſomuch that when he is told that it is infernal, he can ſcarce believe it; much leſs can he believe, when he is told, that ſuch Delight and ſuch Life is changed in another Life into what is fœtid, excrementitious, and cadaverous; ſtill leſs can he believe that he himſelf becometh a Devil and a horrid Image of Hell; for Hell conſiſteth ſolely of Hatreds and of ſuch diabolical Forms; nevertheleſs the Truth of this may be obvious to every one who exerciſes his thinking Faculties, inaſmuch as if he was to deſcribe, or repreſent, or, if it were poſſible, in any Way paint Hatred, he would do it no otherwiſe than by diabolical Forms, ſuch as they become after Death who are principled in Hatred; yet what is wonderful, Perſons ſo principled can ſtill perſuade themſelves that in another Life they ſhall be admitted into Heaven, merely in Conſequence of ſaying that they have Faith, when yet in Heaven there are none but Forms of Charity, the Nature and Quality of which Forms may be ſeen deſcribed from Experience, n. 553. let ſuch now think with themſelves, how is it poſſible for thoſe two Forms, of Hatred and of Charity, to agree together in one Place. That Darkneſs ſignifies what is falſe, and thick Darkneſs what is evil, may appear from theſe Paſſages in the Word, "Behold, "*Darkneſs* covereth the Earth, and *thick Darkneſs* the People," Iſaiah lx. 2. So in Joel, "Let all the Inhabitants of the Earth "tremble, becauſe the Day of Jehovah cometh, a Day of "*Darkneſs*, and of *thick Darkneſs*," ii. 1, 2. and in Zephaniah, "That Day is a Day of Wrath, a Day of Waſting and Deſo-

 "lation,

(*n*) We have no Words in our Language to mark accurately the Diſtinction here pointed out by our Author between the Latin *Tenebræ*, and *Caligo*; ſuffice it therefore to render *Tenebræ* ſimply Darkneſs, and *Caligo* thick Darkneſs.

" lation, a Day of *Darkneſs* and of *thick Darkneſs*," i. 15. and in Amos, " Shall not the Day of Jehovah be *Darkneſs* and not " Light, even *thick Darkneſs*, and no Brightneſs in it," v. 20. in which Paſſages the Day of Jehovah denotes the laſt Time of the Church, which is the Subject here treated of; Darkneſs denotes Falſes, thick Darkneſs Evils, therefore Mention is made of both; without ſuch Diverſity of Signification it would be a Repetition of one and the ſame Thing, or a vain Accumulation of Expreſſions; but the Word in the original Tongue, by which thick Darkneſs is expreſſed in this Verſe, implies both the Falſe and Evil, or denſe Falſes whence come Evils, and alſo denſe Evils whence come Falſes.

1861. " And behold a Furnace of Smoak"—that by theſe Words are ſignified the moſt denſe Falſes, and that a Torch of Fire ſignifies the Heat of evil Luſts, appears from the Signification of a Furnace of Smoak, as denoting denſe Falſes, and from the Signification of a Torch of Fire, as denoting the Heat of evil Luſts: It is called a Furnace of Smoak, becauſe a Man, eſpecially a Man of the Church, who hath the Knowledges of Truth, and ſtill doth not acknowledge them, but denieth them in his Heart, and liveth a Life contrary to the Truth, appeareth in the ſpiritual World no otherwiſe than as a Furnace of Smoak, himſelf as a Furnace, and the Falſe ariſing from Hatreds as Smoak; in like Manner, evil Luſts whence Falſes are derived appear no otherwiſe than as Torches of Fire from ſuch a Furnace, as is alſo evident from Repreſentatives in another Life, concerning which ſee what is ſhewn from Experience, n. 814, 1528. they are the evil Luſts of Hatreds, of Revenges, of Cruelties, and of Adulteries, particularly if they are mixed with Deceit, which appear and become ſuch. That by a Furnace, Smoak, and Fire, ſuch Things are ſignified in the Word, may appear from the following Paſſages, " Every one is an Hypocrite, and an Evil-" doer, and every Mouth ſpeaketh Fooliſhneſs, becauſe *Wicked-*" *neſs burneth as a Fire*, it devoureth the Briers and Thorns, " and kindleth the Thickets of the Foreſts, and they elevate " themſelves by the *lifting up of Smoak;* in the Wrath of Jeho-" vah of Hoſts is the Land darkened, and the People is become " as the *Meat of the Fire*, a Man ſhall not ſpare his Brother," Iſaiah ix. 18, 19. where Fire denotes Hatreds, and the lifting up of Smoak thence denotes Falſes of a like Nature; Hatred is deſcribed by a Man not ſparing his Brother; when they who are principled in Hatred are viewed by the Angels, they appear exactly as they are here deſcribed. So in Joel, " I will ſhew " Prodigies in the Heavens and on the Earth, Blood, and *Fire*, " and Pillars of *Smoak*, the Sun ſhall be turned into Darkneſs,

" and

" and the Moon into Blood, before the great and terrible Day of " Jehovah cometh," ii. 30, 31. where Fire denotes Hatred, Pillars of Smoak Falſes, the Sun Charity, the Moon Faith: So in Iſaiah, " The Land ſhall become as *burning Pitch*, it ſhall not be " quenched Night nor Day, the *Smoak* thereof ſhall go up for " ever," xxxiv. 9, 10. burning Pitch denotes direful Luſts, Smoak denotes Falſities: So in Malachi, " Behold the Day cometh " *burning* as a *Furnace*, and all the Proud, and all that do " Wickedneſs, ſhall be as Stubble, and the Day that cometh " ſhall *inflame* them, it ſhall not leave them Root or Branch," iv. 1. where a burning Furnace has a like Signification; Root denotes Charity, Branch Truth, which ſhall not be left: So in Hoſea, " Ephraim become guilty in Baal ſhall be as the Chaff " driven with the Whirlwind out of the Floor, and as *Smoak* out " of the *Chimney*," xiii. 1, 3. where Ephraim denotes the intelligent to whom it thus comes to paſs: So in Iſaiah, " The " Strong ſhall be as Tow, and his Work as Embers, and they " ſhall both *burn* together, and none ſhall quench," i. 31. denoting thoſe who are principled in Self-Love, or what is the ſame Thing, in Hatred againſt their Neighbour, that they are thus burnt by their Luſts: So in the Revelation, " Babylon " is become the Habitation of Dæmons, they cried ſeeing the " *Smoak of her Burning*, her *Smoak* roſe up for ever and ever," xviii. 2, 18. Chap. xix. 2. So again, " He opened the Pit of the " Abyſs, and there came up thence *Smoak* out of the Pit, as " the *Smoak of a great Furnace*, and the Sun and the Air were " darkened by Reaſon of the *Smoak* of the Pit," Rev. ix. 2. Again, " Out of the Mouths of the Horſes iſſued *Fire*, and " *Smoak*, and *Brimſtone*; by theſe were the third Part of them " ſlain, by the *Fire* and by the *Smoak*, and by the *Brimſtone*, " which iſſued out of their Mouths," Rev. ix. 17, 18. Again, " whoſo worſhippeth the Beaſt ſhall drink of the Wine of the " Wrath of God mixed with pure Wine in the Cup of his " Wrath, and ſhall be tormented with *Fire* and *Brimſtone*," Rev. xiv. 9, 10. Again, " The fourth Angel poured out his " Vial on the Sun, and it was given him to *ſcorch* Men by " *Fire*, and thus Men were *ſcorched with great Heat*, and blaſ- " phemed the Name of God," Rev. xvi. 8, 9. in like Manner it is written, " that they were caſt into *a Lake of Fire burn-* " *ing with Brimſtone*," Chap. xix. 20. Chap. xx. 14, 15. Chap. xxi. 8. in theſe Paſſages Fire denotes Luſts, Smoak Falſities, which ſhall prevail in the laſt Times; theſe Things appeared to John, according to their Quality and Manifeſtation in another Life, when his interior Sight was opened; the like

Things

Things are seen also by Spirits and Souls after Death; hence it may appear evident what the infernal Fire is, and that it is Nothing else but Hatred, Revenge, and Cruelty, or, what is the same Thing, Self-Love, which in another Life thus manifest themselves; Man, during his Life in the Body, who hath such an evil Nature and Quality, howsoever he may outwardly appear to other Men, yet if he was viewed near by the Angels, he would appear in their Eyes exactly according to the Description here given, viz. his Hatreds would appear as Torches of Fire, and the Falses thence derived as Furnaces of Smoak. Of this Fire the Lord thus speaketh in Matthew, "Every Tree that "bringeth not forth good Fruit is hewn down, and cast into the "*Fire*," iii. 10. Luke iii. 9. by good Fruit is meant Charity, of which whosoever depriveth himself, cutteth himself down, and casteth himself into such Fire: So again, "The Son of Man "shall send his Angels, who shall gather out of his Kingdom "all Scandals, and them who do Iniquity, and shall cast them "into a *Furnace of Fire*," Matt. xiii. 41, 42, 50. where the Signification is the same: So again, "The King shall say to "those on the left Hand, Depart from me ye cursed into *ever-* "*lasting Fire* prepared for the Devil and his Angels," Matt. xxv. 41. denoting the same Thing. The like is signified where it is said, that the wicked should be cast into *everlasting Fire*, *Hell Fire*, and that their Worm should not die, and the *Fire* should not be quenched, Matt. xviii. 8, 9. Mark ix. 43, to 49. So in Luke, "Send Lazarus, that he may dip the Tip of his "Finger in Water, and cool my Tongue, for I am tormented "in *this Flame*," xvi. 24. They who are unacquainted with the Secrets of the Lord's Kingdom, suppose that the Lord casteth the wicked down into Hell, or into such a Fire, which is the Fire of Hatreds, as was said, but the Case is altogether otherwise, it is Man himself, and the diabolical Spirit himself, who casteth himself downwards; nevertheless since it appeareth otherwise, therefore in the Word it is described according to such Appearance, yea, according to the Fallacies of the Senses, especially before the Jews, who were unwilling to comprehend any Thing but what was according to the Senses, whatsoever might be the Fallacies thereof; wherefore the Sense of the Letter, particularly in the prophetical Parts of the Word, is full of such Appearances, as in Jeremiah, "Thus saith Jehovah, Judge "Judgment in the Morning, and deliver what is spoiled out of "the Hand of the Oppressor, lest *my Fury* go forth like *Fire*, "and *burn*, and there be none to extinguish it, because of the "Evil of your Works," xxi. 12. to judge Judgment is to declare

declare the Truth, to deliver what is ſpoiled out of the Hand of the Oppreſſor is to do the Good of Charity; Fire denotes the infernal Puniſhment of thoſe who do not do theſe Things, that is, who live in the Falſe originating in Hatred; in the Senſe of the Letter ſuch Fire and Fury is attributed to Jehovah, but in the internal Senſe it is altogether otherwiſe: In like Manner in Joel, deſcribing the Day of Jehovah, "Before him a *Fire* "devoureth, and behind him a *Flame kindleth*," ii. 1, 3. So in David, "A *Smoak* went up out of his Noſtrils, and a *Fire* out "of his Mouth devoureth; *Coals were kindled* by Him, and "there was thick Darkneſs under his Feet," Pſalm xviii. 8, 9. So in Moſes, "A *Fire* is kindled in mine *Anger*, and *ſhall burn* "*even to the loweſt Hell*, and ſhall devour the Earth, and it's "Produce, and ſhall *ſet on Fire* the Foundations of the Moun-"tains," Deut. xxxii. 22. where Fire denotes Hatreds, Smoak the Falſes appertaining to Man, which Things are attributed to Jehovah or the Lord for the Reaſons above mentioned; it appears alſo to the Hells as if Jehovah or the Lord was the Cauſe of theſe Things, but it is quite the Reverſe, inaſmuch as the Infernals themſelves cauſe ſuch Things to themſelves, being in the Fires of Hatreds; hence it is evident, that unleſs the internal Senſe of the Word be known, Man may eaſily fall into Phantaſies. The Caſe was ſimilar with Reſpect to the *Smoak* and *Fire* which appeared to the People from Mount Sinai, when the Law was promulgated; for Jehovah or the Lord appears to every one according to the Nature and Quality of each, to the celeſtial Angels as a Sun, to the ſpiritual Angels as a Moon, to all the good as a Light of various Delight and Pleaſantneſs, but to the wicked as Smoak, and as a conſuming Fire; and whereas the Jews, when the Law was promulgated, had Nothing of Charity, but were governed by Self-Love and the Love of the World, conſequently by mere Evils and Falſes, therefore he appeared to them as *Smoak* and *Fire*, when at the ſame Inſtant he appeared to the Angels as a Sun and as celeſtial Light; that he appeared thus to the Jews by Reaſon of their evil Nature and Quality, is plain from the following Paſſages, "The Glory of "Jehovah abode upon Mount Sinai, and the Sight of the Glory "of Jehovah was like a *devouring Fire* on the Top of the Moun-"tain before the Eyes of the Children of Iſrael," Exod. xxiv. 16, 17. Again, "Mount Sinai was altogether in Smoak, before "which Jehovah deſcended upon it in *Fire*; and the *Smoak* "thereof aſcended as the *Smoak of a Furnace*, and the whole "Mount quaked greatly," Exod. xix. 18. and in another Place, "Ye came near and ſtood under the Mountain, whilſt "the Mountain *burned with Fire* even to the Heart of Heaven,

"with

" with *Darkneſs*, *Clouds*, and *thick Darkneſs*; and Jehovah ſpake " to you out of the *Midſt of the Fire*," Deut. iv. 11. 12. Again, " It came to paſs when ye heard the Voice out of the " Midſt of the *Darkneſs*, and the Mountain was *burning with* " *Fire*, ye came near unto me, and ſaid, *why ſhall we die*, for " this *great Fire will conſume us*; if we add to ſee the Voice of " Jehovah our God any more, *we ſhall die*," Deut. v. 23, 24, 25. The Caſe would be the ſame, if any other, who liveth in Hatred and the Defilements thereof, ſhould ſee the Lord; he would not be able to ſee Him but from the Principle of Hatred and it's Defilements, which receiving the Rays of Goodneſs and Truth from the Lord, would change them into ſuch a Fire, Smoak, and Darkneſs: From the ſame Paſſages it alſo appears, what the Smoak of a Furnace, and what a Torch of Fire ſignify, viz. the moſt denſe Falſes, and the moſt filthy Evils, which in the laſt Times will invade the Church.

1862. " Which paſſed between the Pieces"— that by theſe Words is ſignified, that it divided thoſe who were of the Church from the Lord, may appear from what was ſaid above at Verſe 10. concerning the Diviſion of the Animals in the Midſt, as denoting Paralleliſm and Correſpondence as to Things celeſtial, and that one Part being placed oppoſite to another ſignified the Church and the Lord, and that the intermediate Space, or Interſtice, ſignified that which intercedes between the Lord and the Church, or between the Lord and every Individual of the Church, which is Conſcience, wherein Goodneſſes and Truths are implanted by Charity: When Hatreds ſucceed in the Place of Charity, and Evils and Falſes in the Place of Goodneſſes and Truths, then there is no Conſcience of Goodneſs and Truth, but this intermediate Space, or Interſtice, appears as it were filled with a Furnace of Smoak, and with Torches of Fire, that is, filled with Perſuaſions of what is falſe, and with Hatreds, which are the Things that ſeparate the Lord from the Church; theſe are the Things ſignified by it's paſſing between the Pieces, particularly the Torch of Fire, which is Self-Love, or what is the ſame Thing, the Evil of Hatreds; this may alſo appear from Jeremiah, where nearly the ſame Words occur, " I will give the Men " who have tranſgreſſed my Covenant, who have not eſtabliſhed " the Words of the Covenant which they made before Me, " *the Calf which they cut in Twain, and paſſed between the Parts* " *thereof*; the Princes of Judah, and the Princes of Jeruſalem, " the Eunuchs, and the Prieſts, and all the People of the Land, " *paſſing between the Parts of the Calf*; I will even give them " into the Hand of their Enemies, and into the Hand of them

" that

" that ſeek their Souls, and their Carcaſe ſhall be for Meat unto " the Fowls of the Heavens, and to the Beaſts of the Earth," xxxiv. 18, 19, 20.

1863. Verſe 18. *In that Day Jehovah made a Covenant with Abram, ſaying, to thy Seed will I give this Land, from the River of Egypt, even unto the great River, the River Euphrates.* In that Day Jehovah made a Covenant with Abram, ſignifies the Conjunction of the Lord's Interior Man with the Internal or Jehovah: Saying, to thy Seed will I give this Land, ſignifies Conſolations after theſe Temptations and Horrors, that they who are principled in Charity and Faith towards Him ſhall be made Heirs: From the River of Egypt to the great River the River Euphrates, ſignifies the Extenſion of Things ſpiritual and celeſtial; to the River of Egypt is the Extenſion of things ſpiritual; to the River Euphrates is the Extenſion of Things celeſtial.

1864. " In that Day Jehovah made a Covenant with " Abram"—that by theſe Words is ſignified the Conjunction of the Lord's Interior Man with the Internal, appears from the Signification of Covenant as denoting Conjunction, concerning which ſee n. 665, 666, 1023, 1038. and whereas the Subject here treated of in an internal Senſe is concerning the Lord, it ſignifies interior Conjunction; for the Lord was continually advancing more and more to Conjunction and Union with Jehovah his Father, until he became One, that is, until the Human Eſſence itſelf was alſo Jehovah, Who was the very Internal of the Lord; this was repreſented by the Covenant which Jehovah made with Abram: It muſt be obvious to every one, that Jehovah never maketh a Covenant with Man, for this would be contrary to what is Divine, Man being a vile and defiled Thing, which of itſelf thinketh and doeth Nothing but Evil, all the Good which it doeth being from Jehovah; whence it may appear, that this Covenant, as well as the other Covenants made with the Poſterity of Abram, was Nothing elſe but a Repreſentative of what is Divine and of the celeſtial Things of the Kingdom of God, and in the preſent Caſe a Repreſentative of the Conjunction of the Lord's Human Eſſence with his Divine, that is, Jehovah: That it was Repreſentative of the Conjunction of the Lord's Interior Man with the Internal, or Jehovah, appears from what was ſaid above, viz. that the Lord, by Temptation-Combats and Victories, joined and united himſelf more and more. It was ſhewn above what the Interior Man is, viz. the middle, or intermediate Man, between the Internal and External.

1865. "Saying, to thy Seed will I give this Land"—that these Words signify Consolations after these Temptations and Horrors, that they who are principled in Charity and Faith towards Him shall be made Heirs, appears from the Signification of Seed, and from the Signification of Land; by the Seed of Abram is signified Love and Faith thence derived, as was shewn above, n. 255, 256, 1025. consequently it signifies all those who are principled in Charity and in Faith towards the Lord; but by the Land of Canaan is signified the Lord's Kingdom, wherefore to give the Land to thy Seed signifies, that the heavenly Kingdom should be given for an Inheritance to those, who from a Principle of Charity have Faith in the Lord; that these Things were a Consolation to the Lord after Temptations and Horrors, may appear without Explication, for after those hard Circumstances before mentioned, viz. the driving away Evils and Falses, which were signified by the Fowl that descended upon the Bodies, which Abram drove away, concerning which see Verse 11. whilst dense Falsities still infused themselves, which excited Horror, and which were signified by a Terror of great Darkness, which fell in Sleep upon Abram, concerning which see Verse 12. notwithstanding which mere Falses and Evils still possessed the Human Race, which were signified by a Furnace of Smoak, and a Torch of Fire passing between the Pieces, concerning which see Verse 17. he must needs be in Straitness and Sorrow; wherefore now Consolation follows as above at Verses 4, and 5, viz. that his Seed should inherit the Land, that is, that they who are principled in Charity and Faith towards Him should become Heirs of his Kingdom; the Salvation of Mankind was alone Consolation to Him, inasmuch as he was principled in Divine and Celestial Love, and was made, even as to his Human Essence, essential Divine and Celestial Love, in which the Love of all is alone cordially regarded. That the Divine Love is of such a Quality, may appear from the Love of Parents towards their Children, in that it increases according to the Degree in which it descends, that is, becomes greater in remote than in nearer Descendants; there is Nothing exists but what has Cause and Ground of it's Existence, and this holds true of this Love towards Posterity increasing with successive Increase; it's Cause and Ground must needs be from the Lord, from whom all conjugal Love and the Love of Parents towards their Children floweth, his Love being such, that he loveth all as a Father doth his Sons, and desireth to make all Heirs, and provideth an Inheritance for those who are about to be born, as well as for those who are already born.

5 1866. "From

1866. "From the River of Egypt to the great River, the "River Euphrates"—that by these Words is signified the Extension of Things spiritual and celestial, to the River of Egypt the Extension of Things spiritual, and to the River Euphrates the Extension of Things celestial, appears from the Signification of the River of Egypt, and from the Signification of the great River, or Euphrates: That these Rivers signify the Extension of Things spiritual and celestial, may appear from the Signification of the Land of Canaan, as denoting the Lord's Kingdom in the Heavens and the Earths, in which there exist only such Things as are spiritual and celestial, relating to Faith and mutual Love, wherefore Nothing can be meant by the Boundaries of the Land of Canaan but the Extension of these Things; for they who are in the Heavens are altogether ignorant what the Land of Canaan is, or what the River of Egypt, or what the great River Euphrates, yea they are ignorant what are the Boundaries of any Land, nevertheless they know what the Extension of Things spiritual and celestial is, and what are the Determinations and Limits of their States; in these they keep their Minds fixed, whilst those Things are read by Man, the Letter thus vanishing and it's historical Sense, which served as an Object for celestial Ideas. That the River of Egypt signifies the Extension of Things spiritual, is from this Ground, because Egypt signifies Things scientific, which together with Things rational and intellectual in Man are spiritual Things, as was said above, n. 1443, and in several other Places; and that Egypt in an internal Sense signifies Things scientific, see n. 1164, 1165, 1186, 1462. That the River Euphrates signifies the Extension of Things celestial, may appear from the Lands which that River boundeth and separateth from the Land of Canaan, by which Lands are likewise signified the Scientifics and Knowledges of Things celestial, but in the present Case, inasmuch as it is called a River, and a great River, Nothing is signified thereby but Things celestial, and the Knowledges thereof, for a great River, and Greatness, are predicated of such Things.

1867. Verses 19, 20, 21. *The Kenite, and the Kenizzite, and the Kadmonite. And the Hittite, and the Perizzite, and the Rephaim. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.* The Kenite, and the Kenizzite, and the Kadmonite, signify Falses which are to be expelled from the Kingdom of the Lord: The Hittite, and the Perizzite, and the Rephaim, signify Persuasions of the False: The Amorite and

the Canaanite ſignify Evils: The Girgaſhite and the Jebuſite ſignify Falſes derived from Evils.

1868. That theſe Things were ſignified by thoſe Nations, might be eaſily proved from the Word, but this would be tedious at preſent, and there is the leſs Need of ſuch Proof in this Place, as the Nations are barely mentioned by Name; ſome of them have been treated of above, as the Rephaim, who ſignify Perſuaſions of the Falſe, concerning whom ſee n. 567, 581, 1673. and the Amorite, denoting Evils, n. 1680. and the Canaanite, denoting Evils, ſee Verſe 16 above; and the Perizzite, denoting Falſes, ſee n. 1574. What the other Nations ſignify in particular, will be ſhewn, by the Divine Mercy of the Lord, as they occur elſewhere. In regard to the Nations which are to be expelled from the Lord's Kingdom, the Caſe is this; in another Life, wicked and diabolical Spirits deſire Nothing more than to get Admiſſion ſecretly into the World of Spirits, and infeſt the good Spirits, but as often as they do ſo they are caſt out; ſimilar to this is the Caſe of every Man who is regenerated, the Falſes and Evils which poſſeſſed him being ſubdued and diſſipated, and in the Place thereof Goodneſſes and Truths of the Lord's Kingdom being implanted; theſe Things were repreſented by the Nations, which were expelled from the Land of Canaan by the Sons of Jacob; and alſo by the Jews themſelves, who were afterwards expelled thence; the Caſe was ſimilar with ſeveral Nations of old, by whom like Things were repreſented, as the Horites, who were expelled from Mount Seir by the Deſcendants of Eſau, concerning whom ſee Deut. ii. 12, 22. and the Avims, who were expelled by the Caphtorites, concerning whom ſee Deut. ii. 23. and the Emims, or Rephaims, who were expelled by the Moabites, concerning whom ſee Deut. ii. 9, 10, 11. and likewiſe the Zamzummims, who were expelled by the Ammonites, concerning whom ſee Deut. ii. 19, 20, 21. not to mention ſeveral other Nations ſpoken of by the Prophets.

A Con-

A Continuation of the Subject concerning the Sacred Scripture or Word.

1869. HOW *many Things are contained in every single Expression of the Word, was shewn me by this Consideration, that the Ideas of Thought are open; in another Life, what is wonderful, this may be effected in so lively a Manner, that the Ideas themselves appear visible in Form, and thus as pictured Images: The Experiment was made with one, who, during his Abode in the World, had lived in Charity, or mutual Love, and been delighted with the Word, and as his Ideas were thus opened, there appeared innumerable beautiful Things, with their affecting Delights and Joys; and it was declared, that the Things which thus appeared visible, were capable of being opened again as to Things interior, and as they were opened, Things still more beautiful and delightful would be exhibited to View, with the Happinesses contained in them; all Angelic Ideas are of this Nature, being opened from the Lord himself. To Spirits who wondered that the Ideas of Thought were capable of being thus opened in another Life, the Matter was illustrated by the Circumstance of Vision in Regard to the bodily Eye, the Rays of which Vision are so dull and obscure, that the smaller Objects of Nature, in which innumerable Things are contained, appear no otherwise than as Somewhat opake, dark, and shapeless, when yet viewed through a Microscope, they exhibit to View interior Things connected in a beautiful Series, and flowing in a delightful Order; these interior Things, in like Manner, are capable of being still further opened when viewed through a finer Microscope; hence it may appear how the Case is in Respect to internal Vision, the Rays whereof are no other than Ideas, viz. that the Ideas in themselves are so dense, that scarce any Thing denser can exist in that Sphere,*

Sphere, although Man supposeth otherwise: But concerning Ideas, by the Divine Mercy of the Lord, more will be said elsewhere.

1870. *The Case is similar with the Word of the Lord, all the particular Expressions therein forming their respective Ideas, (for Expression is Nothing else but an Idea thus formed, in Order that the Sense may be rendered perceptible) in which Ideas are contained Things so innumerable, which cannot come to the Perception of Man, but only to that of Angels, as to exceed all Belief; when these Ideas are opened by the Lord, interior Forms are presented to the Perception by Joys and Happinesses, and to the Sight by Things representative and paradisiacal, the former originating in the celestial and spiritual Things of the Lord's Love and Mercy, the latter in the Rays of Light thence derived. It was shewn me by wonderful Experience, that the Word is inspired, not only as to all the particular Expressions, but also as to all the particular small Letters which compose every Expression, and thus as to the smallest Dot and Tittle; for in every Dot and Tittle there is a Something originating in Affection and Life, which is common to the general Expression, and is thus correspondently insinuated into what is most particular and singular; but these Things cannot be explained to the Understanding without a previous Knowledge of several other Things.*

1871. *It is not possible to describe in what Manner the Word of the Lord appears before the Angels, but some Idea thereof may be conceived by those who have seen Optical Cylinders in the Museums of the Curious, wherein are represented beautiful Images from the Things around, which lie in Rudeness and Confusion; although these Things, as they lie, appear of no Form, Series, or Order, but only confused Projections, still when they are concentrated towards the Cylinder, they represent there a neat and handsome Picture; this is the Case with the Word of the Lord, particularly with the Prophetical Word of the Old Testament; in the literal Sense scarce any Thing appears but a Somewhat irregular and*

without

without Order, nevertheleſs when it is read by Man, particularly by a little Child of either Sex, it becometh by Degrees, as it aſcends, more beautiful and delightful, and at length is preſented before the Lord as the Image of a Man, in which and by which Heaven is repreſented in it's Complex, not ſuch as it is, but ſuch as the Lord willeth it to be, viz. as a Likeneſs of Him.

1872. *There appeared to me a young Girl, beautiful, and of a fair Countenance, advancing haſtily towards the Right upwards, with a Pace ſomewhat accelerated, ſeemingly in the firſt Flower of her Age, not an Infant, nor yet Adult, ornamented with a black ſhining Garment, thus ſhe proceeded with Speed and Chearfulneſs from Light to Light; it was given me to underſtand, that ſuch are the interior Things of the Word when they firſt aſcend, the black Garment was the Word in the Letter. Afterwards a young Girl flew to the right Cheek, but was perceivable only to the interior Sight; it was given to underſtand, that ſuch are the Things of the internal Senſe of the Word, which do not come to the Comprehenſion.*

1873. *On a Time ſome Spirits were diſcourſing concerning the internal Senſe of the Word, and in Order that the Nature and Quality thereof might be exhibited to the Underſtanding, they took an Inſtance for Illuſtration; the Inſtance was concerning the Fruit of Faith, and what it is, and it was ſaid, that good Works are the Fruit of Faith in an external or literal Senſe; but that thoſe good Works are inanimate unleſs they proceed from Charity, and that conſequently the Fruit of Faith in the next interior Senſe is Charity; but whereas Charity, or neighbourly Love, ought to proceed from Love to the Lord, this is the Fruit of Faith in an internal Senſe; and whereas all Love is from the Lord, therefore the Lord Himſelf is the real Fruit of Faith; for thus Charity is in good Works, Love to the Lord is in Charity, and in this Love is the Lord Himſelf.*

1874. *In diſcourſing with good Spirits I have taken Occaſion to remark, that many Things in the Word, and more than any one could conceive, are ſpoken according to Appear-*

pearances, and according to the Fallacies of the Senses, as that Jehovah is in Wrath, Anger, and Fury against the wicked, that he rejoices to destroy them and blot them out, yea, that he slayeth them; but these Things were spoken, to the Intent, that Persuasions and evil Lusts might not be broken, but might be bended, for to speak otherwise than Man conceives, which is from Appearances, Fallacies, and Persuasions, would have been to sow Seed upon Waters, and to speak what would instantly be rejected: Nevertheless those Things may serve as common Vessels for the containing Things Spiritual and Celestial, inasmuch as it may be insinuated therein, that all Things are from the Lord; afterwards, that the Lord permitteth, but that all Evil is from diabolical Spirits; next, that the Lord provideth and disposeth, that Evils may be turned into Goods; lastly, that Nothing but Good is from the Lord; thus the Sense of the Letter perishes as it ascends, and becometh Spiritual, afterwards Celestial, and lastly Divine.

1875. *It was given me to perceive angelic Ideas in the Lord's Prayer, about these Words, "Lead us not into Temptation, but deliver us from Evil;" by the good Spirits who were near,* Temptation *and* Evil *were rejected, by a kind of Idea perceptible in me, and this to such a Degree, until what was purely Angelic, viz.* Good, *without any Idea of Temptation and Evil, remained, the literal Sense thus altogether perishing; concerning which Good in the first Rejection were formed innumerable Ideas, how Good cometh from Man's Affliction, and yet Affliction is from Man and his Evil, wherein is Punishment; and this with a Species of Indignation adjoined, because of the common Supposal that Temptation and the Evil thereof have another Origin, and because Evil is so frequently connected with Thoughts concerning the Lord; these Ideas were purified as they ascended higher; the Ascents were represented by Rejections, concerning which see also n.* 1393, *which were effected with a Velocity and in a Manner inexpressible, until they passed into the Shade of my Thought, then they were in Heaven, where*

where are ineffable angelic Ideas solely concerning the Good of the Lord.

1876. *The Names of Men, of Kingdoms, and of Cities, which occur in the Word, in like Manner as the Expressions of human Speech, perish on the Confines of Heaven as they ascend, being Things terrestrial, corporeal, and material, which are successively put off by Souls that come into another Life, and altogether by those that are admitted into Heaven; the Angels do not retain the least Idea of any Person, nor consequently of his Name; what Abram is, what Isaac, and Jacob, they no longer know, forming to themselves an Idea from those Things which in the Word are represented and signified by them; Names and Expressions are like earthly Coverings, or Scales, which fall off when they enter into Heaven: Hence it may appear, that by Names in the Word are signified Things, concerning which I have frequently discoursed with the Angels, and have been fully instructed by them as to the Truth. The Speech of Spirits one amongst another is not a Speech of Expressions, but of Ideas, such as are those of human Thought without Expressions, wherefore it is the universal Language of all Languages; but when they speak with Man, their Speech falls upon the Expressions of Man's Language, as was said, n.* 1635, 1637, 1639; *in discoursing on this Subject with Spirits, it was given me to tell them, that whilst they converse one amongst another, they are not able to utter a single Expression of human Language, still less any Name; which some of them being surprized at retired and tried, but on their Return they said, that they were not able to pronounce a single Expression, because the Expressions of human Language are so densely material, as to be beneath their Sphere, being formed by Virtue of aerial Sound articulated by corporeal Organs, or by an Influx into such Organs, through an internal Way leading to the Organ of Hearing: Hence also it may plainly appear, that Nothing of Expression, which occurs in the Word, can pass to Spirits, much less to angelic Spirits, whose Speech is still more universal, see n.* 1642.

leaſt of all to Angels, with whom there remains Nothing of the firſt Ideas of Spirits, but in the Place thereof Spiritual Truths, and Celeſtial Goodneſſes, which are varied in an ineffable Manner by the ſmalleſt Forms, continued and connected in an unanimous Series, with the originary Forms of Repreſentatives moſt pleaſant and beautiful by Virtue of the Happineſs of mutual Love, and moſt happy by Virtue of thoſe Pleaſantneſſes and Beauties, becauſe inſpired with the Life of the Lord.

1877. *The Souls, or Spirits, which are in the World of Spirits, eſpecially the wicked, retain at firſt thoſe Things which they had in the Life of the Body, viz. Things terreſtrial, corporeal, and worldly, and therewith the Principles which they have imbibed, amongſt whom are thoſe, who have no Deſire to hear any Thing concerning the internal Senſe of the Word, but only concerning the literal Senſe, inſomuch that they believe literally that the twelve Apoſtles are to ſit upon twelve Thrones and judge the twelve Tribes of Iſrael; in like Manner, that none can enter into Heaven but the literally poor, and miſerable, and ſuch as have ſuffered Perſecutions, when nevertheleſs there are in Heaven both rich and powerful, who have lived in Charity and Faith towards the Lord: I have ſeen ſuch Spirits (by Reaſon of their claiming Heaven to themſelves as a Reward for their Merits) running hither and hither, and whereſoever they come, ſcoffing at the Things appertaining to the internal Senſe of the Word, becauſe contrary to their Perſuaſions and Luſts, in that they think to merit Heaven, and to be preferred above all others; but they are compared to thoſe corrupt and noxious Humours, which flow into the Blood, and pervade the Veins and Arteries, to the defiling the whole Maſs of Blood.*

1878. *There are ſome alſo, who in the Life of the Body have deſpiſed the Word; and ſome who by a ludicrous Application of Scripture Phraſes in common Diſcourſe have abuſed it; ſome too, who have imagined the Word to be of no Conſequence but to keep the Vulgar in Awe; ſome who have blaſphemed*

blaſphemed the Word, and ſome who have profaned it: The Lot of theſe in another Life is miſerable, of every one according to the Quality and Degree of his Contempt, Deriſion, Blaſphemy, and Profanation; for, as was obſerved, the Word is ſo holy in the Heavens, that it is as it were Heaven to thoſe that dwell therein, wherefore, inaſmuch as in another Life there is a Communion of all Thoughts, it is not poſſible for ſuch Spirits to be together with the Angels, but they are ſeparated.

1879. *On a Time, whilſt I was in Bed, it was given me to underſtand that ſome evil Spirits conſpired againſt me with Intent to ſuffocate me, but whereas I was ſafe and ſecure under the Lord's Keeping, I made light of their Threats, and fell aſleep; waking however in the Middle of the Night, I was made ſenſible that I did not reſpire of myſelf, but from Heaven, for there was Nothing of my own Reſpiration, which I manifeſtly perceived; it was then told me that there was a Conſpiracy at Hand, and that it was formed by thoſe who hold in Averſion the interior Things of the Word, that is, the eſſential Truths of Faith, for theſe are the interior Things of the Word, and this, becauſe ſuch Things are contrary to their Fallacies, Perſuaſions, and Luſts, which the Senſe of the Letter may be turned to favour and patronize: Afterwards the Chiefs of the Conſpiracy, when they found that their Attempt was defeated, endeavoured to enter into the Bowels of my Body, and to penetrate even to the Heart, to which they were alſo admitted; this was all the while ſenſibly perceived by me, for whoſoever hath the Interiors of his Spirit open, receiveth alſo at the ſame Time a ſenſitive Perception of ſuch Things; but inſtantly I was let into a certain celeſtial State, the Effect of which was, that I did not attempt in the leaſt to repel thoſe Intruders, much leſs to avenge the Injury; they then ſaid, that they would give no Diſturbance, but preſently they were deprived as it were of Rationality, breathing Revenge, and attempting to accompliſh their Purpoſes, but in vain; afterwards they were diſſipated of themſelves.*

* * * * * * *

1880. *Moreover, as to what in general concerns Spirits and Angels, who all are the Souls of Men living after the Death of the Body, they have much more exquisite Senses than Men, viz. Seeing, Hearing, Smelling, and Touching, but not Tasting: Spirits however are not able (and Angels still less) by their Sight, that is, by the Sight of the Spirit, to see any Thing which is in the World, for the Light of the World, or the solar Light, is to them as thick Darkness; so Man by his Sight, that is, by the Sight of the Body, is not able to see any Thing which is in another Life, for the Light of Heaven, or the heavenly Light of the Lord, is to him as thick Darkness. Still, however, Spirits and Angels, when it pleaseth the Lord, can see those Things which are in the World through the Eyes of Man, but this is not granted by the Lord in any other Case, than where the Lord giveth Man to discourse with Spirits and Angels, and to be together with them; it was granted them to see through my Eyes the Objects of this World, and to see them as distinctly as myself, and also to hear Men discoursing with me; it hath several Times happened, that some have through me seen the Friends, which they had in the Life of the Body, as present as heretofore, whereat they were amazed; they have also seen their Husbands and Children, and have desired that I would tell them they were present, and that they saw them, and that I would acquaint them concerning their Sate in another Life; but this I was forbid to do, and for this Reason, because they would have said that I was out of my Senses, or would have thought that what I told them was the Effect only of a wild Imagination, inasmuch as I was well aware, that although with their Lips they allowed of the Existence of Spirits, and the Resurrection of the Dead, yet in their Hearts they did not believe any such Thing: When my interior Sight was first open, and Spirits and Angels saw through my Eyes the World, and the Things con-*

contained therein, they were so astonished, that they called it a Miracle of Miracles, and were affected with a new Joy, that thus a Communication was opened of Earth with Heaven, and of Heaven with Earth; this Delight however lasted but for a few Months, the Thing afterwards grew familiar to them, and now they are not at all surprized at it. I have been informed, that with other Men, Spirits and Angels do not see the least of any Thing in this World, but only perceive the Thoughts and Affections of those with whom they are associated. Hence it may appear that Man was so created, that during his Life on Earth amongst Men, he might at the same Time also live in Heaven amongst Angels, and during his Life in Heaven amongst Angels, he might at the same Time also live on Earth amongst Men, so that Heaven and Earth might be together, and might act as One, and Men know what is in Heaven, and Angels what is in the World; and when Men depart this Life, they might pass thus from the Lord's Kingdom in the Earth, into the Lord's Kingdom in the Heavens, not as into another, but as into the same, in which they were during their Life in the Body; but inasmuch as Man became so corporeal, he closed Heaven against himself.

1881. Spirits are very indignant, yea they are angry, when they are told that Men do not believe that they see, that they hear, and that they have the Sense of feeling by the Touch; they say on such Occasions, that Men ought to know, that without Sense there is no Life, and that the more exquisite the Sense is, so much the more excellent is the Life, and that the Objects which they are sensible of are adequate to the Excellence of their Sense, and that the Representatives which are from the Lord are Things real, for thence come all Things which exist in Nature and in the World, see n. 1632. and that their Senses are better and more excellent than those of Men; these are their Words of Indignation.

1882. There are two Kinds of Visions which are extraordinary, and which I was let into, only that I might know how they are, and what is meant by what is written

in

in the Word, of being taken away from the Body; and of being conveyed by the Spirit into another Place.

1883. *As to the first, viz. being taken away from the Body, the Case is this; Man is reduced into a certain State which is between Sleeping and Waking, in which State he knoweth no other than that he is broad awake, all his Senses being as much awake as in the most perfect State of bodily Wakefulness, both the Sight and the Hearing, and what is wonderful, the Touch, which is then more exquisite than it is possible for it to be in bodily Wakefulness; in this State Spirits and Angels were seen to the Life, and were also heard, and what is wonderful were touched, and then scarce any Thing of the Body intervened: This is the State expressed by* being taken away from the Body, *and of which it is said by those who are in it, that they know not* whether they are in the Body or out of the Body. *I was let into this State only three or four Times, in Order that I might know how it is, and that Spirits and Angels enjoy every Sense, even the Touch, in a more perfect and exquisite Degree than in the Body.*

1884. *As to the other Particular, viz. being conveyed by the Spirit into another Place, it was shewn me, by lively Experience, what, and how it is, but this only twice or three Times; I shall here relate the Experience: Walking through the Streets of a City, and through the open Country, and being at the same Time in Discourse with Spirits, I knew no other than that I was awake and seeing as at other Times, consequently that I was walking without wandering, and in the mean Time I was in Vision, seeing Groves, Rivers, Palaces, Houses, Men, and several other Objects; but after walking thus for some Hours, on a sudden I was in bodily Vision, and observed that I was in another Place; hereupon being greatly amazed, I perceived that I had been in such a State as they were, of whom it is said, that* they were conveyed by the Spirit into another Place; *for during the Continuance of this State, there*

is

is no Reflection on the Length of the Way, even if it were many Miles; nor on the Time, if it were many Hours or Days; nor is any Fatigue perceived; the Person is also led on such Occasions through Ways which he himself is ignorant of, until he comes to the Place intended. This was done in Order to convince me that Man may be led by the Lord without his knowing whence or whither.

1885. *But these two Species of Visions are extraordinary, and were shewn me only with this Intent, that I might know the Nature and Manner of them; but ordinary Visions, or Sights, are all those, which being vouchsafed by the Divine Mercy of the Lord, are related in this Work, and may be seen annexed to the Beginning and End of each Chapter; these however are not properly Visions, but Things seen by me in the most perfect State of bodily Wakefulness, and now for several Years.*

PREFACE.

PREFACE.*

IN *the* First Part *were explained Fifteen Chapters of Geneſis, and it was ſhewn what they contain in an internal Senſe, and to each Chapter was adjoined, what, by the Divine Mercy of the Lord, was given me to ſee and hear in the World of Spirits and in the Heaven of Angels: Here follows* Another Part, *wherein Things of the ſame extraordinary Nature will be annexed in like Manner to each Chapter; to this 16th Chapter will be annexed a Treatiſe concerning* Viſions and Dreams, even thoſe of the Prophets ſpoken of in the Word. *I am well aware there are few who will believe that any one can ſee the Things which exiſt in another Life, and in Conſequence thereof be enabled to give any Account of the State of Souls after Death, becauſe few believe in a Reſurrection, and of the Learned fewer than of the Simple; they profeſs indeed with their Lips that they ſhall riſe again, becauſe it is agreeable to the Doctrine of Faith, but ſtill they deny it in their Hearts: Nay, ſome even openly confeſs that, if any one ſhould riſe from the Dead, and they ſhould ſee, and hear, and touch him, they would then believe, but not till then: Suppoſing however this to be the Caſe, and that one ſhould riſe from the Dead, ſtill not a ſingle Perſon who in Heart denieth a Reſurrection, would be thus perſuaded, but a Thouſand Objections would ariſe in his Mind, which would confirm him in the Negative: Some profeſs to believe that they ſhall riſe again, but not*

* It is proper to acquaint the Engliſh Reader, that this 16th Chapter ſtands the firſt in Order in the 2d Vol. of the Original, in which Volume the ſame Plan of Writing is adopted by the Author as in the firſt Volume, except only that each Chapter is introduced by a ſhort Preface inſtead of a Memorable Relation of what the Author had ſeen or heard in the ſpiritual World.

till the Day of the Last Judgment, and the Notion they have conceived of that Day is, that then all Things appertaining to the visible World are to be destroyed; and inasmuch as that Day hath been expected in vain for so many Ages, they have still their Doubts: But what is meant in the Word by the Last Judgment, will be shortly shewn, by the Divine Mercy of the Lord, at the End of the 17th Chapter. Hence it may appear what Sort of Persons there are at this Day in the Christian World; the Sadducees spoken of in Matt. xxii. 22, *openly denied a Resurrection, yet they did better than those at this Day, who profess not to deny, because it is an Article of Faith, and yet deny in their Hearts, so that they profess contrary to what they believe, and believe contrary to what they profess: But lest they should any longer confirm themselves in that false Opinion, it hath been granted me, by the Divine Mercy of the Lord, during my Abode in this World in the Body, to be in the Spirit in another Life, (for Man is a Spirit cloathed with Body) and there to discourse with Souls which have risen again not long after their Decease, yea, with almost all those, with whom I was acquainted in the Life of the Body, who have died, and also daily now for some Years with Spirits and Angels, and to see there stupendous Sights, of such Things as have never entered into the Idea of any Person, and this without the least Fallacy: And whereas several say, that they would believe, if any one should come to them from another Life, it will now be seen whether they will be persuaded contrary to the Hardness of their Hearts: This I can aver, that they who come into another Life from the Christian World, are the worst of all others, hating their Neighbour, hating the Faith, and denying the Lord, for in another Life Hearts speak, and not Mouths, besides that they are given to Adultery more than the Rest of Mankind; and inasmuch as Heaven thus begins to be removed from those who are within the Church, it may appear, as hath also been given me to know of a Certainty, that the last Time is at Hand.*

Concerning the internal Sense of the Word, what it is, and what is it's Nature and Quality, see what was said and shewn in the First Part, n. 1, *to* 64, 65, 66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502, *the End,* 1540, 1659, 1756, *especially* 1767, *to* 1777, *and* 1869, *to* 1879, 1783, 1807, *and in this Part, n.* 1886, *to* 1889, *inclusive.*

GENESIS.

CHAPTER THE SIXTEENTH.

1886. THE Subject treated of in this Chapter is concerning Hagar and Ismael; but what is represented and signified by Hagar and Ismael, in an internal Sense, hath heretofore been known to no Man; nor could it be known, inasmuch as the World, even the Learned, have heretofore imagined that the Historical Parts of the Word are merely Historical, and infold Nothing deeper; and although it hath been maintained that every Dot and Tittle is divinely inspired, yet Nothing else hath been understood thereby, than that such historical Things were discovered, and that thence may be deduced certain Tenets applicable to the Doctrine of Faith, and profitable to those who teach and to those who are taught, and that in Consequence of being divinely inspired, such historical Relations have a Divine Force on Men's Minds, and are operative of Good, above all others. But Things merely historical considered in themselves have little Effect towards Man's

Amendment, nor are they of any Use in Regard to eternal Life, inasmuch as in another Life they are utterly forgotten; for of what Consequence could it be, in that Life, to know that Hagar was a Servant-Maid, and that she was given unto Abram by Sarai, or to know what is recorded concerning Ismael, nay, or even concerning Abram? Nothing is necessary for Souls, in Order for their entering into Heaven, and enjoying Bliss, that is, eternal Life, but what hath Relation to the Lord, and what is from the Lord; the Word was given with a View to such necessary Things, and these are the Things which are contained in the Interiors of the Word.

1887. Inspiration implies, that in all and singular Parts of the Word, as well historical, as others, are contained celestial Things which appertain to Love, or Good, and spiritual Things which appertain to Faith, or Truth, consequently Divine Things. For what is inspired by the Lord, that descends from Him, through the Angelic Heaven, and thus through the World of Spirits, even unto Man, with whom it is fixed, and exhibited to View, as it is in the Letter; but it is altogether otherwise in it's first Origin; in Heaven there is not any historical Relation concerning worldly Things, but all is representative of Things Divine, nor is any Thing else there perceived; as may also be plain from this Consideration, that the Things in Heaven are ineffable; wherefore unless Things historical be Representatives of Things Divine, and thus celestial, they cannot possibly be divinely inspired. What is the Nature and Quality of the Word in the Heavens, can be known only from the Internal Sense, for *the Internal Sense is the Word of the Lord in the Heavens.*

1888. That the Sense of the Letter of the Word is Representative of Divine Arcana, and that it is a Receptacle, and thereby a Repository of the celestial and spiritual Things of the Lord, may be illustrated by two

Examples; one in Relation to David, as not meaning David but the Lord; the other in Relation to Names, as signifying only Things; these two Examples may be applied to all other Cases. Concerning David it is thus written in Ezechiel, " *My Servant David shall be a King* " *over them, and they all shall have one Shepherd: They shall* " *dwell on the Land, they, and their Sons, and their Sons Sons,* " *even to Eternity; and my Servant David shall be their* " *Prince for ever,*" xxxvii. 24, 25. and in Hosea, " *The Sons of Israel shall return, and seek Jehovah their* " *God, and David their King,*" iii. 5. these Things were written by those Prophets after the Time of David, and yet it is plainly declared, that he shall be their King and Prince, whence it may be evident to every one, that by David in an internal Sense is meant the Lord; so also in other Passages, even such as are historical, where David is mentioned. That the Names of Kingdoms, of Countries, of Cities, and of Men, signify Things, may appear evident from the prophetic Writings; let this Example suffice from Isaiah, " *Thus saith the Lord, Jehovih of Sabaoth, fear not my* " *People, Inhabitant of Zion, from Ashur; a Rod shall* " *smite thee, and a Staff shall be lifted on thee in the Way* " *of Egypt: Jehovah of Sabaoth shall stir up a Scourge* " *upon him, according to the Smiting of Midian at the* " *Rock Horeb, and his Staff is upon the Sea, and he shall* " *lift it up in the Way of Egypt: He shall come against* " *Aiath; he shall pass to Migron; at Michmash he shall* " *command his Arms; they shall pass Mabara; Gibea is* " *a Lodging for us; Hormah shall tremble; Gibea of* " *Saul shall fly; thunder with thy Voice O Daughter of* " *Gallim; hearken O Laish; O miserable Anathoth;* " *Madmena shall wander; the Inhabitants of Gebim shall* " *gather themselves together; as yet there is a Day to halt* " *in Nob; the Mountain of the Daughter of Zion shall* " *shake her Hand; the Hill of Jerusalem shall cut off the* " *interwoven Things of the Forest with Iron; and Leba-*

" *non*

"*non ſhall fall by a magnificent One,*" x. 24, 26, to 34. In this Paſſage are mere Names, from which there could reſult no Senſe, or Meaning, unleſs all the Names ſignified Things; and if the Mind ſhould abide in thoſe Names, without looking for an inward Signification, it could never acknowledge that this Paſſage was the Word of the Lord: But who will believe that all thoſe Names in an internal Senſe contain the Arcana of Heaven, and that thereby are deſcribed the States of thoſe, who by Reaſonings grounded in Things ſcientifical endeavour to enter into the Myſteries of Faith, and that by each Name is deſcribed ſome Particulars of that State; and alſo, that thoſe Reaſonings are ſhaken and diſperſed by the celeſtial Things of Love and the ſpiritual Things of Faith from the Lord: That by Aſhur is ſignified Reaſoning, (Ratiocination) which is the Subject here treated of, may appear plain from what was ſhewn above concerning Aſhur, n. 119, 1186; and that by Egypt are ſignified Scientifics, may appear from what was ſaid, n. 1164, 1165, 1462; which Places the Reader may conſult and examine, and thereby determine for himſelf whether it be not ſo; the Caſe is the ſame in Reſpect to all other Names which occur in the Word, and likewiſe in Reſpect to every particular Expreſſion.

1889. Similar is the Caſe in this Chapter with the Names of Abram, of Sarai, of Hagar and Iſmael; but what they all imply, may appear from the general Contents, and afterwards from the ſubſequent Explication of Particulars; they are however ſuch Things, as cannot eaſily be explained to the Apprehenſion, inaſmuch as the Subject treated of under thoſe Names is concerning the rational [Part or Principle] of the Lord, how it was conceived and born, and what it's Nature and Quality was before it was united with the Internal of the Lord, which was Jehovah: The Reaſon why theſe Things cannot be eaſily explained to the Apprehenſion is, becauſe at this Day it is not known what the Internal Man is,

is, what the Interior, and what the Exterior; when Mention is made of the rational [Part or Principle,] or the Rational Man, then ſome Idea is conceived about it, but when it is ſaid, that the rational [Part or Principle] is the middle or intermediate between the Internal and External, this few, if any, conceive: Nevertheleſs, ſince the Subject here treated of, in an internal Senſe, is concerning the Rational Man with the Lord, how it was conceived and born from an Influx of the Internal Man into the External, and ſince theſe are the Things implied and involved in the hiſtorical Relations concerning Abram, Hagar, and Iſmael, leſt what is ſaid in the following Explication ſhould ſeem altogether ſtrange and confuſed to the Mind, it is to be obſerved, that with every Man there is an Internal Man, there is a Rational which is a middle or intermediate Man, and there is an External Man, and that all theſe are moſt diſtinct from each other; on this Subject ſee what was ſaid above, n. 978.

CHAPTER XVI.

1. AND Sarai Abram's Wife bare him no Children; and ſhe had an Hand-Maid an Egyptian, and her Name was Hagar.

2. And Sarai ſaid unto Abram, Behold, I pray, JEHOVAH hath ſhut me up from bearing; go in I pray thee to my Hand-Maid; it may be that I ſhall be builded by her; and Abram hearkened to the Voice of Sarai.

3. And Sarai Abram's Wife took Hagar the Egyptian her Hand-Maid, at the End of ten Years from Abram's dwelling in the Land of Canaan, and gave her to her Huſband Abram, to be to him for a Woman.

4. And

4. And he went in to Hagar, and she conceived, and she saw that she conceived, and her Mistress was vile in her Eyes.

5. And Sarai said unto Abram, My Wrong be upon thee; I have given mine Hand-Maid into thy Bosom, and she hath seen that she hath conceived, and I am vile in her Eyes; JEHOVAH judge between me and thee.

6. And Abram said unto Sarai, Behold, thy Hand-Maid is in thine Hand; do to her what is good in thine Eyes; and Sarai humbled her, and she fled from her Face.

7. And the Angel of JEHOVAH found her at a Fountain of Waters in the Wilderness, at a Fountain in the Way of Shur.

8. And he said, Hagar Sarai's Hand-Maid, whence comest thou, and whither dost thou go? And she said, I fly from the Face of Sarai my Mistress.

9. And the Angel of JEHOVAH said unto her, Return to thy Mistress, and humble thyself beneath her Hands.

10. And the Angel of JEHOVAH said unto her, In multiplying I will multiply thy Seed, and it shall not be numbered for Multitude.

11. And the Angel of JEHOVAH said unto her, Behold, thou art with Child, and shalt bring forth a Son, and shalt call his Name Ishmael, because JEHOVAH hath hearkened to thine Affliction.

12. And he shall be a wild Ass Man, his Hands upon all, and the Hands of all upon him, and he shall dwell against the Faces of all his Brethren.

13. And she called the Name of JEHOVAH speaking to her, Thou GOD seeing me, because she said, Have I also seen behind him that seeth Me?

14. Therefore she called the Fountain, the Fountain of him that liveth and seeth me; behold, between Kadesh and Bared.

15. And Hagar bare Abram a Son, and Abram called the Name of his Son, whom Hagar bare, Ishmael.

16. And

16. And Abram was a Son of fourſcore and ſix Years, when Hagar bare Iſhmael to Abram.

THE CONTENTS.

1890. THE Subject treated of in this Chapter is concerning the firſt Rational [Part or Principle] with the Lord, in that it was conceived by an Influx of the Internal Man into the Affection of Sciences of the External: The Internal Man is Abram; the Affection of Sciences of the External is the Egyptian Hand-Maid Hagar; the Rational [Part or Principle] thence derived is Iſhmael; the Nature and Quality whereof is here deſcribed, and afterwards Chap. xxi. in that it was expelled the Houſe, after that the Divine Rational [Part or Principle] of the Lord, repreſented by Iſaac, was born.

1891. That the firſt Rational [Part or Principle] of the Lord was conceived according to Order by Influx, or Conjunction of the Internal Man with the Life of the Affection of Sciences, which appertained to the External, Verſes 1, 2, 3. But inaſmuch as it was of the External Man, therefore it's Nature was ſuch, that it deſpiſed intellectual Truth, Verſe 4. Wherefore the Lord thought about ſubduing it, Verſes 5, 6, 7, 8, 9. And when ſubdued, that it would become Spiritual and Celeſtial, Verſes 10, 11. It's Quality is deſcribed, what it would be, if it was not ſubdued, Verſe 12. The Lord's Intuition from his Interior Man into the Cauſe thereof, Verſes 13, 14. Thus the Rational [Part or Principle] is deſcribed as to it's Nature and Quality; alſo the Lord's State, when it had Birth.

THE

THE INTERNAL SENSE.

1892. AND *Sarai Abram's Wife bare him no Children; and she had an Hand-Maid an Egyptian, and her Name was Hagar.* Sarai Abram's Wife bare him no Children, signifies that as yet there was no Rational Man; Sarai is Truth adjoined to Good; Abram is the Internal Man of the Lord who is Jehovah: And she had an Hand-Maid an Egyptian, signifies the Affection of the Sciences: And her Name was Hagar, signifies the Life of the exterior or natural Man.

1893. "Sarai Abram's Wife bare him no Children"—that by these Words is signified that as yet there was no Rational Man, will appear from what follows, when we come to speak of Isaac: For, as was observed, there are with every Man an Internal Man, a Rational Man, which is a middle or intermediate Man, and an External Man, which is properly called a Natural Man; these in the Lord's Case were represented by Abraham, Isaac, and Jacob, the Internal Man by Abraham, the Rational by Isaac, and the Natural by Jacob: The Internal Man with the Lord was Jehovah Himself, for he was conceived of Jehovah, wherefore he so often called Him his Father, and in the Word is stiled the Only-begotten of God, and the only Son of God. The Rational Man is not connate, or born with Man, but only the Faculty of becoming rational, as may appear to every one from this Consideration, that new-born Infants are endowed with no Reason, but become Rational in Process of Time by Means of Things sensual both external and internal, in Proportion as they are initiated into Sciences and Knowledges: With Children indeed there appears to be a Rational [Part or Principle,] but it is still not Rational, being only a Sort of Initiament [Beginning or Foundation] thereof, as may be obvious from this Consideration, that Reason belongs to the adult and aged. The Subject treated of in this Chapter is concerning the Rational Man with the Lord; the essential Divine Rational is represented by Isaac, but the first Rational, before it was made Divine, by Ishmael, wherefore by what is here said, that Sarai Abram's Wife bare him no Children, is signified, that as yet there was

not a Divine Rational: The Lord, as was said above, was born as another Man, was as another Man, in Respect to whatever he derived from Mary the Mother, and whereas the Rational [Part or Principle] is formed by Scientifics and Knowledges, which have Admission by Things of Sense that are external, or appertain to the external Man, therefore the Lord's first Rational was born as it is in other Men, but inasmuch as by his own proper Power he made all human Things which appertained to him Divine, so also he made the Rational Divine: His first Rational is described in this Chapter, and also in Chapter xxi. which treateth of Hagar and Ismael from Verse 4, to 21, in that he was driven out, when Isaac grew up, by whom is represented the Divine Rational.

1894. That Sarai is Truth adjoined to Good, was said and shewn above, n. 1468, and in other Places; in like Manner that Abram is the Lord's Internal Man, Who is Jehovah. The Reason why the Lord's Internal Man, Who is Jehovah, is called Man is, because no one is a Man but Jehovah Alone, for Man signifies in a genuine Sense that Esse from which Man originates; the very essential Esse, from which Man originates, is Divine, consequently Celestial and Spiritual, without which Divine Celestial and Spiritual Principle there is Nothing Human in Man, but only a Sort of animal Nature such as the Beasts have: It is by Virtue of the Esse of Jehovah, or of the Lord, that Man is Man, and hence also he is called Man; the Celestial Principle, which constitutes Man, is Love to the Lord and neighbourly Love, hereby Man is Man, because he is an Image of the Lord, and because he hath that Celestial Principle from the Lord; otherwise he is a wild Beast: That Jehovah, or the Lord, is Alone Man, and that it is by Virtue of what they receive from Him that Men are called Men, and that one Person is more a Man than another, see n. 49, 288, 477, 566; the same may moreover appear from this Consideration, that Jehovah, or the Lord, appeared to the Fathers of the most Ancient Church as a Man, and afterwards also to Abraham, and likewise to the Prophets; wherefore also the Lord deigned, when there was no longer any Man upon Earth, or Nothing celestial and spiritual any longer with Man, to assume the Human Nature by being born as a Man, and to make it Divine, whereby also He Alone was Man: Moreover, the universal Heaven presents before the Lord the Image of a Man, because it presents an Image of Him, hence Heaven is called the Grand Man, on this Account especially, because the Lord is All in All therein.

5 1895. "And

1895. "And she had an Hand-Maid an Egyptian"—that hereby is signified the Affection of Sciences, appears from the Signification of Hand-Maid, and from the Signification of Egypt. Sarai, who is a Mistress, represents and signifies Truth adjoined to Good, as was said above: Truth adjoined to Good is intellectual Truth in a genuine Sense; but Truth Rational is beneath it, consequently inferior, being born of Sciences and Knowledges vivified by an Affection corresponding to them, which Affection, inasmuch as it is of the external Man, ought to serve Intellectual Truth which is with the Inmost Man, as a Hand-Maid serves her Mistress, wherefore that Affection is what is represented and signified by the Hand-Maid Hagar: How the Case is in this Respect, cannot be so well explained to common Apprehension, unless it be first known what Intellectual Truth is in a genuine Sense, and also how the Rational Principle is born, viz. from the Internal Man as a Father, and from the Exterior or Natural Man as a Mother, for without the Conjunction of both it is not possible for any Rational Principle to exist: The Rational Principle is not born of Sciences and Knowledges, as is generally supposed, but of the Affection of Sciences and Knowledges, as may appear solely from this Consideration, that no one can possibly become rational, unless some Principle of Delight, or the Affection of Sciences and Knowledges influences him; Affection is the essential motherly Life (*Vita materna*), and the essential celestial and spiritual Principle in the Affections is the fatherly Life (*Vita paterna*), hence in Proportion to the Quantity and Quality of Affection, is the Quantity and Quality of the Rational Principle in Man; Scientifics and Knowledges are in themselves merely dead Things, or instrumental Causes, which are vivified by the Life of Affection; this is the Conception of the Rational Man with every one. The Reason why the Hand-Maid was an Egyptian, and this Circumstance is mentioned, is because Egypt signifies Sciences, as was shewn above, n. 1164, 1165, 1186, 1462.

1896. "Her Name was Hagar"—that these Words signify the Life of the exterior or natural Man, may appear from what hath been said, and also from the Signification of Hagar, as denoting a Stranger, or Sojourner; Strangers represented those who were to be instructed, and Sojourning represented Instruction, and also Institutes of Life, as was shewn above, n. 1463. When it is said in the Word, that the Name of any Person or Thing was so and so, as in the present Case that her Name was Hagar, it signifies, that the Name implies or involves Something which should be attended to, for to call by Name is to know the Quality of Persons and Things, as was shewn above,

n. 144, 145, 340. there is not a ſingle Expreſſion, ever ſo minute, uſed in the Word without Reaſon, and without a Signification of Something in an internal Senſe.

1897. Verſe 2. *And Sarai ſaid unto Abram, Behold I pray, Jehovah hath ſhut me up from bearing; go in I pray thee to my Hand-Maid; it may be that I ſhall be builded by her; and Abram hearkened to the Voice of Sarai.* Sarai ſaid unto Abram, ſignifies that it was ſo perceived: Behold I pray, Jehovah hath ſhut me up from bearing, ſignifies the State before the Interior or Divine Rational Man was born: Go in I pray to my Hand-Maid, ſignifies Conjunction with the Exterior: It may be I ſhall be builded by her, ſignifies that thus the rational [Part or Principle] might be born: And Abram hearkened to the Voice of Sarai, ſignifies that it could not otherwiſe be effected.

1898. "Sarai ſaid unto Abram"—that theſe Words ſignify that it was ſo perceived, appears from the Signification of Sarai and Abram, viz. that Sarai is Truth adjoined to Good, and Abram is the Internal Man; wherefore what was ſaid by Sarai to Abram, in an internal Senſe, cannot ſignify any Converſation between them, but only Perception: The Lord's Perception at that Time was from Truth adjoined to Good, which dictated to Him how the Caſe was: Somewhat of a ſimilar Nature appertains to the celeſtial Man, who receives Perception, there being a Kind of Truth joined to Good which dictates, afterwards it is Good from which, or by which Truth is perceived. That "to ſay" in an internal Senſe ſignifies to perceive, ſee n. 1791, 1815, 1819, 1822.

1899. "Behold I pray, Jehovah hath ſhut me up from bearing"—that theſe Words ſignify the State before the Interior or Divine Rational Man was born, appears from what was ſaid above concerning the Conception and Nativity of the Rational Man, viz. that the Lord's Divine Rational Man is repreſented by Iſaac, but the firſt Rational Man, which was to be made Divine, by Iſhmael; in Order that theſe Things might be repreſented, Sarai remained ſo long Time barren, until Iſhmael had paſſed the Years of his Infancy, concerning whom ſee Chap. xxi; wherefore it is here ſaid, that Jehovah ſhut her up from bearing.

1900. "Go in I pray to my Hand-Maid"—that theſe Words ſignify Conjunction with the Exterior, appears alſo from what was ſaid above, that Man's Rational [Part or Principle] is conceived and born of the Internal Man as a Father, and of the Exterior as a Mother; the eſſential Life of Man is from the Internal Man, which cannot have Communication, except of a very obſcure Kind, with the External, before that recipient

Veſſels

Veſſels are formed, appertaining to the Memory, and effected by Knowledges and Sciences; the Influx of the Internal Man is into the Knowledges and Scientifics of the Exterior, by Means of Affection; before theſe Things have Exiſtence, there is indeed a Communication, but by Affections alone, whereby the External Man is governed; hence come the moſt general Motions only, and certain Appetites, and likewiſe certain blind Inclinations, ſuch as appear to appertain to Infants: But this Life becomes by Degrees more and more diſtinct, in Proportion as the Veſſels of the outward Memory are formed by Knowledges, and of the interior Memory by Things rational; as theſe Veſſels are formed, and are diſpoſed in a Series, ſo as mutually to reſpect each other, like Conſanguinities and Affinities, or like Societies and Families, in the ſame Degree the Correſpondence of the External Man with the Internal is perfected; and ſtill better by Means of Things rational, which are intermediate, but yet not in full Congruity, unleſs the Knowledges, by which they are formed, are Truths; for the celeſtial and ſpiritual Things of the Internal Man find no Correſpondence for themſelves except in Truths; theſe, in the organical Forms of each Memory, are the genuine Veſſels fitted to receive the celeſtial Things of Love and the ſpiritual Things of Faith; in this Caſe they are diſpoſed by the Lord according to the Idea and Image of the Societies of Heaven, or of his Kingdom, ſo that Man becomes a Heaven or Kingdom of the Lord in a ſmall Form, agreeable to the Appellation given in the Word to the Minds of thoſe, who are principled in the celeſtial Things of Love and the ſpiritual Things of Faith: But theſe Obſervations are for thoſe who love to think on Subjects more profoundly.

1901. "It may be I ſhall be builded by her"—that theſe Words ſignify that thus the Rational [Part or Principle] might be born, may appear from the Signification of being builded, when it is predicated of Generation, thus it may appear without Explication. By Sarai, as was ſaid, is ſignified Intellectual Truth, which as a Wife is adjoined to Good: Intellectual Truth, which appertaineth to the inmoſt Man, is altogether barren, or as a childleſs Mother, when as yet there is no Rational [Part or Principle,] into which and by which it may flow in, for without the Rational Principle as a Medium, it cannot flow into the exterior Man with any Truth; this may appear from the Caſe of Infants, who cannot know the leaſt of Truth before they are initiated in Knowledges, but in Proportion as ſuch Initiation is perfected, in the ſame Proportion intellectual Truth, which appertaineth to the inmoſt Man, or to the Principle of Good, is capable of being communicated: This intellectual Truth

repreſented

represented by Sarai is the very essential Spiritual Principle, which entereth in by Influx through Heaven, and consequently by an internal Way, and this with every Individual Man, continually presenting itself to, and meeting the Knowledges which are insinuated by Things sensual, and are implanted in the Memory; but of this Circumstance Man is ignorant, the Principle being too pure to be perceived by a common Idea; it is as a Kind of Light which enlightens, and gives the Faculty of knowing, of thinking, and of understanding. The Rational Principle, as not being capable of existing except by an Influx of intellectual Truth represented by Sarai, is as a Son thereof; a genuine Son, when it is formed of Truths adjoined to Goodnesses, and especially when it is formed of Goodnesses from which Truths are derived; before this it is acknowledged also as a Son, but not as a genuine Son, but as born of a Hand-Maid, nevertheless it is adopted, which is the Reason why it is here said, "It may be I shall be builded up by her."

1902. "And Abram hearkened to the Voice of Sarai"—that by these Words is signified that it could not otherwise be effected, may appear from the Series of Things treated of in an internal Sense, and from the Necessity that the Rational Principle with Man should be thus born. If Man was tainted with no hereditary Evil, the Rational Principle would then be born immediately from the Marriage of the celestial Things of the Internal Man with the spiritual Things thereof, and by the Rational Principle the Scientific would be produced, so that Man would have with him all the Rational Principle, and all the Scientific, at the Instant of his coming into the World, for this would be according to the Order of Influx, as may be concluded from this Consideration, that all other Animals whatsoever are born to all that Scientific Principle, which is necessary and conducive to their Sustenance, their Defence, their Habitation and Procreation, inasmuch as their Nature is according to Order; how much more would this be the Case with Man, had not Order been destroyed in him, for he alone is born to no Science: The Cause of his being so born is owing to the hereditary Evil derived from Father and Mother, in Consequence whereof all his Faculties are in a contrary Direction in Respect to what is true and good, and cannot be reduced to correspondent Forms by an immediate Influx of celestial and spiritual Things from the Lord; this is the Reason why the Rational Principle of Man must needs be formed after a Manner, or in a Way altogether different, viz. by Scientifics and Knowledges insinuated by the Senses, thus flowing in by an external Way, consequently in an inverted Order; Man thus

is

is miraculouſly rendered Rational by the Lord; this is meant by going in to a Hand-Maid, whereby is ſignified the Conjunction of the Internal Man with the Exterior; and by this, that Abram hearkened to the Voice of Sarai, whereby is ſignified that it could not otherwiſe be effected. Inaſmuch as the Lord was born as another Man, and had an hereditary [Part or Principle] from the Mother, he was in this Reſpect like unto another Man, to the End that by Temptation-Combats and Victories he might reduce all Things to Order; therefore alſo his Rational [Part or Principle] was conceived and born in like Manner as with another Man, except with this Difference, that the Divinity, or Jehovah, was intimately in all and ſingular the Things appertaining to Him, conſequently, there was in Him the Life of Love towards the whole Race of Mankind, for whom and whoſe Salvation he fought in all his Temptations.

1903. Verſe 3. *And Sarai Abram's Wife took Hagar the Egyptian her Hand-Maid, at the End of ten Years from Abram's dwelling in the Land of Canaan, and gave her unto Abram her Huſband, to be to him for a Woman.* Sarai Abram's Wife took, ſignifies the Affection of Truth, which in a genuine Senſe is Sarai the Wife: Hagar the Egyptian her Hand-Maid, ſignifies the Life of the exterior Man, and the Affection of Sciences: At the End of ten Years from Abram's dwelling in the Land of Canaan, ſignifies the Remains of Goodneſs and of Truth originating in Goodneſs, which the Lord procured for himſelf, whereby that rational Principle was conceived: And gave her unto Abram her Huſband to be to him for a Woman, ſignifies Conjunction through the Incitement of the Affection of Truth.

1904. "Sarai Abram's Wife took"—that by theſe Words is ſignified the Affection of Truth, which in a genuine Senſe is Sarai the Wife, appears from the Signification of Sarai, as denoting Truth adjoined to Good, and from the Signification of Wife, as denoting Affection, concerning which ſee above, n. 915, 1468. There are two Affections diſtinct from each other, the Affection of Good, and the Affection of Truth; in the Courſe of Man's Regeneration, the Affection of Truth hath Precedence, for he is affected with Truth for the Sake of Good; but when he is become regenerate, the Affection of Good hath the Precedence, and by Virtue of Good he is affected with Truth; the Affection of Good is of the Will, the Affection of Truth is of the Underſtanding: Between theſe two Affections the moſt ancient People inſtituted a Kind of Marriage, calling Good, or the Love of Good, Man as a Huſband, and Truth, or the Love of Truth, Man as a Wife; this Compariſon

pariſon of Good and Truth with a Marriage deriveth it's Origin from the heavenly Marriage. Good and Truth conſidered in themſelves are without Life, but from Love or from Affection they derive Life, being themſelves only Inſtrumentals of Life, wherefore ſuch as the Love is which affecteth Good and Truth, ſuch is the Life, for all Life is of Love or Affection; hence it is that Sarai the Wife in a genuine Senſe ſignifies the Affection of Truth, and whereas here the intellectual Principle deſired the rational Principle, as an Offspring, and whereas it is of Deſire or Affection which ſpeaks, therefore it is expreſsly ſaid in this Verſe, "Sarai Abram's Wife gave to Abram her "Huſband," which Repetition would have been needleſs, as being ſuperfluous, unleſs ſuch Things were involved in the internal Senſe. Truth intellectual is diſtinguiſhed from Truth rational, and Truth rational from Truth ſcientific, as the Internal, the Middle, and the External are diſtinguiſhed from each other; Truth intellectual is internal, Truth rational is middle, and Truth ſcientific is external; each is moſt perfectly diſtinct from the other, becauſe one is more interior than another; with every individual Man, Truth intellectual, which is internal or abiding with his inmoſt [Part or Principle,] is not of Man, but is of the Lord with Man; hence the Lord flows into the Rational Principle, where Truth firſt appears as Man's, and through the rational Principle paſſes into the ſcientific; from this Circumſtance it is evident, that Man is totally incapable of thinking as from himſelf by Virtue of Truth intellectual, and that he can do ſo only by Virtue of Truth rational and ſcientific, inaſmuch as theſe alone appear to be his; the Lord Alone, during his Abode in the World, thought from the Principle of Truth intellectual, becauſe that was his Divine [Truth] conjoined with Good, or the Divine-ſpiritual Principle conjoined with the Divine-celeſtial; in this the Lord was diſtinguiſhed from every other Man; to think from a Divine Principle as from Himſelf, is a Prerogative not belonging to Man, nor communicable to Man, but exiſts ſolely in Him, who was conceived by Jehovah; inaſmuch as he thought from a Principle of Truth intellectual, that is, from the Love or Affection of Truth intellectual, he alſo by Virtue thereof deſired the Rational Principle, hence it is that it is here ſaid, that Sarai Abram's Wife, by whom is meant the Affection of Truth intellectual, took Hagar the Egyptian, and gave her to Abram her Huſband to be to him for a Woman. The reſt of the Arcana, which are herein contained, cannot be ſo well unfolded and explained, by Reaſon of the very great Obſcurity,

or

or rather absolute Darkness, prevailing in Man with Regard to his Internals; for he confounds both the Rational Principle and the Intellectual with the Scientific, not knowing that they are distinct, and indeed so distinct, that it is possible for the Intellectual Principle to exist without the Rational, and also the Rational without the Scientific, which must needs appear a Paradox to those who are principled merely in Scientifics, but nevertheless it is a Truth; it is not possible however that any one should be principled in Truth scientific, viz. in the Affection and Belief thereof, unless he be principled in Truth rational, into which, and by which, the Lord flows from Truth intellectual; these Arcana do not appear to Man but in another Life.

1905. "Hagar the Egyptian her Hand-Maid,"—that by these Words is signified the Life of the exterior Man, and the Affection of Sciences, appears from the Signification of Hagar, concerning which see above, n. 1895, 1896; and from the Signification of Egyptian, and also of Hand-Maid, spoken of in the same Place.

1906. "At the End of ten Years from Abram's dwelling in the Land of Canaan"—that these Words signify the Remains of Good and of Truth thence derived, which the Lord procured to himself, and by which that rational Principle was conceived, appears from the Signification of Ten as denoting Remains, concerning which see above, n. 576. what is meant by Remains was said and shewn n. 468, 530, 560, 561, 660, 661, 798, 1050, viz. that they are all the States of the Affection of Goodness and Truth, with which Man is gifted by the Lord from his earliest Infancy even to the Close of Life, which States are stored up for the Use of his Life after Death, for all the States of his Life return successively in another Life, and are then tempered by the States of Good and of Truth with which he was gifted by the Lord; in Proportion therefore as he hath received more of Remains in the Life of the Body, or more of Good and of Truth, in the same Proportion the rest of his States, when they return, appear more delightful and beautiful; that this is the Case, may be plain to every considerate Person; Man at his Birth hath not the smallest Portion of Good of or from himself, being totally and entirely defiled with hereditary Evil, but all Good enters by Influx, as the Good of Love towards Parents, Nurses, and Play-mates, and this by Virtue of Innocence; these are the Things which flow in from the Lord through the Heaven of Innocence and of Peace, which is the inmost Heaven, and thus Man, during his Infancy, is tinctured with such Things; afterwards, as he grows up, this

infantile, innocent, and peaceful Good by Degrees recedes; and in Proportion as he is introduced into the World, in the ſame Proportion he is introduced into the Pleaſures therein originating, and into Luſts, conſequently into Evils, and in this Proportion the celeſtial or good Things of his infantine State begin to diſappear, nevertheleſs they remain, and by them the States are tempered which Man afterwards puts on and acquires to himſelf; without thoſe Remains of Things celeſtial, it would not be poſſible for Man to become Man; for his States of Luſts, or of Evil, without Temperature by States of the Affection of Good, would be fiercer and more ſavage than thoſe of any other Animal; thoſe States of Good are what are called Remains, which are given him by the Lord, and implanted in his Nature, whilſt he is ignorant of it: In the ſubſequent Period of his Life he is alſo gifted with new States, but theſe are not ſo much States of Good as of Truth, for in the Age ſucceeding Infancy he is initiated into Truths, and theſe in like Manner are ſtored up with him in his inner Man; by theſe Remains, which are of Truth, and which are produced by an Influx of Things ſpiritual from the Lord, Man poſſeſſeth the Power of thinking and alſo of underſtanding what the Good and Truth of civil and moral Life is, and likewiſe of receiving ſpiritual Truth, or the Truth of Faith, but of this he is incapable except by the Remains of Good which he hath received in Infancy: That there are ſuch Things as Remains, and that they are ſtored up with Man in his interior rational Principle, is altogether unknown to Man, the Reaſon is, becauſe he never ſuppoſeth that any Thing entereth by Influx, but that all is Somewhat natural, and born with him, conſequently that all is in himſelf whilſt an Infant, when nevertheleſs the Caſe is altogether otherwiſe: Remains are everywhere treated of throughout the Word, and thereby are ſignified thoſe States, by which Man becometh Man, and this from the Lord alone. But the Remains which were with the Lord were all the Divine States, which he procured to himſelf, and by which he united the Human Eſſence to the Divine; theſe Remains however will admit of no Compariſon with thoſe in Man, inaſmuch as the latter are not Divine but human: The Remains with the Lord are what are ſignified by the ten Years in which Abram dwelt in the Land of Canaan: When the Angels hear the Word, they do not know what Ten is, but the Inſtant it is named by Man, the Idea of Remains occurs to them, for by Ten and Tenths in the Word are ſignified Remains, as appears from what was ſaid and ſhewn above, n. 576, 1738. and when they perceive, that it was at the

the End of ten Years, in which Abram dwelt in the Land of Canaan, the Idea of the Lord occurs, and at the same Time innumerable Things, which are signified by the Remains stored up with the Lord during his Abode in the World.

1907. "And gave her unto Abram her Husband to be to "him for a Woman"—that by these Words is signified Conjunction through the Incitement of the Affection of Truth, appears from what was said above concerning Sarai the Wife of Abram, as denoting the Affection of Truth in a genuine Sense; and from what was said concerning the Conjunction of the Internal Man with the Life and Affection of the Exterior, whence the Rational Principle is derived. Hagar was not given to Abram for a Wife, but for a Woman, the Reason whereof is grounded in this Circumstance, that by the Law of Divine Order there can no Marriage subsist except between one Husband and one Wife; conjugal Love is incapable of Division, for if it be divided amongst several, it is no longer conjugal Love, but the Love of Lasciviousness, on which Subject, by the Divine Mercy of the Lord, more will be said elsewhere.

1908. Verse 4. *And he went in unto Hagar, and she conceived; and she saw that she conceived, and her Mistress was vile in her Eyes.* He went in unto Hagar, signifies the Conjunction of the Internal Man with the Life appertaining to the Affection of Sciences: And she conceived, signifies the first Life of the Rational Principle: And she saw that she conceived, and her Mistress was vile in her Eyes, signifies that this Rational Principle in it's Conception lightly esteemed essential Truth adjoined to Good.

1909. "He went in unto Hagar"—that by these Words is signified the Conjunction of the Internal Man with the Life appertaining to the Affection of Sciences, appears from the Signification of Hagar as denoting the Life of the Exterior or natural Man, concerning which see above at Verse 1; and that this Life is the Life of the Affection of Sciences, appears from the Signification of Egyptian Handmaid, concerning which see also above: There are several Affections of the Exterior Man, all allotted to their respective Uses, but the Affection of Knowledges and of Sciences excels them all, inasmuch as it's End is, that Man may become truly Rational, for thus Goodness and Truth are it's End. The essential Life of the Internal Man flows into all the Affections of the natural Man, but is there varied according to the Ends regarded; when it flows into Affections, which regard the World as an End,

this End is vivified by that Life, and becomes a worldly Life; when it flows into Affections which regard Self as an End, this End is vivified by that Life, and becomes a corporeal Life, and so in all other Cases; hence it is that Lusts and Phantasies live, but then they live a Life contrary to the Affection of Goodness and of Truth: The Life which flows in is not applied to any other Object but the End regarded, because the End regarded by every one is his Love, and it is Love alone which liveth; all other Objects are only Derivations thence, which derive their Life from the End regarded: Every one may see what is the Nature and Quality of his Life, if he will but search out the Nature and Quality of the End which he regards; not the Nature and Quality of the Ends, for these are innumerable, being as many in Number as are his Intentions, and the Judgments and Conclusions of his Thoughts; these however are intermediate Ends, which are variously derived from the principal End, or have Respect thereto; but let him search out the End which he regards in Preference to all the rest, and in Respect of which the rest are as Nothing: And if he regards Self and the World as Ends, let him know that he is infernal; but if he regards the Good of his Neighbour, the general Good, the Lord's Kingdom, and especially the Lord Himself, as Ends, let him know that he is celestial.

1910. "And she conceived"—that hereby is signified the first Life of the Rational Principle, appears from the Signification of Conception, as denoting the first Life: As to what respects the Rational Principle, it receives it's Life, as was said, from the Life of the Internal Man flowing into the Life of the Affection of Knowledges and Sciences of the Exterior Man; the Life of the Affection of Knowledges and Sciences gives to the Rational Principle as it were a Body, or cloathes the Life of the Internal Man as the Body does the Soul; this is precisely the Case with Knowledges and Sciences: An Idea or Resemblance of Soul and Body is in all the Particulars appertaining to Man, in the Particulars of his Affection, and in the Particulars of his Thought, for there is Nothing, however simple it appears, but what is compounded, and existeth from Somewhat prior to itself.

1911. "And she saw that she conceived, and her Mistress "was vile in her Eyes"—that by these Words is signified that this Rational Principle in it's Conception lightly esteemed essential Truth adjoined to Good, appears from the Signification of Mistress, or Sarai, as denoting Truth adjoined to Good: The Rational Principle first conceived cannot acknowledge Truth intellectual, or spiritual, as Truth, because there adhere to it many

many Fallacies originating in Sciences received from the World and from Nature, together with Appearances derived from Knowledges collected from the literal Senſe of the Word, which are not Truths: As for Example; it is an intellectual Truth, that all Life is from the Lord, but the Rational Principle firſt conceived doth not comprehend this Truth; it imagines that if it did not live from itſelf, it would have Nothing of Life, yea, it is indignant if it is told otherwiſe, as hath been frequently perceived in the Caſe of Spirits, who abide in the Fallacies of the Senſes: It is again an intellectual Truth, that all Good and Truth is from the Lord, but the Rational Principle firſt conceived doth not comprehend this likewiſe, becauſe it appears to the Mind as if Good and Truth were from Man's own Self, and he ſuppoſes that, if it were not ſo, he ſhould be incapable of thinking, and much more of doing any Thing good and true, and that in Caſe Good and Truth were derived from another, he ought then to ceaſe from all Self-Exertion, and be continually waiting in that State for Influx. Again, it is an intellectual Truth, that Nothing cometh from the Lord but Good, and not the ſmalleſt Portion of Evil, but neither is this believed by the Rational Principle firſt conceived, for it ſuppoſes, that ſince the Lord ruleth over all and ſingular Things in the Univerſe, Evil alſo muſt be from Him, and ſince he is omnipotent and omnipreſent, and is eſſential Good, and yet doth not remove the Puniſhments of the wicked in Hell, that therefore he muſt deſire the Evil of Puniſhment, when nevertheleſs the Truth is, that he never doth Evil to any one, nor is willing to puniſh any one. Again, it is an intellectual Truth, that the celeſtial Man hath a Perception of Good and of Truth from the Lord, but the Rational Principle firſt conceived either altogether denies Perception, or ſuppoſes that in Caſe Man perceived from another and not from himſelf, he would be as Somewhat inanimate, or without Life: Yea, in Proportion as the Rational Principle thinks from Scientifics originating in Things of Senſe, or from philoſophical Knowledges and Concluſions, in the ſame Proportion it is leſs capable of comprehending theſe and other intellectual Truths, for the Fallacies thence ariſing are involved in thicker Shades, and hence it is that the Learned have leſs of true Belief than others. Since the Rational Principle firſt conceived is of ſuch a Nature, it is evident that it accounts it's Miſtreſs vile, that is, thinks lightly of Truth intellectual: Truth intellectual doth not appear, that is, is not acknowledged, before that Fallacies and Appearances are diſperſed, which cannot be ſo long as Man

reaſons

reasons concerning essential Truths from Things of Sense and Science, but it then first appears, when Man believes in Simplicity of Heart that Truth is Truth because the Lord hath spoken it, in this Case the Shades of Fallacies are dispersed, and it is no Offence to him that he doth not clearly conceive and comprehend it. With the Lord however there were no Fallacies; but when his Rational Principle was first conceived, there were Appearances of Truth, which were not in themselves Truths, as is evident from what was said above, n. 1661. hence also his Rational Principle at it's first Conception lightly esteemed intellectual Truth, but in Proportion as the Rational Principle became Divine, the Clouds of Appearances were successively dispersed, and Intellectual Truths appeared to Him in their own proper Light, which was represented and signified by Ishmael's being expelled the House when Isaac grew up. That the Lord did not lightly esteem Truth intellectual, but that he perceived and saw that His new Rational Principle lightly esteemed it, will appear from what follows, n. 1914.

1912. Verse 5. *And Sarai said unto Abram, My Wrong be upon thee, I have given mine Hand-Maid into thy Bosom, and she hath seen that she hath conceived, and I am vile in her Eyes; Jehovah judge between Me and Thee.* Sarai said unto Abram, signifies that the Affection of Truth did so perceive: My Wrong be upon thee, I have given mine Hand-Maid into thy Bosom, signifies that she was not willing to take Blame to herself: And she hath seen that she hath conceived, signifies the first Life of the Rational Principle: And I am vile in her Eyes, signifies here, as above, that this Rational Principle at it's Conception lightly esteemed essential Truth adjoined to Good: Jehovah judge between me and thee, signifies the Indignation of the Lord.

1913. "Sarai said unto Abram"—that by these Words is signified that the Affection of Truth did so perceive, appears from the Signification of Sarai, as denoting the Affection of Truth, n. 1904. and from the Signification of saying, as denoting in an internal Sense to perceive, according to what was said above, n. 1898. where the same Words occur.

1914. "My Wrong be upon thee, I have given mine "Hand-Maid into thy bosom"—that these Words signify that she was not willing to take Blame to herself, appears without Explication: In an internal Sense these Words imply, that the Lord perceived this first Rational Principle to be of such a Nature, that it would lightly esteem intellectual Truth,

Truth, wherefore he reproved it; for the Lord thought from a Principle of Truth intellectual, as was said above n. 1904. which being above the Rational Principle, was capable of perceiving and seeing the Nature and Quality of the Rational Principle, viz. that it lightly esteemed intellectual Truth. That the Lord was capable of perceiving and seeing, from an Interior Principle, what was the Nature and Quality of the new Rational Principle appertaining to him, may appear from this Consideration, that an Interior Principle can perceive what exists in an Exterior, or what is the same Thing, a superior Principle can see what exists in an inferior, but not *vice versâ*; even they who have Conscience are capable of this, and frequently practise it, for when any Thing contrary to the Truth of Conscience flows into the Thought, or into the Tendency of the Will, they not only perceive it, but also reprove it as criminal, yea, they suffer Pain and Grief under it's Influence; this is more especially the Case with those who have Perception, for Perception is an interior Principle in the Rational; how much more then must this be the Case with the Lord, who had celestial Divine Perception, and who thought from an Affection of Truth intellectual, which is above the rational Principle; wherefore he could not but be indignant, knowing that Nothing of Evil and of the False was from Himself, and that out of an Affection of Truth he was most carefully solicitous that the rational Principle might be pure: Hence it may appear, that the Lord did not think lightly of Truth intellectual, but that he perceived that the first rational Principle formed in him thought lightly of it. What is meant by thinking from a Principle of Truth intellectual, cannot be explained to common Apprehension, inasmuch as no one but the Lord ever thought from that Affection, and from that Truth; whosoever thinks thence is above the Angelic Heaven, for the Angels of the Third Heaven do not think from Truth intellectual, but from the interior Truth of the Rational Principle; whereas the Lord, in Proportion as he united the Human Essence to the Divine, thought from the Essential Divine Good, that is, from Jehovah: The Fathers of the most Ancient Church, who had Perception, thought from the interior Rational Principle; the Fathers of the Ancient Church, who had not Perception, but Conscience, thought from the exterior or natural Rational Principle; but all, who are without Conscience, never think from the Rational Principle, inasmuch as they have it not, although it appears as if they had it, but they think from the natural

natural ſenſual and corporeal Principle; the Reaſon why they who have not Conſcience cannot think from the Rational Principle, is, as was ſaid, becauſe they have no rational Principle, for the Rational Man is one who thinketh according to the Good and Truth of Faith, and he is by no Means rational who thinks contrary thereto; they who think what is evil and falſe are inſane in Thought, wherefore of ſuch no Rational Principle is predicable.

1915. "And ſhe hath ſeen that ſhe hath conceived"—that theſe Words ſignify the firſt Life of the rational Principle, appears from the Signification of Conception, as denoting the firſt Life, according to what was ſaid above, n. 1910.

1916. "And I am vile in her Eyes"—that by theſe Words is ſignified that this rational Principle at it's Conception lightly eſteemed eſſential Truth adjoined to Good, appears from what was ſaid above, n. 1911, 1914.

1917. "Jehovah judge between me and thee"—that theſe Words ſignify the Lord's Indignation, appears from what was ſaid above, conſequently without Explication. How this is, can only be conceived by thoſe, who have been engaged in Temptation-Combats; Temptations are attended with Vaſtations and Deſolations, alſo with Deſpairings, and conſequent painful Grievings and Indignations, beſides other interior and anguiſhing Senſations, and this with Change and Variety, according to the States of Evil and of the Falſe, which are excited by wicked Genii and Spirits, againſt whom the Combat is waged; diabolical Spirits deſire Nothing more ardently than to find Somewhat falſe, nay, it is a common Thing with them to induce of themſelves what is falſe, and at the ſame Time to accuſe; hence ſo great Indignation of the Lord, in Whoſe firſt Rational Principle there was no Falſe, but Appearances of Truth, which in themſelves are not true, concerning which Appearances ſee above, n. 1661, 1911, to the End.

1918. Verſe 6. *And Abram ſaid unto Sarai, Behold, thine Hand-Maid is in thine Hand, do to her what is good in thine Eyes, and Sarai humbled her, and ſhe fled from her Face.* Abram ſaid unto Sarai, ſignifies Perception: Behold thine Hand-Maid is in thine Hand, ſignifies that this rational Principle was conceived under the Power of Truth adjoined to Good: Do to her what is good in thine Eyes, ſignifies Rule and Dominion: And Sarai humbled her, ſignifies bringing into Subjection: And ſhe fled from her Face, ſignifies the Indignation of this firſt conceived rational Principle.

1919. "Abram

1919. "Abram said unto Sarai"—that these Words signify Perception, appears from what was said above, n. 1898: The Lord's Perception was represented and here signified by this, that Abram said unto Sarai, but his Thought originating in Perception by this, that Sarai said unto Abram; Perception was that from which Thought originated; they who are in Perception think from no other Ground but that of Perception; but still Perception is a different Thing from Thought; to illustrate the Difference, Conscience may serve as an Instance; Conscience is a Kind of general Dictate [or Impression], consequently an obscure one, of those Things which flow in through the Heavens from the Lord; the Things thus flowing in present and exhibit themselves in the interior rational Man, and there as in a Cloud, which Cloud is from Appearances and Fallacies concerning the Truths and Goods of Faith; but Thought is distinct from Conscience, nevertheless it flows from Conscience, for they who have Conscience think and speak according thereto, and Thought is scarce any Thing else but an Explication of those Things which belong to Conscience, and thus it is their Partition into Ideas, and afterwards into Expressions of Words; hence it is that they who have Conscience are led by Influence from the Lord to think well of their Neighbour, and are restrained from thinking ill; wherefore Conscience cannot possibly have Place but with those, who love their Neighbour as themselves, and think well concerning the Truths of Faith: From this Case it may appear what is the Difference between Conscience and Thought, whereby may be known what is the Difference between Perception and Thought. The Lord's Perception was immediately from Jehovah, consequently from Divine Good, but his Thought was from intellectual Truth and the Affection thereof, as was said above, n. 1904, 1914: The Divine Perception of the Lord cannot be conceived by any Idea, not even of the Angels, consequently it cannot be described; the Perception of the Angels (concerning which see n. 1384, 1394, 1395.) is scarce any Thing in Respect to the Perception which the Lord enjoyed; the Lord's Perception, as being Divine, was a Perception of all Things which are in the Heavens, and in Consequence thereof was a Perception of all Things which are in the Earths, for such is the Order, Connection, and Influx subsisting between the Things in the Heavens and those in the Earths, that whosoever is in Perception of the former, is also in Perception of the latter: But after that the Lord's Human Essence became united to his Divine Essence, and at the same Time was made Jehovah, then the Lord was above

that which is called Perception, inasmuch as he was above the Order which prevaileth in the Heavens and thence in the Earths; it is Jehovah from Whom Order is derived, hence it may be said that Jehovah is Order itself, for from Himself he ruleth over Order, not in the Universal only, as is commonly supposed, but in the most particular Things; for Particulars are what constitute an Universal, and to talk of an Universal, and thence to separate Particulars, would be like talking of a Whole in which are no Parts, and thus like talking of Something in which there is Nothing; consequently it is most false, and merely notional, to say that the Lord's Providence is universal, and not at the same Time most particular, for to provide and rule in the Universal, and not at the same Time in the most particular Things, is not to provide and rule at all: This is philosophically true, and yet it is surprizing, that Philosophers themselves, even the more sublime and exalted, conceive and think otherwise.

1920. "Behold thine Hand-Maid is in thine Hand"—that by these Words is signified that this Rational Principle was conceived under the Power of the Affection of Truth adjoined to Good, appears from the Signification of Hand, as denoting Power, concerning which see above, n. 878. and from the Signification of Hagar the Egyptian, as denoting the Affection of Sciences, concerning which see also above: After that the Rational Principle was conceived by the Influx of the Internal Man into the Life of the Affection of Sciences of the Exterior, then by Hand-Maid is also understood that tender Rational Principle which is in the Womb, but which, when it is born and grown up, is represented by Ishmael, concerning whom more will be said presently. That the Lord had Power over the Rational Principle appertaining to him, and that by his own proper Power he subdued it, will appear from what will be shewn presently.

1921. "Do to her what is good in thine Eyes"—that these Words signify Rule and Dominion, appears without Explication. In an internal Sense these Words represent and signify that the Lord, by his own proper Power, conquered, subdued, and expelled the Evil, which, being derived hereditarily, insinuated itself also into this first rational Principle; for, as was said, the Rational Principle was conceived by the Internal Man, which was Jehovah, as a Father, and was born of the Exterior Man as a Mother; whatsoever was derived from the Exterior Man, this he had with him hereditarily, consequently also he had Evil; this was what the Lord, by his own proper Power,

conquered, ſubdued, and expelled, and at length made Divine: That he effected this by his own proper Power, appears from all and ſingular the Things contained in this Verſe, as where it is ſaid, "Thine Hand-Maid is in thine Hand," by which Words is ſignified that that Rational Principle was in his Power; and where it is here ſaid, "Do to her what is good in thine Eyes," by which is ſignified Rule and Dominion over it; and where it is next ſaid, "Sarai humbled her," by which is ſignified the bringing into Subjection. Theſe Words were ſpoken to Sarai, by whom is repreſented the intellectual Truth which appertained to the Lord, and from which he thought, as was ſaid above, n. 1904, 1914. and by which he had Rule over the Rational Principle, and alſo over the natural, which was of the Exterior Man: He who thinks from intellectual Truth, and perceives from a Principle of Divine Good, (which was alſo the Lord's as being the Father's, for he had no other Soul) muſt needs act from his own proper Power; wherefore, inaſmuch as by his own proper Power he ſubdued and caſt out hereditary Evil, he alſo by his own proper Power united the Human Eſſence to the Divine, for one is a Conſequence of the other. He who is conceived of Jehovah, hath no other Internal, that is, no other Soul, than Jehovah, wherefore as to his moſt real eſſential Life he was Jehovah Himſelf; Jehovah, or the Divine Eſſence, cannot be divided, like the Soul of a human Father, from which an Offſpring is conceived; this Offspring, in Proportion as it recedes from the Father's Likeneſs, in the ſame Proportion it recedes from the Father, conſequently it recedes more and more according to it's Advancement in Age; hence it is that the Love of a Father towards his Children diminiſhes as they advance in Years; the Caſe was otherwiſe with the Lord, who, as he advanced in Age in Reſpect to his Human Eſſence, did not recede, but continually approached even to perfect Union [with the Father, or Divine Eſſence]; hence it is evident, that He is the ſame with Jehovah the Father, as He Himſelf alſo plainly teaches, John xiv. 6, 8, 9, 10, 11.

1922. "And Sarai humbled her"—that theſe Words ſignify the bringing into Subjection, follows from what hath been already ſaid.

1923. "And ſhe fled from her Face"—that by theſe Words is ſignified the Indignation of this firſt conceived rational Principle, appears alſo without Explication, for to fly from the Face of any one, means Nothing elſe than not to endure his Preſence, which hath Reſpect to Indignation: In this Verſe is deſcribed the Indignation of this rational Principle againſt intel-

lectual Truth, in that intellectual Truth, or the Lord, was desirous to humble or subdue that Principle: When the rational Principle rises up against the Intellectual, there commences an intestine Combat, and Indignation on the Part of that Principle which is subdued, as is the Case in Temptations, which are no other than intestine Combats, Disputes, and Contentions respecting Power and Dominion, of Evils on one Side, and of Goodnesses on the other.

1924. Verse 7. " *And the Angel of Jehovah found her at a Fountain of Waters in the Wilderness, at a Fountain in the Way of Shur.* The Angel of Jehovah found her, signifies the Thought of the Interior Man; the Angel of Jehovah here is interior Thought which was from the Lord's Internal: At a Fountain of Waters in the Wilderness, signifies natural Truth which hath not yet gained Life: At a Fountain in the Way of Shur, signifies that that Truth was derived from those Things which proceed from Scientifics.

1925. " The Angel of Jehovah found her"—that these Words signify the Thought of the Interior Man, viz. with the Lord, may appear from the Representation and Signification of the Angel of Jehovah: The Angel of Jehovah is sometimes mentioned in the Word, and every where, when in a good Sense, represents and signifies Somewhat essential with the Lord, and from the Lord; but what is particularly represented and signified, may appear from the Series of the Things treated of: There were Angels who were sent to Men, and also who spake by the Prophets, but what they spake was not from Angels, but by Angels; for the State they were in on such Occasions was, that they knew no other but that they were Jehovah, that is, the Lord; nevertheless, when they had done speaking, they presently returned into their former State, and spake as from themselves: This was the Case with the Angels who spake the Word of the Lord, which hath been given me to know by much Experience of a similar Kind at this Day in another Life, concerning which Experience, by the Divine Mercy of the Lord, we shall speak hereafter; this is the Reason why Angels were sometimes called Jehovah, as was evidently the Case with the Angel who appeared to Moses in the Bush, of whom it is thus written, " The *Angel of Jehovah* appeared " to Moses in a Flame of Fire out of the Midst of the Bush: " *Jehovah* saw that he went aside to see, and God cried to him " out of the Midst of the Bush. *God* said unto Moses, *I am* " *Who I am*; and *God* said yet unto Moses, thus shalt thou say " unto the Children of Israel, *Jehovah God* of your Fathers

" hath

" hath ſent me unto you," Exod. iii. 2, 4, 14, 15. from which Words it is evident, that it was an Angel who appeared to Moſes as a Flame in the Buſh, and that he ſpake as Jehovah, becauſe the Lord, or Jehovah, ſpake by him: For in Order that Man may be ſpoken to by Expreſſions, or articulate Sounds, in the laſt and ultimate State of Nature, the Lord uſes the Miniſtry of Angels, by filling them with the Divine [Spirit or Influence] and by laying aſleep what is of their own Propriety, ſo that they know no other but that they are Jehovah; thus the Divine [Spirit or Influence] of Jehovah, which is in the ſupreme or inmoſt Principles, deſcends into the loweſt or outermoſt Principles of Nature, in which Man is as to Sight and Hearing. The Caſe was ſimilar with the Angel who ſpake with Gideon, of whom it is thus written in the Book of Judges, " The *Angel of Jehovah* appeared to Gideon, and ſaid " to him, Jehovah with thee, powerful in Strength: And " Gideon ſaid to him, In me, my Lord, why hath all this " found us? And *Jehovah* looked at him, and ſaid, Go in " thy Strength; then *Jehovah* ſaid to him, But I will be with " thee," vi. 12, 13, 16. and afterwards, " Gideon ſaw that " He was the *Angel of Jehovah*, and Gideon ſaid, Ah, *Lord* " *Jehovih*, ſince I have ſeen the *Angel of Jehovah* Face to " Face: And *Jehovah* ſaid to him, Peace to thee, fear not," Verſes 22, 23, of the ſame Chapter; where in like Manner it was an Angel who appeared to Gideon, but in ſuch a State, that he knew no other but that he was Jehovah, or the Lord. So again in the Book of Judges, " The *Angel of Jehovah* " came up from Gilgal to Bochin, and ſaid, I have cauſed " you to come up out of Egypt, and have brought you into " the Land which I ſware unto your Fathers, and ſaid, I will " not make my Covenant vain with you for ever," ii. 1. where in like Manner the Angel ſpake in the Name of Jehovah, ſaying, that he had brought them up out of the Land of Egypt, when yet the Angel did not bring them up, but Jehovah, as it is frequently ſaid in other Places: Hence it may appear how the Angels ſpake by the Prophets, viz. that the Lord himſelf ſpake, although by Angels, and that the Angels did not ſpeak at all from themſelves: That the Word is from the Lord, appears from many Paſſages, as from this in Matthew, " That " it might be fulfilled which *was ſpoken of the Lord by the Pro-* " *phet*, ſaying, Behold, a Virgin ſhall bear in her Womb, " and ſhall bring forth a Son," i. 22, 23. not to mention other Paſſages. Inaſmuch as the Lord ſpake by Angels, when he ſpake with Man, it is from this Ground that he is

throughout

throughout the Word called an Angel, and in such Cases is signified, as was said, Somewhat essential with the Lord, and from the Lord, as in the present Case Angel signifies the Lord's interior Thought, wherefore also this Angel is called Jehovah and God in this Chapter, as in Verse 13. "And Hagar "called the Name of *Jehovah* speaking to her, thou *God* "seeing me." In like Manner, in other Places, by Angels is signified some peculiar [Principle or Property] of the Lord, as in the Revelations, "The seven Stars are the *Angels* of the "seven Churches," i. 20. there are no Angels of Churches, but by Angels is signified that which appertains to the Church, consequently which appertains to the Lord with Respect to Churches: So again, "I saw the Wall of the holy Jerusalem "great and high, having twelve Gates, and over the Gates "twelve *Angels*, and Names written which are of the twelve "Tribes of the Sons of Israel," Rev. xxi. 12. where by twelve Angels is signified the same as by the twelve Tribes, viz. all Things appertaining to Faith, consequently the Lord, from Whom cometh Faith and all Things appertaining thereto: Again, "I saw an *Angel* flying in the Midst of Heaven, hav-"ing the everlasting Gospel," Rev. xiv. 6. where by Angel is signified the Gospel, which is of the Lord alone: So in Isaiah, "The *Angel of his Faces* saved them, by Reason of "his Love, and by Reason of his Clemency, he redeemed them, "and bare them, and carried them, all the Days of Eternity," lxiii. 9. where by Angel of the Faces is understood the Lord's Mercy towards the whole human Race, in that he redeemed them: In like Manner it is said by Jacob blessing the Sons of Joseph, "The *Angel*, who redeemed me from all "Evil, bless the Boys," Gen. xlviii. 16. where also Redemption, which is of the Lord alone, is signified by Angel: So in Malachi, "The Lord whom ye seek shall suddenly come "to his Temple, and the *Angel of the Covenant*, whom ye "desire," iii. 1. that the Lord is signified by Angel is here very evident, where he is called the Angel of the Covenant on Account of his Coming: It still more evidently appears in Exodus, that by Angel is signified the Lord, "Behold, I send "an *Angel* before thee, to keep thee in the Way, and to lead "thee to the Place which I have prepared; he will not endure "your Transgression, because *my Name is in the Midst of him*," xxiii. 20, 21. hence then it appears, that by Angel in the Word is meant the Lord, but what [Principle or Property] of the Lord, is evident from the Series of the Things treated of in an internal Sense.

1926.

1926. That the Angel of Jehovah here ſignifies the interior Thought which was from the Lord's Internal, appears, as was ſaid, from the Series of the Things treated of. By Interior is here meant that [Property or Principle] with the Lord which was united to Jehovah, or to His Internal: Union was not effected at once, and by one Exertion, but ſucceſſively, viz. from the earlieſt Stage of Childhood to the laſt Stage of His Life in the World, and this eſpecially by Temptation-Combats and Victories; every Temptation and Victory tended to unite; in Proportion alſo as he united himſelf with the Internal, or Jehovah, in the ſame Proportion his Thought became more Interior, and Intellectual Truth was united to Divine Good: This Thought is what is meant by the interior Thought which was from the Internal of the Lord, and which is here repreſented and ſignified properly by the Angel of Jehovah.

1927. "At a Fountain of Waters in the Wilderneſs"—that by theſe Words is ſignified Truth natural which hath not yet gained Life, appears from the Signification of a Fountain of Water, as denoting Truth, and from the Signification of a Wilderneſs, as denoting that which as yet hath little of Life in it, agreeable to what is ſaid in an internal Senſe in Luke, "The Child grew, and waxed ſtrong in Spirit, "yet was in the *Wilderneſſes* until the Days of his Ap-"pearing to Iſrael," i. 80. That ſuch is the Signification of a Fountain of Waters and of a Wilderneſs, might be confirmed by very many Paſſages from the Word, but whereas frequent Mention is made hereafter of Fountains, and alſo of a Wilderneſs, according to a like Signification, the Confirmation of that Signification, by the Divine Mercy of the Lord, will be given in the future Courſe of this Work: What is meant by Truth which hath not yet gained Life, will appear from what will be ſaid preſently.

1928. "At a Fountain in the Way of Shur"—that theſe Words ſignify that that Truth was derived from thoſe Things which proceed from Scientifics, appears from the Signification of Fountain, and alſo of Way, and likewiſe of Shur; Fountain, as was ſaid, ſignifies Truth; Way ſignifies what leads to Truth, and what proceeds from Truth, as was ſhewn above, n. 627. but Shur ſignifies ſuch a ſcientific Principle, which is yet as it were in a Wilderneſs, that is, which hath not yet gained Life: Truths originating in Scientifics are ſaid to gain Life, when they adjoin

or

or associate themselves to Truths, into which the celestial Principle of Love floweth, the very essential Life of Truth being thence derived: There are Conjunctions of Things, consequently of Truths, like those of the Societies in Heaven, to which also they correspond; for Man as to his Interiors is a Kind of little Heaven; the Things, or Truths, which are not joined together according to the Form of the heavenly Societies, have not as yet gained Life, for before this the celestial Principle of Love from the Lord cannot conveniently flow in; they then first receive Life, when the Form on both Sides is alike, or when Man's little Heaven is a corresponding Image of the greatest Heaven; before this no one can be called a celestial Man: The Lord, Who from Himself was to govern the Universal Heaven, reduced into such Order, during his Abode in the World, the Truths and Goodnesses appertaining to his external Man; but whereas he perceived that his first conceived rational Principle was not in such Order, as was said above at Verses 4 and 5, he considered of and perceived the Reason, viz. that natural Truths originating in Scientifics had not as yet gained Life, that is, were not as yet reduced into that heavenly Order. Moreover, the Truths of Faith never have any Life, unless Man liveth in Charity; all the Truths of Faith flow from Charity, and are in Charity; and when they are in Charity, and flow from Charity, then they have Life, inasmuch as there is Life in Charity, but not in Truths without Charity. That Shur signifies a scientific Principle which hath not yet gained Life, appears from it's Signification; for Shur was a Wilderness not far from the Sea Suph [the red Sea], consequently towards Egypt, as appears from Moses, "Moses "caused Israel to depart from the Sea Suph, and they "went forth *to the Wilderness of Shur*, hence they went "three Days in the *Wilderness*, and found no Waters," Exod. xv. 22. that it was towards Egypt, appears also from Moses, speaking of the Posterity of Ishmael, "They dwelt "from Havilah, even to *Shur*, which is at the *Faces of* "*Egypt*," Gen. xxv. 18. and in Samuel, "Saul smote "Amalek from Havilah, as thou comest to *Shur*, which "is at the *Faces of Egypt*," 1 Sam. xv. 7. and again, "David poured himself out on the Geshurite, and the Gezrite, and the Amalekite, who dwelt in the Land which "was of old, as thou comest to *Shur*, and even to the *Land* "*of Egypt*," 1 Sam. xxvii. 8. from which Passages it may appear,

appear, that by Shur is signified the first scientific Principle, and indeed such an one as is yet in the Wilderness, or is not yet joined with the Rest according to the Order of celestial Society, for by Egypt, at whose Face it was, is signified Science in every Sense, as was shewn above, n. 1164, 1165, 1186, 1462.

1929. That these Things are signified by the Angel of Jehovah finding Hagar at a Fountain of Waters in the Wilderness, at a Fountain in the Way of Shur, cannot at all appear from the literal Sense of the Relation, and still less as it is historical, the Sense whereof seems to be very remote from the Signification of such Things; nevertheless this is the Sense which enters into the Ideas of Angels, when this Relation is read by Man; for the Angels have no Idea of Hagar, or of a Fountain of Waters, or of a Wilderness, or of a Way, or of Shur; none of these Things reach to and penetrate them, but perish as they approach; they understand however what is signified by Hagar, by a Fountain, by a Wilderness, by a Way, and by Shur, and hence they form heavenly Ideas, and thus they perceive the Word of the Lord, for the internal Sense is to them the Word.

1930. Verse 8. *And he said, Hagar Sarai's Hand-maid, whence comest thou, and whither dost thou go? and she said, I fly from the Face of Sarai my Mistress.* He said, Hagar Sarai's Hand-maid, signifies Information: Whence comest thou, and whither dost thou go, signifies concerning State: And she said, I fly from the Face of Sarai my Mistress, signifies a Reply and Indignation.

1931. "He said, Hagar Sarai's Hand-maid"—that these Words signify Information, appears from the Series of the Things treated of, for herein Hagar is addressed by the Angel, as if he would be informed: It is an usual Thing in the Word for Jehovah to interrogate Man, and for Man to reply, although Jehovah knew before not only what was come to pass, but also the Causes and Ends thereof, consequently all the least and inmost Things relative thereto; but inasmuch as Man is ignorant of this, and believeth that no one knoweth what he doeth in Secret, when no Eye is upon him, and still less what he thinketh, therefore it is expressed in the Word according to Man's Belief: Nevertheless the real Truth is, that common Spirits perceive the Thoughts of Man better than Man himself doth; Angelic Spirits perceive the more interior Things of Thought; and Angels Things still more interior, viz. Causes and Ends, with which Man is little acquainted; this hath been given me to know by much and continual Experience of several

Years; and if Spirits and Angels have such Perception, how much more hath the Lord, or Jehovah, Who is Infinite, and from Whom all receive the Power of perceiving.

1932. Hence it is evident, that by these Words "Whence "comest thou and whither dost thou go," is signified Information concerning State.

1933. "And she said, I fly from the Face of Sarai my "Mistress"—that these Words signify a Reply and Indignation, appears from what hath been said; concerning Indignation see above at Verse 5, where the same Words occur: Inasmuch as Face signifies interior Things, as was shewn above, n. 358. it consequently signifies Indignations and several other Things.

1934. Verse 9. *And the Angel of Jehovah said unto her, Return to thy Mistress, and humble thyself beneath her Hands.* The Angel of Jehovah said, signifies the Reply of the Lord's Interior Man: Return to thy Mistress, signifies that he observed that he ought not to trust to himself, but to interior Truth and the Affection thereof: And humble thyself beneath her Hands, signifies that he ought to force himself to be under the Power thereof.

1935. "The Angel of Jehovah said"—that these Words signify the Reply of the Lord's Interior Man, appears from the Signification of the Angel of Jehovah, as denoting the Lord's Interior Thought, concerning which see above, n. 1925. and whereas it denotes Thought, it denotes also Reply. The Lord's interior Thought was from the Affection of Truth Intellectual, and this Affection was from the essential Divine Good; such Thought, as was said above, never did nor can appertain unto Man: There is with Man also interior Thought, which flows in from the Lord, through his Internal Man, into the interior rational Man, with those who have Conscience, as may appear from this Consideration, that they are capable of observing the Evil and the False which is in their External Man, and which is opposite to the Good and Truth in the Interior Man; but this Thought is much inferior to, and not in any Respect comparable with the Lord's Thought, which was grounded in the Affection of Truth Intellectual, and was proper [or peculiar] to Him: Such however as have no Conscience, cannot have interior Thought, consequently neither can they be engaged in any Combat, or Warfare, the Reason is, because their rational Principle is in Act one and the same with the sensual corporeal Principle; and although Good and Truth from the Lord continually flow in with them also, still they do not perceive the Influx, because they instantly extinguish and suffocate it; hence it is that they do not believe any Truth of Faith.

1936. "Return to thy Miſtreſs"—that theſe Words ſignify that he obſerved that he ought not to truſt to himſelf, but to interior Truth and the Affection thereof, appears from the Signification of Miſtreſs, as denoting the Affection of interior Truth: But what in particular is ſignified by Sarai, what by Sarai a Wife, and what by Sarai a Miſtreſs, cannot be deſcribed, inaſmuch as it cannot be comprehended by any Idea, being, as was before obſerved, above the Underſtanding even of Angels; it is here only hinted, how the Lord thought concerning the Appearances which at firſt captivated his Rational Principle, viz. that he ought not to truſt to them, but to eſſential Divine Truths, howſoever incredible ſuch Truths might appear to that Rational Principle: For this is the Caſe with all Divine Truths, if the Rational Principle be conſulted reſpecting them, they can never be believed, inaſmuch as they exceed all the Comprehenſion of that Principle; as for Example, in the Caſe of this Truth, that no Man, Spirit, or Angel, liveth of himſelf, but the Lord alone, and that the Life of a Man, of a Spirit, and of an Angel, is an Appearance of Life with them, this is repugnant to the rational Principle, which judges from Fallacies, nevertheleſs it ought to be believed becauſe it is Truth. Again, it is a Divine Truth, that there are indefinite Things contained in each ſingle Expreſſion of the Word, which appears ſo ſimple and rude to Man, yea, that there is contained therein more than the univerſal Heaven, and that the Arcana thereof may be preſented before the Angels by the Lord with perpetual Variety to Eternity; yet this appears to the rational Principle ſo incredible, that it is altogether unwilling to allow of it, nevertheleſs it is true. Again, it is a Divine Truth, that no one is ever recompenſed in another Life on Account of his good Actions, if he hath made a Merit of them, or if he hath done them for the Sake of his own Gain, Honour, and Reputation; and that no one is ever puniſhed for his evil Actions, if he hath acted from an End truly good, Ends being the Things regarded, and Actions in Reference to their Ends; this alſo ſeems incredible to the Rational Principle, but inaſmuch as it is true, the rational Principle ought not to be truſted to, which grounds it's Concluſions on Things external, and not on Things internal. Again, it is a Divine Truth, that whoſoever in his own Idea allotteth to himſelf a very ſmall Portion of Joy in another Life, he receives from the Lord the greateſt Portion, and whoſoever allotteth to himſelf a very large Portion, he receives the leaſt; and further, that in heavenly Joy there is not the leaſt of Preheminence above others, and that in Proportion as Preheminence prevails, in the ſame Proportion Hell prevails; and further, that

in heavenly Glory there is not the ſmalleſt Portion of worldly Glory; theſe Things alſo are repugnant to the Rational Principle, but ſtill they are to be believed becauſe they are Truths. Again, it is a Divine Truth, that every one is wiſer in Proportion as he believes that Nothing of Wiſdom is from himſelf, and that every one is more unwiſe as he believes that Wiſdom is from himſelf, conſequently in Proportion as he attributes Prudence to himſelf; this alſo the Rational Principle denies, becauſe whatever is not from itſelf it ſuppoſes to be Nothing: Innumerable other Caſes of a like Kind might be mentioned, but from theſe few Inſtances it may appear, that the rational Principle ought not to be relied on, inaſmuch as it is in Fallacies and Appearances, in Conſequence whereof it rejects Truths that are ſtripped of Fallacies and Appearances, and this it doth ſo much the more, as it is the more immerſed in Self-Love and the Luſts thereof, and in Reaſonings, and alſo in falſe Principles concerning Faith. See what was adduced on this Subject n. 1911.

1937. "Humble thyſelf beneath her Hands"—that theſe Words ſignify, that he ought to force himſelf to be under the Power thereof, [viz. of interior Truth,] appears without Explication: To humble oneſelf is expreſſed in the original Tongue by a Word which ſignifies *to afflict*; that for a Perſon to afflict himſelf in an internal Senſe means to compel himſelf, may appear from very many Paſſages in the Word, concerning which it's Signification more will be ſaid elſewhere. That Man ought to compel himſelf to do Good, to obey the Things which the Lord hath commanded, and to ſpeak Truths, which is to humble himſelf beneath the Lord's Hands, or to ſubmit himſelf under the Power of Divine Good and Truth, implies and involves more Arcana than it is poſſible to unfold in a few Words: There are certain Spirits, who laid it down as a Principle, during their Abode in the World, that becauſe they heard that all Good was from the Lord, and that Man could do no Good of himſelf, therefore they ſhould not compel themſelves on any Occaſion, but ſhould ceaſe from their own Exertions, from a Suppoſal that every ſuch Endeavour would be fruitleſs, and therefore they ſhould wait for an immediate Influx into the Tendency of their Will-Principle, nor compel themſelves to do any Sort of Good; nay, ſo far did they carry this Principle, that when any Evil ſecretly inſinuated itſelf, they left themſelves a Prey thereto, imagining it to be permitted, becauſe they were not ſenſible of any Reſiſtance to it from within; but theſe Spirits are ſuch, that they are as it were without Propriety, ſo as to have no Principle of Determination, in Conſequence whereof

whereof they are amongſt the unprofitable, for they ſuffer themſelves to be led alike by the wicked and by the good, and endure much from the wicked; but ſuch as have compelled themſelves in oppoſing Evil and the Falſe, although at firſt they thought that their Exertion was from themſelves, or from their own Power, yet being afterwards enlightened to ſee that it was from the Lord, even as to the ſmalleſt Tendencies thereof, theſe in another Life cannot be ſeduced by evil Spirits, but are amongſt the happy: Hence it may appear, that Man ought to compel himſelf to do Good, and to ſpeak Truth: The Arcanum herein concealed is this, that Man is hereby gifted of the Lord with a celeſtial Propriety; Man's celeſtial Propriety is formed in the Tendency of his Thought, which, if he doth not obtain by *compelling himſelf*, as it appears, he never obtains by not compelling himſelf; for the better Underſtanding how this is, it may be expedient to obſerve, that in all Compulſion to Good there is a Kind of Freedom, which is not ſo plainly perceivable during the Act of Compulſion, but ſtill it is therein; as in the Caſe of a Perſon, who willingly ſubjects himſelf to the Hazard of loſing Life with a View to ſome End, or who willingly ſuffers bodily Pains for the Sake of Health, there is a Principle of Willingneſs, and conſequently of Liberty, in ſo doing, by Virtue whereof he acteth, although the Hazards and the Pains, whilſt he is in them, take away the Perception of ſuch a Principle of Willingneſs or Freedom; the Caſe is the ſame with thoſe who compel themſelves to Good; there is within them a Principle of Willingneſs, conſequently of Freedom, by Virtue of which, and for the Sake of which, they compel themſelves, viz. for the Sake of Obedience to thoſe Things which the Lord hath commanded, and for the Sake of the Salvation of their Souls after Death, in which there is a ſtill more inward Principle which Man is ignorant of, viz. of Regard to the Lord's Kingdom, yea, to the Lord himſelf; this is more eſpecially the Caſe in Temptations, in which, whilſt Man compelleth himſelf in Oppoſition to Evil and the Falſe, which is infuſed and ſuggeſted by wicked Spirits, there is more of Freedom than ever exiſts in any State out of Temptations, although Man cannot conceive it at the Time, it being an interior Freedom, by Virtue whereof he is deſirous to ſubdue Evil, and to ſuch a Degree, that he may ſtand in a Strength and Fortitude equal to that of the Evil which aſſaults, otherwiſe he would never engage in the Combat: This Freedom is from the Lord, who inſinuates it into Man's Conſcience, and thereby cauſeth him to conquer Evil as from himſelf, or his own Propriety; by this Freedom Man receives a Propriety on which the Lord can operate Good;

without

without a Propriety acquired, that is, given, by Freedom, no Man can be reformed, becauſe he cannot receive a new Will, which is Conſcience; Freedom thus conferred is the very Plane on which the Influx of Good and Truth from the Lord operates; hence it is that they who do not reſiſt in Temptations from ſuch a Principle of Willingneſs, or Freedom, fall therein: The Life of Man conſiſts in Freedom, becauſe therein conſiſts his Love, for whatever a Man doeth from a Principle of Love, this appears to him to be free; but in that Freedom, when Man compelleth himſelf to oppoſe Evil and the Falſe, and to do Good, there is celeſtial Love, which the Lord at that Time inſinuates, and by which he creates his Propriety, wherefore the Lord wills that that Propriety ſhould appear to Man as his, although it is not his; this Propriety, which Man thus receives by an apparent Compulſion in the Life of the Body, is filled by the Lord in another Life with indefinite Delights and Happineſſes; they alſo who receive this Propriety are by Degrees enlightened, yea, are confirmed in this Truth, that they have not compelled themſelves, in the leaſt Inſtance, of themſelves, but that the ſmalleſt Tendencies of their Will-Principle were from the Lord, and that the Reaſon why Compulſion appeared to be of themſelves was, that they might be gifted of the Lord with a new Will-Principle as their own, and that thus the Life of celeſtial Love might be appropriated to them; for the Lord is willing to communicate to every one what is His, conſequently to communicate a celeſtial Principle, that it may appear to Man as his, and in him, although it is not his; the Angels are in ſuch a Propriety, and in Proportion as they are principled in this Truth, that all Good and Truth is from the Lord, in the ſame Proportion they are in the Delight and Happineſs of that Propriety. But they who deſpiſe and reject all that is good and true, and who are unwilling to believe any Thing which is repugnant to their evil Luſts and Reaſonings, theſe cannot compel themſelves, conſequently they cannot receive this Propriety of Conſcience, or new Will-Principle. From what hath been ſaid above it appears alſo, that there is a Difference between a Man's compelling himſelf and being compelled, for no Good can poſſibly come from *being compelled*, as when one Man is compelled by another to do Good, but for a Man *to compel himſelf* is to act from a certain free Principle unknown to him, for Nothing compulſive is from the Lord; hence it is an univerſal Law, that all Good and Truth is inſeminated in Freedom, otherwiſe the Ground is no Ways recipient and nutritive of Good, nay, there is not any Ground wherein Seed can poſſibly grow.

1938.

1938. Verſe 10. *And the Angel of Jehovah ſaid unto her, In multiplying I will multiply thy Seed, and it ſhall not be numbered for Multitude.* The Angel of Jehovah ſaid, ſignifies the Thought of the Interior Man: In multiplying I will multiply thy Seed, ſignifies the Fructification of the Rational Man, when he ſubmitteth himſelf under the Power of Intellectual Truth adjoined to Good: And it ſhall not be numbered for Multitude, ſignifies Multiplication to an immenſe Degree.

1939. "The Angel of Jehovah ſaid"—that by theſe Words is ſignified the Thought of the Interior Man, appears from the foregoing Verſe, where the ſame Words occur.

1940. "In multiplying I will multiply thy Seed"—that theſe Words ſignify the Fructification of the Rational Man, when he ſubmitteth himſelf under the Power of the interior Man adjoined to Good, appears from the Signification of Seed, as denoting Love and Faith, concerning which ſee above, n. 1025, 1447, 1610. but here by multiplying Seed is ſignified the Fructification of the celeſtial Things of Love in the Rational Principle, when the Rational Principle ſubmits itſelf to Interior or Divine Truth: Multiplication is predicated of Truths, but Fructification is predicated of Goodneſſes, as appears from what was ſaid and ſhewn above, n. 43, 55, 913, 983; but whereas the Subject treated of is concerning the Lord, by Multiplication is ſignified Fructification, inaſmuch as every Truth in his Rational Principle was made Good, conſequently Divine: The Caſe is otherwiſe with Man, whoſe Rational Principle is formed of Truth, or the Affection of Truth from the Lord, which Affection is his Good, from which he acts. The Nature of Multiplication and Fructification in Man's Rational Principle, cannot be underſtood, unleſs the Nature and Circumſtances of Influx be firſt known, concerning which theſe general Obſervations may at preſent ſuffice: There appertains to every Man an Internal Man, a Rational or middle Man, and an External Man, as was ſaid above; the Internal Man is what is his Inmoſt Principle, by Virtue whereof he is a Man, and by which he is diſtinguiſhed from Brute Animals, which have no ſuch inmoſt Principle, and it is as it were the Gate of the Lord, or his Place of Admiſſion to Man, that is, the Gate or Place of Admiſſion of the Lord's celeſtial and ſpiritual Influences; what is done and tranſacted therein, cannot be comprehended by Man, becauſe it is above his Rational Principle from which he thinks; to this Inmoſt or Internal Man the Rational Principle is ſubject [lies underneath,] which appears as Man's own proper Principle, into which the celeſtial Things of Love and Faith flow from the Lord through that internal Man; and through this Rational Principle they flow into

into the Scientifics appertaining to the External Man; but the Things which flow in are received by every one according to his State: Unleſs the Rational Principle ſubmitteth itſelf to the Influences of the Lord's Goodneſs and Truth, it either ſuffocates, or rejects, or perverts thoſe Influences, eſpecially when they flow into the ſcientific ſenſual Things of the Memory; this is ſignified by the Seed falling in the Way, or on ſtony [Ground,] or amongſt Thorns, as the Lord teaches, Matt. xiii. 3, to 7. Mark iv. 3, to 7. Luke viii. 5, to 7; but when the Rational Principle ſubmits itſelf, and believeth in the Lord, that is, in his Word, then it is as Ground, or good Earth, into which the Seed falls, and bears much Fruit.

1941. "And it ſhall not be numbered for Multitude"—that theſe Words ſignify Multiplication to an immenſe Degree, appears without Explication; by the Things multiplied is ſignified Truth which will thus grow into a Multitude by Virtue of Good: Inaſmuch as with the Lord, Who is here treated of in an internal Senſe, all Things are Divine and Infinite, therefore they are inexpreſſible; wherefore in Order to conceive ſome Idea of the Nature of the Multiplication of Truth by Virtue of Good, we muſt have Recourſe to Man, and obſerve how ſuch Multiplication hath Place in him: With Man who is principled in Good, that is, in Love and Charity, Seed from the Lord is ſo fructified and multiplied, that it cannot be numbered for Multitude; not ſo much during his Life in the Body, but in another Life incredibly; for ſo long as Man lives in the Body, the Seed is in corporeal Ground, and amongſt a Variety of Things of a groſs Nature twiſted and interwoven together, ſuch as are Things ſcientific and Pleaſures, and alſo Cares and Anxieties; but when theſe Things are put off, as is the Caſe when he paſſes into another Life, then the Seed is freed from them, and ſhoots forth as the Seed of a Tree, when it riſes out of the Ground, is wont to ſhoot forth into a Shrub, and alſo into a large Tree, and afterwards to be multiplied into a Garden of Trees; for all Science, Intelligence, and Wiſdom, with their Delights and Happineſſes, are thus fructified and multiplied, and in this Manner grow to Eternity, and this from the ſmalleſt Seed, as the Lord teaches concerning the Grain of Muſtard-Seed, Matt. xiii. 31. and as may evidently enough appear from the Science, Intelligence, and Wiſdom of the Angels, which, whilſt they were Men, was to them inexpreſſible.

1942. Verſe 11. *And the Angel of Jehovah ſaid unto her, Behold, thou art with Child, and ſhalt bring forth a Son, and ſhalt call his Name Iſhmael, becauſe Jehovah hath hearkened to thine Affliction.* The Angel of Jehovah ſaid to her, ſignifies the Thought

Thought of the interior Man: Behold thou art with Child, ſignifies the Life of the Rational Man: And ſhalt bring forth a Son, ſignifies the Truth thereof; And thou ſhalt call his Name Iſhmael, ſignifies his State of Life; Becauſe Jehovah hath hearkened to thine Affliction, ſignifies when ſhe ſhould ſubmit herſelf.

1943. "The Angel of Jehovah ſaid unto her"—that by theſe Words is ſignified the Thought of the Interior Man, appears from what was ſaid above at Verſes 7, 9, 10.

1944. "Behold thou art with Child"—that hereby is ſignified the Life of the Rational Man, appears from what was ſaid above concerning his Conception, and from what follows concerning Iſhmael, as denoting the firſt Rational Principle appertaining to the Lord. It is to be obſerved in general concerning the Rational Man, that the Rational Principle is then ſaid to receive Life, to be in the Womb, and to be born, when Man begins to think that it is Evil and the Falſe appertaining to him which contradicts and is averſe to Truth and Good, and more eſpecially when he is deſirous to remove and ſubdue ſuch Evil and the Falſe; unleſs he can perceive and be made ſenſible of this, he hath not any Rational Principle, whatſoever he may ſuppoſe; for the Rational Principle is the Medium of Union between the Internal Man and the External, and thus from the Lord it perceiveth what is doing in the External Man, and reduceth the External to Obedience, yea, it elevateth him from Things corporeal and earthly, into which he immerſeth himſelf, and cauſeth Man to be Man, to look upwards towards Heaven, the Country for which he was born, and not, like Brute Animals, to the Earth only, where he is merely a Sojourner, and ſtill leſs towards Hell; theſe are the Offices of the Rational Principle; wherefore unleſs Man be ſuch, as to be able to think in this Manner, he cannot be ſaid to have any Rational Principle, and whether he hath ſuch Principle, or not, can only be known from the Life of his Uſe, or of the Duty in which he is employed: To reaſon againſt Goodneſs and Truth, whilſt they are denied in Heart, and only known by Hearſay, is no Proof of a Rational Principle, for this is in the Power of many to do, who ruſh lawleſs into all Wickedneſs, differing only from thoſe, who make no Pretenſions to any Rational Principle, in that they ſpeak from a certain Principle of outward Decorum and Decency, and act from a Principle of pretended Uprightneſs, in which they are kept by external Bonds, ſuch as the Fear of the Law, the Loſs of Gain, of Honour, of Reputation, and of Life; but in Caſe theſe Bonds, which are external, ſhould be taken away, they

would ſome of them be wilder and more lawleſs than thoſe who never pretend to Rationality; wherefore no one can be ſaid to have a Rational Principle merely becauſe he has the Power of Ratiocination; nay, they who have no Rational Principle are wont to diſcourſe on Subjects of Senſe and Science much more ſkilfully than they who have; this appears moſt manifeſtly from evil Spirits in another Life, who, although they were reckoned to excel in Rationality during their Life in the Body, yet when the external Bonds, ſuch as Decency and Decorum of Diſcourſe and a pretended Uprightneſs of Life, are taken away, as is the Caſe with all in another Life, they are much wilder and more infatuated than thoſe, who in the World are manifeſtly out of their Senſes, for they plunge headlong into all Wickedneſs without any Senſe of Shame, Fear, or Horror; but this is not the Caſe with thoſe who were Rational during their Abode in the World; when outward Bonds [or Reſtraints] are taken away from theſe, their Minds are ſtill more ſound and ſober, inaſmuch they have internal Bonds, which are Bonds of Conſcience, whereby the Lord kept their Thoughts tied faſt to the Laws of Truth and Goodneſs, which were their Principles of Rationality.

1945. "And ſhalt bring forth a Son"—that hereby is ſignified Truth, viz. the Truth of this Rational Principle, which is ſignified by Iſhmael, appears from the Signification of Son as denoting Truth, concerning which ſee above, n. 264, 489, 491, 533, 1147. This Truth is deſcribed in the following Verſe.

1946. "And thou ſhalt call his Name Iſhmael"—that hereby is ſignified State of Life, appears from this Conſideration; in old Time Names were given to Sons and Daughters, which ſignified the State in which the Parents were, particularly the Mothers, whilſt they conceived, or whilſt they were pregnant, or when they brought forth, or in which the Infants were at their Birth: Thus Names were ſignificative: Whence Iſhmael had his Name, is here explained, viz. becauſe Jehovah hearkened to the Affliction which was the State of the Mother; but what is repreſented by Iſhmael is deſcribed in the following Verſe.

1947. "Becauſe Jehovah hath hearkened to thine Affliction"—that theſe Words ſignify when ſhe ſubmitted herſelf, appears from what was ſaid above, n. 1937, viz. that to humble and afflict herſelf is to ſubmit to the Power of the Internal Man, concerning which Submiſſion it was there ſhewn, that it conſiſts in a Perſon's forcing or compelling himſelf, alſo, that in *compelling himſelf* there is a Principle of Freedom, that is,

is, a Principle of Spontaneity and Willingneſs, whereby a Perſon's *compelling himſelf* is diſtinguiſhed from *being compelled*; it was ſhewn further, that without this Principle of Freedom, or of Spontaneity and Willingneſs, Man cannot poſſibly be reformed, and receive any celeſtial Propriety; and alſo, that in Temptations there is more of Freedom than out of Temptations, although it appears otherwiſe, for in Temptations the Principle of Freedom becomes ſtronger in Proportion to the Aſſaults ariſing from Evils and Falſes, and is ſtrengthened by the Lord, in Order that Man may be gifted with a celeſtial Propriety, wherefore alſo in States of Temptation the Lord is more preſent than in other States; and further, that the Lord never compelleth any one, inaſmuch as he who is compelled to think what is true, and to do what is good, is not reformed, but at ſuch Times thinketh what is falſe, and willeth what is evil ſtill more than at other Times; this is the Conſequence of all Compulſion, as may appear alſo from daily Experience and Obſervation, which ſerve to evince theſe two Truths, 1ſt, that the Conſciences of Men do not ſuffer themſelves to be compelled; 2dly, that all Mankind have a natural Propenſity to what is forbidden; every one alſo is deſirous to come out of a State which is not free into that which is free, this being agreeable to his Life; hence it is evident, that Nothing is pleaſing and acceptable to the Lord which proceeds from a Principle that is not free, that is, from a Principle void of Spontaneity or Willingneſs; for when any one worſhips the Lord from a Principle void of Freedom, he worſhips him from no Principle of his own, but is moved thereto only by what is external, that is, by what is of Compulſion, whilſt all internal Principle is either totally wanting, or is repugnant, or is contradictory: During the Courſe of Regeneration, from the Principle of Freedom with which Man is gifted of the Lord, he compelleth himſelf, he humbleth, yea, he afflicteth the Rational Principle, in Order that it may ſubmit itſelf, and hence he receives a celeſtial Propriety, which Propriety is afterwards gradually perfected by the Lord, and is rendered more and more free, till it becomes the Affection of Good and of Truth derived from Good, and hath Delight therein, in which Delight and in which Affection is Angelic Happineſs: This Principle of Freedom is what the Lord thus ſpeaks of in John, "The Truth ſhall make you "*free*; if the Son ſhall make you *free*, ye ſhall be *free* indeed," viii. 32, 36. what this free Principle is, is altogether unknown to thoſe who have no Conſcience, for they make Freedom to conſiſt in a Liberty and Licence of thinking and of ſpeaking

what is falſe, and of willing and doing what is evil, and in not uſing any Compulſion with themſelves herein, or humbling themſelves, much leſs afflicting themſelves, when yet this is the very Reverſe of Freedom, as the Lord himſelf teaches in the ſame Evangeliſt, " Whoſoever committeth Sin, is the *Ser-* " *vant* of Sin," viii. 34. This ſervile Liberty they receive from infernal Spirits who encompaſs them, and who infuſe it, and whilſt they are in the Life of thoſe Spirits, they are alſo in their Loves and Luſts, which are fanned by an impure and excrementitious Delight, wherein they are hurried along as by a Torrent; they imagine themſelves to be in Freedom, but it is an infernal Freedom, the Difference between which and celeſtial Freedom is, that the former is of Death, and draweth down into Hell, whereas the latter, or celeſtial Freedom, is of Life, and raiſeth up into Heaven. That all true internal Worſhip is performed, not by Compulſion, but from a Principle of Freedom, and that it is not internal Worſhip unleſs it proceeds from a Principle of Freedom, appears from the Word, particularly from what was ſaid of *Sacrifices*, whether they were ſpontaneous, or according to Vows, or Sacrifices of Peace, or of Thankſgiving, concerning which ſee Numb. xv. 3, and the following Verſes. Deut. xii. 6. Chap. xvi. 10. 11. Chap. xxiii. 23. and in other Places: So in David, " *In Willingneſs* " *I will ſacrifice* unto thee, I will confeſs thy Name Jehovah, becauſe it is good," Pſalm liv. 6. The ſame appears alſo from the Offering or Collection which was to be made for the Tabernacle, and for the Garments of Holineſs concerning which it is thus written in Moſes, " Speak unto the Children " of Iſrael, that they receive for me a Collection from every " Man, *whom his Heart ſpontaneouſly impels;* ye ſhall receive " my Collection," Exod. xxv. 2. and in another Place, " Who- " ſoever is of *a willing Heart*, let him bring it, a Collection " for Jehovah," Exod. xxxv. 5. But the Humiliation of the rational Man, or his Affliction, from a Principle of Freedom, as was ſaid, was repreſented alſo by the Affliction of Souls on Feſtival Days, concerning which it thus written in Moſes, " It ſhall be a Statute for ever unto you, in the ſeventh Month, " in the Tenth of the Month, *ye ſhall afflict your Souls*," Levit. xvi. 29. and in another Place, " On the Tenth of the ſeventh " Month, it is a Day of Atonement, it ſhall be an holy Con- " vocation to you, and *ye ſhall afflict your Souls;* every Soul " which ſhall not *afflict itſelf* on that ſame Day, ſhall be cut " off from it's People," Levit. xxiii. 27, 29. hence the unleavened Bread, in which was no Leaven, was called *the*

Bread

Bread of Afflictions, Deut. xvi. 3. Concerning Affliction it is thus written in David, " Jehovah, who ſhall ſojourn in " thy Tent, who ſhall dwell in the Mountain of thy Holi- " neſs? he that walketh upright, and worketh Righteouſneſs, " who ſweareth *to afflict himſelf*, and changeth not," Pſalm xv. 1, 2, 4. That Affliction conſiſts in the Taming and Subduing of Evils and Falſes ariſing up from the External Man into the Rational Man, may appear from what hath been ſaid, conſequently it doth not conſiſt in Man's plunging himſelf into Poverty and Miſeries, or in renouncing all bodily Satisfactions, for hereby Evil is not tamed and ſubdued, nay, ſometimes another Evil is hereby excited, viz. an Idea of Merit on Account of ſuch Renunciation, beſides that Man's Freedom hereby ſuffers, in which, as in a Ground, the Good and Truth of Faith can alone be inſeminated. Concerning Affliction, as denoting alſo Temptation, ſee above, n. 1846.

1948. Verſe 12. *And he ſhall be a wild-Aſs Man, his Hand upon all, and the Hands of all upon him; and he ſhall dwell againſt the Faces of all his Brethren.* He ſhall be a wild-Aſs Man, ſignifies rational Truth, which is deſcribed: His Hands upon all, ſignifies that rational Truth would fight againſt thoſe Things which are not true: And the Hands of all upon him, ſignifies that Falſes would reſiſt: And he ſhall dwell againſt the Faces of all his Brethren, ſignifies that there would be continual Contentions in Things appertaining to Faith, but that ſtill he ſhould be Conqueror.

1949. " He ſhall be a wild-Aſs Man"—that hereby is ſignified rational Truth, which is deſcribed, appears from the Signification of wild-Aſs as denoting rational Truth: In the Word frequent Mention is made of Horſes, of Horſemen, of Mules, and of Aſſes, and no one hath heretofore known, that they ſignify Things intellectual, rational, and ſcientific, but that ſuch is their Signification, will be abundantly proved, by the Divine Mercy of the Lord, in it's proper Place; the Caſe is the ſame with Reſpect to the wild Aſs, for the wild Aſs is a Mule of the Wilderneſs, or an Aſs of the Foreſt, and ſignifies the Rational Principle of Man, not the Rational Principle in it's Complex, but only rational Truth: The Rational Principle conſiſts of Good and of Truth, that is, of thoſe Things which appertain to Charity, and of thoſe Things which appertain to Faith; Rational Truth is that which is ſignified by wild Aſs; this then is what is repreſented by Iſhmael, and is deſcribed in this Verſe. No one can believe that Rational Truth ſeparate from rational Good is of ſuch a Nature, nor ſhould I have known

it

it myſelf to be ſuch, unleſs I had been convinced by lively Experience; it is the ſame Thing whether we ſpeak of Rational Truth, or of Man whoſe rational Principle is of the Nature here deſcribed; ſuch a Man, who hath ſuch a Rational Principle, that he is only in Truth, although in the Truth of Faith, and not at the ſame Time in the Good of Charity, is of this Sort; he is moroſe, impatient, oppoſite to all others, ſeeing every one as in a falſe Principle, inſtantly rebuking, correcting, and puniſhing; he is without Pity, neither doth he apply himſelf or endeavour to work upon the Minds and Affections of others, for he regardeth every Thing from a Principle of Truth, and Nothing from a Principle of Good; hence it is that Iſhmael was driven out, and afterwards dwelt in the Wilderneſs, and his Mother took a Wife for him from the Land of Egypt, Gen. xxi. 9 to 21. all which Things are repreſentative of one who is endued with ſuch a Rational Principle. Mention is made of wild Aſſes in the prophetical Parts of the Word, as in Iſaiah, "The "Palace ſhall be a Wilderneſs, the Multitude of the City ſhall "be left, the Clift and Watch-Tower ſhall be for Caves, even "for ever *a Joy of wild Aſſes*, a Paſture of Flocks," xxxii. 14. ſpeaking of the Vaſtation of Things intellectual, which when vaſtated as to Truths are called a Joy of wild Aſſes, and as to Goodneſſes a Paſture of Flocks, ſo that there is no Rational Principle: So in Jeremiah, "The *wild Aſſes* ſtood on the Hills, "they ſnuffed up the Wind like Whales, their Eyes were con"ſumed becauſe there was no Graſs," xiv. 6. ſpeaking of Dryneſs, or there being no Good and Truth; it is predicated of wild Aſſes that they ſnuff up the Wind, when vain and empty Things are taken inſtead of Things real and ſubſtantial, which are Truths; the Eyes conſumed denote that there is no Apprehenſion of what Truth is: So in Hoſea, "Becauſe they have gone up to "Aſſyria, *a wild Aſs ſolitary* by himſelf, Ephraim hath deſired "Loves with the Hire of Whoredom," viii. 9. ſpeaking of Iſrael or the ſpiritual Church; Ephraim denotes the intellectual Principle thereof; to go up to Aſſyria ſignifies to reaſon concerning Truth whether it be Truth; a ſolitary wild Aſs denotes the rational Principle thus deſtitute of Truths: Again, in the ſame Prophet, "Becauſe he ſhall be as *a wild Aſs amongſt his Brethren*, "there ſhall come an Eaſt Wind of Jehovah aſcending from the "Wilderneſs, and his Spring ſhall become dry, and his Foun"tain ſhall be dried up, he ſhall ſpoil the Treaſure of all Veſſels "of Deſire," xiii. 15. ſpeaking of Ephraim, by whom is ſignified the intellectual Principle of the ſpiritual Church, whoſe rational Principle is as a wild Aſs, and whoſe Diſſipation is the

Subject

Subject here treated of: So in David, "Jehovah God ſhall ſend "forth Fountains into the Rivers, they ſhall go amongſt the "Mountains, they afford Drink to every Beaſt of the Field, *the* "*wild Aſſes* quench [break] their Thirſt," Pſalm civ. 10, 11. Fountains denote Knowledges, Beaſts of the Field Goodneſſes, wild Aſſes rational Truths.

1950. "His Hand ſhall be upon all"—that by theſe Words is ſignified that he ſhould fight againſt thoſe Things which are not true; and that by the Hands of all being upon him is ſignified, that Falſes would reſiſt, appears from this Conſideration, that by Iſhmael is ſignified rational Truth ſeparate from Good, as was ſaid, of which Truth when it is predicated, that his Hands ſhould be upon all, and the Hands of all upon him, it is evident that ſuch muſt be the Signification of the Words. It was ſhewn above, that by Abram is repreſented the Lord's Internal Man, or what is the ſame Thing, His Divine Celeſtial and Spiritual [Principle]; by Iſaac the Lord's Interior Man, or His Divine Rational [Principle]; by Jacob the Lord's Exterior Man, or His Divine Natural [Principle]; the Subject here treated of is concerning the Rational Principle, what it's Quality would be, unleſs it was united with the Internal, or Divine celeſtial and ſpiritual Principle; which Rational Principle, inaſmuch as it derived it's Nature from the Life of the Affection of Sciences, that is, from Hagar the Egyptian Sarai's Handmaid, and this Life was of the External Man, which had an hereditary Principle from the Lord's Mother, againſt which War was to be waged, and which was to be expelled, therefore it is deſcribed what this Rational Principle would be, in Caſe it was without Rational Good; but after that the Lord, by Temptation-Combats and Victories, humbled, or afflicted and ſubdued that hereditary Principle, and vivified his eſſential Rational Principle with Divine Good, then it becometh Iſaac, or is repreſented by Iſaac, Iſhmael being caſt out of the Houſe, together with Hagar his Mother. Every genuine Rational Principle conſiſts of Good and Truth, that is, of what is celeſtial and of what is ſpiritual; Good, or what is celeſtial, is the very Soul or Life thereof; Truth, or what is ſpiritual, is what thence receiveth it's Life; the Rational Principle, without Life from celeſtial Good, is as is here deſcribed, viz. it fights againſt all, and all fight againſt it: Rational Good never fights, howſoever it is aſſaulted, becauſe it is meek and merciful, patient and condeſcending, being the Offspring of Love and Mercy; and although it doth not fight, yet it conquers all, never thinking of Combat, or boaſting of Victory, and this becauſe it is Divine,

and

and ſecure of Itſelf, for no Evil can aſſault Good, nor even ſtand in the Sphere where Good is, if it only approaches thereto it recedes of itſelf and retires, for Evil is infernal, Good is celeſtial: The Caſe is nearly the ſame with what is celeſtial-ſpiritual, that is, with Truth from a celeſtial Origin, or with Truth which is derived from Good, for this Truth is Truth formed of Good, ſo that it may be called the Form of Good; but Truth ſeparate from Good, which is here repreſented by Iſhmael, and is deſcribed in this Verſe, is altogether otherwiſe, viz. like a wild Aſs, and fights againſt all, and all againſt it, nay, it thinketh and breatheth ſcarce any Thing but Combats, it's general Delight, or reigning Affection, being to conquer, and when it conquers, it boaſts of Victory, wherefore it is deſcribed by a wild Aſs, or a Mule of the Wilderneſs, or an Aſs of the Foreſt, which cannot abide with others; ſuch is the Life of Truth without Good, yea, the Life of Faith without Charity; wherefore when Man is regenerated, it is effected indeed by the Truth of Faith, but ſtill at the ſame Time by the Life of Charity, which the Lord inſinuates according to the Increaſes of the Truth of Faith.

1951. "He ſhall dwell againſt the Faces of all his Brethren" —that hereby is ſignified that there would be continual Contentions in Things appertaining to Faith, but that ſtill he ſhould be Conqueror, appears from what hath been already ſaid; this is yet more fully deſcribed where the Poſterity of Iſhmael are ſpoken of in theſe Words, "They dwelt from *Havilah* even "to *Shur*, which is at the Faces of *Egypt*, as thou comeſt to "*Aſſhur*, at the Faces of all his Brethren fell (his Lot):" Gen. xxv. 18. the internal Senſe of which Words appears from the Signification of Havilah, of Shur, of Egypt, and of Aſſyria; Havilah ſignifies what appertains to Intelligence, as appears from what was ſhewn above, n. 115; Shur ſignifies Truth proceeding from Scientifics, concerning which ſee above, n. 1928; Egypt ſignifies whatever appertains to Science, n. 1164, 1165, 1186, 1462; and Aſſyria ſignifies what appertains to Reaſon, n. 119, 1186. from the Significations of which Terms reduced to one Senſe it appears, that by Iſhmael ſuch a Rational Principle is repreſented. Such Truth in another Life is repreſentatively preſented to View in various Ways, and is always exhibited as Somewhat ſtrong, powerful, and hard, ſo that it cannot be reſiſted; whilſt Spirits only think of ſuch Truth, there ariſes Somewhat of Terror, by Reaſon that it's Nature is ſuch, that it never yields, conſequently it never recedes; from which Circumſtances alſo it may appear, what is meant by

dwelling againſt the Faces of all his Brethren. It muſt be plain to every one, that ſome Arcanum or other lies hid in this Deſcription, but of what Nature the Arcanum is, hath been heretofore unknown.

1952. Verſes 13, 14. *And ſhe called the Name of Jehovah ſpeaking to her, Thou God ſeeing me, for ſhe ſaid, have I alſo here ſeen behind him that ſeeth Me? Wherefore ſhe called the Fountain, The Fountain of him that liveth and ſeeth Me; behold, between Cadeſh and Bared.* And ſhe called the Name of Jehovah ſpeaking to her, ſignifies the State of the Lord's Interior Man when he thought thoſe Things: Thou God ſeeing me, ſignifies Influx: For ſhe ſaid, have I alſo here ſeen behind him that ſeeth me, ſignifies Influx into the Life of the Exterior Man, without the rational Principle as a Medium: Wherefore ſhe called the Fountain, ſignifies the State of Truth thence derived: The Fountain of him that liveth and ſeeth me, ſignifies Truth thus conſpicuous: Behold between Cadeſh and Bared, ſignifies Quality.

1953. "And ſhe called the Name of Jehovah ſpeaking to her" —that theſe Words ſignify the State of the Lord's Interior Man when he thought thoſe Things, appears from what goes before and from what follows, and alſo from the Signification of Name as denoting to know the Quality of a Thing, concerning which ſee above, n. 144, 145, 1754: The Quality of State is here deſcribed, or the State in which the Lord was, when he thus thought concerning the Rational Principle; the Rational Principle could not think this, but the Interior or Superior Man, concerning which ſee above, n. 1926; for the Rational Principle is not capable of thinking concerning itſelf, what it's Quality is, inaſmuch as no one can look into himſelf, but there muſt be an interior or ſuperior Principle to think concerning it, becauſe ſuch a Principle is capable of looking into it; as for Example, the Ear cannot know, much leſs perceive the Diſcourſe which it draws in, but it is the interior Hearing which knows and perceives, the outward Ear only diſcerns articulate Sounds or Expreſſions, whilſt the interior Hearing comprehends their Meaning, and afterwards the interior Sight or Intuition perceives it, and hence by Hearing comes the Perception of the Meaning of what is heard: The Caſe is ſimilar in Reſpect to Seeing; the firſt Ideas, which are received from Objects of Sight, are material, as they are alſo called, but there is a Faculty of Seeing or Viſion ſtill more interior, which takes a View of them, and thus thinks; ſo it is with the Rational Principle of Man, it can in no wiſe take a View of itſelf, much leſs explore it's own Quality, but there is Need of an interior Principle to do this; wherefore

when Man can do this, viz. perceive any Thing falſe in his Rational Principle, and any Thing true which ſhines forth thence, and eſpecially if he can perceive any Thing which cauſeth Combat, and any Thing which bringeth Victory, he may know that it is from the Lord's Influx through the Internal Man: The Lord's Interior Man, concerning which ſee above, n. 1926. and which is here meant, was that which was conjoined to the Internal Man, or Jehovah, conſequently it was far above that Rational Principle; by Virtue of that Interior Man, as in celeſtial Light, he ſaw and perceived what would be the Quality of the Rational Principle, if it was in Truth alone and not in Good.

1954. "Thou God ſeeing me"—that theſe Words ſignify Influx, may appear from what hath been already ſaid: Intuition from what is ſuperior to what is inferior, or what is the ſame Thing, from what is interior to what is exterior, is called Influx, for it is effected by Influx; as in Reſpect to the interior Viſion appertaining to Man, unleſs it flowed continually into his external Viſion, or that of the Eye, it would be impoſſible for him to apprehend and diſcern any Object, for it is the interior Viſion which by Means of the Eye takes in thoſe Things which the Eye ſees, and not the Eye itſelf, altho' it appears ſo: Hence alſo it may appear, how much that Man is involved in the Fallacies of the Senſes, who believes that the Eye ſees, when the Truth is, that it is the Viſion of his Spirit, which is interior Viſion, that ſees by Means of the Eye; the Spirits who were attendant upon me, ſaw by Means of my Eyes the Objects of this World, as perfectly as I myſelf did, concerning which Circumſtance ſee n. 1880; but ſome of them, who were ſtill involved in the Fallacies of the Senſes, ſuppoſed that they could have ſeen the ſame Objects by Means of their own Eyes, but it was ſhewn them that it was not ſo, for when my Eyes were ſhut they ſaw Nothing in this Atmoſpherical World; the Caſe is thus with Man, it is his Spirit which ſees, and not the Eye, but by the Eye; the ſame may alſo appear from Dreams, in which ſometimes Man ſees as in open Day; nevertheleſs the Caſe is ſimilar in Reſpect to the interior Viſion, or that of the Spirit; this Viſion doth not ſee of itſelf, but by Virtue of a Viſion ſtill more interior, or that of the Rational Principle; neither doth this Viſion of the Rational Principle ſee of itſelf, but by Virtue of a Viſion ſtill more interior, which is that of the internal Man, concerning which ſee n. 1940; yea, neither doth this Viſion of the internal Man ſee of itſelf, but it is the Lord, by Means of the internal Man, who Alone ſees, becauſe He Alone lives, and gives

to

to Man the Faculty of seeing, and with Appearance as if he saw of himself: Thus it is in Regard to Influx.

1955. "For she said, have I also seen behind him that seeth me"—that hereby is signified Influx into the Life of the Exterior Man without the Rational Principle as a Medium, appears from the Signification of seeing behind him that seeth; to see behind him that seeth is by Virtue of an Interior or Superior Principle, which *within* or *above*, in an internal Sense, is expressed by *behind* in the Sense of the Letter, when it appears in that which is outward or beneath; it is Hagar who here speaks, by whom, as was shewn above, is signified the Life of Sciences, which appertains to the Exterior Man; and whereas the first Rational Principle had it's Rise from that Life, therefore the Lord saw the Reason why it was so effected, from his Interior Man in the Exterior, and this without the Rational Principle as a Medium. That these Words involve Arcana, must be plain to every one from this Consideration alone, that no one can know what is meant by *seeing behind him that seeth me*, except from the internal Sense, in which Sense such Things are contained, as cannot be explained to the Apprehension, unless by Ideas like those of the Angels, which do not fall into Expressions, only into the Sense of Expressions, and this abstractedly from material Ideas, whence come the Ideas of the Sense of Expressions: Of these Things, which appear so obscure to Man, the Angels have Ideas so clear and distinct, enriched with so many Representations, that it would require a Volume to describe but a small Part of them.

1956. "Wherefore she called the Fountain"—that hereby is signified the State of Truth thence derived, appears from what hath been already said, and also from the Signification of Fountain as denoting Truth, concerning which see above, n. 1927. Whereas this Truth was seen, not in the Rational Principle, but beneath it, therefore *Fountain* in the original Tongue is expressed by a different Word from what is used above, and from what is the common Expression to denote a Fountain.

1957. "The Fountain of him that liveth and seeth me"—that hereby is signified Truth thus conspicuous, appears also from what hath been said, viz. that the Lord saw conspicuously how the Case was with the Truth of this Rational Principle, that it was not good. The Lord's Interior Man, whereby he saw, is called Him that liveth and seeth, (*Vivus videns*) because conjoined with the Internal, which was Jehovah, Who Alone liveth, and Alone seeth, as was shewn above, n. 1954.

1958. "Behold between Cadesh and Bared"—that these Words signify Quality, viz. that he saw what was the Quality

of this Truth, consequently what was the Quality of the Rational Principle, appears from the Signification of Cadesh and Bared; that Cadesh signifies Truth, and also Contentions about Truths, was shewn above, n. 1676; but Bared signifies what is beneath, consequently scientific Truth, from which also the Rational Principle is derived. That Names in the Word signify Things, may be seen above, n. 1876, 1888, 1889; also n. 1224, 1264.

1959. Verse 15. *And Hagar bare Abram a Son, and Abram called the Name of his Son, whom Hagar bare, Ishmael.* Hagar bare Abram a Son, signifies the Rational Man born of that Conjunction and Conception: And Abram called the Name of his Son, whom Hagar bare, Ishmael, signifies his Quality.

1960. "Hagar bare Abram a Son"—that hereby is signified the Rational Man born of that Conjunction and Conception, appears from the Signification of Hagar, of Abram, and of Son; that Hagar signifies the Life of the Affection of Sciences of the Exterior Man, was said above, n. 1895, 1896; that Abram signifies the Lord's Internal Man, was shewn n. 1893, 1950; and that Son signifies Truth, consequently the Truth which appertained to this Rational Principle, was shewn n. 264, 489, 491, 533, 1147. hence by Hagar bearing Abram a Son is signified the Rational Man born of that Conjunction and Conception: Into this Meaning the Sense of the Letter is changed, when it comes to the Angels, or is with the Angels.

1961. "And Abram called the Name of his Son, whom Hagar bare, Ishmael"—that hereby is signified his Quality, appears from the Signification of Name as denoting to know the Quality of a Thing, concerning which see n. 144, 145, 1754. and also from the Representation of Ishmael as denoting Rational Truth, which is described in Verses 11, 12, in these Words, "Thou shalt call his Name Ishmael, because Jehovah hath heard "thy Affliction: And he shall be a wild Ass Man; his Hands "upon all, and the Hands of all upon him; and he shall dwell "against the Faces of all his Brethren;" concerning which Expressions see the Explication of those Verses: His Quality is therein described.

1962. Verse 16. *And Abram was a Son of eighty and six Years, when Hagar bare Ishmael to Abram.* Abram was a Son of eighty and six Years, signifies the State of the Lord as to celestial good Things acquired by Temptation-Combats: When Hagar bare Ishmael to Abram, signifies when the Life of the Affection of Sciences brought forth the Rational Principle.

1963. "Abram was a Son of eighty and six Years"—that hereby is signified the State of the Lord as to celestial good Things

Things acquired by Temptation-Combats, appears from the Signification of Eighty, which Number implies the ſame as Forty, that is, Temptations, as was ſhewn above, n. 730, 862; and from the Signification of Six, as denoting Combat, concerning which ſee alſo above, n. 720, 737, 900; and likewiſe from the Signification of Ten, as denoting Remains, concerning which ſee n. 576; which Remains with the Lord were Acquiſitions of celeſtial good Things, by which he united the Human Eſſence to the Divine, ſee n. 1906; of theſe three Numbers the Number eighty and ſix is compounded, which involves ſuch Things, conſequently ſignifies the State of the Lord as to celeſtial good Things acquired by Temptation-Combats: For all Numbers in the Word ſignify Things, as was ſhewn above, n. 482, 487, 575, 647, 648, 755, 813. In the preſent Caſe, the Numbers having Relation to Years, and being mentioned hiſtorically concerning Abram, it appears as if they had no ſuch Signification; but in the Word Nothing is written which doth not paſs into a ſpiritual and celeſtial Senſe as it approacheth the Angels, for the Angels are in no other than ſpiritual and celeſtial Ideas whilſt the Word is read by Man, nor do they know or perceive what eighty and ſix is, neither is it Matter of Concern to them of what Age Abram was when Hagar bare Iſhmael to him; but on the reading of that Number, ſuch Things are preſented to them as the Number implies, and ſo in Regard to other Expreſſions according to their Explication in the internal Senſe.

1964. "When Hagar bare Iſhmael to Abram"—that theſe Words ſignify when the Life of the Affection of Sciences brought forth the Rational Principle, appears from the Signification of Hagar, as denoting the Life of the Affection of Sciences; and from the Signification of Iſhmael, as denoting the Rational Principle firſt conceived, concerning which ſee above. Whereas the Subject treated of in this Chapter is concerning Man's Rational Principle, which is deſcribed as to it's Quality when conſtituted by Truths alone, and when conſtituted by Goodneſſes and by Truths derived from Goodneſſes, it is to be obſerved, that the Rational Principle can never be conceived and born, or formed, without Scientifics and Knowledges; but Scientifics and Knowledges ought to have Uſe for their End, and in this Caſe they have Life for their End, for all Life hath Relation to Uſes, as having Relation to Ends; unleſs they are learned with a View to a Life of Uſes, they are of no Conſequence, becauſe they are of no Uſe; from theſe, viz. Scientifics and Knowledges alone, without the Life of Uſe, a Rational Principle is formed as above deſcribed, like a wild Aſs, moroſe, contentious, having a parched

and

and dry Life, originating in a certain Delight of Truth defiled with Self-Love; but when they have Uſe for an End, they then receive Life from Uſes, nevertheleſs a Life according to the Quality of Uſes: They who learn Knowledges in Order to be perfected in the Faith of Love, (for true and real Faith is Love to the Lord and neighbourly Love) theſe are in the Uſe of all Uſes, and receive from the Lord ſpiritual and celeſtial Life, and when they are in that Life, they are in a Faculty of perceiving all Things which relate to the Lord's Kingdom; all the Angels are in ſuch Life, and in Conſequence thereof they are in Intelligence and Wiſdom.

1965. This then is the internal Senſe of the Things related in this Chapter concerning Abram, Hagar, and Iſhmael; but how copious that Senſe is, or how indefinite are the Things which it contains, may appear from this ſingle Conſideration, that as all and ſingular the Things contained in the Word, in an internal Senſe, regard the Lord, and treat of the Lord, (the Life of the Word being hence derived, becauſe the Lord is the eſſential Word) they treat alſo in an internal Senſe concerning the Lord's Kingdom in the Heavens, and likewiſe concerning his Kingdom on the Earths, that is, concerning the Church; in like Manner they treat of every Individual Perſon in whom the Kingdom of the Lord is manifeſted; and moreover they treat of every Thing celeſtial and ſpiritual; for all theſe Things are from the Lord: Hence it is, that by Abram is alſo repreſented the celeſtial Church, the celeſtial Man, and alſo the eſſential celeſtial Principle, &c. &c. but to extend the Explication to all theſe ſeveral Caſes, would be too tedious.

Concerning Viſions and Dreams, even the Prophetical, which are recorded in the Word.

1966. THE *Nature and Manner of Viſions, and what Viſions are genuine, is known to few; and whereas now for ſeveral Years I have had almoſt continual Intercourſe*

Intercourse with those who are in another Life, as may abundantly appear from the First Part of this Work, and have there seen astonishing Sights, so also I have had Information concerning Visions and Dreams by lively Experience, and am at Liberty to relate the following Particulars respecting them.

1967. *The Visions of some are much spoken of, who have said that they have seen many Things, and who also have seen them, but in Phantasy (or Imagination); I have been instructed concerning those Visions, and it was shewn likewise how they exist; there are Spirits who induce such Appearances by Phantasies, that they seem to have a real Existence, as when any Thing is seen in a Shade, or by Moonlight, or even in open Day if the Object be in a dark Place, in such Cases Spirits keep the Mind of the Beholder fixedly and continually in the Thought of some particular Object, either of an Animal, or a Monster, or a Forest, or of some such Thing, and so long as the Mind is kept in this Thought, the Phantasy is increased, and that to such a Degree, that the Person is persuaded, and sees, just as if the Things really existed, when yet they are Nothing else but Illusions: This is the Case with those who indulge much in Phantasies, and are of weak Minds, and hence are rendered credulous; such are Visionaries.*

1968. *Enthusiastic Spirits are of a similar Nature, but these have Visions about what is to be believed, by which they are so firmly persuaded, and persuade others, that they will swear what is false to be true, and what is imaginary to be real; concerning the Nature of these Spirits many Things might be here related from Experience, but, by the Divine Mercy of the Lord, we shall speak particularly of them in another Place: They have contracted their enthusiastic Nature from the Persuasions and Principles of the False imbibed in the World.*

1969. *Evil Spirits in another Life are scarce any Thing else but Lusts and Phantasies, having acquired to themselves no other Life; their Phantasies are such, that they perceive no other than that they are Realities: The Phantasies of Men cannot be compared with those of these Spirits, for Spirits are in a more excellent State even as to such Things: Such Phan-*

tasies are perpetual with the Infernals, and thereby one miserably tormenteth another.

1970. *By genuine Visions are meant Visions, or Sights, of those Things which really exist in another Life, and which are Nothing else but real Things, which may be seen by the Eyes of the Spirit, not by the Eyes of the Body, and which appear to Man when his interior Sight is opened by the Lord, that is, the Sight of his Spirit, into which also he comes, when being separated from the Body he passes into another Life; for Man is a Spirit cloathed with Body: Such were the Visions of the Prophets. When this Sight is opened, then the Things which exist amongst Spirits are seen in a clearer Light than that of the Mid-day Sun of this World, and not only the Representatives, but also the Spirits themselves are seen, accompanied with a Perception who they are, and likewise of what Sort they are, where they are, whence they come, and whither they go, of what Affection, of what Persuasion, yea of what Faith they are, n.* 1388, 1394. *all which Things are confirmed by living Discourse altogether like that of Men, and this without any Fallacy.*

1971. *The Visions which exist before good Spirits are representative of those Things that are in Heaven; for what exists in Heaven in the Presence of the Angels, when it descends into the World of Spirits, is changed into Representatives, by which, and in which, it may be clearly seen what they signify: Such Things are perpetual with good Spirits, with a Beauty and Pleasantness scarce expressible.*

1972. *As to what concerns Visions, or rather Sights, which appear before the Eyes of the Spirit, not before the Eyes of the Body, they are more and more interior; what I have seen in the World of Spirits I have seen in a clear Light, but more obscurely the Things which exist in the Heaven of angelic Spirits, and still more obscurely those which exist in the Heaven of Angels, for the Sight of my Spirit was seldom opened to that Degree; nevertheless it was given me to know by a certain Perception, the Nature of which cannot be described, what they discoursed about, and this frequently by intermediate Spirits; sometimes the Things there existing appeared to me,*

in

in the Shade of the Light of Heaven, which Shade is not similar to the Shade of the Light of this World, being an incomprehensibly mild and pure Light equally enlightening the Understanding and the Sight.

1973. *To relate all the Kinds of Visions would be too tedious, their Variety being so great; for Illustration Sake however it may be expedient to mention two, from which the Nature of the rest may appear; and at the same Time how Spirits are affected with those Things which they see, and how evil Spirits are tormented, when they are deprived of the Power of seeing and hearing what others see and hear; for they cannot bear that this Power should be taken away from them, inasmuch as Spirits have not the Sense of Taste, but a Desire, like an Appetite, of knowing and learning, in it's Stead; this is as it were their Food with which they are nourished, see n.* 1480. *how much therefore they are tormented when deprived of this Food, may appear from the following Example.*

1974. *After a disturbed Sleep, about the first Watch, there was presented a most pleasant Sight, consisting of Garlands as of Laurels, perfectly fresh, disposed in most beautiful Order, having a Sort of living Motion, of such Elegance and Neatness as cannot be described for the Beauty and Harmony and Affection of Blessedness which thence flowed; they were in a double Series at a little Distance from each other, arranged together to a considerable Length, and constantly varying their State of Beauty; this was visible to Spirits even the wicked. Afterwards there succeeded another Sight still more beautiful, in which was Somewhat of celestial Happiness, but it was only obscurely visible; it consisted of Infants sporting in celestial Sports, who affected the Mind in a Manner inexpressible. When these Sights were past, I discoursed with Spirits concerning them, who confessed that they had seen the first in like Manner as I had done, but the other only obscurely, so that they could not be positive what it was; hence there arose Indignation amongst them, and afterwards by Degrees Envy, because it was said that Angels and Infants saw it, which Envy of their's it was given me sensibly to per-*

ceive, so that Nothing escaped me so far as was necessary for Instruction; their Envy was such, that it not only caused in them the utmost Uneasiness, but even Torment and interior Pain, and yet it was occasioned solely by this Circumstance, that they did not see the second Sight as well as the first; they were thence led through Varieties of Envy till they were grieved at Heart; when they were in that State, I discoursed with them concerning Envy, observing that they might have been content with seeing the first Sight, and that they might have seen the other also if they had been principled in Goodness; hence again Indignation exasperated their Envy, which increased yet to such a Degree, that afterwards they could not endure the least Recollection of what had happened, but were affected with Pain: The States and Processes of Envy, with it's Degrees, Increments, varied and mixed Disturbantes of the Mind and Heart, cannot be described: Thus it was shewn, how the wicked are tormented by Envy alone, when they behold from a Distance the Blessedness of the good, yea, when they only think about it.

1975. *As to what relates to* Dreams, *it is well known that the Lord revealed the Secrets of Heaven to the Prophets, not only by Visions, but also by Dreams, and that Dreams were equally representative and significative as Visions, and that they were commonly of one Sort; and further, that Things to come were discovered by Dreams to others as well as to the Prophets, as in the Case of Joseph's Dreams, and of the Dreams of those who were with him in Prison, and also of Pharaoh's, of Nebuchadnezar's, and others; from which Considerations it may appear, that Dreams of that Sort come by Influx from Heaven as well as Visions, with this Difference, that Dreams come when the corporeal Part is asleep, but Visions when it is not asleep. In what Manner prophetical Dreams, and such as are recorded in the Word, flow in, yea descend from Heaven, was shewn me to the Life, concerning which I am at Liberty to relate from Experience the following Particulars.*

1976. *There are three Sorts of Dreams; the First Sort come mediately through Heaven from the* Lord, *such were the prophetical*

prophetical Dreams recorded in the Word: The Second Sort come by angelic Spirits, particularly by those who are in Front above to the right, where are Things paradisiacal; hence the Men of the most ancient Church had their Dreams, which were instructive, n. 1122. *The Third Sort come by Spirits, who are near when Man is asleep, which also are significative: But phantastic Dreams have another Origin.*

1977. *In Order that I might know perfectly how Dreams come by Influx, I was laid asleep, and dreamt that a Ship arrived laden with delicious Eatables of every Sort; the Things contained in the Ship were not seen, but lay concealed; on the Deck stood two armed Centinels, besides a third who was Captain of the Ship; the Ship passed into a Kind of vaulted Dock; hereupon I awaked, and thought about the Dream; at that Instant the Angelic Spirits, who were above in Front to the right, accosted me, and said, that they introduced this Dream: And that I might know of a Certainty that this was the Case, I was let into a State as it were between sleeping and waking, when in like Manner they introduced various pleasant and delightful Things, as an unknown Animalculum, which was streaked as it were with black and shining Rays, that penetrated the left Eye with astonishing Quickness; concerning which also I discoursed with them: This was done, not once only, but several Times, and each Time I was instructed as to the Signification thereof. The Angelic Spirits, who dwell on the Confines of the paradisiacal Abodes, are they who insinuate such Dreams; to these also is allotted the Office of watching over certain Men during Sleep, to prevent the Infestations of evil Spirits; this Office they discharge with the utmost Delight, insomuch that there is an Emulation amongst them who shall take the nearest Stand, and excite in Man the Joys and Delights which they observe in his Affection and Temper; these Angelic Spirits are of those, who in the Life of the Body were delighted and have loved, by every Contrivance and Endeavour, to render the Life of others happy and blessed; when the Sense of Hearing is opened to a certain Degree, there is heard thence, as from afar, a sweet sonorous Modulation as of Singing: They said,*

that they did not know whence such Things, and so beautiful and pleasant Representatives, come to them in an Instant, but they were informed that it was from Heaven: They belong to the Province of the Cerebellum, because the Cerebellum, as I have learnt, is in a wakeful State during Sleep, when the Cerebrum is asleep. Hence the Men of the most ancient Church had their Dreams, with a Perception what they signified, from whom, in a great Measure, came the Representatives and Significatives of the Ancients, under which Things of a deep and hidden Nature were manifested.

1978. *Besides, there are other Spirits, who belong to the Province of the left Thorax, by whom Dreams are often introduced, not to mention others of less Note.*

1979. *It has been often given me, after such Dreams, to discourse with the Spirits and Angels who introduced them, they relating what they had introduced, and I what I had seen; but to adduce all that has been experimentally made known to me in this Way, would be too tedious.*

1980. *It is worthy of Observation, that after my awaking and relating what I had seen in Sleep, and this in a long Series, some Angelic Spirits (not of those above-mentioned) said, that what I related coincided exactly, and was the same with what they had been discoursing about, and differed in no Respect, except only as Representatives differ from the Things represented, the Things I related not being the real Things about which they discoursed, but only the Representatives thereof, into which their Ideas were turned and changed in the World of Spirits; for in that World the Ideas of the Angels are turned into Representatives; hence all and singular the Things about which they had discoursed were thus represented in my Dream: They further declared, that the same Discourse was capable of being turned into other Representations, yea, into similar and dissimilar with an indefinite Variety; and that the Reason why they had been turned into such was, because such were agreeable to the State of the Spirits about me, and hence agreeable to my own State in which I was at that Time; in short, that several dissimilar Dreams may descend and be presented from a similar*

Discourse,

Discourse, consequently from one Origin, by Reason, as was said, because those Things which are in Man's Memory and Affection are recipient Vessels, in which Ideas are varied and received representatively according to the Variations of their Form, and Changes of their State.

1981. *Another Instance of a similar Kind I am at Liberty to relate; I dreamed a Dream, but of a common Sort; when I was awake I related all from Beginning to End; the Angels said, that what I related coincided exactly with the Things about which they had discoursed with each other, not that the Things they discoursed about were the Things of which I dreamed, but altogether different, the Thoughts of their Discourse being turned into the Objects of my Dream, in such a Manner however as to be representative and correspondent, yea, even in every Particular, so that Nothing was wanting: I then discoursed with them concerning Influx, how such Things flow in and are varied: There was a Person of whom I had formed an Idea, that he was principled in natural Truth, which Idea I conceived from the Actions of his Life; there was a Discourse amongst the Angels concerning natural Truth, wherefore that Person was represented to me; and the Things which he said to me in my Dream, and did, followed in an orderly Way of Representation and Correspondence from the mutual Discourse of the Angels; but still there was Nothing altogether alike or the same.*

1982. *Certain Spirits on their first Entrance into the spiritual World, who desire to see the Glory of the Lord, before they are in such a State as to be capable of beholding it, are cast into a Kind of sweet Sleep as to their exterior Senses and inferior Faculties, and then their interior Senses and Faculties are awakened into an extraordinary Wakefulness, and thus they are let into the Glory of Heaven; but as soon as Wakefulness is restored to the exterior Senses and Faculties, they return to their former State.*

1983. *Evil Spirits have the greatest and most burning Desire to infest and assault Man during Sleep, but he is then particularly under the Lord's Keeping; for Love never sleeps: The Spirits who infest are miserably punished; I have*

have often heard their Punishments, so often that I cannot enumerate the particular Times; they consist in Discerptions (concerning which see n. 829, 957, 959.) under the Heel of the left Foot, and this sometimes for Hours together: Sirens, who are interior Jugglers, are they who particularly beset Man during Night, and at the same Time endeavour to infuse themselves into his interior Thoughts and Affections, but they are as often driven away by Angels from the Lord, and are at length deterred from such Attempts by most grievous Punishments. They have at Times discoursed with others during Night, in all Respects as from Me, in a Speech like mine, so like that it could not be distinguished, suggesting filthy Things, and persuading what was false; I was once in a most sweet Sleep, in which I had no Sensation but of delightful Rest; when I awoke, certain good Spirits began to chide me, for having infested them, so cruelly, as they said, that they supposed themselves to be in Hell, laying thus the Blame upon me; to whom I replied, that I knew Nothing about the Matter, but that I had slept most quietly, so that it was impossible I could be troublesome to them; at which being amazed, they perceived at length that this had been effected by the juggling Arts of Sirens; the like was also shewn afterwards, in Order that I might know the Nature and Quality of the Sirens; they are chiefly of the Female Sex, who in the Life of the Body have studied by interior Artifices to allure to themselves Companions, insinuating themselves by Things external, using every Method of engaging Men's Minds, entering into the Affections and Delights of every one, but with an evil End, especially to gain Influence and Authority; hence they have such a Nature in another Life, that they seem of themselves to have all Power, imbibing and contriving various Arts, which they suck in as greedily as Sponges do Water whether clean or filthy; thus do they receive alike Things prophane and holy, which having received they bring into Act, with a View, as was said, of gaining Influence and Authority: It was given to perceive their Interiors, how filthy they are, and polluted with Adulteries and Hatreds; it was also given to perceive how prevalent their Sphere is;

they

they reduce their Interiors into a State of Perſuaſion, ſo that their Interiors conſpire with their Exteriors to effect what they purpoſe, thus they compel and violently drive other Spirits to think in all Reſpects as they do; no Reaſonings are diſcoverable amongſt them, but there is a certain ſimultaneous Principle of Reaſoning inſpired by evil Affections, which thus operateth, with Application to the particular Tempers, and thereby an Admiſſion to the Minds of others, whom they draw over to their Party, either overpowering or enſnaring them by their Perſuaſions: They ſtudy Nothing more than to deſtroy Conſcience, and when this is deſtroyed, they poſſeſs the Interiors of Men, yea obſeſs them, although Man is ignorant thereof; at this Day there are no external Obſeſſions, as formerly, but only internal, occaſioned by ſuch Spirits; they who have no Conſcience are thus obſeſſed, the Interiors of their Thoughts are in a State of Inſanity, but they are concealed and covered with an external Decorum and apparent Uprightneſs, from Motives of Honour, Gain, and Reputation; that this is the Caſe may be known to themſelves, if they do but attend to their Thoughts.

GENESIS.

GENESIS.

CHAPTER THE SEVENTEENTH.

1984. FEW can believe that there is in the Word an internal Senſe, which doth not at all appear from the Letter, and this, becauſe ſuch internal Senſe is ſo remote from the Senſe of the Letter, that it is as it were diſtant from it juſt as Heaven is from Earth; but that the Senſe of the Letter containeth ſuch Things in it, and that it is repreſentative and ſignificative of Arcana which no one ſees but the Lord, and Angels from the Lord, appears from what hath been ſaid throughout in the Firſt Part of this Work: The Senſe of the Letter in Reſpect to the internal Senſe, is as the Body of a Man in Reſpect to his Soul; whilſt Man is in the Body, and his Thoughts grounded in bodily Things, he is almoſt totally ignorant of the Soul, for the Functions of the Body are different from thoſe of the Soul, inſomuch that if the Functions of the Soul were diſcovered, they would hardly be acknowledged to be ſuch as they really are; thus it is alſo with the internal Things of the Word, in them is the Soul, that is, the Life of the Word, inaſmuch as they have Reſpect ſolely to the Lord, to his Kingdom, to the Church, and to the Things appertaining to his Kingdom and Church in Man; and when theſe Things are reſpected, it is the Word of the Lord, for then there is eſſential Life therein; that this is the Caſe, has been abundantly proved in the Firſt Part of this Work, and it has been given me to know of a Certainty that it is ſo; for no Ideas concerning corporeal and worldly Things can poſſibly paſs to the Angels, ſuch Ideas being caſt off and altogether removed as ſoon as ever

ever they depart from Man, according to what was ſhewn from Experience in the Firſt Part of this Work, n. 1769, to 1772. and how they are changed, n. 1872, to 1876. This may alſo appear very evident from many Paſſages in the Word, which are in no Sort intelligible in the Senſe of the Letter, and which would not be acknowledged as the Word of the Lord, unleſs they had in them ſuch a Soul, or Life, neither would they appear to be Divine to any one, who had not been taught from his Infancy to believe that the Word was inſpired and conſequently holy: Who would know, for Inſtance, from the Senſe of the Letter, what is ſignified by the Things which Jacob ſpake to his Sons before his Death, Gen. Chap. xlix. "*That Dan is a Serpent on the Way, an Aſp on the Path-way, biting the Horſe's Heels, and his Rider ſhall fall backward,*" Verſe 17. "*That a Troop ſhall ſpoil Gad, and he ſhall ſpoil the Heel,*" Verſe 19. "*That Naphthali is a Hind let looſe, giving Diſcourſe of Elegance,*" Verſe 21. "*That Judah ſhall bind to the Vine his young Aſs, and to the noble Vine the Son of his She-Aſs; he ſhall waſh his Garment in Wine, and his Covering in the Blood of Grapes; his Eyes are redder than Wine, and his Teeth whiter than Milk,*" Verſes 11, 12. in like Manner in ſeveral Paſſages in the Prophets, the Signification of which can appear only from the internal Senſe, wherein all and ſingular Things cohere in moſt beautiful Order. The Caſe is the ſame in Reſpect to what the Lord ſaid in Matthew concerning the laſt Times, "*In the Conſummation of the Age 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; and then ſhall appear the Sign of the Son of Man; and then ſhall all the Tribes of the Earth mourn,*" xxiv. 29, 30. theſe Words by no Means ſignify the Darkening of the Sun and Moon, nor the Falling of the Stars from Heaven, nor the Mourning of Tribes, but Charity and Faith, which in an internal Senſe are Sun and Moon, and ſhall be darkened; alſo the Knowledges of Good and Truth, which are Stars, and are here called

the Powers of the Heavens, which ſhall ſo fall away and vaniſh; and further, all Things appertaining to Faith, which are the Tribes of the Earth, as was alſo ſhewn in the Firſt Part of this Work, n. 31, 32, 1053, 1529, 1530, 1531, 1808. From theſe few Inſtances then it may appear, what the internal Senſe of the Word is, alſo that it is remote, and in ſome Caſes moſt remote, from the Senſe of the Letter: But ſtill the Senſe of the Letter repreſents Truths, and exhibits Appearances of Truth, in which Man may be principled, whilſt he is not in the Light of Truth.

CHAPTER XVII.

1. AND Abram was a Son of Ninety and Nine Years, and JEHOVAH appeared to Abram, and ſaid to him, I am GOD Schaddai, walk before me, and be thou entire.

2. And I will give my Covenant between me and thee, and I will multiply thee exceeding exceedingly.

3. And Abram fell on his Faces; and GOD ſpake with him, ſaying,

4. I, behold my Covenant is with thee, and thou ſhalt be for a Father of a Multitude of Nations.

5. And he ſhall not be called any more by thy Name Abram, but Abraham ſhall thy Name be, becauſe I have given thee for a Father of a Multitude of Nations.

6. And I will make thee fruitful exceeding exceedingly, and I will give thee for Nations, and Kings ſhall come forth of thee.

7. And I will ſet up my Covenant between me and thee, and between thy Seed after thee, in their Generations, for an everlaſting Covenant, to be to thee for a GOD, and to thy Seed after thee.

8. And

8. And I will give to thee, and to thy Seed after thee, the Land of thy Sojournings, all the Land of Canaan, for an eternal Poſſeſſion, and I will be to them for a God.

9. And God ſaid unto Abraham, Thou ſhalt keep my Covenant, thou and thy Seed after thee, to their Generations.

10. This is my Covenant which ye ſhall keep between Me and you, and between thy Seed after thee, that every Male be circumciſed to you.

11. And ye ſhall circumciſe the Fleſh of your Foreſkin, and it ſhall be for a Sign of the Covenant between Me and you.

12. And a Son of eight Days ſhall be circumciſed to you, every Male in your Generations, born of the Houſe, and bought with Silver, of every Son that is a Stranger, who is not of thy Seed.

13. Circumciſing ſhall be circumciſed he that is born of thy Houſe, and he that is bought with thy Silver, and my Covenant ſhall be in your Fleſh for an eternal Covenant.

14. And the uncircumciſed Male, who is not circumciſed in the Fleſh of his Foreſkin, that Soul ſhall be cut off from his People, he hath made my Covenant vain.

15. And God ſaid unto Abraham, Sarai thy Wife thou ſhalt not call by her Name Sarai, but Sarah ſhall be her Name.

16. And I will bleſs her, and I will alſo give thee a Son of her; and I will bleſs him, and he ſhall be for Nations, Kings of People ſhall be of her.

17. And Abraham fell on his Faces, and laughed, and ſaid in his Heart, can there be born to a Son of an hundred Years, and can Sarah a Daughter of ninety Years bring forth?

18. And Abraham ſaid unto God, I wiſh that Iſhmael may live before thee.

19. And God ſaid, verily Sarah thy Wife ſhall bear thee a Son, and thou ſhalt call his Name Iſaac, and I will

set up my Covenant with him for an eternal Covenant to thy Seed after him.

20. And as to Ishmael, I have heard thee, behold, I will bless him, and I will cause him to be fruitful and to multiply exceeding exceedingly; twelve Princes shall he beget, and I will give him for a great Nation.

21. And my Covenant will I set up with Isaac, whom Sarah shall bear to thee at this stated Time in the following Year.

22. And he left off to speak with him, and GOD went up from above Abraham.

23. And Abraham took Ishmael his Son, and all that were born in his House, and all that were bought with his Silver, every Male in the Men of Abraham's House, and circumcised the Flesh of their Foreskin, in this same Day, as GOD spake with him.

24. And Abraham was a Son of ninety and nine Years, in circumcising the Flesh of his Foreskin.

25. And Ishmael his Son was a Son of thirteen Years, in circumcising the Flesh of his Foreskin.

26. In this same Day was Abraham circumcised, and Ishmael his Son.

27. And all the Men of his House, he that was born of the House, and he that was bought with Silver, of a Son that was a Stranger, were circumcised by him.

THE CONTENTS.

1985. THE Subject treated of in this Chapter is concerning the Union of the Divine Essence of the Lord with the Human, and of the Human with the Divine; and also concerning the Lord's Conjunction with Mankind by the Human Essence.

1986. That Jehovah was manifested to the Lord in His Humanity, Verse 1. Foretelling Union, Verses 2, 3. viz.

3. viz. of the Divinity with the Humanity, and of the Humanity with the Divinity, Verſes 4, 5. And that from Him is all Good and Truth, Verſe 6. That thus the Conjunction of the Divinity with Mankind would be effected by Him, Verſe 7. And that the heavenly Kingdom would become His, which He would give to thoſe who ſhould have Faith in Him, Verſes 8, 9. But that Man muſt firſt remove evil Loves and their filthy Luſts, and thus be purified; this is what was repreſented and is ſignified by Circumciſion, Verſes 10, 11. Thus Conjunction would be effected, as well with thoſe who are within the Church, as with thoſe who are without, Verſe 12. That Purification muſt needs precede, otherwiſe there would be no Conjunction but Damnation; and that Conjunction nevertheleſs cannot exiſt but in the impure Principle of Man, Verſes 13, 14. The Union of the Human Eſſence with the Divine, or of Truth with Good, is foretold, Verſes 15, 16, 17. Alſo Conjunction with thoſe who are principled in the Truths of Faith, as well with thoſe who are of the Church celeſtial, as with thoſe who are of the Church ſpiritual, Verſes 18, 19. And that the latter alſo ſhould receive the good Things of Faith, Verſe 20. The Concluſion, that this would be effected by the Union of the Human Eſſence with the Divine in the Lord, Verſe 21. The End of the Prediction, Verſe 22. That thus it ſhould be effected, and thus it was effected, Verſes 23, 24, 25, 26, 27.

THE INTERNAL SENSE.

1987. VERSE 1. *And Abram was a Son of ninety and nine Years, and Jehovah appeared to Abram, and ſaid unto him, I am God Schaddai, walk before Me, and be thou entire.* Abram was a Son of ninety and nine Years, ſignifies the Time

Time before the Lord fully conjoined the Internal Man with the Rational; Abram signifies the Lord in that State, and in that Age: And Jehovah appeared to Abram, signifies Manifestation: And said unto him, signifies Perception: I am God Schaddai, signifies the Name of the God of Abram in the Sense of the Letter, by which Name the Lord was first represented before them (viz. before Abraham, Isaac, and Jacob): Walk before me, signifies the Truth of Faith: And be thou entire, signifies the Good.

1988. "And Abram was a Son of ninety and nine Years"—that hereby is signified the Time before the Lord fully conjoined the Internal Man with the Rational, appears from the Signification of Nine when it precedes Ten, or what is the same Thing, of Ninety when it precedes an Hundred; for Abram, when Isaac was born to him, was an Hundred Years old. What is the Nature and Quality of the Internal Sense of the Word, may appear particularly from Numbers, as well as from Names; Numbers in the Word, whatever they are, signify Things, as also do Names, for there is Nothing in any Part of the Word, in which there is not a Divine Principle, or which hath not an internal Sense; and how remote such internal Sense is from the Sense of the Letter, appears more especially from this Circumstance; for Names and Numbers are not at all attended to in Heaven, but only the Things which are signified by Names and Numbers; as for Example, whensoever the Number Seven occurs, instead of Seven there is presented to the Angels the Idea of Somewhat Holy, for Seven signifies what is Holy, by Reason that the celestial Man is the Seventh Day, or the Sabbath, consequently the Rest of the Lord, see n. 84, to 87, 395, 433, 716, 881. The Case is similar in Regard to other Numbers, as to the Number Twelve; whenever this occurs, there is presented to the Angels an Idea of all Things appertaining to Faith, by Reason that the Twelve Tribes signify such Things, n. 577. That Numbers in the Word signify Things, may be seen in the First Part of this Work, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. The Case is the same in Respect to the Number Ninety Nine; that this Number signifies the Time before the Lord fully conjoined the internal Man with the Rational, appears from the Signification of an hundred Years, which was Abram's Age when Isaac was born to him, by whom is represented and signified the Lord's Rational Man which was conjoined with his Internal, that is, with the Divinity; an Hundred in the Word signify the same as Ten, because that Number is composed of Ten multiplied into Ten, and Ten signify Remains,

mains, as was ſhewn in the Firſt Part of this Work, n. 576; what Remains ſignify as appertaining to Man, may be ſeen, n. 468, 530, 561, 660, 1050. and what Remains ſignify as appertaining to the Lord, may be ſeen, n. 1906. Theſe Arcana cannot be further explained, but it is in every one's Power to conceive them, if he only firſt learns what Remains are, (for at this Day the Nature and Meaning of Remains are unknown) and if it be only underſtood that Remains, as appertaining to the Lord, ſignify the Divine Goods, which he procured to himſelf by his own Power, whereby he united the Human Eſſence to the Divine: Hence it may appear what is ſignified by Ninety Nine, and that this Number, as preceding an Hundred, ſignifies the Time before the Lord fully conjoined the Internal Man with the Rational; by Iſhmael was repreſented the Lord's firſt Rational Principle, the Nature and Quality whereof was ſufficiently pointed out above in the preceding Chapter; but by Iſaac is repreſented the Divine Rational Principle of the Lord, as will appear from what follows. That Abram ſhould continue ſo long in the Land of Canaan, at this Time twenty-four Years, ten Years before Iſhmael was born, and thirteen Years afterwards, and that he had no Son as yet by Sarai his Wife, but that a Promiſe was then firſt made concerning a Son when he was Ninety and Nine Years old, are Circumſtances, which, every one muſt ſee, involve ſome Arcanum; the Arcanum is, that thereby was repreſented the Union of the Lord's Divine Eſſence with the Human, and indeed of his Internal Man, which was Jehovah, with his Rational Principle.

1989. That Abram ſignifies the Lord in that State and in that Age, appears from what hath been before ſaid concerning Abram: Abram in an internal Senſe repreſents the Lord, for no other Abram is underſtood in Heaven, when the Name occurs in the Word; indeed they who are born within the Church, and have heard of ſuch a Perſon as Abram from the Word, when they come into another Life, are admitted to Acquaintance with Abram, but inaſmuch as he is like any other Perſon, and cannot be of any Help to them, they no longer concern themſelves about him; and they are informed, that by Abram in the Word no other is meant than the Lord; but the Angels, who are in celeſtial Ideas, and do not determine them to any particular Man, are altogether ignorant of Abram, wherefore whilſt the Word is read by Man, and Abram is named, they have no Perception of any other than the Lord, and on the reading of theſe Words, they have a Perception of the Lord in that State and in that Age, for here Jehovah ſpeaks with Abram, that is, with the Lord.

1990. "Je-

1990. "Jehovah appeared to Abram"—that these Words signify Manifestation, appears without Explication, for, as was said, by Abram is represented the Lord. No Man throughout the Universe hath ever seen Jehovah the Father of the Lord, but the Lord alone, as he himself hath declared in John, "No one "hath seen God at any Time, the only-begotten Son, who is in "the Bosom of the Father, he hath made him known," i. 18. and again, "Ye have neither heard his Voice, nor seen his Ap- "pearance," v. 37. and again in the same Evangelist, "Not "that any one hath seen the Father, except he who is with the "Father, he hath seen the Father," vi. 46. The Infinite Itself, which is above all the Heavens, and above the inmost Things appertaining to Man, cannot be manifested except by the Divine Humanity, which appertains to the Lord alone; the Communication of the Infinite with finite [Beings] is not possible in any other Way; which also is the Reason, that when Jehovah appeared to the Men of the most ancient Church, and afterwards to the Ancient Church, which was after the Flood, and also in succeeding Times to Abraham and to the Prophets, he was manifested to them as a Man, and that this Man was the Lord, He Himself expressly declares in John, "Your Father "Abraham rejoiced to see my Day, and saw it, and was glad: "Verily, verily, I say unto you, before Abraham was, I am," viii. 56, 58. the same is declared likewise in the Prophets, as in Daniel, to whom he appeared as the Son of Man, vii. 13. hence it may appear, that the Infinite Esse, which is Jehovah, cannot possibly be manifested to Man, except by the Human Essence, consequently except by the Lord; and thus that it was manifested to none but to the Lord Alone; in Order therefore that he might be present with and joined to Man, after that Man had altogether removed himself from the Divinity, and had immersed himself in filthy Lusts, and thereby in Things merely corporeal and earthy, he assumed the real Human Essence actually by Nativity, that thus the Infinite Divinity might still adjoin itself to Man who was so far removed, otherwise the Human Race must have perished by the Death of the damned to all Eternity. The other Arcana relating to the Manifestation of Jehovah in the Humanity of the Lord, when he was in a State of Humiliation, before he fully united the Human Essence to the Divine, and glorified it, will be explained as far as they are capable of being apprehended, by the Divine Mercy of the Lord, in a following Part of this Work.

1991. "And said unto him"—that hereby is signified Perception, appears from the Lord's Perception, which was from Jehovah,

Jehovah, concerning which see above, n. 1919. and from this Consideration, that by Jehovah or God saying, in an internal Sense, is signified perceiving, n. 1602, 1791, 1815, 1819, 1822.

1992. "I am God Schaddai"—that hereby is signified the Name of the God of Abram in the Sense of the Letter, by which the Lord was first represented before them, (viz. before Abraham, Isaac, and Jacob,) appears from what is said in the Word concerning Abram, and concerning the House of his Father, as worshipping other Gods: In Syria, whence Abram came, there were Remains of the Ancient Church, and there several Families retained the Worship of that Church, as appears from Eber, who was of that Country, and from whom came the Hebrew Nation, and in like Manner they retained the Name of Jehovah, as appears from what was shewn in the First Part of this Work, n. 1343. and from Balaam, who also wa from Syria, and offered Sacrifices, and called Jehovah his God; that he was from Syria, appears Numb. xxiii. 7. that he offered Sacrifices, appears Numb. xxii. 39, 40. Chap. xxiii. 1, 2, 3, 14, 29. that he called Jehovah his God, appears Numb. xxii. 8, 13, 18, 31. Chap. xxiii. 8, 12, 16. But this was not the Case with the House of Terah the Father of Abram and Nahor, it was amongst the Families of the Nations, which had not only lost the Name of Jehovah, but also served other Gods, and instead of Jehovah worshipped Schaddai, whom they called their God; that they had lost the Name of Jehovah, appears from what was adduced in the First Part of this Work, n. 1343. and that they served other Gods, is plainly declared in Joshua, "Joshua said unto all the People, Thus saith Jehovah the God "of Israel, *Your Fathers dwelt beyond the River in old Time, "Terah the Father of Abraham and the Father of Nachor, and they "served other Gods*; now fear ye Jehovah, and serve him in Inte- "grity and Truth; and put away from you *the Gods whom your "Fathers served beyond the River*, and in Egypt, and serve Je- "hovah: And if it be evil in your Eyes to serve Jehovah, choose "ye this Day whom ye will serve, whether *the Gods whom your "Fathers served, who were beyond the River*, or the Gods of the "Amorites," xxiv. 2, 14, 15. that Nachor also Abram's Brother, and the Nation descended from him, served other Gods, appears from Laban the Syrian, who was in the City of Nachor, and worshipped Images, or Teraphim, which Rachel took away, Gen. xxiv. 10. Chap. xxxi. 19, 26, 32, 34. see also what is said on that Subject in the First Part of this Work, n. 1356: That instead of Jehovah they worshipped Schaddai, whom

they called their God, is plainly declared in Moſes, " *I Jehovah* " *appeared to Abraham, Iſaac, and Jacob, in the God Schaddai,* " *and by my Name Jehovah I was not known to them,*" Exod. vi. 3. Hence it may appear who and what Abram was in his Youth, viz. that he was, as other Gentiles, an Idolater, and that as yet, whilſt he was in the Land of Canaan, he had not rejected from his Mind the God Schaddai, by whom is ſignified the Name of the God of Abram in the Senſe of the Letter, and that by his Name the Lord was firſt repreſented before them, viz. before Abraham, Iſaac, and Jacob, as appears from the Paſſage cited, Exod. vi. 3. The Reaſon why the Lord was willing firſt to be repreſented before them by the Name Schaddai, is, becauſe the Lord is never willing to deſtroy ſuddenly, much leſs inſtantaneouſly, the Worſhip inſeminated in any one from Infancy, for this would be to pluck up the Root, and thereby deſtroy the holy Principle of Adoration and Worſhip deeply implanted, which the Lord never breaks but bends; the holy Principle of Worſhip rooted in early Life is of ſuch a Nature, that it cannot endure Violence, but muſt be bended with Moderation and Gentleneſs; the Caſe is ſimilar in Regard to the Gentiles, who during the Life of the Body have worſhipped Idols, and yet have lived in mutual Charity; the holy Principle of their Worſhip, in another Life, is not removed inſtantaneouſly but ſucceſſively; for they who have lived in mutual Charity, are in a State capable of having implanted in them the good Things and Truths of Faith, which afterwards they receive with Joy, for Charity is the very Ground of Reception: Thus it was with Abraham, Iſaac, and Jacob, whom the Lord permitted to retain the Name of the God Schaddai, inſomuch that he ſaid that He was the God Schaddai, and this by Reaſon of it's Signification: Interpreters ſuppoſe Schaddai to ſignify Omnipotent, others to ſignify Thunderer, but it properly ſignifies Tempter, and Benefactor after Temptations, as appears in Job, who ſo often mentions the Name, becauſe he was in Temptations, according to the following Paſſages, " Behold they are bleſſed, the Man whom God " chaſtiſeth; *and thou ſhalt not refuſe the Diſcipline of Schaddai,*" v. 17. " *The Arrows of Schaddai are with me, the Terrors of* " *God* do ſet themſelves in Array againſt me," vi. 4. " He will " forſake *the Fear of Schaddai,*" vi. 14. " I will ſpeak to *Schad-* " *dai*, and deſire to argue with *God*," xiii. 3. " He ſtretcheth " out his Hand towards *God*, and comforteth himſelf towards " *Schaddai*," xv. 25. " His Eyes ſhall ſee his Deſtruction, and " *he ſhall drink of the Fury of Schaddai,*" xxi. 20. " *Schaddai*

" thou

" thou ſhalt not find him, great in Power, and in Judgment, " and in the Might of Juſtice, *he will not afflict*," xxxvii. 23. alſo in Joel, "Alas the Day, for the Day of Jehovah is near, " and ſhall come *as Devaſtation from Schaddai*," i. 15. the ſame may likewiſe appear from the Word Schaddai itſelf, which ſignifies Vaſtation, conſequently Temptation, for Temptation is a Species of Vaſtation; but inaſmuch as it derives it's Origin from the Nations in Syria, it is not called Elohim Schaddai, but El Schaddai, and in Job only Schaddai, and El or God is mentioned ſeparately. Whereas Comfort cometh after Temptations, they alſo attributed to the ſame Schaddai the Good thence derived, as in Job, Chap. xxii. 17, 23, 25, 26. alſo the Underſtanding of Truth, which is likewiſe derived thence, Chap. xxii. 8. Chap. xxxiii. 4. and whereas he was thus held to be the God of Truth, (for Vaſtation, Temptation, Chaſtiſing, and Rebuke, come not from Good, but from Truth) and whereas the Lord was by him repreſented before Abraham, Iſaac, and Jacob, therefore the Name was retained even amongſt the Prophets, but with them by Schaddai is underſtood Truth, as in Ezechiel, " I heard the Voice of the Wings of the Cherubim, " as the Voice of many Waters, as *the Voice of Schaddai*, " when they went, the Voice of Wings, as the Voice of a " Camp," i. 24. again in the ſame Prophet, " The Court was " filled with the Brightneſs of the Glory of Jehovah, and the " Voice of the Wings of the Cherubim was heard, even to the " outer Court, as *the voice of God Schaddai when he ſpeaks*," x. 4, 5. where Jehovah denotes Good, and Schaddai Truth; by Wings in like Manner are ſignified in an internal Senſe Things appertaining to Truth. Iſaac and Jacob alſo make Mention of God Schaddai in a like Senſe, viz. as one who tempts, and delivers from Temptation, and afterwards bleſſes; thus Iſaac ſaid to his Son Jacob, when he fled becauſe of Eſau, " *God Schaddai* " bleſs thee, and make thee fruitful and multiply thee," Gen. xxviii. 3. and Jacob to his Sons, when they went into Egypt to buy Corn, and were ſo much afraid of Joſeph, " *God Schad-* " *dai* give you Mercies before the Man, that he may ſend away " with you your other Brother and Benjamin," Gen. xliii. 14. and Jacob (in this Place Iſrael) bleſſing Joſeph, who was in Evils of Temptations more than his Brethren, and was delivered out of them, ſays, "By the God of thy Father, and he ſhall " help thee, and *with Schaddai*, and he ſhall bleſs thee," Gen. xlix. 25. Hence then it is, that the Lord was willing firſt to be repreſented by God Schaddai, whom Abram worſhipped, ſaying, "I am *God Schaddai*," in like Manner afterwards before

Jacob, "I am *God Schaddai*, be fruitful and multiply," Gen. xxxv. 11. a further Reaſon whereof is, becauſe the Subject heretofore treated of in an internal Senſe is concerning Temptations. The Worſhip of Schaddai had it's Origin amongſt this People from this Circumſtance, that as with a certain Nation, (concerning which, by the Divine Mercy of the Lord, more will be ſaid elſewhere) there were often heard rebuking Spirits, and afterwards Spirits who brought Conſolation, ſo it was alſo with thoſe who were of the ancient Church; the rebuking Spirits were perceived on the left Side beneath the Arm, Angels were then preſent from the Head, who governed the Spirits, and moderated their Rebuke; and whereas they ſuppoſed every Thing to be Divine which was ſaid to them by Spirits, they named that rebuking Spirit Schaddai; and inaſmuch as he afterwards afforded Comfort, they called him God Schaddai: The People who lived at that Time, like the Jews in ſucceeding Times, in Conſequence of not underſtanding the internal Senſe of the Word, were led to ſuppoſe, that all Evil, conſequently all Temptation, came from God, as well as all Good, and conſequently all Comfort; but that the Caſe is otherwiſe, may be ſeen in the Firſt Part of this Work, n. 245, 592, 696, 1093, 1874, 1875.

1993. "Walk before me"—that hereby is ſignified the Truth of Faith, appears from the Signification of Walking, as denoting to live according to the Truth of Faith, concerning which ſee n. 519. and alſo from the Signification of Way, whereof Walking is predicated, as denoting Truth, concerning which ſee n. 627.

1994. "And be thou entire"—that hereby is ſignified the Good of Charity, appears from the Signification of Entire, as denoting to do Good from a Principle of Truth, that is, Good from a Conſcience of Truth, conſequently from Charity, for Charity formeth Conſcience, concerning which it's Signification ſee above, n. 612; but whereas the Subject treated of, in an internal Senſe, is concerning the Lord, by Entire is ſignified the Good of Charity, for Good proceeds from Charity, inſomuch that the very Truth which is thence derived is Good.

1995. Verſe 2. *And I will give my Covenant between Me and thee, and I will multiply thee exceeding exceedingly.* I will give my Covenant between Me and thee, ſignifies the Union of the Internal Man, which was Jehovah, with the Interior: And I will multiply thee exceeding exceedingly, ſignifies the Fructification of the Affection of Truth to an infinite Degree.

1996. "I

1996. "I will give my Covenant between Me and thee"—that hereby is signified the Union of the Internal Man, which was Jehovah, with the Interior, appears from the Signification of Covenant as denoting Conjunction; for wheresoever Mention is made in the Word of a Covenant between Jehovah and Man, Nothing else is signified by Covenant, in an internal Sense, but the Lord's Conjunction with Man; the Covenants so often established between Jehovah and the Posterity of Jacob, had no other Representation than this; but as this was shewn so fully in the First Part of this Work, n. 665, 666, 1023, 1038, 1864, it would be superfluous to repeat it again. The Lord's Internal Man was Jehovah, because conceived of Jehovah; but the Interior is here represented by Abram, wherefore Covenant between Me and thee signifies the Union of the Internal Man, or Jehovah, with the Interior, consequently with the Lord's Human Essence.

1997. "And I will multiply thee exceeding exceedingly"—that these Words signify the Fructification of the Affection of Truth to an infinite Degree, may appear from the Signification of Multiplying, which is predicated of Truth, concerning which see n. 43, 55, 913, 983; and inasmuch as it relates to the Lord, it signifies the Fructification of Truth from Good to an infinite Degree, concerning which see above, n. 1940. There are two Affections, viz. the Affection of Good, and the Affection of Truth; the Affection of Good is to do Good from the Love of Good, the Affection of Truth is to do Good from the Love of Truth; these two Affections appear at first View as if they were the same, but they are distinct from each other, as well as to Essence as to Origin; the Affection of Good, or to do Good from the Love of Good, is properly of the Will, but the Affection of Truth, or to do Good from the Love of Truth, is properly of the Understanding; thus these two Affections are distinct from each other like Will and Understanding; the Affection of Good is grounded in celestial Love, but the Affection of Truth is grounded in spiritual Love; the Affection of Good can be predicated only of the celestial Man, but the Affection of Truth of the spiritual Man; what the celestial Principle is, and the celestial Man, and what the spiritual Principle is, and the spiritual Man, was abundantly shewn in the First Part of this Work. The most ancient Church, which was before the Flood, was in the Affection of Good, but the ancient Church, which was after the Flood, was in the Affection of Truth; for the former was a celestial Church, but the latter was a spiritual Church; all the Angels

Angels in the Heavens are distinguished into celestial and spiritual, the celestial are those who are in the Affection of Good, the spiritual those who are in the Affection of Truth; to the former the Lord appears as a Sun, but to the latter as a Moon, n. 1529, 1530, 1531, 1838. This, or the Affection of Truth, the Lord united to the Affection of Good, which is to do Good from the Love of Good, when he united the Human Essence to the Divine: Hence by multiplying exceeding exceedingly is signified the Fructification of Truth from Good to an infinite Degree.

1998. Verse 3. *And Abram fell on his Faces; and God discoursed with him, saying.* Abram fell on his Faces, signifies Adoration: And God discoursed with him, saying, signifies a Degree of Perception; he is called God, because by the God Schaddai, whom Abram worshipped, is represented the Lord; also because the Subject treated of is concerning Truth, which was to be united with Good.

1999. "Abram fell on his Faces"—that these Words signify Adoration, appears without Explication. To fall on the Faces was a Ceremony of Adoration in the most ancient Church, and thence was adopted by the Ancients, by Reason that the Face signified the Interiors, the State of the Humiliation whereof was represented by falling on the Faces; hence it became a usual Ceremony in the Jewish Representative Church; true Adoration, or Humiliation of Heart, is always attended with a Prostration of the Body on the Face to the Earth before the Lord, as a Gesture naturally flowing from thence; for in Humiliation of Heart there is an Acknowledgment on Man's Part, that he is mere Filthiness, and at the same Time an Acknowledgment of the infinite Mercy of the Lord towards such a Being; and whilst the Mind is kept in these Acknowledgments, it lets itself down towards Hell, and prostrates the Body, nor does it elevate itself until it is elevated by the Lord; this is the Case in all true Humiliation, with a Perception of Elevation from the Lord's Mercy; such was the Humiliation of the Men of the most ancient Church; but the Case is otherwise with Adoration, which doth not proceed from Humiliation of Heart, see n. 1153. That the Lord adored and prayed to Jehovah his Father, is plain from the Word in the Evangelists, and that he adored and prayed to him as one apart from himself, although Jehovah was in Him; but the State in which the Lord was at such Times, was the State of His Humiliation, the Nature of which was described in the First Part of this Work, where it was shewn that he was then

in

in the infirm Humanity derived from the Mother; but so far as he put off that Humanity, and put on the Divinity, so far he was in another State, which is called the State of his Glorification; in the former State he adored Jehovah as one apart from Himself, although in Himself, for, as was said, His Internal was Jehovah; but in the latter, viz. the State of Glorification, he discoursed with Jehovah, as with Himself, for he was Himself Jehovah. But how these Things are, cannot be conceived, unless it be known what the Internal is, and how the Internal acts upon the External; and further, how the Internal and External are distinct from each other, and yet joined together; this however may be illustrated by the Internal appertaining to Man, and it's Influx into and Operation upon his External; that Man hath an Internal, that he hath an Interior or Rational Principle, and that he hath an External, may be seen above, n. 1889, 1940; the Internal of Man is that Principle whereby Man is Man, and by which he is distinguished from Brute Animals; by this Internal he liveth as a Man after Death and to Eternity, and by this he is capable of being elevated by the Lord amongst Angels; it is the very first Form by Virtue whereof he becometh Man and is Man; by this Internal the Lord is united to Man; the essential Heaven nearest to the Lord consists of these human Internals, but still above the inmost angelic Heaven, wherefore they are of the Lord Himself; thus the whole Human Race is most present under the Eyes of the Lord; the Distance which appears in the sublunary Orb is none in Heaven, much less above Heaven, as may be seen from Experience, n. 1275, 1277. Those Internals of Men have not Life in themselves, but are Forms recipient of the Life of the Lord; in Proportion then as Man is in Evil, whether actual or hereditary, in the same Proportion he is as it were separate from this Internal, which is of the Lord and with the Lord, consequently he is in the same Proportion separate from the Lord; for although this Internal be adjoined to Man, and inseparable from him, still in Proportion as Man recedes from the Lord, in the same Proportion he as it were separates himself from it, see n. 1594; this Separation however is not an Evulsion [Plucking asunder] from it, for in such a Case Man would no longer be capable of living after Death, but it consists in a Dissent and Disagreement of those Faculties of Man which are beneath, that is, of the Rational and External Man; in Proportion to this Dissent and Disagreement, there is a Disjunction, but in Proportion as there is no Dissent and Disagreement, in the same Proportion Man is joined with the Lord by the Internal, and this is effected in Proportion

as he is principled in Love and Charity, for Love and Charity conjoin; thus it is in Respect to Man. But in Respect to the Lord, his Internal was Jehovah Himself, inasmuch as he was conceived of Jehovah, Who cannot be divided and become another's, as in the Case of a Son who is conceived of a human Father; for what is Divine is not capable of Division like what is Human, but is one, and the same, and is permanent; with this Internal the Lord united the Human Essence; and whereas the Internal of the Lord was Jehovah, it was not a Form recipient of Life, as the Internal of Man is, but it was Life Itself; His Human Essence also by Union was in like Manner made Life, wherefore the Lord so often saith that He is Life, as in John, "As the Father hath Life in Himself, so hath he given "to the Son to have Life in Himself," v. 26. not to mention other Passages in the same Evangelist, as Chap. i. 4. Chap. v. 21. Chap. vi. 33, 35, 48. Chap. xi. 25. In Proportion therefore as the Lord was in the Humanity, which he received hereditarily from the Mother, in the same Proportion he appeared distinct from Jehovah, and adored Jehovah, as apart from Himself; but in Proportion as he put off this Humanity, in the same Proportion he was the Lord not distinct from Jehovah, but one with Him; the former State, as was said, was the State of the Lord's Humiliation, but the latter was the State of his Glorification.

2000. "And God spake with him, saying"—that by these Words is signified a Degree of Perception, appears from the Signification of Jehovah saying, as denoting to perceive, n. 1898, 1899. in the present Case it signifies a Degree of Perception, because in a State of Humiliation or Adoration, in which, according to it's Degree, he was more closely joined and united to Jehovah, for this is the Effect of Humiliation; that Perceptions are more and more interior, may be seen n. 1616.

2001. The He is called God, because by God Schaddai, whom Abram worshipped, the Lord is represented, and also because the Subject treated of is concerning Truth, which was to be united with Good, appears from what hath been said above: In the Word the Lord is sometimes named Jehovah, sometimes Jehovah God, sometimes the Lord Jehovah, sometimes God, and this always from a mysterious Ground in the internal Sense; when the Subject treated of is concerning Love or Good, and concerning the celestial Church, he is called JEHOVAH; but when the Subject treated of is concerning Faith or Truth, and concerning the spiritual Church, he is called GOD, and this in all Cases; the Reason is, because the very Esse of the Lord is of Love,

Love, and the Esse thence derived is of Faith, n. 709, 732. in the present Case therefore he is called God, because the Subject treated of is concerning Truth which was to be united with Good; another Reason in the present Case is, because the Lord was willing to be represented by God Schaddai, whom Abram worshipped, wherefore the Name *God* is retained in the following Verses, for in this Chapter Jehovah is only once mentioned, and God several Times, as in Verses 7, 8, 15, 18, 19, 22, 23.

2002. Verse 4. *I, behold my Covenant is with thee, and thou shalt be for a Father of a Multitude of Nations.* I, behold my Covenant is with thee, signifies the Union of the Divine Essence with the Human: And thou shalt be for a Father of a Multitude of Nations, signifies the Union of the Human Essence with the Divine; Father signifies what was from Himself; Multitude signifies Truth; of Nations signifies Good thence derived.

2003. "I, behold my Covenant is with thee"—that hereby is signified the Union of the Divine Essence with the Human, appears from the Signification of Covenant, as denoting Conjunction, concerning which see above, n. 665, 666, 1023, 1038. in the present Case that it is the Union of the Divine Essence with the Human, appears from the internal Sense of what goes before, consequently from the Words themselves "*my Covenant is with thee.*"

2004. "And thou shalt be for a Father of a Multitude of Nations"—that hereby is signified the Union of the Human Essence with the Divine, cannot so well appear from the Explication of each particular Expression in an internal Sense, unless they are viewed in a Kind of general Idea, by which the Sense in this Passage is exhibited; the internal Sense is sometimes of this Nature and Quality; and when it is such, it may be called more universal, as being more remote from the Letter; the nearest Sense resulting from the Explication of each particular Expression in this Passage is, that all Truth and all Good is from the Lord, for, as will be shewn presently, Father signifies from Himself, that is, from the Lord, Multitude signifies Truth, and of Nations signifies Good thence derived; but whereas these Things, viz. Truths and Goodnesses, are the Things whereby the Lord united the Human Essence to the Divine, hence arises that more universal and remote Sense; in this Sense the Angels perceive these Words, and at the same Time they have a Perception of a reciprocal Union, viz. of the Lord's Divine Essence with the Human, and of the Human with the Divine; for, as was said, *I my Covenant is with thee*, signifies the Union of the Divine Essence with the Human, whence the present Passage sig-

nifies the Union of the Human Eſſence with the Divine. That Union was reciprocally effected, is an Arcanum which hath never as yet been diſcoverrd, and ſuch an Arcanum, that it can hardly be explained to human Apprehenſion; for as yet it is known to no one what is the Nature of Influx, and without a Knowledge of Influx, it is impoſſible to form any Idea of the Nature of reciprocal Union; the Caſe however may be in ſome Sort illuſtrated from Influx in Reſpect to Man, for even with Man Conjunction is reciprocal: From the Lord through the internal Man (concerning which Man ſee above, n. 1999) there continually flows Life into Man's Rational Principle, and through this into the External Man, and indeed into the Scientifics and Knowledges of the External Man, and not only adapts thoſe Things to receive Life, but alſo diſpoſes them into Order, and thereby renders Man capable of thinking, and finally of becoming rational; this Conjunction is that of the Lord with Man, without which Man would have no Capacity of thinking, much leſs of becoming rational; which may appear to every one from this Conſideration, that in Man's thinking Principle there are contained ſuch innumerable Arcana of Science and the analytical Art, that they can never poſſibly be all explored, which do not at all flow in by the Senſes, or by the external Man, but by the internal; but Man on his Part advances to meet this Life which is from the Lord, by Scientifics and Knowledges, and thus he reciprocally joins himſelf. But with Reſpect to the Union of the Divine Eſſence of the Lord with his Human Eſſence, and of the Human with the Divine, this infinitely tranſcends Man's Conjunction; for the Lord's Internal was Jehovah Himſelf, conſequently Life itſelf; whereas Man's Internal is not the Lord, nor conſequently Life, but a Recipient of Life; the Lord had Union with Jehovah, but Man with the Lord hath not Union, but Conjunction; the Lord by his own proper Power united himſelf to Jehovah, wherefore alſo he was made Righteouſneſs, but Man's Conjunction is not effected by his own Power but by the Lord's, ſo that the Lord joineth Man to himſelf: This Reciprocal Union is what the Lord means, when he attributes to the Father what belongs to himſelf, and to himſelf what belongs to the Father, as in John, "Jeſus ſaid, *He that believeth on Me, be-*
"*lieveth not on Me, but on Him who ſent Me:* I am come a
"Light into the World, that *whoſoever believeth on Me* ſhould
"not abide in Darkneſs," xii. 44, 45, 46. in which Words are contained the deepeſt Arcana relating to the Union of Good with Truth, and of Truth with Good, or what is the ſame Thing, to the Union of the Divine Eſſence with the Human,

and

and of the Human with the Divine, wherefore he ſaith, "He "that believeth on Me believeth not on Me, but on Him who "ſent me," and preſently, "He that believeth on Me," ſpeaking of that intervening Union, and ſo, "He that ſeeth Me "ſeeth Him who ſent Me:" Again, in the ſame Evangeliſt, "The Words *which I ſpeak to you, I ſpeak not from Myſelf, the* "*Father* who dwelleth in Me, *he doeth the Works:* Believe me "that I am in the Father, and the Father in Me; verily I ſay "unto you, *He that believeth on Me, the Works which I do,*" &c. xiv. 10, 11, 12. in theſe Words the ſame Arcana are contained, relating to the Union of Good with Truth, and of Truth with Good, or what is the ſame Thing, of the Lord's Divine Eſſence with the Human, and of the Human with the Divine, wherefore he ſaith, The Words which I ſpeak unto you, I ſpeak not from Myſelf, the Father who is in Me doeth the Works; and preſently, the Works which I do, &c. ſpeaking in like Manner of that intervening Union; and ſo, He that ſeeth Me ſeeth Him who ſent Me: This is the myſtical Union ſpoken of by ſeveral. Hence it appears that the Lord was not another, or apart from the Father, although he ſpake of the Father as of another, and this by Reaſon of the reciprocal Union which was to be effected, and which was effected; for he frequently declares plainly that He is one with the Father, as in the Paſſages above cited, "*He that ſeeth Me ſeeth Him who ſent Me,*" John xii. 45. alſo, "*The Father who dwelleth in Me; believe Me that I* "*am in the Father, and the Father in Me,*" John xiv. 10, 11. and again, "*If ye had known Me ye would have known my Fa-* "*ther,*" viii. 19. and again, "*If ye have known Me, ye have* "*known my Father alſo; and from henceforth ye have known Him,* "*and have ſeen Him*; Philip ſaith to him, 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 ſeeth Me ſeeth the* "*Father*, how ſayeſt thou then ſhew us the Father? believeſt "thou not that *I am in the Father, and the Father in Me?*" xiv. 7, 8, 9, 10. and again, "*I and my Father are One,*" x. 30. hence it is, that in Heaven they know no other Father but the Lord, becauſe the Father is in Him, and He is one with the Father, and when they ſee Him, they ſee the Father; ſee n. 15.

2005. That Father ſignifies what was from Himſelf, appears from the Signification of Father, concerning which ſee above, where it was ſhewn that whatever was from the Father this was from Himſelf, as being One: The Internal of every Man is from the Father, the External from the Mother, or what is the ſame Thing, the real Soul is from the Father, the Body, with

which the Soul is cloathed, is from the Mother; nevertheleſs the Soul with the Body make One, for the Soul is the Body's, and the Body is the Soul's, therefore they are inſeparable: The Lord's Internal was from the Father, conſequently it was the Father Himſelf, hence it is that the Lord ſaith, that the Father is in Him; I am in the Father, and the Father in Me; He that ſeeth Me ſeeth the Father; I and my Father are One; as appears from the Paſſages above cited: In the Word of the Old Teſtament He is alſo called Father, as in Iſaiah, "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. 6. where it muſt be evident to every one that the Child born to us, and the Son given to us, is the Lord, who is called the Father of Eternity: Again, in the ſame Prophet, "*Thou art our Father*, becauſe Abraham doth not know us, "and Iſrael doth not acknowledge us, *Thou Jehovah art our* "*Father, our Redeemer*, thy Name is from everlaſting," lxiii. 16. ſpeaking alſo of the Lord, who is called Jehovah our Father, for there is no other Redeemer; So in Malachi, "Have "not we all *one Father*, hath not *one God created us?*" ii. 10. to create is to regenerate, as was ſhewn in the Firſt Part of this Work, n. 16, 88, 472. beſides that by Jehovah in the Word of the Old Teſtament is every-where meant the Lord, inaſmuch as all the Rites and Ceremonies of the Church repreſented Him, and all Things in the Word, in an internal Senſe, have Reſpect unto Him.

2006. That Multitude ſignifies Truth, appears from the Signification of a Multitude as denoting Truth, concerning which ſee above, n. 1941; and from the Signification of being multiplied, as being predicated of Truth, concerning which ſee n. 43, 55, 913, 983.

2007. That Nations ſignify the Good thence derived, appears from the Signification of Nations as denoting Good, concerning which ſee the Firſt Part of this Work, n. 1159, 1258, 1259, 1360, 1416, 1849.

2008. Verſe 5. *And he ſhall not be called any more by thy Name Abram, but Abraham ſhall thy Name be, becauſe I have given thee for a Father of a Multitude of Nations.* He ſhall not be called any more by thy Name Abram, ſignifies that he ſhall put off the Humanity: But Abraham ſhall thy Name be, ſignifies that he ſhall put on the Divinity: Becauſe I have given thee for a Father of a Multitude of Nations, ſignifies here, as above, that all Truth and Good thence derived is from Him.

2009. "He

2009. "He shall not be called any more by thy Name Abram"—that hereby is signified that he should put off the Humanity, and that by these Words, "Abraham shall thy Name be," is signified that he should put on the Divinity, appears from the Signification of Name; also from the Signification of Abram, and afterwards of Abraham: When it is said in the Word of any one, This shall be thy Name, it signifies that such would be his Nature and Quality, as appears from what was said, n. 144, 145, 1754. and inasmuch as Name signifies the Quality of any Person, it comprehends in one Complex whatever is in Him; for in Heaven no Attention is paid to the Name of any one, but when any one is named, or when a Name is mentioned, there is presented the Idea of his Quality, or of all Things which are his, appertaining to him, and in him; hence Name in the Word signifies Quality: In Order to make this Matter clearer and more intelligible, it may be expedient to adduce some further Passages from the Word in Confirmation of it; thus in the Blessing, "Jehovah bless thee and keep thee, Jeho-"vah make his Faces shine upon thee, and be merciful unto "thee; Jehovah lift up his Faces upon thee, and give thee "Peace: Thus *shall they put my Name upon the Children of Israel*," Numb. vi. 24, 25, 26, 27: Here it is plain what is meant by Name, and by putting the Name of Jehovah upon the Children of Israel, viz. that Jehovah should bless, should preserve, should enlighten, should be merciful, and should give Peace, consequently that such is the Nature and Quality of Jehovah or of the Lord. So in the Decalogue, "*Thou shalt not take the Name of* "*thy God in vain*, because Jehovah will not hold him guiltless "who *taketh his Name in vain*," Exod. xx. 7. Deut. v. 11. where to take the Name of God in vain doth not signify Name, but all and singular the Things which are from Him, consequently all and singular the Things relating to the Worship of Him, which ought not to be despised, much less to be blasphemed, and defiled. So in the Lord's Prayer, "*Hallowed* "*be thy Name*, thy Kingdom come, thy Will be done as in "Heaven so in Earth," Luke xi. 2. here neither by Name is meant Name, but all Things appertaining to Love and Faith, for these Things are of God or of the Lord, and are from Him; and whereas these Things are holy, when they are accounted holy the Kingdom of God comes, and his Will is done in the Earths as in the Heavens. That Name hath such a Signification, appears from all the Passages of the Old and New Testament whersoever Name is mentioned, as in Isaiah, "In that "Day ye shall say, Confess to Jehovah, *call upon his Name*,

"make

" make known his Works among the People; make Mention " that *his Name is exalted*," xii. 4. where to call upon the Name of Jehovah, and to make Mention that it is exalted, by no Means ſignifies to make any Worſhip conſiſt in a Name, and to believe that Jehovah is called upon by his Name merely, but by knowing his Nature and Quality, conſequently by all and ſingular the Things which are from Him: Again, in the ſame Prophet, " Wherefore honour Jehovah in Urim, *the Name of* " *Jehovah the God of Iſrael* in the Iſles of the Sea," xxiv. 15, where to honour Jehovah in Urim is to honour him from the holy Things of Love, and to honour the Name of Jehovah the God of Iſrael in the Iſles of the Sea, is to honour him from the holy Things of Faith: Again in the ſame Prophet, " Jehovah " our God, in Thee only *will we make Mention of thy Name*," xxvi. 13. and again, " I will raiſe up from the North, and he " ſhall come, from the Riſing of the Sun *he ſhall call upon my* " *Name*," xli. 25. where to make Mention of and to call upon the Name of Jehovah, is to worſhip him from the good Things and the Truths of Faith; they who are from the North are they who are without the Church, and in Ignorance concerning the Name of Jehovah, who nevertheleſs call upon his Name when they live in mutual Charity, and adore the Deity the Creator of the Univerſe, for the Calling on Jehovah conſiſts not in Name but in Worſhip and the Quality thereof; that the Lord is alſo preſent with the Gentiles, may be ſeen n. 932, 1032, 1059: Again, in the ſame Prophet, " The Nations have ſeen thy " Righteouſneſs, and all Kings thy Glory; and *thou ſhalt be* " *called by a new Name*, which the Mouth of Jehovah ſhall " utter," lxii. 2. where to be called by a new Name denotes being changed into another Nature, that is, created anew or regenerated: So in Micah, " All People will walk every one *in the* " *Name of his God*, and we will walk *in the Name of Jehovah* " *our God* for ever and to Eternity," iv. 5. where to walk in the Name of his God manifeſtly denotes profane Worſhip, and to walk in the Name of Jehovah denotes true Worſhip: So in Malachi, " From the Riſing of the Sun, and even to the Going " down of the ſame, *my Name is great among the Gentiles*, and " in every Place Incenſe is *offered to my Name*, and a pure " Offering, for *my Name is great among the Gentiles*," i. 11. where by Name is not ſignified Name, but Worſhip, which is the Nature and Quality of Jehovah or the Lord, from which he is deſirous to be adored: So in Moſes, " The Place which Jeho- " vah your God ſhall chooſe *to put his Name there*, and *to cauſe* " *his Name to dwell there*, thither ſhall ye bring all that I com-

" mand

" mand you," Deut. xii. 5, 11, 14. Chap. xvi. 2, 6, 11. where also by putting his Name and causing his Name to dwell there, is not signified Name, but Worship, consequently the Quality of Jehovah or the Lord, from which he is to be worshipped; his Quality is the Good of Love and the Truth of Faith, and with those who are principled therein the Name of Jehovah dwelleth: So in Jeremiah, " Go ye to my Place which " is in Shiloh, where I *caused my Name to dwell* in the Begin- " ning," vii. 12. where Name in like Manner denotes Worship, consequently the Doctrine of true Faith; that Jehovah doth not dwell with him who merely knoweth and nameth his Name, must be plain to every one, for Name alone, without an Idea of Quality, a Knowledge of Quality, and a Belief of Quality, is a mere empty Expression; hence it is evident that Name denotes Quality and the Knowledge thereof: So in Moses, " At that Time Jehovah separated the Tribe of Levi, " to minister unto him, and *to bless in his Name*," Deut. x. 8. where to bless in the Name of Jehovah, does not signify in the mere Name, but by those Things appertaining to the Name of Jehovah spoken of above: So in Jeremiah, " *This is his Name*, " which they shall call Him, *Jehovah our Righteousness*," xxiii. 6. where Name denotes Righteousness, which is the Nature and Quality of the Lord who is here treated of: So in Isaiah, " Je- " hovah hath called me from the Womb, from the Bowels of " my Mother, and hath *made Mention of my Name*," xlix. 1. speaking also of the Lord; to make Mention of his Name is to instruct concerning his Nature and Quality. That Quality is signified by Name, appears still more evident in the Revelation, " *Thou hast a few Names in Sardis*, who have not defiled their " Garments, and they shall walk with me in white, because " they are worthy. He that overcometh, the same shall be " cloathed in white Raiment, and *I will not blot out his Name out* " *of the Book of Life*; and *I will confess his Name* before my Fa- " ther, and before the Angels. Him that overcometh, *I will* " *write on Him the Name of God, and the Name of the City of my* " *God*, the new Jerusalem, which cometh down out of Heaven " from my God, and *my new Name*," iii. 4, 5, 12. where it evidently appears that Name does not signify Name but Quality; Name in the Book of Life hath a like Signification, and the same also is meant by confessing his Name before the Father, and by writing upon him the Name of God, and of a City, and a new Name: So also in other Passages, where Mention is made of Names written in the Book of Life and in Heaven, Rev. xiii. 8. Chap. xvii. 8. Luke x. 20. in Heaven one is distin-

guished

guiſhed from another ſolely by his Quality, which in the Senſe of the Letter is expreſſed by Name, as may alſo appear to every one from this Conſideration, that when Mention is made of any Perſon on Earth, he is preſented in the Idea of another according to his Quality, whereby he is known and diſtinguiſhed from another; in the other Life Ideas remain, but Names periſh, and this is particularly the Caſe amongſt the Angels; hence it is that Name denotes Quality, or to know the Quality of any Thing or Perſon in an internal Senſe; ſo in the Revelation, "On the "Head of Him who ſat on the white Horſe, were many "Diadems, and *he had a Name written*, which no one knoweth "but Himſelf, he was cloathed with a Veſture ſtained with "Blood, *and his Name is called the Word of God*," xix. 12, 13. here it is plainly declared that Name is the Word of God, conſequently the Quality of Him who ſat on the white Horſe. That the Name of Jehovah denotes to know his Nature and Quality, viz. that he is all the Good of Love and all the Truth of Faith, appears plain from theſe Words of the Lord, "Righteous Fa-"ther, I have known Thee, and theſe alſo have known that "Thou haſt ſent me, for *I have made known to them thy Name*, "and will make it known, that the Love with which thou "haſt loved Me may be in them, and I in them," John xvii. 25, 26. And that the Name of God, or of the Lord, is all the Doctrine of Faith concerning Love and Charity, which is ſignified by believing on his Name, appears from theſe Words in the ſame Evangeliſt, "As many as received Him, to them gave he "Power to become the Sons of God, *to them that believe on his* "*Name*," i. 12. "*If ye ſhall aſk any Thing in my Name*, I will do "it, *if ye love Me*, keep my Commandments," xiv. 13, 14, 15. "Whatſoever *ye ſhall aſk the Father in my Name*, he giveth "you; theſe Things *I command you, that ye love one-another*," xv. 16, 17. So in Matthew, "Where two or three *are gather-*"*ed together in my Name*, there am I in the Midſt of them," xviii. 20. they that are gathered together in the Name of the Lord are thoſe, who are principled in the Doctrine of Faith concerning Love and Charity, conſequently who are principled in Love and Charity: So in the ſame Evangeliſt, "Ye ſhall be "hated of all Nations *for my Name's Sake*," x. 22. Chap. xxiv. 9, 10. Mark xiii. 13. where for my Name's Sake evidently means for the Sake of Doctrine. That Name itſelf is of no Avail, but only that which Name implies, viz. the All of Charity and Faith, appears clearly from theſe Words in Matthew, "Have we not propheſied *by thy Name*, and *by thy Name* caſt "out Devils, and *in thy Name* done many Virtues? but then

" will I confeſs to them, I know you not; depart from Me ye " that work Iniquity," vii. 22, 23. hence it is evident, that they who make Worſhip to conſiſt in a Name, as the Jews did in the Name of Jehovah, and as Chriſtians do in the Name of the Lord, are not more worthy than others on Account of ſuch Worſhip, inaſmuch as a Name availeth Nothing; but true Worth ariſes from being ſuch as the Lord requires, which is to believe on His Name; and when it is ſaid that there is Salvation in no other Name but in the Name of the Lord, it is plain this means, that there is Salvation in no other Doctrine, that is, in no other Thing than in mutual Love, which is the true Doctrine of Faith, conſequently in no other than the Lord, becauſe all Love and Faith grounded therein is from Him Alone.

2010. Since Name then ſignifies Quality, and to know the Quality of a Thing or Perſon, it may hence appear what is ſignified by the Words in this Verſe, *He ſhall not be called any more by thy Name Abram, but Abraham ſhall thy Name be*, viz. that he ſhould not be of the Nature and Quality which he then had, but of the Nature and Quality which he was about to have: That Abram ſerved other Gods, and worſhipped the God Schaddai, was ſhewn above, n. 1992; but whereas he repreſented the Lord, and indeed His Internal Man, conſequently the Celeſtial Principle of His Love, therefore his Quality was firſt to be deſtroyed, that is, the Name Abram was to be changed into another Quality, by which the Lord might be repreſented; therefore the Letter [H] was taken out of the Name of Jehovah, (which Letter is the only one in the Name of Jehovah that implies Divinity, and ſignifies I AM, or ESSE) and was inſerted in the Name Abram, ſo as to render it Abraham; the Caſe was the ſame with Sarai as recorded hereafter, to whoſe Name alſo the ſame Letter was added, and ſhe was called Sarah: Hence likewiſe it may appear that Abraham, in the internal Senſe of the Word, repreſents Jehovah or the Lord: But it is to be obſerved, that in the Caſe of Repreſentations it is of no Conſequence what the repreſenting Perſon's Nature and Quality may be, for in Repreſentations the Perſon repreſenting is not attended to, but the Thing repreſented, as was ſaid and ſhewn above, n 665, 1097, 1361. Hence then the Signification of theſe Words in an internal Senſe is, that the Lord ſhould put off the Humanity, and put on the Divinity, which is alſo agreeable to the Series of Things treated of in the preceding Chapters, and likewiſe to the Series of Things hereafter treated of, for a Promiſe is now made concerning Iſaac, by whom was to be repreſented the Divine Rational of the Lord.

2011. "Because I have given thee for a Father of a Multitude of Nations"—that these Words signify here, as above, that all Truth and Good thence derived is from Him, appears from the Signification of Father as denoting from Him; from the Signification of Multitude as denoting Truth; and also from the Signification of Nations as denoting Good thence derived, concerning which see above, n. 2005, 2006, 2007. that these same Words, in a more universal or more remote Sense, signify the Union of the Human Essence with the Divine, may be seen above, n. 2004. For the Union of the Lord's Human Essence with the Divine is like that of Truth with Good, and the Union of his Divine Essence with the Human is like that of Good with Truth, which is reciprocal; yea, in the Lord it was essential Truth which united itself with Good, and essential Good which united itself with Truth, for the Infinite Divinity cannot otherwise be expressed than as essential Good and Truth; wherefore the Human Mind is in no Fallacy when it thinks that the Lord is essential Good and essential Truth.

2012. Verse 6. *And I will make thee fruitful exceeding exceedingly, and I will give thee for Nations, and Kings shall come forth of thee.* I will make thee fruitful exceeding exceedingly, signifies the Fructification of Good to an infinite Degree: And I will give thee for Nations, signifies that all Good is from Him: And Kings shall come forth of thee, signifies that from Him is all Truth.

2013. "I will make thee fruitful exceeding exceedingly"—that hereby is signified the Fructification of Good to an infinite Degree, appears from the Signification of being made fruitful as being predicated of Good, concerning which see above, n. 43, 55, 913, 983. and whereas it is said exceeding exceedingly, and the Subject treated of is concerning the Lord, it signifies Fructification to an infinite Degree.

2014. "And I will give thee for Nations"—that hereby is signified that all Good is from Him, appears from the Signification of Nations in it's genuine and primitive Sense, as denoting Good, concerning which see n. 1259, 1260, 1416, 1849.

2015. "And Kings shall come forth of thee"—that hereby is signified that all Truth is from Him, appears from the Signification of King both in the Historical and Prophetical Word, as denoting Truth, according to what was said, n. 1672. but which hath not as yet been so fully shewn: From the Signification of Nations as denoting Goods, and from the Signification of Kings as denoting Truths, it may appear what is the Nature and Quality of the internal Sense of the Word, and also how remote it

it is from the Senſe of the Letter: He who reads the Word, particularly the hiſtorical Part of it, ſuppoſes no other than that Nations therein ſignify Nations, and that Kings ſignify Kings, and thus that in the very eſſential Word the Subject treated of is concerning the Nations of the Kings which are there named; but the Idea of Nations and alſo of Kings altogether periſhes when it is received by the Angels, and inſtead of Nations and Kings ſucceed Good and Truth; this muſt needs appear ſtrange, yea as a Paradox, but ſtill it is true; and the Truth thereof may appear to every one from this Conſideration, that ſuppoſing Nations in the Word to be ſignified by Nations, and Kings by Kings, the Word of the Lord, in ſuch Caſe, would involve ſcarce any Thing more than any other hiſtorical Relation, or Writing, and thus would be a mere worldly Compoſition, whereas in the Word there is Nothing but what is Divine, conſequently what is celeſtial and ſpiritual; as in this Verſe, where it is written that Abraham ſhould be made fruitful, and ſhould be given for Nations, and Kings ſhould come forth of him, what is there in the mere Expreſſions but what is merely worldly, and in no Reſpect celeſtial? for there is in them only the Glory of this World, which Glory is of no Account in Heaven; whereas ſuppoſing it to be the Word of the Lord, there muſt needs be in it the Glory of Heaven, and none of the Glory of the World; wherefore alſo the Senſe of the Letter is altogether obliterated and vaniſhes, when it paſſes into Heaven, ſo that Nothing of a worldly Nature is mixed with it, for by Abraham is not meant Abraham but the Lord; by being made fruitful is not meant his Poſterity which ſhould increaſe exceeding exceedingly, but the Good of the Lord's Human Eſſence which ſhould increaſe to an infinite Degree; by Nations are not meant Nations, but Goodneſſes; and by Kings are not meant Kings, but Truths; the hiſtorical Relation ſtill remaining according to the Senſe of the Letter in it's Truth, for it was true that Jehovah thus ſpake to Abraham, and alſo that he was thus made fruitful, and that Nations and likewiſe Kings were from him. That Kings ſignify Truths, may appear alſo from the following Paſſages, "The Sons of the Stranger ſhall build thy Walls, and "*their Kings* ſhall miniſter unto thee; *thou ſhalt ſuck the Milk* "*of the Gentiles*, and *ſhalt ſuck the Pap of Kings*," Iſaiah lx. 10, 16. what is meant by ſucking the Milk of the Gentiles and the Pap of Kings, doth not at all appear from the Letter, but from the internal Senſe, in which Senſe it denotes to be gifted with Goods and inſtructed in Truths: So in Jeremiah, "There ſhall enter in by the Gates of this City *Kings*, and Princes, ſitting

" on the Throne of David, riding in Chariots and Horſes," xvii. 25. Chap. xxii. 4. to ride in a Chariot and Horſes is a prophetical Expreſſion ſignifying an Abundance of Things intellectual, as may appear from many Paſſages in the Prophets; conſequently, by Kings entering the Gates of the City is ſignified, in an internal Senſe, to be initiated into the Truths of Faith; ſuch is the heavenly Senſe of the Word, into which the worldly Senſe of the Letter paſſes: Again, in the ſame Prophet, " Jehovah hath deſpiſed in the Indignation of his Anger the " *King* and the Prieſt; the Gates of Zion are ſunk into the " Earth; he hath deſtroyed and broken her Bars; the *King* and " *the Princes* are amongſt the Gentiles, the Law is not," Lament. ii. 6, 9. where King denotes the Truth of Faith, and Prieſt the Good of Charity; Zion denotes the Church which is deſtroyed, and whoſe Bars are broken; hence King and Princes, that is, Truth and the Things appertaining to Truth, ſhall be baniſhed amongſt the Gentiles, inſomuch that there will not be any Law, that is, any Thing of the Doctrine of Faith: So in Iſaiah, " Before the Child ſhall know to refuſe the Evil, " and to chooſe the Good, the Ground ſhall be left, which thou " abhorreſt *before her two Kings*," vii. 16. ſpeaking of the Lord's Coming; the Ground which ſhall be left denotes Faith, which at that Time ſhould be none, the Truths whereof are the Kings which ſhould be abhorred: Again, in the ſame Prophet, " I will lift up mine Hand to the Nations, and ſet up my Sign " to the People, and they ſhall bring thy Sons in the Boſom, " and thy Daughters ſhall be carried on the Shoulder, *Kings* " ſhall be *thy Nouriſhers*, and their Princeſſes they that give " thee Suck," xlix. 22, 23. Nations and Daughters ſignify Goodneſſes, People and Sons ſignify Truths, as was ſhewn in the Firſt Part of this Work; that Nations ſignify Goodneſſes, ſee n. 1259, 1260, 1416, 1849. that Daughters have a like Signification, ſee n. 489, 490, 491. that People denote Truths, ſee n. 1259, 1260. that Sons have a like Signification, ſee n. 489, 491, 533, 1147; Kings therefore denote the Truths in general whereby they ſhould be nouriſhed, and Princeſſes the Goodneſſes whereby they ſhould be ſuckled; it is the ſame Thing whether we ſpeak of Goodneſſes and Truths, or of thoſe who are principled in Goodneſſes and Truths: Again, in the ſame Prophet, " They ſhall ſprinkle many *Nations*; *Kings* ſhall ſhut " their Mouths at him, becauſe what was told them they have " ſeen, and what they have not heard they have underſtood," lii. 15. ſpeaking of the Lord's Coming, where Nations ſignify thoſe who are affected with Goodneſſes, and Kings thoſe who

are affected with Truths: So in David, "Be *intelligent* now O "*Kings*, be instructed ye Judges of the Earth; serve Jehovah "in Fear, and rejoice in Trembling; kiss the Son lest he be "angry, and ye perish in the Way," Psalm ii. 10, 11, 12. where Kings denote those who are principled in Truths, who also by Reason of Truths are throughout the Word called King's Sons; Son here denotes the Lord, who is called Son because he is essential Truth, and all Truth is from Him: So in John, "They sung a new Song, saying, Thou art worthy to take the "Book, and to open the Seals thereof; thou hast made us unto "our God *Kings* and Priests, that we may reign upon the "Earth," Rev. v. 9, 10. where they who are principled in Truths are called Kings: The Lord also calleth them Sons of the Kingdom in Matthew, "He who soweth the good Seed is "the Son of Man, the Field is the World, the good Seed are "*the Sons of the Kingdom*, and the Tares are the Sons of the "wicked," xiii. 37, 38. Again in John, "The sixth Angel "poured out his Vial upon the great River Euphrates, and the "Water thereof was dried up, that *the Way of the Kings* might "be prepared who are from the Rising of the Sun," Rev. xvi. 12. that by Euphrates is not signified Euphrates, nor by Kings from the Rising of the Sun, Kings thence, is evident; what is signified by Euphrates, may be seen n. 120, 1585, 1866. hence it appears, what is signified by the Way of Kings who are from the Rising of the Sun, that they are the Truths of Faith which originate in the good Things of Love: Again, in the Revelation, "The *Nations* which are saved shall walk in the Light of "it, and the *Kings of the Earth* shall bring their Glory and "Honour into it," xxi. 24. where Nations denote those who are principled in Goodnesses, and the Kings of the Earth those who are principled in Truths; which is plain also from this Consideration, that the Words in this Passage are prophetical, not historical: Again, "With the great Whore sitting on many "Waters, the *Kings of the Earth* committed Fornication, and "were drunken with the Wine of her Fornication," Rev. xvii. 2. and in another Place, "Babylon hath made all Nations "drink of the Wine of her Fornication, and *the Kings of the* "*Earth* have committed Fornication with her," Rev. xviii. 3, 9. where the Signification is the same; that by Kings of the Earth are not signified Kings, is evident, for the Subject treated of is concerning the Falsification and Adulteration of the Doctrine of Faith, that is, of Truth, which is Fornication; the Kings of the Earth denote Truths which are falsified and adulterated: Again, in the Revelation, "The ten Horns which

"thou

" thou ſaweſt, are *ten Kings*, which have not as yet received a " *Kingdom*, but receive Power as *Kings* one Hour with the " Beaſt; theſe ſhall have one Mind, and ſhall deliver up their " Strength and Power to the Beaſt," xvii. 12, 13. that Kings in this Paſſage do not ſignify Kings, muſt be obvious alſo to every one, for it is altogether unintelligible in a literal Senſe that ten Kings ſhould receive Power as Kings one Hour with the Beaſt: To the ſame Purport it is written in another Place, " I ſaw the " Beaſt, and *the Kings of the Earth*, and their Armies gathered " together to make War with him that ſat on the Horſe, and " with his Army," Rev. xix. 19. that he who ſat upon the Horſe is the Word of God, is plainly declared in Verſe 13. of the ſame Chapter, againſt which Word the Kings of the Earth are ſaid to be gathered together; the Beaſt denotes the good Things of Love profaned, Kings denote the Truths of Faith adulterated; they are called Kings of the Earth, becauſe within the Church; that Earth ſignifies the Church, ſee n. 662, 1066, 1067, 1262; white Horſe denotes the Underſtanding of Truth, he that ſat on the Horſe denotes the Word: This is ſtill more evident in Daniel, Chap. xi. treating of the War between *the King of the South and the King of the North*, by which are ſignified Truths and Falſes, which combated together; the Combats are deſcribed hiſtorically in that Chapter by War. Inaſmuch as King ſignifies Truth, it may appear what is ſignified, in an internal Senſe, by calling the Lord a King, and alſo a Prieſt; and likewiſe what [Principle] appertaining to the Lord was repreſented by Kings, and what by Prieſts; Kings repreſented His Divine Truth, and Prieſts His Divine Good; all the Laws of Order, by which the Lord governs the Univerſe as a King, are Truths; but all the Laws, by which he governs the Univerſe as a Prieſt, and by which he alſo ruleth Truths themſelves, are Goodneſſes; for Rule grounded in Truths alone would condemn every one to Hell, but Rule grounded in Goodneſſes raiſeth up out of Hell, and elevateth into Heaven, ſee n. 1728; inaſmuch as theſe two [Principles] appertaining to the Lord are joined together, they were alſo repreſented of old by Royalty (*Regium*) joined together with the prieſtly Office (*Sacerdotali*), as in the Caſe of Melchizedek, who was King of Salem, and at the ſame Time Prieſt to God moſt High, Gen. xiv. 18. and afterwards with the Jews, (amongſt whom a Church Repreſentative in it's Form was inſtituted) they were repreſented by Judges and Prieſts, and laſt of all by Kings; but whereas Kings repreſented Truths, which ought not to bear Rule, by Reaſon, as was ſaid, becauſe they condemn, therefore that was ſo far diſpleaſing,

sing, that the Jews were blamed of God for it, and the Nature and Quality of Truth considered in itself was described by the Law concerning a King, 1 Sam. viii. 11 to 18. and it was before enjoined by Moses, Deut. xvii. 14 to 18. that they should choose genuine Truth originating in Good, and not spurious, and that they should not defile it by Reasonings and Scientifics; this is what is implied in the Regulation concerning a King in the above Passage, which it is impossible for any one to discern by the Sense of the Letter, but still it appears evident from every Particular in the internal Sense, and hence it is plain, that Nothing was represented and signified by King and Royalty, but Truth.

2016. With Respect to this Circumstance, that all Good, and Truth derived from Good, is from the Lord, it is an established Truth; the Angels are in the Perception thereof, insomuch that they perceive, in Proportion as they are under the Lord's Influence, that they are in Goodness and Truth, but in Proportion as they are under Self-Influence, they are in Evil and the False; they also confess this before novitiate Spirits, and before such Spirits as doubt, yea still further, that they are kept from Evil and the False arising from their own Propriety, and are preserved in Goodness and Truth, by the Lord; their Detention from Evil and the False, and the Influx of Goodness and Truth, is also perceivable by them, see n. 1614: But with Respect to Man's supposing that he does Good from Himself, and thinketh Truth from Himself, this is an Appearance, because he is in a State of no Perception, and of the greatest Obscurity in Regard to Influx, wherefore he concludes from Appearance, yea from Fallacy, from which he never suffers himself to be removed, so long as he believes only his Senses, and so long as he reasons thence whether the Case be so or not: But although this be the Case, still Man ought to do Good, and to think what is true, as from himself, for otherwise he cannot be reformed and regenerated, the Reason whereof may be seen n. 1937, 1947. The Subject treated of in this Verse is concerning the Lord's Human Essence about to be united to the Divine, and that all Good and Truth should thus come to Man from the Divine Essence through His Human Essence; this is a Divine Arcanum which few believe, because they do not comprehend it, for they suppose that Divine Good might reach to Man without the Humanity of the Lord being united to the Divinity, but that this is impossible was briefly shewn above, n. 1676, 1990. where it was said, that Man had so far removed himself from the Supreme Divinity, by the Lusts into which he had immersed himself, and by the Falsities with which he had blinded himself,

that

that it was not possible for any Influx of the Divinity to enter into the rational Principle of the human Mind, except by and through the Humanity, which the Lord united in Himself to the Divinity; by his Humanity Communication was effected, for hereby the Supreme Divinity might come to Man, as the Lord plainly declares in several Passages, where he says of himself, that He is the Way, and that there is no Coming to the Father but by Him; this then is what is here said, that all Good and Truth is from Him, viz. from the Humanity united to the Divinity.

2017. Verse 7. *And I will set up my Covenant between Me and thee, and between thy Seed after thee, in their Generations, for an everlasting Covenant, to be to thee for a God, and to thy Seed after thee.* I will set up my Covenant between Me and thee, signifies Union: And between thy Seed after thee, signifies Conjunction with those who have Faith in Him: In their Generations, signifies those Things which appertain to Faith: For an everlasting Covenant, signifies Conjunction therewith: To be to thee for a God, signifies the Divinity of the Lord in Him: And to thy Seed after thee, signifies a Divine Principle from the Lord with those who have Faith in Him.

2018. "I will set up my Covenant between Me and thee" —that these Words signify Union, appears from the Signification of Covenant as denoting Union, concerning which see above, n. 665, 666, 1023, 1038. this Union is treated of throughout in this Chapter, and above, where it is shewn, that Jehovah, who here speaks, was in the Lord, because he was One with Him from his first Conception and Nativity, inasmuch as He was conceived of Jehovah, and hence His Internal was Jehovah; and this was illustrated by what is similar in the Case of Man, n. 1999. whose Soul is one with the Body, or his Internal with the External, although there is a Distinction between them, and they are sometimes so distinct, that one strives with the other, as is the Case in Temptations, in which the Internal chides and corrects the External, and is desirous to reject the Evil that is in the External, and still they are joined together, or are one, because both Soul and Body belong to the same Man; this may be further exemplified by the Case of a Person, who thinks differently from what he expresses in his Countenance, in his Words, and in his Gestures, in which Case there is an Interior Principle which disagrees with the External, but still they are one, for Thought belongs to and is constitutive of Man just as much as the outward Countenance, Lips, and Gestures are; but there is Union, when the latter, that is, the

Coun-

Countenance, the Words of the Lips, and the Geſtures agree with the Thoughts: This may ſerve for Illuſtration.

2019. "And between thy Seed after thee"—that theſe Words ſignify Conjunction with thoſe who have Faith in Him, appears from the Signification of Seed as denoting Faith, concerning which ſee n. 1025, 1447, 1610. and alſo from the Signification of the Expreſſion *After thee*, as denoting to follow; *to walk after any one*, is a Form of Speaking which often occurs in the Word, as Jer. vii. 8. Chap. viii. 2. Ezech. xx. 16. alſo Mark viii. 34. Luke ix. 23. Chap. xiv. 27. wherefore in the Paſſage before us, *Seed after thee* ſignifies thoſe who are principled in Faith, and follow Him, and in an internal Senſe thoſe who are born of Him.

2020. "In their Generations"—that theſe Words ſignify the Things which appertain to Faith, appears from the Signification of Generations, as denoting thoſe Things which are generated and born of Charity, that is, all the Things of Faith, or what is the ſame Thing, all thoſe who are regenerated of the Lord, conſequently in whom is Faith grounded in Charity, concerning which Faith, by the Divine Mercy of the Lord, more will be ſaid hereafter; that Generations, and alſo Nativities, have ſuch a Signification, was ſhewn in the Firſt Part of this Work, n. 613, 1041, 1145, 1330.

2021. "For an eternal Covenant"—that theſe Words ſignify Conjunction with ſuch, appears from the Signification of Covenant as denoting Conjunction, concerning which ſee above, n. 665, 666, 1023, 1038. and that it is with thoſe who are called Seed, appears from what immediately follows, and from Covenant being again repeated in this Verſe; thus the former Covenant hath Relation to the Union of Jehovah with the Human Eſſence, and the latter to Conjunction with thoſe who are Seed. In Order that a more diſtinct Idea may be conceived of the Union of the Lord's Divine Eſſence with the Human, and of the Lord's Conjunction with Mankind by Means of Faith grounded in Charity, it may be expedient both here, and in other Places, to call the former *Union*, and the latter *Conjunction*; this Diſtinction is alſo grounded in Truth and the Nature of the Thing, for between the Divine and Human Eſſence of the Lord there was Union, whereas between the Lord and Mankind, by Means of Faith grounded in Charity, there is Conjunction, which appears from this Conſideration, that Jehovah or the Lord is Life, whoſe Human Eſſence was alſo made Life, as was ſhewn above, and between Life and Life there is Union; but Man is not Life, but a Recipient of Life, as

was also shewn above, and when Life flows into a Recipient of Life, there is Conjunction, for it is adapted thereto as an active Principle is to a passive, or as what is alive in itself to what is dead in itself, which thereby liveth; the Principal with the Instrumental (as they are termed) appears indeed conjoined as if they were one, but still they are not one, for the former is by itself, and the latter is by itself; Man of himself doth not live, but the Lord by Mercy adjoineth him to himself, and thus causeth him to live eternally; and because they are thus distinct, the Term Conjunction is used to express the Connection.

2022. "To be to thee for a God"—that hereby is signified the Divinity of the Lord in Him, appears from what was said above concerning the Lord's Divine Essence, as being in Him.

2023. "And to thy Seed after thee"—that hereby is signified a Divine Principle from the Lord with those who have Faith in Him, appears from the Signification of Seed as denoting Faith grounded in Charity, concerning which see n. 1025, 1447, 1610; also from the Signification of the Expression *After thee*, as denoting to follow Him, concerning which see above, n. 2019. The Divine [Principle] with those who have Faith in Him, is Love and Charity; by *Love* is meant Love to the Lord; by *Charity* Love towards our Neighbour; Love to the Lord cannot possibly be separated from Love towards our Neighbour, for the Lord's Love is towards the whole Human Race, which he desires to save eternally, and to adjoin entirely to himself, that none of them may perish; wherefore whosoever hath Love to the Lord, he hath the Lord's Love, and so cannot do otherwise than love his Neighbour: But they who are principled in Love towards their Neighbour, are not all, on that Account, principled in Love to the Lord, as the upright Gentiles who are in Ignorance concerning the Lord, with whom nevertheless the Lord is present in Charity, as was shewn in the First Part of this Work, n. 1032, 1059; the Case is the same with others within the Church; for Love to the Lord is in a superior Degree: They who have Love to the Lord are celestial Men, but they who have Love towards their Neighbour, or Charity, are spiritual Men; the most Ancient Church, which was before the Flood, and was celestial, was principled in Love to the Lord; but the Ancient Church, which was after the Flood, and was spiritual, was principled in neighbourly Love, or in Charity: This Distinction between Love and Charity will be observed in the following Pages, whensoever the Expressions occur.

2024. Verse 8. *And I will give to thee, and to thy Seed after thee, the Land of thy Sojournings, all the Land of Canaan, for an everlasting Possession, and I will be to them for a God.* I will give to thee, and to thy Seed after thee, the Land of thy Sojournings, signifies that the Lord acquired all Things to himself by his own Exertions, which are the Land of Sojournings: I will give to thee, signifies that the Things in the Heavens and the Earths are His: and to thy Seed after thee, signifies that he would give them to those who should have Faith in Him: All the Land of Canaan, signifies the heavenly Kingdom: For an everlasting Possession, signifies to Eternity: And I will be to them for a God, signifies that there is one God.

2025. "I will give to thee and to thy Seed after thee the Land of thy Sojournings"—that by these Words is signified that the Lord acquired all Things to himself by his own Exertions, which are the Land of Sojournings, appears from the Signification of Sojourning, as denoting to be instructed, concerning which see n. 1463; and whereas Man acquireth Life to himself particularly by Instruction in the Scientifics, the Doctrinals, and Knowledges of Faith, hence Sojourning signifies Life thus acquired; in Reference to the Lord, it signifies the Life which he procured to himself by Knowledges, by Temptation-Combats, and by Victories therein, and whereas he procured it to himself by his own Exertions, this is here signified by the Land of Sojournings. That the Lord procured all Things to himself by his own Exertions, and by his own Exertions united the Human Essence to the Divine, and the Divine to the Human, and that hereby he alone became Righteousness, appears plainly in the Prophets, as in Isaiah, "Who is this that cometh from "Edom, walking in *the Multitude of his Strength? I* have "trodden the Wine-press *alone*, and of the People there was "not any one with me. I looked around, and there was *none* "*to help*; and I wondered, and there was *none to support*; "therefore *my own Arm brought Salvation to me*," lxiii. 1, 2, 5; Edom denotes the Lord's Human Essence; Strength and Arm denote Power; that the Power was his own is expressly declared where it is said, that there was none to help, none to support, and that his own Arm brought Salvation to him: Again, in the same Prophet, "He saw that *there was not any one*, and he "wondered that there was *none to intercede*; and *his Arm brought* "*Salvation to him*, and his Righteousness supported him: And "*He put on Righteousness* as a Breast-plate, and an Helmet of "Salvation on his Head," lix. 16, 17. in like Manner denoting that the Power was his own, and that hereby he was made

Righteouſneſs: That the Lord is Righteouſneſs, appears from Daniel, "Seventy Weeks are determined, to expiate Iniquity, "and *to bring the Righteouſneſs of Ages*, and to ſeal up the "Viſion and the Prophet, and to anoint the Holy of Holies," ix. 24. and in Jeremiah, "I will raiſe up to David a righteous "Branch, and he ſhall reign a King, and ſhall act intelligently, "and ſhall do Juſtice and Judgment in the Earth; in his Days "Judah ſhall be ſaved, and Iſrael ſhall dwell in Confidence; "and this is His Name whereby he ſhall be called, *Jehovah our* "*Righteouſneſs*," xxiii. 5, 6. Chap. xxxiii. 15, 16. therefore alſo he is called "*the Habitation of Righteouſneſs*," Jerem. xxxi. 23. Chap. l. 7. and in Iſaiah, "*Wonderful* and *Hero*," ix. 6. The Reaſon why the Lord ſo often attributes to the Father what belongs to Himſelf, was explained above, n. 1999, 2004; for Jehovah was in Him, conſequently in every Particular appertaining to Him; this may be illuſtrated by what is ſimilar in Reſpect to Man, although the two Caſes will admit of no Compariſon; the Soul of Man is in him, and in Conſequence thereof it is in the moſt minute Particulars appertaining to him, as in the moſt minute Particulars of his Thought, and in the moſt minute Particulars of his Action; whatever in Man hath not his Soul in it, is not his; the Lord's Soul was eſſential Life, or the real Eſſe which is Jehovah, for he was conceived of Jehovah, conſequently it was in the moſt minute Particulars appertaining to Him; and whereas eſſential Life, or the real Eſſe which is Jehovah, was His, as the Soul is Man's, therefore what appertained to Jehovah was His, which is what the Lord declares where he ſays, that he is in the Boſom of the Father, John i. 18. and that all Things which the Father hath were His, John xvi. 15. Chap. xvii. 10, 11. By Virtue of the Good, which is of Jehovah, he united the Divine Eſſence to the Human, and by Virtue of Truth he united the Human Eſſence to the Divine, thus all and ſingular Things were from Himſelf; yea, his Human Eſſence was left to itſelf, in Order that he might fight from Himſelf againſt all the Hells, and might overcome them; and inaſmuch as He had Life in Himſelf, as was ſaid, which Life was His, he overcame the Hells by his own Power and his own Exertions, as is alſo plainly declared in the Paſſages above cited from the Prophets. Hence then, inaſmuch as he acquired all Things to Himſelf by his own Exertions, he was made Righteouſneſs, and vindicated the World of Spirits from infernal Genii and Spirits, and thus reſcued Mankind from Deſtruction, (for Mankind are governed by Spirits) and thereby redeemed them; this is the Reaſon why,

in

in the Word of the Old Teſtament, He is ſo often called Deliverer, and Redeemer, and Saviour, which is His Name Jeſus.

2026. That by giving Thee is meant, that all Things which are in the Heavens and the Earths are His, appears from what hath been already ſaid; to give to thee, in the Senſe of the Letter, ſignifies, that God, or Jehovah ſhould give to Him, as alſo it is ſaid in the Evangeliſts, that the Father gave Him all Things that are in Heaven and Earth; but in an internal Senſe, in which the eſſential Truth is exhibited in it's Purity, it ſignifies, that the Lord acquired thoſe Things to himſelf, becauſe Jehovah was in Him, and in all Particulars appertaining to Him, as was ſaid above; this may be further illuſtrated by Somewhat ſimilar in Reſpect to Man; as for Inſtance; if the interior or rational Man, or Thought, ſhould ſay, that his corporeal [Part or Principle] ſhould have Reſt or Tranquillity, if it would deſiſt from doing this or that, in this Caſe he who ſays, is the ſame Man as He to whom it is ſaid, for both the Rational Principle and the corporeal appertain to the Man, wherefore when Mention is made of the former, the latter is underſtood. Moreover, that the Things in the Heavens and the Earths are the Lord's, is manifeſt from numberleſs Paſſages in the Word; not to mention thoſe in the Old Teſtament, ſuffice it to point to theſe in the Evangeliſts, Matt. xi. 27. Chap. xxviii. 18. Luke x. 22. John iii. 34, 35. Chap. xvii. 2. the ſame appears alſo from what was ſhewn in the Firſt Part of this Work, n. 458, 551, 552, 1607; and whereas the Lord rules the univerſal Heaven, he rules likewiſe all Things in the Earths, for they are ſo connected, that whoſoever ruleth one ruleth all Things, for from the Heaven of Angels depends the Heaven of Angelic Spirits, from this the World of Spirits, and from the World of Spirits the Human Race; in like Manner from the Heavens are derived all Things which are in the World and in Nature, for without Influx from the Lord through the Heavens, Nothing that is in Nature, and in it's threefold Kingdom, could exiſt and ſubſiſt; ſee n. 1632.

2027. That to thy Seed after thee ſignifies, that he would give ſuch Things to thoſe who ſhould have Faith in Him, appears from the Signification of Seed as denoting Faith, concerning which ſee n. 1025, 1447, 1610. that is, Faith grounded in Charity, concerning which ſee n. 379, 389, 654, 724, 809, 916, 1017, 1162, 1176, 1158. They who place Merit in their Actions, have not the Faith which is grounded in Charity, conſequently they are not the Seed here meant, for thus they would

would be saved, not by the Lord's Righteousness, but by their own; that in such there is no Faith grounded in Charity, that is, no Charity, appears from this Consideration, that they prefer themselves to others, consequently they have Respect to themselves and not to others, unless so far as others are subservient to them, holding in Contempt or Hatred all those who are not subservient; thus by Self-Love they break the Bands of Association, and thereby destroy what is celestial, viz. mutual Love, which is the Support (*Firmamentum*) of Heaven, for in that Love Heaven itself, and all Consociation and Unanimity therein consists and subsists; for whatever destroys Unanimity in another Life, is contrary to the Order of Heaven itself, consequently it conspires to the Destruction of the Whole; such are they who place Merit in their Actions, and claim to themselves Righteousness: Of this Sort there are several in another Life, their Faces are at Times bright and lucid like Torches, but it is in Consequence of a false Fire proceeding from Self-Justification, for notwithstanding this they are cold; they seem sometimes to be running here and there, and confirming their Self-Merit by the literal Sense of the Word, hating the Truths which appertain to the internal Sense, see n. 1877. their Sphere is a Sphere of Self-Regard, consequently it is destructive of all Ideas which do not regard Self as a Kind of Deity; the Sphere of several of this Sort united is so destructive, that there is Nothing but Enmity and Hostility therein, for when every one desires the same Thing, viz. to be served by others, he in his Heart murders others: Some of this Sort are amongst those, who say they have laboured in the Lord's Vineyard, when nevertheless their Minds have been continually intent on Self-Preheminence, Self-Glory, and Honour, and also Gain, and thus they have sought to be greatest in Heaven, yea, to be served by the Angels, in Heart despising others in Comparison with themselves, consequently void of mutual Love, in which Heaven consists, and tainted with Self-Love, in which they place their Heaven, being ignorant of the true Nature of the heavenly Life and Blifs; concerning such see n. 450, 451, 452, 1594, 1679. these are of those who desire to be first, but become last, Matt. xix. 30. Chap. xx. 16. Mark x. 31. and who say that they have prophesied in the Lord's Name, and done many wondrous Works, but to whom it is said, I never knew you, Matt. vii. 22, 23. The Case is otherwise with those, who in Simplicity of Heart have supposed themselves to deserve Heaven, and have lived in Charity, these have regarded the meriting Heaven as a Promise, and are easily brought to acknowledge it to be of the

Lord's

Lord's Mercy; for the Life of Charity hath ever this Effect, essential Charity loving all Truth.

2028. "All the Land of Canaan"—that hereby is signified the heavenly Kingdom, appears from the Signification of the Land of Canaan as denoting the heavenly Kingdom, concerning which see above, n. 1413, 1437, 1607.

2029. "For an everlasting Possession"—that hereby is signified to Eternity, appears without Explication; they are called Possessors, and also Heirs, not by Virtue of Merit, but of Mercy.

2030. "And I will be to them for a God"—that hereby is signified that there is one God, appears from this Consideration, that the Subject here treated of is concerning the Lord's Human Essence to be united to the Divine, whereby the Human Essence also became God; thus, "I will be to them for a God," signifies in an internal Sense one God.

2031. Verse 9. *And God said unto Abraham, Thou shalt keep my Covenant, Thou, and thy Seed after thee, in their Generations.* God said unto Abraham, signifies Perception: Thou shalt keep my Covenant, signifies Union still closer: Thou and thy Seed after thee, signifies that from Him cometh the Conjunction of all who have Faith in Him: In their Generations, signifies those Things which are of Faith.

2032. "God said unto Abraham"—that these Words signify Perception, appears from the Signification of God's saying, in the internal Sense of the Word, as denoting to perceive, concerning which see n. 1602, 1791, 1815, 1819, 1822.

2033. "Thou shalt keep my Covenant"—that hereby is signified Union still closer, appears from the Signification of Covenant as denoting Union and Conjunction, concerning which see above at Verses 2, 4, 7. and n. 665, 666, 1023, 1038. the Repetition of Covenant in this Verse, which is before so often spoken of, denotes closer Union: In the historical Sense, which hath Relation to Abraham, Nothing else can be predicated but his keeping a Covenant, but in the internal Sense, which hath Relation to the Lord, the historical varieties, and Things predicable of the Lord succeed, which denote closer Union. The Union of the Lord's Human Essence with His Divine Essence was not effected at once, but successively through the whole Course of his Life from Infancy to the last Period of his Life in the World; thus he ascended continually to Glorification, that is, Union, which is what we read in John, "Jesus said, Father "*glorify* thy Name; then came there a Voice from Heaven, I "have

" have both *glorified*, and will again *glorify*," xii. 28. see also above, n. 1690, 1864.

2034. " Thou and thy Seed after thee"—that hereby is signified that from Him cometh the Conjunction of all who have Faith in Him, appears from the Signification of Seed as denoting Faith, concerning which see above; and from the Signification of the Expression " After thee," as denoting to follow Him, concerning which see above, n. 2019. The Subject above treated of was concerning the Union of the Divine Essence with the Human, and of the Human with the Divine, the Subject now treated of is concerning the Conjunction of the Lord with those who believe on Him, wherefore also Thou is again mentioned, viz. *Thou* shalt keep my Covenant, *Thou* and thy Seed, by which Repetition, and Adjunction to Seed, it appears, that in an internal Sense Conjunction is signified, and indeed Conjunction with those who are Seed, by which it was shewn is signified Faith grounded in Charity, n. 1025, 1447, 1610. and that Faith is essential Charity, was shewn in the First Part of this Work, n. 30 to 38, 379, 389, 654, 724, 809, 916, 1017, 1076, 1077, 1162, 1176, 1258, 1798, 1799, 1834, 1844. The Lord also, when he speaks of his Union with the Father, immediately and without any Interruption speaks of his Conjunction with Mankind, because this was the Cause of Union, as appears in John, " *That 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; for I have* " *made known to them thy Name, and will make it known, that* " *the Love, with which thou hast loved Me, may be in them*," xvii. 21, 22, 26. from which Words it is evident, that the Lord, in the Union of himself with his Father, had Respect to the Conjunction of himself with Mankind, and that this was agreeable to him because it was His Love; for all Conjunction is effected by Love, Love being essential Conjunction: Again in the same Evangelist, " *Because I live ye shall live also; in that* " *Day ye shall know, that I am in the Father, and Ye in Me,* " *and I in You; he that hath my Commandments and doeth them,* " *he loveth Me*," xiv. 19, 20, 21. hence it is evident in like Manner, that the Lord, in the Union of his Human Essence with the Divine, had Respect to the Conjunction of himself with Mankind, and that this was His End, and this His Love, which was of such a Nature, that the Salvation of Mankind, seen in his Union with his Father, caused in him the inmost Joy; in the above Passage also is described what it is that unites, viz. that

that it is to have and to do his Commandments, consequently to love the Lord: Again, "*Father glorify thy Name; then came* "*there a Voice from Heaven, I have both glorified, and will again* "*glorify: Jesus said, this Voice came not because of Me, but for* "*your Sakes: But I, when I shall be lifted up from the Earth,* "*will draw all unto Me,*" xii. 28, 30, 32. by Glorification is meant Union, as was said above; and that in his Union with the Father he had Respect to the Conjunction of Himself with Mankind, is plainly declared in these Words, "When I shall be lifted up, I will draw all unto Me." That Conjunction of the Infinite and Supreme Divinity with the human Race was effected by the Humanity of the Lord made Divine, and that this Conjunction was the Cause of the Lord's Coming into the World, is an Arcanum which several are inquisitive after in their own Minds, and because they do not comprehend, they do not believe, and whereas they do not believe by Reason of their not comprehending, it becomes Matter of Offence to them; that this is the Case, hath been given me to know by much Experience concerning those who come into another Life; there are very many, and almost the greatest Part of those who passed for Men of Ingenuity in this World, who, whilst they think that the Lord was made Man, and was as another Man in his external Form, and that he suffered, and yet ruleth the Universe, instantly fill the Sphere with Scandals, by Reason that this was a Scandal, or Matter of Offence to them in the Life of the Body, although they made no public Declaration thereof, and although they adored Him with external Sanctity; for in another Life the Interiors are laid open, and are manifested by the Sphere that is thence diffused, concerning which see n. 1048, 1053, 1316, 1504. hence it is manifestly perceived what hath been their Faith, and what they have thought concerning the Lord: This being the Case, it may be expedient briefly to explain how the Matter really is; after that all heavenly Principle in Man was lost, that is, all Love to God, so that there remained no longer any Will to what was good, under these Circumstances the human Race was separated from the Divinity, inasmuch as Nothing joins them together but Love, and when there was no Love, Disjunction took Place, the Consequence of which is Destruction and Extirpation; wherefore on this Occasion a Promise was made concerning the Lord's Coming into the World, Who should unite Humanity to Divinity, and through this Union should join together Mankind in Himself by a Faith grounded in Love and Charity; from the Time of the first Promise, concerning which see Gen. iii. 15, Faith grounded in

Love to the Lord, who was to come, was a Means of Conjunction; but when there was no longer any such Faith remaining throughout the Earth, then the Lord came, and united the Human Essence to the Divine, so that they became altogether one, as He Himself expressly declares, and at the same Time he taught the Way of Truth, that every one who should believe on Him, that is, should love Him, and the Things appertaining to Him, and should be principled in His Love which is towards the whole Human Race, should be joined with Him and be saved: When the Humanity was made Divine, and the Divinity Human in the Lord, then the Influx of the Infinite or Supreme Divinity had Place with Man, which could never otherwise have existed; hence also there was a Dispersion of the direful Persuasions of the False, and of the direful Lusts of Evil, with which the World of Spirits was overcharged, and continually overcharging more and more, in Consequence of the Souls that were continually collecting therein from this World; and unless such a Dispersion had been effected, Mankind must have totally perished, being governed by Spirits from the Lord; nor was there any other Method of effecting such Dispersion, inasmuch as no Operation of the Divinity upon Man's sensual internal Principle was practicable through the rational Principle, this Principle being far beneath the Supreme Divinity not united with the Humanity: Not to mention other Arcana of a still deeper Nature, which cannot possibly be explained to the Apprehension of any Man, see what was said above, n. 1676, 1990, 2016; that the Lord appears as a Sun in the Heaven of the celestial Angels, and as a Moon in the Heaven of the spiritual, and that the Sun is the celestial Principle of His Love, and that the Moon is the spiritual Principle of His Love, see n. 1053, 1521, 1529, 1530, 1531; and that all and singular Things are under His View, see n. 1274, 1277.

2035. "In their Generations"—that these Words signify the Things appertaining to Faith, appears from the Signification of Generations and Nativities, as denoting the Things which are of Faith, concerning which see n. 613, 1145, 1255, 1330. and that the Things which appertain to Love and Faith are like Consanguinities and Affinities of Generations, n. 685, 917.

2036. Verse 10. *This is my Covenant which ye shall keep between Me and You; and between thy Seed after thee, that every Male be circumcised to You.* This is my Covenant which ye shall keep between Me and You, signifies a Token of the Conjunction of all with the Lord: And between thy Seed after thee,

signifies

signifies those who have Faith in Him: That every Male be circumcised to you, signifies Purity.

2037. "This is my Covenant which ye shall keep between Me and You"—that these Words signify a Token of the Conjunction of all with the Lord, appears from the Signification of Covenant as denoting Conjunction, concerning which see above; that in the present Case it is a Token of Conjunction, appears from the following Verse, where it is called a Sign of the Covenant, "*Ye shall circumcise the Flesh of your Foreskin, and it shall* "*be for* a Sign of the Covenant *between Me and You.*" All external Rites and Ceremonies of the Church were Signs of the Covenant, and were to be esteemed holy, because Internal Things were signified thereby; Circumcision, which is here treated of, was Nothing else but a representative and significative Rite, of which more will be said hereafter; nevertheless such Rites throughout the Word are called by the Name of Covenant, by Reason that they were external Representatives, and thus signified Things internal; Things internal are what appertain to Covenant, because they are effective of Conjunction, but not Things external unless by Things internal; Things external were only Signs of a Covenant, or Tokens of Conjunction, whereby a Remembrance of internal Things might be excited, and thus Conjunction might be effected by such internal Things; concerning Signs of a Covenant see above, n. 1308. all internal Things, which appertain to Covenant, or which effect Conjunction, have Relation to Love and Charity, and proceed from Love and Charity, for on these two Loves, viz. the Love of the Lord above Self, and the Love of our Neighbour as Self, hang all the Law and the Prophets, that is, the whole Doctrine of Faith, Matt. xxii. 34 to 41. Mark xii. 28 to 35.

2038. "And between thy Seed after thee"—that these Words signify those who have Faith in Him, appears from the Signification of Seed as denoting Faith grounded in Charity, concerning which see above.

2039. "That every Male be circumcised"—that these Words signify Purity, appears from the Representation and consequent Signification of Circumcising in an internal Sense; Circumcision or the Cutting off the Foreskin, signified Nothing else but the Removing and Wiping away of those Things, which obstructed and defiled heavenly Love, which Things are the Evils originating in Lusts, particularly in the Lusts of Self-Love, and the Falses thence derived; the Reason of this Signification is, because the Genitals of both Sexes represent heavenly Love; there are three Kinds of Love which constitute the heavenly Things of

the Lord's Kingdom, viz. conjugal Love, Love towards Infants, and the Love of Society or mutual Love; conjugal Love is the Principle of all, for in that is the End of greateſt Uſe, viz. the Propagation of the human Race, and thereby of the Lord's Kingdom, whereof the human Race is a Seminary; Love towards Infants follows next in Order of Preference, being derived from conjugal Love; afterwards ſucceeds the Love of Society or mutual Love; whatſoever covers, obſtructs, and defiles theſe Loves, is ſignified by the Foreſkin, the Cutting off of which, or Circumciſion, was therefore made repreſentative; for in Proportion as the Evils originating in Luſts, and the Falſes thence derived, are removed, in the ſame Proportion Man is purified, and heavenly Love may appear: How contrary Self-Love is to heavenly Love, and how defiled it is, was ſaid and ſhewn, n. 760, 1307, 1308, 1321, 1594, 2045, 2057; hence it is plain, that Circumciſion in an internal Senſe ſignifies Purity. That Circumciſion is only a Sign of Covenant, or Conjunction, may evidently appear from this Conſideration, that the Circumciſion of the Foreſkin is a Thing of no Conſequence at all without the Circumciſion of the Heart, and that the Circumciſion of the Heart, which is Purification from the above defiled Loves, is what is ſignified, as appears manifeſt from the following Paſſages in the Word, "*Jehovah God ſhall* "*circumciſe thy Heart, and the Heart of thy Seed*, to love "Jehovah thy God in all thine Heart, and in all thy Soul, to "the End that thou mayeſt live," Deut. xxx. 6. from which Words it is evident, that to circumciſe the Heart ſignifies to be purified from defiled Loves, ſo that Jehovah God, or the Lord, may be loved with all the Heart, and with all the Soul: So in Jeremiah, "Break up your fallow Ground, and ſow not among "Thorns, *circumciſe yourſelves to Jehovah, and remove the Fore-* "*ſkin of your Heart*, O Man of Judah, and Inhabitants of "Jeruſalem," iv. 3, 4. to circumciſe themſelves to Jehovah, and to remove the Foreſkin of the Heart, is Nothing elſe but to remove ſuch Things as obſtruct heavenly Love; hence alſo it appears that Circumciſion of the Heart is the interior Thing which is ſignified by Circumciſion of the Foreſkin: So in Moſes, "*Ye ſhall circumciſe the Foreſkin of your Heart*, and ye ſhall be "no more ſtiff-necked, doing the Judgment of the Orphan and "the Widow, and loving the Stranger to give him Bread and "Raiment," Deut. x. 16, 18. where alſo it is very clear, that to circumciſe the Foreſkin of the Heart is to be purified from the Evils of defiled Loves, and from the Falſes thence derived; the heavenly Things of Love are deſcribed by Works of Charity,

viz. by doing the Judgment of the Orphan and the Widow, and by loving the Stranger to give him Bread and Raiment: So in Jeremiah, "Behold the Days are coming, in which I will "viſit upon every *one circumciſed in the Foreſkin*, upon Egypt, "and upon Judah, and upon Edom, and upon the Sons of "Ammon, and upon Moab, and upon all that are cut off of "the Corner, dwelling in the Wilderneſs, becauſe *all Nations* "*are uncircumciſed*, and all the Houſe of Iſrael are *uncircum-*"*ciſed in Heart*," ix. 25, 26. hence alſo it appears that Circumciſion is ſignificative of Purification; they are called circumciſed in the Foreſkin, but ſtill uncircumciſed Nations, and amongſt the reſt even Judah; and Iſrael uncircumciſed in Heart: Again in Moſes, "If then *their uncircumciſed Heart* "ſhall be humbled," Levit. xxvi. 41. where the ſame Thing is ſignified. That by the Foreſkin and him that is uncircumciſed is ſignified what is unclean, appears from Iſaiah, "Ariſe, "ariſe, put on thy Strength O Zion, put on the Garments of "thine Adorning O Jeruſalem, the City of Holineſs, becauſe "there ſhall not henceforth come unto thee the *Uncircumciſed* "*and Unclean*," lii. 1. by Zion is meant the Church celeſtial, by Jeruſalem the Church ſpiritual, into which the uncircumciſed, that is, the unclean, ſhall not enter. That Circumciſion is *a Sign of a Covenant*, or a Token of Conjunction, appears evidently from this Conſideration, that the like was repreſented by the Fruits of Trees, which were alſo to be circumciſed, concerning which it is thus written in Moſes, "When ye ſhall "come into the Land, and ſhall plant any Tree of Food, ye "ſhall *count uncircumciſed the Foreſkin thereof*, *the Fruit thereof*; "three Years ſhall it be *uncircumciſed* to you, it ſhall not be "eaten, and in the fourth Year all the *Fruit* thereof ſhall be the "Holineſs of the Praiſes of Jehovah," Levit. xix. 23, 24. Fruits in like Manner repreſent and ſignify Charity, as may appear from many Paſſages in the Word, conſequently their Foreſkin ſignifies the unclean Thing which obſtructs and defiles Charity. It is ſurprizing, that when the Angels, who are in Heaven, have an Idea of Purification from natural Defilements, there is inſtantly with the utmoſt Velocity repreſented in the World of Spirits Somewhat like Circumciſion; for angelic Ideas paſs into Repreſentatives in the World of Spirits: There were in the Jewiſh Church ſome repreſentative Rites which originated in this Circumſtance, and there were ſome alſo which did not originate herein: The Spirits, in whoſe Preſence that quick Circumciſion was repreſented in the World of Spirits, were deſirous to be admitted into Heaven, and before they were admitted,

mitted, this Representation was exhibited; hence it may appear, why Joshua was commanded to circumcise the People when having passed over Jordan they entered into the Land of Canaan: the Entrance of the People into the Land of Canaan represented Nothing else but the Introduction of the Faithful into Heaven, therefore Circumcision was a second Time enjoined, concerning which it is thus written in Joshua, "Jehovah said unto Joshua, "Make to thyself *Knives of Flints, circumcise the Sons of Israel a* "*second Time:* and Joshua made to himself *Knives of Flints, and* "*circumcised the Sons of Israel at the Hill of the Foreskins:* And "Jehovah said to Joshua, To-day have I rolled away the "Reproach of Egypt from off you, and he called the Name of "that Place Gilgal (Devolution, or Rolling off)," v. 2, 3, 9. Knives of Flints signify Truths into which they were to be initiated, that thereby they might correct and shake off impure Loves, for without the Knowledges of Truth there can be no Purification; that Stone or Flint signifies Truths, was shewn above, n. 643, 1298; and that Knife is predicated of Truths whereby Evils may be corrected, appears from the Word.

2040. Verse 11. *And ye shall circumcise the Flesh of your Foreskin, and it shall be for a Sign of the Covenant between Me and you.* Ye shall circumcise the Flesh of your Foreskin, signifies the Removing of Self-Love and the Love of the World: And it shall be for a Sign of the Covenant between Me and you, signifies a Representative and Significative of Purification.

2041. "Ye shall circumcise the Flesh of your Foreskin"—that hereby is signified the Removing of Self-Love and the Love of the World, appears from the Representation and Signification of Circumcision, as denoting Purification from filthy Loves, concerning which see above, n. 2039; and also from the Signification of Flesh, as denoting Man's Propriety, concerning which see above, n. 999. Man's Propriety is Nothing else but Self-Love and the Love of the World, consequently every Lust therein originating, and how filthy it is was shewn in the First Part of this Work, n. 141, 150, 154, 210, 215, 694, 731, 874, 875, 876, 987, 1047; inasmuch as the Removal of this Propriety is signified, it is here called the Flesh of the Foreskin. There are two Loves, so called, and their Lusts, which obstruct the Influx of heavenly Love from the Lord; for those Loves, whilst they have Rule in the interior and external Man, and take Possession thereof, either reject or suffocate the heavenly Love in it's Influx, and also pervert and defile it, being altogether contrary to such heavenly Love; that they are altogether contrary, by the Divine Mercy of the Lord, will be proved hereafter;

hereafter; but in Proportion as those Loves are removed, in the same Proportion heavenly Love flowing in from the Lord begins to appear, yea, to shine bright in the interior Man, and in the same Proportion Man begins to see that he is in Evil and the False, yea afterwards that he is in Uncleanness and Defilement, and lastly that this was his Propriety; they who are regenerate are such as have suffered the Removal of those Loves: This may also be perceived by the unregenerate, with whom, during the quiescent State, or Rest, of the Lusts of those Loves (as is the Case at Times whilst they are in holy Meditation, or whilst their Loves are laid asleep, as happens under great Misfortunes, or in Times of Sickness, and chiefly at the Hour of Death) there is a Perception of Somewhat of heavenly Light and Comfort, in Consequence of corporeal and worldly Things being laid asleep and as it were dead; but with such there is not any Removal of those Lusts, but only a Suspension of their Activity as in Sleep, for they instantly relapse into them on their Recovery of their pristine State: With the wicked, even corporeal and worldly Things may be laid asleep, and at such Times they are capable of being elevated into a Sort of heavenly Principle, as is sometimes the Case with Souls in another Life, particularly such as are recently deceased, who have an intense Desire to see the Glory of the Lord, having heard so much about Heaven whilst they lived in the World; those external Things with such are instantly laid asleep, and thus they are conveyed into the first Heaven, and enjoy their Desire; but they are not able to subsist there long, corporeal and worldly Things being only in a State of Quiescence, or Rest, but not of Removal as with the Angels, concerning whom see n. 541, 542. It is to be observed that there is a continual Influx of heavenly Love from the Lord present with Man, and that there is Nothing which opposes, obstructs, and prevents it's Reception, but the Lusts originating in the above Loves, and the Falsities thence derived.

2042. "And it shall be for a Sign of the Covenant between Me and you"—that hereby is signified a Representative and Significative of Purity, appears from what was shewn above, n. 2039. viz. that Circumcision was Nothing else but a Representative of Purification from filthy Loves; and whereas it was only an external Rite, which represented and signified what was internal, therefore it was not a Covenant, but the Sign of a Covenant.

2043. Verse 12. *And a Son of eight Days shall be circumcised to you, every Male, in your Generations, born of the House, and bought with Silver, of every Son that is a Stranger, who is not of*

thy

thy Seed. A Son of eight Days, signifies every Beginning of Purification: Shall be circumcised to you, signifies Purification: Every Male, signifies those who are principled in the Truth of Faith: In your Generations, signifies the Things appertaining to Faith: Born of the House, signifies the celestial: Bought with Silver, signifies the spiritual, who are within the Church: Of every Son that is a Stranger who is not of thy Seed, signifies those out of the Church.

2044. "A Son of eight Days"—that hereby is signified every Beginning of Purification, appears from the Signification of the eighth Day; a Week, *(Septimana)* (*) which is of seven Days, signifies an entire Period of every State and Time, as of Reformation, of Regeneration, of Temptation, both with Regard to every individual Man, and to the Church in general; thus a Period, whether of a thousand Years, or of an hundred, or of ten, or of Days, Hours, and Minutes, &c. is called a Week, *(Septimana)* as may appear from the Passages cited in the First Part of this Work, n. 728; and whereas the eighth Day is the first Day of the Week following, it here signifies every Beginning. Hence also it is evident, that as Circumcision was a Representative of Purification, so also is the Time, viz. the eighth Day; not that they should now enter into a purer State, and that therefore they were purified, but that as Circumcision signified Purification, so also did the eighth Day, which Purification ought to be going forward at all Times, and thus always as from a new Beginning.

2045. "Shall be circumcised to you"—that hereby is signified Purification, appears from the Representation and Signification of Circumcision, as denoting Purification from filthy Loves, concerning which see above, n. 2039. They who are under the Influence of Self-Love and the Love of the World, cannot by any Means believe that they are in such Filthiness and Uncleanness as they really are; for there is a certain Pleasurableness and Delight which sooths, favours, and flatters, and causes them to love that Life, and to prefer it to every other Life, the Consequence whereof is, that they think there is Nothing of Evil in it; for whatsoever favours any one's Love and consequent Life, is believed to be good; hence also the rational Principle consents, and suggests Falses which confirm, and which cause such a Degree of Blindness, that the Nature of heavenly Love is no longer seen, or if it is seen, it is said to be Somewhat miserable, or a Thing of Nought, or a mere imaginary Existence, which keeps the Mind in a State like that of Sickness or Disease: But that the

(*) See Note, Vol. I. n. 728.

the Life of Self-Love and the Love of the World, with it's Pleasures and Delights, is filthy and unclean, may appear to every one who will be at the Pains to think according to the rational Faculty with which he is gifted; it is Self-Love from which come all Evils that destroy civil Society; all Hatreds, all Revenges, all Cruelties, yea all Adulteries flow thence as so many several Streams from a filthy Pit; for whosoever loveth himself, either despiseth, or censureth, or hateth all others, who are not subservient to him, or who do not pay him Respect, or favour him; and where there is Hatred, there must of Necessity be Revenge and Cruelty, and this in Proportion to the Degree of Self-Love; thus that Love is destructive of Society, and of the human Race; that this is the Nature of Self-Love, may be seen from what was said concerning it in the First Part of this Work, n. 693, 694, 760, 1307, 1308, 1321, 1506, 1594, 1691, 1862: That Self-Love is most filthy in another Life, and diametrically opposite to mutual Love, in which Heaven consists, will be also shewn, by the Divine Mercy of the Lord, in a future Part of this Work; and whereas that Love is the Source of Hatreds, of Revenges, of Cruelties, and of Adulteries, it is the Source of all Things which are called Sins, Wickednesses, Abominations, and Profanations; wherefore when it reigneth in Man's rational Principle, and in the Lusts and Phantasies of his external Man, then the Influx of heavenly Love from the Lord is continually repelled, perverted, and defiled; it is as filthy Excrement, which dissipates, yea, contaminates every sweet Odour; and it is as an Object turning into disagreeable and dark Colours the Rays of Light that are continually flowing in; or as a Tyger and a Serpent, which no Enticements can tame, and whose Bite and Poison is fatal to those who give them Food; or as an ill-disposed Man, who turns the best Intentions of others, and their very Kindnesses, into Matter of Reproach and Ill-will: Hence it appears that the above Loves, viz. Self-Love and the Love of the World, are what are represented and signified by the Foreskin which was to be cut off.

2046. That every Male signifies those who are principled in the Truth of Faith, appears from the Signification of Male as denoting Truth, concerning which see n. 672, 749. The Reason why Male is mentioned (whereby is signified the Truth of Faith) is, because no one can be purified from the above filthy Loves, unless he be principled in Truth; it is by Virtue of Truth that he knows what is pure and impure, and what is holy and profane; before this is known, there are no Mediums, on which and by which heavenly Love can operate, which con-

tinually flows in from the Lord, and which cannot be received except in Truths; wherefore by the Knowledges of Truth Man is reformed and regenerated, and Reformation and Regeneration cannot be effected before Man is initiated into Truths; Conſcience itſelf is formed by the Truths of Faith, for Conſcience, with which the regenerate Man is gifted, hath Reſpect to what is true and right, ſee n. 977, 986, 1033, 1076, 1077; this is the Reaſon alſo why Knives of Stone, or Daggers of Flint, as they are called, were made Uſe of in Circumciſion, by which are ſignified Truths, as may be ſeen above, n. 2039, to the End.

2047. "In your Generations"—that theſe Words ſignify the Things appertaining to Faith, appears from the Signification of Generations and Nativities, as denoting thoſe Things that are of Faith, concerning which ſee n. 613, 1145, 1255, 2020, 2035.

2048. That born of the Houſe ſignifies the celeſtial, and that bought with Silver ſignifies the ſpiritual, conſequently thoſe who are within the Church, appears from the Signification of the Expreſſion "Born of the Houſe," as denoting thoſe who are within the Houſe; Houſe in the Word ſignifies the celeſtial Principle, becauſe this is inmoſt, whence by the Houſe of God is ſignified in an univerſal Senſe the Lord's Kingdom, in a Senſe leſs univerſal the Church, and in a particular Senſe Man himſelf, in whom the Kingdom or Church of the Lord is; when Man is called Houſe, it ſignifies the celeſtial Principle of Faith in him, and when he is called Temple, it ſignifies the Truth of Faith in him; conſequently in the preſent Caſe, by born of the Houſe are ſignified the celeſtial. That bought with Silver ſignifies the ſpiritual, appears from the Signification of Silver, as denoting Truth, conſequently the ſpiritual Principle of Faith, concerning which ſee n. 1551. They are called Celeſtial who are principled in Love to the Lord, and whereas the moſt Ancient Church, which was before the Flood, was principled in that Love, it was a celeſtial Church; they are called Spiritual who are principled in neighbourly Love, and thereby in the Truth of Faith; ſuch was the Ancient Church which was after the Flood; the Diſtinction between Celeſtial and Spiritual was frequently treated of in the Firſt Part of this Work. It muſt be plain to every one that heavenly Arcana are contained in what is here related, viz. that the born of the Houſe ſhould be circumciſed, and they who were bought with Silver, and alſo Sons that are Strangers, and that theſe are mentioned repeatedly, as in the following Verſes, 13, 23, 27. which Arcana do not appear except from the internal Senſe, wherein it is ſeen that by the born of the Houſe, and the bought with Silver, are ſignified the Celeſtial

Celeſtial and Spiritual, conſequently they who are within the Church, and that by the Son that is a Stranger, who is not of the Seed, are ſignified thoſe who are without the Church.

2049. "Of every Son that is a Stranger, who is not of thy Seed"—that hereby are ſignified thoſe who are without the Church, appears from the Signification of a Son that is a Stranger, as denoting thoſe who are not born within the Church, conſequently who are not principled in the Goods and Truths of Faith, becauſe not in the Knowledges thereof: Sons that are Strangers alſo ſignify thoſe who are in external Worſhip, concerning whom ſee n. 1097. but the Subject there treated of is concerning thoſe who are within the Church, whereas in the preſent Paſſage, as relating to the Lord's Church in an univerſal Senſe, Sons that are Strangers ſignify thoſe who are not born within the Church, as is the Caſe with the Gentiles: The Gentiles who are out of the Church, it is poſſible, may be principled in Truths, but not in the Truths of Faith; the Truths in which they are principled, like the Commandments of the Decalogue, teach, that they ſhould honour their Parents, that they ſhould not commit Murder, that they ſhould not ſteal, or commit Adultery, or covet what belongs to others, and alſo that they ſhould worſhip the Deity; but the Truths of Faith are all Doctrinals relating to Life eternal, to the Lord's Kingdom, and to the Lord; theſe Truths cannot be known to the Gentiles, becauſe they are not in Poſſeſſion of the Word; theſe are they who are ſignified by Sons that are Strangers, who are not of the Seed, and who are to be circumciſed, that is, to be purified; hence it appears, that they have a Capacity of being purified as well as they who are within the Church, which was repreſented by their being circumciſed; they are purified when they reject filthy Loves, and live in mutual Charity, for in ſuch Caſe they live in Truths, inaſmuch as all Truths are of Charity, but the Truths they live in are ſuch as were ſpoken of above; and when they live in theſe Truths, they eaſily imbibe the Truths of Faith, if not in the Life of the Body, yet in another Life, becauſe the Truths of Faith are the interior Truths of Charity, for then they love Nothing more than to be admitted into the interior Truths of Charity; the interior Truths of Charity are thoſe in which the Lord's Kingdom conſiſts, concerning which ſee n. 932, 1032, 1059, 1327, 1328, 1366. In another Life the Science of the Knowledges of Faith is of no Avail, for the worſt, yea the Infernals, may be principled in ſuch Science, and in ſome Caſes in a Degree ſuperior to others; but it is a Life according to Knowledges which availeth, for all Knowledges have Life for

their End; unleſs they are learned with a View to Life, they are of no Uſe, ſerving only as Subjects of Diſcourſe, and thereby ſtamping upon worldly Men the Reputation of great Learning, or being a Means of advancing them to Honour, Fame, and Gain; hence it is evident that the Life of the Knowledges of Faith is no other than the Life of Charity, for the Law and the Prophets, that is, the univerſal Doctrine of Faith with all it's Knowledges, conſiſts in Love to the Lord, and in neighbourly Love, as may be plain to every one from the Lord's Words, Matt. xxii. 34 to 39. Mark xii. 28 to 35; nevertheleſs Doctrinals, or the Knowledges of Faith, are moſt neceſſary to form the Life of Charity, which cannot poſſibly be formed without them; this Life of Charity is what ſaveth after Death, and not any Life of Faith without Charity, inaſmuch as without Charity it is not poſſible for any Life of Faith to exiſt; they who are principled in the Life of Love and Charity, are in the Lord's Life, and none can be joined to Him by any other Life; hence alſo it is manifeſt, that the Truths of Faith cannot be acknowledged as Truths, that is, no Acknowledgment thereof, ſo frequently ſpoken of, can exiſt, further than what is merely external and verbal, unleſs they are implanted in Charity, for in any other Caſe they are in Heart denied, inaſmuch, as was ſaid, all the Truths of Faith have Charity for their End, and if this End is not in them, they are inwardly rejected; the Quality of every one's Interiors is made manifeſt in another Life, when the Exteriors are removed, and then it appears, that where there is no Charity, the Interiors are altogether contrary to all the Truths of Faith; it is not poſſible for thoſe to receive the Life of Charity, or mutual Love, in another Life, who have not received it in ſome Degree in the Life of the Body, for the Life they had formed in the World remains after Death, and therefore they are then averſe to and hate the Life of Charity, and if they only approach near a Society where the Life of mutual Love prevails, they are inſtantly ſeized with Trembling, Horror, and Torment: Such, notwithſtanding their being born within the Church, are called Sons that are Strangers, uncircumciſed in Heart and in Fleſh, who are not to be admitted into the Sanctuary, that is, into the Kingdom of God; the ſame are alſo meant in Ezechiel, where it is written, "*Any Son that is a Stranger, uncircumciſed* "*in Heart, and uncircumciſed in Fleſh,* ſhall not enter into the "Sanctuary," xliv. 7, 9. and again, "To whom art thou "made like thus in Glory, and in Greatneſs, amongſt *the Trees* "*of Eden,* and thou ſhalt be made to deſcend with the *Trees of* "*Eden* into the lower Earth, thou ſhalt lie *in the Midſt of the*

" *uncircumciſed* with the ſlain by the Sword," xxxi. 18. ſpeaking of Pharaoh, by whom are ſignified Sciences in general, n. 1164, 1165, 1186, 1462; by the Trees of Eden, with which they ſhould deſcend to the lower Earth, are alſo ſignified Sciences, but the Sciences of the Knowledges of Faith. Hence then it is evident what is meant in an internal Senſe by the uncircumciſed, viz. ſuch as are in filthy Loves and the Life thereof.

2050. *Circumciſing ſhall be circumciſed He that is born of thy Houſe, and he that is bought with thy Silver; and my Covenant ſhall be in your Fleſh for an eternal Covenant.* Circumciſing ſhall be circumciſed, ſignifies that they ſhall altogether remove from themſelves Self-Love and the Love of the World: He that is born of thy Houſe, and he that is bought with thy Silver, ſignifies thoſe within the Church of each Kind: And my Covenant ſhall be in your Fleſh, ſignifies the Conjunction of the Lord with Man in his Impurity, and alſo what is ſignificative: For an eternal Covenant, ſignifies Conjunction.

2051. " Circumciſing ſhall be circumciſed"—that hereby is ſignified that they ſhall altogether remove from themſelves Self-Love and the Love of the World, viz. they who are within the Church, who are ſignified by him that is born of the Houſe and bought with Silver, appears from the Repreſentation of Circumciſion as denoting Purification from Self-Love and the Love of the World, concerning which ſee above, n. 2039: It is here again repeated that they ſhould be circumciſed, and it is expreſſed, Circumciſing he ſhall be circumciſed, by which is declared Neceſſity, that is, that they ſhould be altogether purified from thoſe Loves; and whereas they are ſignified who are within the Church, Sons that are Strangers are not here mentioned, for by theſe are ſignified they who are without the Church, as was ſhewn above, n. 2048: From the Repetition of what was ſaid in the preceding Verſe, concerning thoſe born of the Houſe and bought with Silver, every one may ſee that there is contained herein a Divine Arcanum, which doth not appear from the Senſe of the Letter; the Arcanum is, that Purification from thoſe filthy Loves is moſt eſpecially neceſſary within the Church, for this additional Reaſon, becauſe they who are within the Church may render holy Things themſelves impure, which they who are without the Church, or the Gentiles, cannot do; hence they are in greater Danger of Damnation; moreover, they who are within the Church may form Principles of the Falſe in Oppoſition to the eſſential Truths of Faith, and be tainted therewith, which cannot be done by thoſe who are without the Church, becauſe they are ignorant of ſuch Truths; thus the former may profane holy

holy Truths, but the latter cannot, concerning whom see more in the First Part of this Work, n. 1059, 1327, 1328.

2052. "He that is born of thy House, and bought with thy Silver"—that hereby are signified those who are within the Church, of each Kind, viz. the celestial, who are the born of the House, and the spiritual, who are the bought with thy Silver, was shewn above, n. 2047.

2053. "My Covenant shall be in your Flesh"—that hereby is signified the Conjunction of the Lord with Man in his Impurity, appears from the Signification of Covenant as denoting Conjunction, concerning which see above; and from the Signification of Flesh as denoting Man's Propriety, concerning which see also above, n. 2041. how impure Propriety is, was said and shewn in the First Part of this Work, n. 141, 150, 154, 210, 215, 694, 731, 874, 875, 876, 987, 1047. With Respect to my Covenant in your Flesh denoting the Conjunction of the Lord in Man's Impurity, the Case is this; there does not appertain unto Man any pure intellectual Truth, that is, Truth Divine, but the Truths of Faith, which are with Man, are Appearances of Truth, to which the Fallacies appertaining to the Senses join themselves, and to these the Falses which originate in the Lusts of Self-Love and the Love of the World; such are the Truths which appertain to Man, and how impure these are may appear from this Consideration, that such Things are adjoined to them; nevertheless the Lord joineth himself with Man in those impure Things, for he animates and vivifies them with Innocence and Charity, and thereby forms Conscience; the Truths of Conscience are various, according to every one's Religion, and these the Lord is not willing to violate, because Man is initiated therein, and hath placed Sanctity in them, if so be they are not contrary to the good Things of Faith; the Lord never breaks any one, but bends; this may appear from this Consideration, that within the Church there are some of all Persuasions who are gifted with Conscience, which Conscience nevertheless is more perfect in Proportion as the Truths which form it approach nearer to the genuine Truths of Faith; inasmuch as Conscience is formed of the Truths of Faith of this Sort, it appears that it is formed in the intellectual Part of Man, for it is the intellectual Part which receives those Truths, which Part therefore the Lord miraculously separated from the Will Part; this is an Arcanum heretofore unknown, concerning which see n. 863, 875, 895, 927, 1023. That Covenant in your Flesh is also significative, viz. of Purification, appears from what was shewn concerning Circumcision, n. 2039.

2054. "For

2054. "For an eternal Covenant"—that hereby is signified Conjunction, appears from the Signification of Covenant as denoting Conjunction, concerning which see above. Inasmuch as the Subject here treated of is concerning those who are within the Church, Covenant is again mentioned, and is here called an eternal Covenant, as well on Account of the particular Necessity of Circumcision, or Purification from Self-Love and the Love of the World, to those who are within the Church, according to what was shewn above, n. 2050. as because they who are within the Church enjoy the nearest Conjunction with the Lord and His Heaven, inasmuch as they are joined by the Goods and Truths of Faith: There is indeed a Conjunction also with those who are without the Church, but it is more remote, inasmuch as they are not principled in the Goods and Truths of Faith, as was said above, n. 2048. The Church in the Lord's Kingdom is circumstanced like the Heart and Lungs in Man, the Interiors of Man being joined with his Externals by Means of the Heart and Lungs, whence Life is derived to all the neighbouring Viscera; so also it is with the human Race; the Conjunction of the Lord and of His Heaven is nearest with the Church, but more remote with those who are without the Church, who are as the Viscera which live by Means of the Heart and Lungs: The Celestial are like the Heart, but the Spiritual like the Lungs: The Reason of the Necessity in both the above Cases is here treated of, in particular concerning those who are within the Church, and Covenant is twice repeated.

2055. Verse 14. *And the uncircumcised Male, who is not circumcised in the Flesh of his Foreskin, that Soul shall be cut off from his People, he hath made my Covenant vain.* The uncircumcised Male, signifies him who is not principled in the Truth of Faith: Who is not circumcised in the Flesh of his Foreskin, signifies who is in Self-Love and the Love of the World: That Soul shall be cut off from his People, signifies Death eternal: He hath made my Covenant vain, signifies that he cannot be conjoined.

2056. "The uncircumcised Male"—that hereby is signified he who is not principled in the Truth of Faith, appears from the Signification of Male as denoting the Truth of Faith, concerning which see above, n. 2046. wherefore here the uncircumcised Male signifies him who is not principled in the Truth of Faith, consequently who is in the False; uncircumcised [Foreskinned] is predicated of that which obstructs and defiles, as was said above; and when it is adjoined to Male, it denotes that which obstructs and defiles Truth; in like Manner, when it is adjoined to any other Thing, it signifies the Darkening and Defilement

Defilement of that Thing, as the uncircumcised Ear in Jeremiah, "Upon whom shall I speak, and testify, and they shall hear? "behold, *their Ear is uncircumcised*, and they cannot hearken; "behold, the Word of Jehovah is become a Reproach, they do "not desire it," vi. 10. uncircumcised Ear denotes that there was no Hearkening, and that the Word of Jehovah was a Reproach to them. The Subject treated of in this Verse is also concerning those who are within the Church, who are not only principled in the False, but are likewise in the Impurity of Self-Love and the Love of the World, for they are together spoken of in what precedes, wherefore Mention is here made of uncircumcised Male, who is not circumcised in the Flesh of his Foreskin, thus denoting what is false joined with Impurity of Life; how great Danger such are in of eternal Damnation, may appear from what was said above, n. 2051: This Passage relates particularly to those within the Church, who profane the good Things and Truths of Faith, of whom it is said, that that Soul shall be cut off from his People; for they who are within the Church may be guilty of Profanation, but not they who are without the Church, as was shewn n. 593, 1008, 1010, 1059.

2057. "Who is not circumcised in the Flesh of his Foreskin" —that hereby are signified those who are in Self-Love, appears from what was said above concerning the Signification of Circumcision and of the Foreskin, n. 2039, 2049. and also from the Signification of Flesh, n. 2041; the Flesh of the Foreskin here signifies Self-Love; they within the Church, who are principled in the False, and are at the same Time in Self-Love, more especially profane holy Things, and not so much they who are influenced by any other Love, for Self-Love is the most filthy of all other, as being destructive of Society, consequently destructive of the human Race, according to what was shewn above, n. 2045; that it is also diametrically opposite to mutual Love, wherein Heaven consists, consequently that it is destructive of heavenly Order itself, may appear from wicked Spirits and Genii in another Life, and also from the Hells, in which Nothing ruleth but Self-Love, and in Consequence thereof, all Sorts of Hatreds, Revenges, and Cruelties, these having their Ground and Origin therein; mutual Love in Heaven consists in this, that each loves his Neighbour more than himself; hence the whole Heaven represents as it were a single Man, all being thus consociated by mutual Love from the Lord; hence too it is, that the Happinesses of all are communicated to each Individual, and those of each Individual to all; and hence the heavenly Form is such, that every one is, as it were, a Kind of Center, and thus a Center

Center of Communications, consequently of Happinesses proceeding from all, and this according to all the Differences of that Love, which are innumerable; and whereas they, who are principled in that Love, perceive the highest Happiness in this, that they are capable of communicating with others what they receive themselves by Influx, and this from the Heart, hence Communication is rendered perpetual and eternal, by Virtue whereof the Happiness of each increases in Proportion to the Increase of the Lord's Kingdom; the Angels, as being distinguished into Societies and Mansions, do not think about this Circumstance, but the Lord thus disposes all and singular the Things of his Kingdom; such is the Kingdom of the Lord in the Heavens. This Form and this Order Nothing else attempts to destroy but Self-Love, consequently all they in another Life, who are under the Influence of Self-Love, are more deeply rooted in what is Infernal than others; for Self-Love communicates Nothing to others, but extinguishes and suffocates the Delights and Happinesses of others; whatsoever Delight floweth in from others to those who are in Self-Love, they receive it to themselves, concenter it in themselves, turn it into the Defilement of Self, and check it's further Propagation, thus they destroy every Thing that tends to Unanimity and Consociation, and hence cometh Disunion and consequent Destruction; and whereas each of them is desirous to be served, to be worshipped, and adored by others, and loveth none but himself, hence cometh Dissociation, which in it's Determinations, or Puttings forth, closeth in lamentable States, wherein there is no Perception of greater Delight, than from a Principle of Hatred, Revenge, and Cruelty, to torture others by dreadful Contrivances and Phantasies; when such approach to any Society where mutual Love dwells, they are of themselves cast out, like impure and dead Weights in a pure and living Atmosphere, by Reason of the Delight which floweth in terminating in themselves; and whereas they exhale a filthy Idea of Self, their Delight is there turned into a cadaverous Stench, whereby they are made sensible of the Hell of Self, besides that they are seized with terrible Agonies: Hence it may appear what is the Nature and Quality of Self-Love, viz. that it is not only destructive of the human Race, as was shewn above, n. 2045. but that it is also destructive of heavenly Order, and consequently there is in it Nothing but Impurity, Defilement, Profaneness, and Hell itself, howsoever it may appear otherwise to such as are principled therein: They are in Self-Love, who despise others in Comparison with themselves, and are inclined to hate those who

do not favour, serve, and pay a Kind of Worship to themselves, and who take a cruel Delight in Revenge, and in depriving others of Honour, of Reputation, of Wealth, and of Life; such as are in Self-Love are in these Evils, and such as are in these Evils, let them know that they are in Self-Love.

2058. "That Soul shall be cut off from his People"—that hereby is signified eternal Death, appears from the Signification of Soul as denoting Life, concerning which see n. 1000, 1040, 1742; and from the Signification of People as denoting Truths, concerning which see n. 1259, 1260. consequently that People are such as live in Truths, that is, Angels, from whom for the Soul to be cut off, is to be damned, or to perish in eternal Death.

2059. "He hath made my Covenant vain"—that hereby is signified that they are incapable of Conjunction, appears from the Signification of Covenant as denoting Conjunction, concerning which see above; thus to make Covenant vain is to disjoin themselves, so as to be incapable of Conjunction.

2060. Verse 15. *And God said to Abraham, Sarai thy Wife, thou shalt not call by her Name Sarai, but Sarah shall her Name be.* God said to Abraham, signifies Perception: Sarai thy Wife, signifies here, as above, Truth conjoined with Good: Thou shalt not call by her Name Sarai, signifies that he should put off the Humanity: But Sarah shall her Name be, signifies that he should put on the Divinity.

2061. "God said to Abraham"—that hereby is signified Perception, appears from the Signification of God saying, in an historical Sense, as denoting, in an internal Sense, to perceive, concerning which see n. 1791, 1815, 1819, 1822, 1898, 1919: Inasmuch as another Subject here begins to be treated of, viz. concerning what is signified by Sarai and Sarah, and also what by the Promise of a Son by Sarah, and what by Ishmael, in that he was to become a great Nation, it commences with a new Perception of the Lord's, which is expressed by these Words, *God said to Abraham*, as throughout the Word in other Places.

2062. "Sarai thy Wife"—that hereby is signified Truth conjoined with Good, appears from the Signification of Sarai as denoting intellectual Truth, and whereas Wife is here added, as denoting that Truth conjoined with Good; that Sarai, and Sarai a Wife, signifies Truth conjoined with Good, was shewn above, n. 1468, 1901. and in many other Places.

2063. "Thou shalt not call by her Name Sarai, but Sarah "shall her Name be"—that hereby is signified that he should put off the Humanity, and should put on the Divinity, appears from

from what was said above at Verse 5. concerning Abraham, where it is written, *he shall not be called any more by thy Name Abram, but Abraham shall thy Name be*, by which in like Manner was signified that he should put off the Humanity, and should put on the Divinity, concerning which see n. 2009; for the Letter [H,] which was added to the Name Sarah, was taken out of the Name of Jehovah, to the Intent that Sarah, like Abraham, might represent the Divinity of the Lord, viz. the Divine Marriage of Good with Truth in the Lord, Abraham the Divine Good, and Sarah the Divine Truth, from which was to be born the Divine Rational Principle, which is Isaac. Divine Good, which is Love, and which in Regard to the whole Human Race is Mercy, was the Internal of the Lord, that is, Jehovah, who is essential Good, this is represented by Abraham; the Truth, which was to be conjoined with Divine Good, was represented by Sarai, and when this Truth was also made Divine, it is represented by Sarah, for the Lord advanced progressively to Union with Jehovah, as was said above; the Truth not yet Divine, represented by Sarai, was when as yet it was not so fully united with Good, as Truth derived from Good; but when it was so united with Good, as to proceed from Good, it was then Divine, and Truth itself was then also Good, as being the Truth of Good; there is a Difference between the Truth which is tending to Good, that it may be united with Good, and the Truth which is so united with Good, as to proceed altogether from Good; the Truth which is tending to Good, hath as yet in it some Taint of what is human, but the Truth which is altogether united with Good, puts off all that is human, and puts on the Divine: This may be illustrated, as above, by what is similar in Respect to Man; during the Course of Man's Regeneration, that is, when he is about to be joined to the Lord, he proceeds to Conjunction by Truth, that is, by the Truths of Faith, for no one can be regenerated except by the Knowledges of Faith, which are Truths, whereby he proceeds to Conjunction; these Truths the Lord meets by Good, that is, by Charity, which he so adapts as to enter into the Knowledges of Faith, that is, into the Truths thereof; for all Truths are Vessels receptive of Good, wherefore in Proportion as Truths are more genuine, and more multiplied, in the same Proportion Good is rendered more capable of receiving them as Vessels, and of reducing them to Order, and finally of manifesting itself, till at length Truths no longer appear, only so far as Good shines through them, thus Truth becomes celestial-spiritual; inasmuch as the Lord is present only in Good, which is of Charity alone,

therefore Man is thus joined with the Lord, and is gifted by Good, that is, by Charity, with Conscience, by Virtue whereof he afterwards thinks what is true, and does what is right, but this according to the Things true and right, wherein Good or Charity is insinuated, and to which it is adapted.

2064. Verse 16. *And I will bless her, and will also give thee a Son of her, and I will bless him, and he shall be for Nations, Kings of People shall be of her.* I will bless her, signifies the Multiplication of Truth: And I will also give thee a Son of her, signifies the Rational Principle: And I will bless him, signifies the Multiplication thereof: And he shall be for Nations, signifies Goodnesses thence derived: Kings of People shall be of her, signifies Truths arising from Truths and Goodnesses conjoined, which are Kings of People.

2065. "I will bless her"—that hereby is signified the Multiplication of Truth, appears from the Signification of Blessing, as denoting to be enriched with all Goodness and Truth, concerning which see n. 981, 1096, 1420, 1422. and whereas it is here said of Sarah, that God would bless her, it signifies Enriching or the Multiplication of Truth, for by Sarah, as was shewn, is represented and signified Truth originating in Good, which is intellectual Truth, which Truth and it's Multiplication is here treated of; what intellectual Truth is, may be seen above, n. 1904.

2066. "And I will also give thee a Son of her"—that hereby is signified the Rational Principle, appears from the Signification of Son, as denoting Truth, concerning which see n. 489, 491, 533, 1147; and whereas every Rational Principle has it's Beginning from Truth, by Son is here signified the Rational Principle: The Lord's First Rational Principle was represented and signified by Ishmael, born of Hagar the Hand-maid, concerning whom see the preceding Chapter; the other Rational Principle, here treated of, is represented and signified by Isaac, who was to be born of Sarah; the former, viz. what was represented by Ishmael, was the Rational Principle which was afterwards expelled the House; but the latter Rational Principle, which is represented by Isaac, is what abideth in the House, as being Divine; more however will be said of this Rational Principle, by the Divine Mercy of the Lord, in the following Chapter, where Isaac is treated of.

2067. "And I will bless him"—that hereby is signified the Multiplication thereof, viz. of the Rational Principle understood by Son, appears from the Signification of blessing, as denoting to be enriched with all Goodness and Truth, concerning which see just above.

2068. "And he shall be for Nations"—that hereby are signified Goodnesses thence derived, appears from the Signification of Nations as denoting Goodnesses, concerning which see n. 1259, 1260, 1416, 1849.

2069. "Kings of People shall be of her"—that hereby are signified Truths derived from Truths and Goodnesses conjoined, appears from the Signification of Kings as denoting in general all Truths, concerning which see above, n. 2015; and from the Signification of People, as denoting also Truths, in general all Things spiritual, for Kings are predicated of People, and not so of Nations, unless when Nations signify Evils, concerning which see n. 1259, 1260. In the prophetical Parts of the Word there is frequent Mention made of Kings and of People, but Kings and People are by no Means meant thereby, inasmuch as the very essential Word, which is the internal Sense, doth not at all treat of Kings and People, but of Things celestial and spiritual appertaining to the Lord's Kingdom, consequently of Goodnesses and Truths; the Sense of the Letter only supplies Objects, or Terms, as human Expressions do, to understand the Sense thence resulting. Whereas the Subject here treated of is concerning Sarah, that Kings of People should be of her, and by Sarah is signified the Divine Truth, which appertained to the Lord, it is manifest, that by Kings of People are signified Truths derived from Truths and Goodnesses conjoined, which are all the Truths of the Internal Church, or the interior Things of Faith; these Truths, as coming from the Lord, are called Kings throughout the Word, and also King's Sons, as was shewn above, n. 2015. Every one may see, that some internal Divine Arcanum lies hid in these Words, where it is said, that Kings of People should be of her, for in this Verse Isaac is treated of, and it is said of him, I will bless him, and he shall be for Nations, but of Sarah, that Kings of People should be of her; and further, that nearly a like Expression was used concerning Abraham, Verse 6. where it is said, that Kings should come forth of him, but not Kings of People, as it is said of Sarah; the Arcanum, which lies concealed herein, is of a deeper Nature than to be easily unfolded and described; from the Representation and Signification of Abraham, as denoting Divine Good, and from the Representation and Signification of Sarah, as denoting Divine Truth, it may in some Degree appear what it is, viz. that from the Divine Good of the Lord, understood by Abraham, all celestial Truth should come forth and exist, and from the Divine Truth of the Lord, understood by Sarah, should come forth and exist all spiritual Truth; Celestial Truth

Truth is what belongs to the Celeſtial Angels, and Spiritual Truth what belongs to the Spiritual Angels; or what is the ſame Thing, Celeſtial Truth was that in which the Men of the moſt Ancient Church were principled before the Flood, which Church was celeſtial, whereas Spiritual Truth was that in which the Men of the Ancient Church were principled after the Flood, which Church was ſpiritual; for the Angels, as well as the Men of the Church, are diſtinguiſhed into Celeſtial and Spiritual, the former are diſtinguiſhed from the latter by Love to the Lord, the latter from the former by neighbourly Love: But concerning Celeſtial Truth, and concerning Spiritual Truth, it is not poſſible to ſay any Thing more, before it be firſt known what is the Diſtinction between celeſtial and ſpiritual, or what is the ſame Thing, between the Church Celeſtial and the Church Spiritual, concerning which ſee what was ſaid in the Firſt Part of this Work, n. 202, 337, 1577. alſo what was the Nature and Quality of the moſt Ancient Church, and what of the Ancient, n. 597, 607, 640, 765, 1114, to 1125, and frequently in other Places; and that to have Love to the Lord is celeſtial, and to have neighbourly Love is ſpiritual, n. 2023: Hence then the Arcanum is manifeſt, that by the Kings, who ſhould come forth of Abraham, Verſe 6, are ſignified celeſtial Truths which flow in from the Divine Good of the Lord; and that by Kings of People, who ſhould be of Sarah, ſpoken of in this Verſe, are ſignified ſpiritual Truths which flow in from the Divine Truth of the Lord; for the Divine Good of the Lord cannot flow in except with the celeſtial Man, becauſe it flows into his Will-Principle, as with the moſt Ancient Church; whereas the Divine Truth of the Lord flows in with the ſpiritual Man, becauſe it flows only into his intellectual Part, which in the ſpiritual Man is ſeparate from his Will-Part, n. 2053. or what is the ſame Thing, celeſtial Good flows in with the celeſtial Man, and ſpiritual Good with the ſpiritual Man; wherefore the Lord appears to the celeſtial Angels as a Sun, but to the ſpiritual as a Moon, n. 1529, 1530.

2070. Verſe 17. *And Abraham fell on his Faces, and laughed, and ſaid in his Heart, ſhall there be born to a Son of an hundred Years, and ſhall Sarah a Daughter of ninety Years bring forth?* Abraham fell on his Faces, ſignifies Adoration: And laughed, ſignifies the Affection of Truth: And ſaid in his Heart, ſignifies that he ſo thought: Shall there be born to a Son of an hundred Years, ſignifies that then the Rational Principle of the Lord's Human Eſſence ſhould be united to the Divine: And ſhall Sarah a Daughter of ninety Years bring forth, ſignifies that Truth conjoined with Good ſhould effect this.

2071. "Abra-

2071. "Abraham fell on his Faces"—that hereby is signified Adoration, appears from the signification of falling on the Faces, as denoting to adore, concerning which see above, n. 1999.

2072. "And laughed"—that hereby is signified the Affection of Truth, may appear from the Origin and Essence of Laughter; it's Origin is no other than the Affection of Truth or the Affection of the False, whence cometh Chearfulness and Joy, which expands itself in the Face by Laughter; hence it appears that the Essence of Laughter is no other than this; Laughter indeed is a Somewhat external, which is of the Body, as being of the Face or Countenance, but in the Word Things interior are expressed and signified by Things exterior, as all the interior Affections of the Mind are expressed by the Face, interior Hearing and Obedience by the Ear, internal Sight or Understanding by the Eye, Power and Strength by the Hand and Arm, &c. and thus the Affection of Truth by Laughter: In the Rational Principle of Man is Truth, which is the Chief or Principal Property, the Affection of Good is also therein, but then it is in the Affection of Truth as the Soul thereof; the Affection of Good, which is in the Rational Principle, doth not put forth itself by Laughter, but by a Kind of Joy, and thence by a Delight of Pleasure, which is not visible; for in Laughter there is generally Somewhat which is not altogether so good. The Reason why in Man's Rational Principle Truth is the chief or principal Property, is, because the Rational Principle is formed by the Knowledges of Truth, for it is impossible for any one to become Rational except by such Knowledges; the Knowledges of Good are equally Truths as the Knowledges of Truth. That Laughter here signifies the Affection of Truth, may appear from this Consideration, that Mention is here made of Abraham's Laughing, and in like Manner of Sarah's Laughing both before and after the Birth of Isaac, and also that Isaac was so named from Laughter, for Isaac signifies Laughter; that Abraham *laughed* when he heard of Isaac, appears from this Verse, for it is said that Abraham *laughed* when he heard of a Son by Sarah; that Sarah also laughed, before Isaac was born, when she was told by Jehovah that she should bring forth, appears from these Words, "Sarah heard at the Door of the Tent; *Sarah laughed within* "*herself*, saying, after that I am old shall I have Pleasure, my "Lord being old also? And Jehovah said to Abraham, Where- "fore did Sarah laugh at this, saying, Shall I of a Surety bear "a Child which am old? Sarah denied, saying, *I did not laugh*, "because she was afraid; and he said, nay, *but thou didst laugh*," Gen. xviii. 12, 13, 15. afterwards also, when Isaac was born,

it

it is said, "Abraham called the Name of his Son, *Isaac* "(Laughter); Sarah said, *God hath made me to laugh*, every one "that heareth *shall laugh at me*," Gen. xxi. 3, 6. which Circumstances would never have been mentioned, unless such Things had been implied by Laughing, and by the Name of Isaac, which signifies Laughter.

2073. "And said in his Heart"—that these Words signify that he so thought, appears without Explication.

2074. "Shall there be born to a Son of an hundred Years"—that hereby is signified that then the Rational Principle of the Lord's Human Essence should be united to the Divine, appears from the Signification of an hundred, concerning which see above, n. 1988.

2075. "Shall Sarah a Daughter of ninety Years bring forth" —that hereby is signified that Truth conjoined with Good should effect this, appears from the Representation and Signification of Sarah, as denoting Truth conjoined with Good, or Truth Divine; and from the Signification of the Number Ninety, or what is the same Thing, of Nine; it must needs be Matter of Surprize to every one, that the Number of an Hundred Years, which appertained to Abraham, should signify, that the Rational Principle of the Lord's Human Essence should be united to the Divine; and that the Number of Ninety Years, which appertained to Sarah, should signify, that Truth conjoined with Good should effect this; but whereas there is Nothing in the Word of the Lord but what is heavenly and Divine, this must also be true of the Numbers themselves contained therein; that all Numbers throughout the Word signify Things, as well as all Names, was shewn in the First Part of this Work, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, 1988. Now that the Number Nine signifies Conjunction, and much more the Number Ninety, as being composed of Nine multiplied by Ten, (for Ten signify Remains whereby there is Conjunction, as appears from what was said above, n. 1988.) may appear also from the following Representatives and Significatives; it was commanded that on *the Tenth Day of the Seventh Month* there should be a Day of Expiations, and that this should be a Sabbath of a Sabbath; *and on the Ninth of the Seventh Month* in the Evening, from Evening even to Evening, they should celebrate the Sabbath, Levit. xxiii. 27, 32. In an internal Sense these Words signify Conjunction by Remains, *Nine* denoting Conjunction, and *Ten* Remains; that a Divine Arcanum lies hid in these Numbers, appears evidently from the Months and Days of the Year, which were to be accounted holy; as on every Seventh Day,

that

that then ſhould be a Sabbath; on the Seventh Month, as in this Paſſage, that then ſhould be a Sabbath of a Sabbath; alſo on the ſeven Times Seventh, that then ſhould commence the Jubilee; the Caſe is ſimilar in Regard to the other Numbers in the Word, as in Regard to Three, which ſignify nearly the ſame as Seven; and in Regard to Twelve, as denoting all Things of Faith; and in Regard to the Number Ten, the ſame as Tenths, denoting Remains, n. 576, &c. thus here in Leviticus, unleſs the Number Ten and the Number Nine involved Arcana, it would in no Wiſe have been commanded, that this ſhould be a Sabbath of a Sabbath on the Tenth Day of the Seventh Month, and on the Ninth of the Month they ſhould celebrate it; ſuch is the Word of the Lord in an internal Senſe, although in an hiſtorical Senſe Nothing of the Kind appears. The Caſe is the ſame where it is related of Jeruſalem, that it was beſieged by Nebuchadnezar in the Ninth Year of Zedekiah, and that it was broken up in the eleventh Year, on the ninth Day of the Month, concerning which it is thus written in the ſecond Book of Kings, "It came "to paſs in *the Ninth Year* of his Reign, in *the Tenth Month*, on "*the Tenth of the Month*, came Nebuchadnezar King of "Babylon againſt Jeruſalem, and the City was beſieged even to "*the Eleventh* Year of King Zedekiah; and on *the Ninth of the* "*Month* the Famine prevailed in the City, and there was no "Bread for the People of the Land, and the City was broken "up," xxv. 1, 3, 4. by the Ninth Year, the Tenth Month, and by the Eleventh Year and the Ninth of the Month, when the Famine was in the City, and there was no Bread for the People of the Land, in an internal Senſe is ſignified, that there was no longer any Conjunction by the Things appertaining to Faith and Charity; Famine in the City, and no Bread for the People of the Land, ſignifies, that there was Nothing of Faith and Charity remaining; this is the internal Senſe of theſe Words, which doth not at all appear in the Letter; and in ſimilar Caſes it leſs appears from the hiſtorical Parts of the Word than from the prophetical, becauſe hiſtorical Things engage the Attention to ſuch a Degree, that it is ſcarce believed that any Thing of a deeper Nature lies concealed therein, when nevertheleſs all Things are repreſentative, and the very Words themſelves in all Caſes are ſignificative; this may appear incredible, but ſtill it is true, ſee n. 1769, to 1772.

2076. Verſe 18. *And Abraham ſaid unto God, I wiſh that Iſhmael might live before thee.* Abraham ſaid unto God, ſignifies the Lord's Perception derived from Love: I wiſh that Iſhmael

might live before thee, ſignifies that others may not periſh, who are rational from a Principle of Truth.

2077. "Abraham ſaid unto God"—that hereby is ſignified the Lord's Perception derived from Love, appears from the Signification of ſaying to God, as denoting to perceive, concerning which ſee above in ſeveral Places: That Abraham here ſignifies the Lord in ſuch a State, and in ſuch an Age, was ſaid above, n. 1989. That the Lord ſaid this from a Principle of Love, is evident, for the Affection of Love ſhines forth from the Words themſelves, where it is ſaid, *I wiſh* Iſhmael might live before thee: The Affection or Love of the Lord was Divine, viz. towards the whole human Race, which, by the Union of his Human Eſſence with the Divine, he was deſirous of joining altogether to himſelf, and of ſaving eternally, concerning which Love ſee n. 1735; and that the Lord, by Virtue of this Love, continually fought againſt the Hells, n. 1690, 1789, 1812; and that in the Union of his Humanity with the Divinity, he regarded Nothing but the Conjunction of the Divinity with the Human Race. The Nature and Quality of the Lord's Love tranſcends all Human Underſtanding, and is more eſpecially incredible to thoſe who do not know what the celeſtial Love is in which the Angels are principled; thoſe Angels, for the Sake of ſaving a Soul from Hell, make no Account of Death, yea, if it was in their Power, they would endure Hell for ſuch a Soul; hence it is their inmoſt Joy to tranſlate into Heaven any one that riſes from the Dead; they confeſs however, that this Love is not in the leaſt from themſelves, but that all and ſingular the Things belonging thereto are from the Lord alone; yea, they are indignant if any one thinks otherwiſe.

2078. "I wiſh that Iſhmael might live before thee"—that theſe Words ſignify, that others may not periſh, who are rational from a Principle of Truth, appears from the Repreſentation and conſequent Signification of Iſhmael, as denoting the Rational Principle, concerning which ſee the foregoing Chapter, where Iſhmael is treated of. There are two Kinds of Men within the Church, viz. Spiritual and Celeſtial; the former, viz. the Spiritual, become Rational by Virtue of Truth, but the latter, or the Celeſtial, by Virtue of Good; what is the Diſtinction between the Spiritual and the Celeſtial, may be ſeen above, n. 2069. and frequently in the Firſt Part of this Work: The former, viz. the Spiritual, who become Rational by Truth, are here underſtood by Iſhmael; for Rational Truth is Iſhmael in it's genuine Senſe, as was ſhewn above, n. 1893, 1949, 1950, 1951. this Rational Truth, when it is adopted and deſired by Good,

Good, as in the preſent Caſe by the Lord underſtood by Abraham, ſignifies the ſpiritual Principle, conſequently the ſpiritual Man, or what is the ſame Thing, the ſpiritual Church, the Salvation whereof the Lord deſired out of Divine Love, concerning which Love ſee above, n. 2077. which Deſire is expreſſed by theſe Words, *I wiſh that Iſhmael might live before thee.*

2079. Verſe 19. *And God ſaid, verily Sarah thy Wife ſhall bear thee a Son, and thou ſhalt call his Name Iſaac, and I will ſet up my Covenant with him for an everlaſting Covenant, to his Seed after him.* God ſaid, ſignifies a Reply perceived: Verily Sarah thy Wife, ſignifies Divine Truth conjoined with Good: Shall bear thee a Son, ſignifies that from thence ſhould come the Rational Principle: And thou ſhalt call his Name Iſaac, ſignifies the Rational Principle Divine: And I will ſet up my Covenant with him, ſignifies Union: For an everlaſting Covenant, ſignifies Union eternal: To his Seed after him, ſignifies thoſe who ſhould have Faith in the Lord.

2080. "God ſaid"—that hereby is ſignified a Reply perceived, appears from the Signification of ſaying, as denoting to perceive, concerning which ſee above, n. 2077; and whereas in the foregoing Verſe Abraham ſaid, by which was ſignified Perception, and here God ſaid or replied, it follows that it ſignifies a Reply perceived, or a Reply of Perception; in every Perception whatſoever there is both a Propoſition and a Reply; the Perception of each is here expreſſed, in the hiſtorical Senſe, by Abraham's ſaying to God, and by God's ſaying to Abraham; that God's ſaying denotes to perceive, may be ſeen, n. 1791, 1815, 1819, 1822, 1898, 1919. and above in this Chapter throughout.

2081. "Verily Sarah thy Wife"—that hereby is ſignified Divine Truth conjoined with Good, appears from the Repreſentation and conſequent Signification of Sarah, as denoting Divine Truth conjoined with Good, concerning which ſee above, n. 2063.

2082. "Shall bear thee a Son"—that hereby is ſignified that from thence ſhould come the Rational Principle, appears from the Signification of Son, as denoting Truth, in the preſent Caſe Truth rational, concerning which ſee alſo above, n. 2066.

2083. "And thou ſhalt call his Name Iſaac"—that hereby is ſignified the Rational Principle Divine, appears from the Repreſentation of Iſaac, and alſo from the Signification of his Name in an internal Senſe; and firſt from the Repreſentation of Iſaac: Abraham, as was ſhewn above, repreſents the Lord's Internal Man, but Iſaac the Rational Man, and Jacob the Natural; the Lord's Internal Man was Jehovah Himſelf; the

Rational Man, as being conceived from an Influx of the Internal Man into the Affection of Sciences of the External, n. 1896, 1902, 1910, was from the Divinity thus conjoined with the Humanity; hence the First Rational Principle represented by Ishmael was Human, but by the Lord was made Divine, and thus is represented by Isaac: Secondly, from the Signification of his Name; Isaac was so named from Laughter, and whereas Laughter in an internal Sense signifies the Affection of Truth, which is of the Rational Principle, as was shewn above, n. 2072, it here signifies the Rational Principle Divine. The Lord, by his own proper Power, made every Thing Divine which was Human about him; thus he not only made the Rational Principle Divine, but also the interior and exterior Sensual Principle, and thus the very Body itself; hereby he united the Humanity with the Divinity: That not only the Rational Principle, but also the Sensual, and consequently the whole Body, was made Divine and Jehovah, was shewn above, and may appear to every one from this Consideration, that the Lord Alone rose from the Dead as to the Body, and sitteth at the right Hand of Divine Power, both as to all the Divinity, and all the Humanity; to sit at the right Hand of Divine Power, signifies to have all Power in the Heavens and in the Earths.

2084. "And I will set up my Covenant with him for an everlasting Covenant" — that hereby is signified Union, and indeed Union eternal, appears from the Signification of Covenant, as denoting Conjunction, and when predicated of the Lord, as denoting the Union of his Divine Essence with the Human, and of the Human with the Divine: That Covenant hath such Signification, was shewn above, n. 665, 666, 1023, 1038, 1864. and throughout in this Chapter.

2085. "To his Seed after him" — that hereby are signified those who should have Faith in the Lord, appears from the Signification of Seed, as denoting Faith, concerning which see above, n. 1025, 1447, 1610, 2034. By Seed are here signified those who have Faith grounded in Love, that is, Love to the Lord, consequently the Celestial, or those who are of the Celestial Church, for the Subject here treated of is concerning Seed from Isaac; but they who have Faith grounded in Charity, that is, Charity towards their Neighbour, consequently the Spiritual, or they who are of the Spiritual Church, are signified by Ishmael, and these are treated of in the subsequent Verse; what is the Distinction between the Celestial and the Spiritual, may be seen above, n. 2069, 2078; also what is the Distinction between

between having Love to the Lord, and having Charity towards our Neighbour, n. 2023.

2086. Verse 20. *And as to Ishmael, I have heard thee, behold, I will bless him, and will cause him to be fruitful, and will cause him to multiply exceeding exceedingly; twelve Princes shall he beget, and I will give him for a great Nation.* As to Ishmael I have heard thee, signifies those who are rational from a Principle of Truth, that they are to be saved: Behold I will bless him, signifies that they shall be endued and gifted: And I will cause him to be fruitful, signifies with the good Things of Faith: And I will cause him to multiply, signifies with Truths thence derived: Exceeding exceedingly, signifies immensely: Twelve Princes shall he beget, signifies the primary Precepts of Faith which is of Charity: And I will give him for a great Nation, signifies the Enjoyment of good Things and their Increases.

2087. "As to Ishmael I have heard thee" — that these Words signify those who are rational from a Principle of Truth, that they are to be saved, appears from the Representation of Ishmael in this Place, as denoting those who are rational from a Principle of Truth, or those who are spiritual, concerning which see above, n. 2078; and that they are to be saved, appears from the Signification of hearing thee, as may appear without Explication.

2088. "Behold, I will bless him, and will cause him to be fruitful, and will cause him to multiply exceeding exceedingly" — that these Words signify that they shall be endued and gifted with the good Things of Faith, and the Truths thence derived, to an immense Degree, appears from the Signification of being blessed, of being made fruitful, and of being multiplied: To be blessed signifies to be gifted with all good Things, as was shewn in the First Part of this Work, n. 981, 1096, 1420, 1422. To be made fruitful signifies the good Things of Faith, with which they should be gifted; and to be multiplied signifies the Truths thence derived, as was also shewn in the First Part, n. 43, 55, 913, 983. Who are Celestial, and who are Spiritual, it would be tedious here to repeat, as they are described above, see n. 81, 597, 607, 765, 2069, 2078. and in several other Places: In general, the Celestial are those who have Love to the Lord; and the Spiritual those who have Charity towards their Neighbour, see above, n. 2023. The Celestial are those who are in the Affection of Good originating in Good, but the Spiritual those who are in the Affection of Good originating in Truth: All from the Beginning were Celestial, because they were in Love to the Lord, whence they received Perception, by Virtue whereof

whereof they perceived Good, not from Truth, but from the Affection of Good: But afterwards, when such Love to the Lord no longer prevailed, the Spiritual succeeded, and they were then called Spiritual Men, who were principled in Love towards their Neighbour, or in Charity: but neighbourly Love, or Charity, was implanted by Truth, and thus they received Conscience, according to which they acted, not from an Affection of Good, but from an Affection of Truth; Charity with such appears like the Affection of Good, but it is the Affection of Truth, and by Reason of such Appearance Charity is also called Good, but it is the Good of their Faith; these are they who are understood by the Lord in John, "I am the Door, by "Me if any one enter in, he shall be saved, and shall come in, "and go out, and find Pasture: I am the good Shepherd, and "know my own, and am known by my own; *and other Sheep* "*I have, which are not of this Fold, them also I must bring with* "*me*, and they shall hear my Voice, and they shall become one "Flock, and one Shepherd," x. 9, 14, 16.

2089. "Twelve Princes shall he beget" — that hereby are signified primary Precepts, which are of Charity, appears from the Signification of Twelve, as denoting all the Things of Faith; and from the Signification of Chiefs, as denoting Things primary: Kings and Princes are spoken of throughout the Word, but in an internal Sense they by no Means signify a King or Princes, but those Things which are primary in Regard to that Thing whereof they are spoken; that Kings signify Truths in one Complex, was shewn above, n. 2015; that Princes signify the primary Things of Truth, which are Precepts, may be seen, n. 1482; hence the Angels are called Principalities, because they are in Truths, and indeed spiritual Angels; Princes are predicated by Reason of Truths which have their Ground in Charity, for, as was said above, n. 1482, the Spiritual, by Means of Truths appearing to them as Truths, receive Charity from the Lord, and by Charity Conscience. That Twelve signify all Things appertaining to Faith, hath been heretofore unknown to the World, nevertheless this is the constant Signification of Twelve, wheresoever that Number occurs, whether in the historical or prophetical Parts of the Word; Nothing else is signified by the Twelve Sons of Jacob, and hence by the Twelve Tribes, which took their Names from them; in like Manner by the Twelve Disciples of the Lord; both amongst the former and the latter each represented an essential and primary Principle of Faith: What was particularly represented by each Son of Jacob, and hence by each Tribe of Israel, will be shewn,

by the Divine Mercy of the Lord, when we come to treat of the Sons of Jacob, Geneſ. xxix. and xxx.

2090. " And I will give him for a great Nation" — that hereby is ſignified the Enjoyment of good Things, and their Increaſes, appears from the Signification of Nations as denoting good Things, concerning which ſee above, n. 1159, 1258, 1259, 1260, 1416, 1849. wherefore in the preſent Caſe, to give for a great Nation ſignifies both the Enjoyment and the Increaſes of good Things.

2091. Verſe 21. *And I will ſet up my Covenant with Iſaac, whom Sarah ſhall bear to thee, at this ſtated Time, in the following Year.* I will ſet up my Covenant with Iſaac, ſignifies Union with the Divine Rational Principle: Whom Sarah ſhall bear to thee, ſignifies Divine Truth conjoined with Good, whereby it exiſts: At this ſtated Time in the following Year, ſignifies the State of Union at that Time.

2092. " I will ſet up my Covenant with Iſaac; — that hereby is ſignified Union with the Divine Rational Principle, appears from the Signification of Covenant as denoting Union, concerning which ſee above; and from the Repreſentation of Iſaac, as denoting the Divine Rational Principle, concerning which ſee above, n. 2083.

2093. " Whom Sarah ſhall bear to thee" — that hereby is ſignified Divine Truth conjoined with Divine Good whereby it exiſts, appears from the Repreſentation of Sarah as denoting Divine Truth, concerning which ſee above, n. 2063, 2081. and from the Repreſentation of Abraham as denoting Divine Good, concerning which ſee above, n. 2063. and in other Places: How the Lord's firſt Rational Principle was conceived and born, was ſhewn in the foregoing Chapter treating of Iſhmael, by whom that Rational Principle was repreſented; the Subject now treated of in this Verſe, and in the following Chapter, is concerning that Rational Principle which was made Divine by the Lord, and this by the Conjunction of Divine Good with Divine Truth, as by the Marriage thereof; the firſt Rational Principle cannot be otherwiſe conceived, than by an Influx of the Internal Man into the Affection of Sciences of the External, nor be otherwiſe born than of the Affection of Sciences, which was repreſented by Hagar the Handmaid of Sarai, as was ſhewn in the foregoing Chapter, n. 1896, 1902, 1910. and in other Places therein; but the other, or Divine Rational Principle, is not ſo conceived and born, but by a Conjunction of the Truth of the Internal Man with the Good of the ſame, and an Influx thence; with the Lord this was effected by his own proper Power

Power from the Divinity itself, that is, Jehovah; His Internal Man, as was said above in divers Places, was Jehovah; and essential Good, represented by Abraham, was of the Internal Man, and so was also essential Truth, represented by Sarah, thus each was Divine; hence then the Lord's Divine Rational Principle was conceived and born; and indeed by an Influx of Good into Truth, thus by Truth; for Truth is the chief Constituent of the Rational Principle, as was said above, n. 2072; wherefore it is here said, *Whom Sarah shall bear to thee*, which signifies Divine Truth conjoined with Good, whereby it should exist; and above at Verse 17. that *Sarah was a Daughter of Ninety Years*, signifying that Truth conjoined with Good should effect this. The Case is similar with every Man, as being created for a Likeness and Image of God, but not comparable with the Lord's Case; for the first Rational Principle of Man is also conceived and born by an Influx of his Internal Man into the Life of the Affection of Sciences of his External; but his other Rational Principle from an Influx of Goodness and Truth from the Lord through his Internal Man; this other Rational Principle he receives from the Lord when he is regenerated, for he is then made sensible in his Rational Principle what is the Good and Truth of Faith: The Internal Man with every Man is above his Rational Principle, and is of the Lord, concerning which see n. 1889, 1940.

2094. The Subject treated of in the foregoing Chapter, and in this hitherto, is concerning the Conception and Nativity of the Rational Principle with the Lord; how it was made Divine is also treated of in what follows; but some may suppose, that to know these Things is of little Importance in Respect to Faith, and that it is enough to know, that the Lord's Human Essence was made Divine, and that the Lord as to each Essence is God: The Case however is this; they who simply believe it be so, have no Need to know how it was effected, for to know how it was effected is for no other End, than that they may believe it to be so: There are several at this Day, who believe Nothing, unless they are rationally convinced that it is so, which may appear evident from this Consideration, that few believe on the Lord, although they confess him with their Lips, because it is agreeable to the Doctrine of Faith; but still they say within themselves, and amongst themselves, if they knew that it could be so, they would then believe; the Reason why they say thus, and yet do not believe, is, because the Lord was born as another Man, and was in an external Form as another Man; such Persons can never receive any Faith, unless

leſs they firſt comprehend, in ſome Meaſure, how it may be ſo; for the Uſe of ſuch therefore theſe Things are made manifeſt: But they who believe the Word in Simplicity, have no Need to know all theſe Things, becauſe they are in the End, which the former cannot attain except by the Knowledge of ſuch Things. Moreover, theſe are the Things which are contained in the internal Senſe of the Word, and the internal Senſe is the Word of the Lord in the Heavens, and they who are in the Heavens have this Perception of it; when Man is in the Truth, that is, in the internal Senſe, he may then make one, as to Thought, with the Inhabitants of the Heavens, although Man is reſpectively in a moſt general and moſt obſcure Idea; the Celeſtial in Heaven, who are principled in eſſential Faith, regard the above Things from a Principle of Good as being ſo, but the Spiritual from a Principle of Truth, who alſo are confirmed and perfected by ſuch Things as are contained in the internal Senſe, but this by Thouſands of interior Reaſons, which cannot poſſibly flow into Man's Ideas with any Degree of Perception.

2095. "At this ſtated Time in the following Year" — that hereby is ſignified the State of Union at that Time, appears from what hath been already ſaid concerning Abraham's Age, as being a Son of an hundred Years, and concerning Sarah's Age, as being a Daughter of Ninety Years, when Iſaac was born, whereby is ſignified, that then the Rational Principle of the Lord's Human Eſſence ſhould be united to the Divine, and that Truth conjoined with Good ſhould effect this, concerning which ſee above, n. 1988, 2074, 2075. hence then the following Year ſignifies the State of Union.

2096. Verſe 22. *And he left off to ſpeak with him, and God went up from above Abraham.* He left off to ſpeak with him, ſignifies the End of this Perception: And God went up from above Abraham, ſignifies the Lord's Entrance into his former State.

2097. "He left off to ſpeak with him" — that hereby is ſignified the End of this Perception, appears from the Signification of ſpeaking and ſaying, as denoting to perceive, concerning which ſee above; wherefore to leave off to ſpeak is to be no longer in ſuch Perception.

2098. "And God went up from above Abraham" — that hereby is ſignified the Lord's Entrance into his former State, appears from what was ſaid in the laſt Article, and thus without Explication. That the Lord was in two States, during his Life in the World, one of Humiliation, and the other of Glorifica-

tion, was ſhewn above, n. 1603, 2033. in Conſequence thereof he had two States of Perception; he was in a State of Glorification, that is, of an Union of the Humanity with the Divinity, when he perceived the Things which are contained hitherto in this Chapter in an internal Senſe; and that he was no longer in ſuch Perception, is expreſſed by theſe Words, that "he left off to ſpeak with him, and God went up from above "Abraham."

2099. Verſe 23. *And Abraham took Iſhmael his Son, and all that were born of his Houſe, and all that were bought with his Silver, every Male in the Men of Abraham's Houſe, and circumciſed the Fleſh of their Foreſkin, in this ſame Day, as God ſpake with him.* Abraham took Ishmael his Son, ſignifies thoſe who are truly rational: And all that were born of his Houſe, and all that were bought with his Money, and every Male in the Men of Abraham's Houſe, ſignifies here, as above, thoſe within the Church, with whom the Truths of Faith are joined with the Goods thereof: And circumciſed the Fleſh of their Foreſkin, ſignifies Purification and their Righteouſneſs derived from the Lord: In this ſame Day, ſignifies that State ſpoken of: As God ſpake with him, ſignifies according to Perception.

2100. "Abraham took Iſhmael his Son" — that hereby are ſignified thoſe who are truly rational, appears from the Signification of Iſhmael, as denoting thoſe who are rational from a Principle of Truth, that is, who are ſpiritual, concerning which ſee above, n. 2078, 2087, 2088.

2101. "All that were born of his Houſe, and every one that "was bought with his Silver, every Male in the Men of Abra-"ham's Houſe" — that hereby are ſignified thoſe within the Church, with whom the Truths of Faith are joined with the Goods thereof, appears from the Signification of thoſe born of the Houſe, as denoting the Celeſtial, and from the Signification of thoſe bought with Silver, as denoting the Spiritual, and that they are within the Church, concerning whom ſee above, n. 2048, 2051, 2052. alſo from the Signification of Male, as denoting thoſe who are principled in the Truth of Faith, concerning which ſee alſo above, n. 2046. whence it is evident, that they are thoſe within the Church, with whom the Truths of Faith are joined with the Goods thereof.

2102. "And circumciſed the Fleſh of their Foreſkin" — that hereby is ſignified their Purification and Righteouſneſs from the Lord, appears from the Signification of being circumciſed, as denoting to be purified from Self-Love and the Love of the World,

World, concerning which see above, n. 2039. and also from the Signification of the Flesh of the Foreskin, as denoting the Removal of those Loves, concerning which see also above, n. 2041, 2053, 2057. where it was likewise shewn, that those Loves alone oppose the Influx and Operation of Good and Truth from the Lord, and of Consequence oppose the Application of the Lord's Righteousness to Man. The Subject treated of in this Chapter throughout, is concerning the Union of the Lord's Divine Essence with the Human, and concerning the Conjunction of the Lord with Man by his Human Essence made Divine, and also concerning Circumcision, that is, Purification from the filthy Things appertaining to Man; these Subjects are in one Series, and one follows as a Consequence from the other; for the Union of the Divine Essence with the Human in the Lord was effected, to the End that the Divinity might be joined to Man; but the Conjunction of the Divinity with Man cannot have Place, unless Man be purified from those filthy Loves; as soon however as he is thus purified, the Divine Humanity of the Lord flows in, and thereby joins Man to the Lord; hence appears the Nature and Quality of the Word, viz. that it is connected in a regular and beautiful Series, when it is understood according to it's Signification in the internal Sense.

2103. "In this same Day" — that hereby is signified that State which was spoken of, appears from the Signification of Day, as denoting State in an internal Sense, concerning which see above, n. 23, 487, 488, 493, 893.

2104. "As God spake with him" — that hereby is signified according to Perception, appears from the Signification of God saying and speaking, as denoting to perceive, concerning which see n. 1791, 1815, 1819, 1822, 1898, 1919, 2097.

2105. Verses 24, 25, 26. *And Abraham was a Son of Ninety and Nine Years, in circumcising the Flesh of his Foreskin. And Ishmael his Son was a Son of Thirteen Years, in circumcising the Flesh of his Foreskin. In this same Day was Abraham circumcised, and Ishmael his Son.* Abraham was a Son of ninety and nine Years, signifies the State and Time before the Union of the Lord's Divine Essence with his Human Essence: In circumcising the Flesh of his Foreskin, signifies when he utterly expelled the Evils of the External Man: And Ishmael his Son, signifies those who are made Rational by the Truths of Faith from the Lord: A Son of thirteen Years, signifies holy Remains: In circumcising the Flesh of his Foreskin, signifies, as before, Purification: In this same Day, signifies that at that Time: Was Abraham circumcised and Ishmael his Son, signifies, that

when the Lord joined the Human Eſſence to his Divine Eſſence, he alſo joined to himſelf, and ſaved, all others who are rendered Rational by Virtue of Truth.

2106. "Abraham was a Son of Ninety and Nine Years" — that theſe Words ſignify the State and Time before the Union of the Lord's Divine Eſſence with his Human Eſſence, appears from the Signification of Ninety Nine Years, as denoting the Time before the Lord fully joined the Internal Man with the Rational, concerning which ſee above, n. 1988. The Lord's Internal Man, as was ſaid repeatedly above, was Jehovah Himſelf, that is, the very eſſential Divinity, which, when united to the Humanity, is united to the Rational Principle, for the Humanity begins in the Inmoſt of the Rational Principle, and thence extends itſelf to Man's External.

2107. "In circumciſing the Fleſh of his Foreſkin" — that hereby is ſignified, when he utterly expelled the Evils of the External Man, appears from the Signification of being circumciſed, as denoting to be purified from Self-Love, and the Love of the World, or what is the ſame Thing, from Evils, for all Evils are thence derived, concerning which ſee above, n. 2039, 2041, 2053, 2047; and that the Lord by his own proper Power expelled Evils, and thereby made the Human Eſſence Divine, was abundantly proved in the Firſt Part of this Work, and alſo above, n. 2025.

2108. "And Iſhmael his Son" — that hereby are ſignified thoſe who become rational by the Truths of Faith, appears from the Signification of Iſhmael in this Place, as denoting thoſe who become rational by Truth, that is, become ſpiritual, concerning which ſee alſo above, n. 2078, 2087, 2088.

2109. "A Son of thirteen Years" — that theſe Words ſignify holy Remains, may appear from the Signification of Ten, as denoting Remains, concerning which ſee above, n. 576, 1988. and from the Signification of Three, as denoting what is holy, concerning which ſee n. 720, 901. hence the Number Thirteen, as being compoſed of Ten and Three, ſignifies holy Remains: That Numbers in the Word ſignify Things, may be ſeen, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. What is meant by Remains with Man, was ſhewn, n. 468, 530, 561, 660, 1050, 1906.

2110. "In circumciſing the Fleſh of his Foreſkin" — that hereby is ſignified Purification, appears from the Signification of being circumciſed, as denoting to be purified from Self-Love and the Love of the World, concerning which ſee n. 2039; and and from the Signification of the Fleſh of the Foreſkin, as denoting

ting the Removal of those Loves, concerning which see n. 2041, 2053, 2057.

2111. "In this same Day" — that hereby is signified at that Time, appears from the Signification of Day, as denoting Time and State, concerning which see also above, n. 23, 487, 488, 493, 893.

2112. "Was Abraham circumcised and Ishmael his Son" — that hereby is signified, that when the Lord joined his Human Essence to the Divine, he also joined to himself, and saved, all others who by Truth become rational, appears from the Representation of Abraham in this Chapter, as denoting the Lord in that State and in that Age, concerning which see above, n. 1989; and from the Representation of Ishmael, in this Place, as denoting those who by Truth become rational, concerning which see above, n. 2078, 2087, 2088; also from the Signification of being circumcised, as denoting to be purified, concerning which see above, n. 2039. and when predicated of the Lord, denoting to be glorified, consequently denoting to put off the Humanity, and put on the Divinity; that to be glorified means to put on the Divinity, may be seen above, n. 2033. and that he then joined to himself those also, who by Truth become rational, that is, spiritual, may be seen above, n. 2034, 2078, 2088.

2113. Verse 27. *And all the Men of his House, he that was born of the House, and he that was bought with Silver, of a Son that was a Stranger, were circumcised by him.* All the Men of his House, he that was born of the House, and he that was bought with Silver, signifies all those who are within the Church: Of the Son that is a Stranger, signifies all who are rational out of the Church: Were circumcised by him, signifies that they were justified by the Lord.

2114. "All the Men of his House, he that was born of "the House, and he that was bought with Silver" — that hereby are signified all those who are within the Church, appears from the Signification of the born of the House, as denoting the celestial; and from the Signification of those bought with Silver, as denoting the spiritual, concerning which see above, n. 2048, 2051, 2052. where it was also shewn, that they are those who are within the Church, for all who are within the Church, that is, all who constitute the Church, are either celestial or spiritual; but who are celestial, and who spiritual, may be seen above, n. 2088. In this last Verse of this Chapter, is contained a Summary of all Things which were said above, viz. that they who are purified from Self-Love and the Love of the World, whether they be within or without the Church, are justified by the Lord; both

both the former and the latter are called Men of the House, for House in an internal Sense signifies the Kingdom of the Lord, see n. 2048.

2115. "Of the Son that is a Stranger" — that hereby are signified all who are rational out of the Church, appears from the Signification of a Son that is a Stranger, as denoting those who are out of the Church, concerning which see above, n. 2049. consequently as denoting the Gentiles, who have not the Word, and therefore have no Knowledge concerning the Lord; that these are saved, as well as those within the Church, if they are rational, that is, if they live one amongst another in Charity and mutual Love, and have received any Principle of Conscience according to their religious Persuasions, was shewn in the First Part of this Work, n. 593, 932, 1032, 1059, 1327, 1328.

2116. "Were circumcised by him"—that hereby is signified that they were justified by the Lord, may appear from the Representation and consequent Signification of being circumcised, as denoting to be purified, concerning which see above, n. 2039. their being circumcised by him, that is, by Abraham, was also representative, viz. of their being purified and thereby justified by the Lord. With Respect to Justification, it is not to be understood according to the common Manner of apprehending it, viz. that all Evils and Sins are wiped away, and altogether blotted out, when the Sinner, as he imagines, hath Faith, though at the very Point of Death, howsoever he hath lived in Evil and Wickedness during the whole Course of his Life; for I have been fully instructed, that not the smallest Evil, which a Man hath thought and actually done in the Life of the Body, is wiped away and altogether blotted out, but that all remains even to the smallest Portion thereof; the Truth is this, they who have thought and practised Hatreds, Revenges, Cruelties, and Adulteries, and have thus lived in no Charity, retain after Death the Life which they have thereby contracted, yea all and singular the Things appertaining to such Life, which successively return; hence their Torments in Hell: But they who have lived in Love to the Lord, and in Charity towards their Neighbour, retain also all the Evils of their Lives, but then they are tempered by the good Things which they have received from the Lord, by a Life of Charity, during their Abode in the World, and thus they are elevated into Heaven, yea are kept from the Evils, which they retain with them, so that they do not appear; such as doubt in another Life concerning this Circumstance of their having Evils with them, because they do not appear, are let back again into them, till they are convinced that the Case is really so, and then they are again elevated into Heaven; this then it is to be justified,

for

for thus they do not acknowledge their own Juſtice or Righteouſneſs, but the Juſtice or Righteouſneſs of the Lord: It is a true Saying that they are ſaved who have Faith, but by Faith Nothing elſe is meant, in the Word, but Love to the Lord, and neighbourly Love, conſequently a Life agreeable to ſuch Love; Doctrinals and Tenets of Faith are not Faith, but only appertaining to Faith, for all and ſingular Things of that Nature are for the Sake of this End, to make Man ſuch as they teach him to be, which may appear evident from the Lord's Words, where he teaches, that the Law and all the Prophets, that is, the univerſal Doctrine of Faith, conſiſts in Love to God, and in neighbourly Love, Matt. xxii. 34 to 39. Mark xii. 28 to 35. That there is no other Faith, which can properly be called Faith, was ſhewn in the Firſt Part of this Work, n. 30, to 38, 379, 389, 724, 809, 896, 904, 916, 989, 1017, 1076, 1077, 1121, 1158, 1162, 1176, 1258, 1285, 1316, 1608, 1798, 1799, 1834, 1843, 1844. and that Heaven itſelf conſiſts in Love to the Lord and in mutual Love, n. 537, 547, 553, 1112, 2057.

Concerning the Laſt Judgment.

2117. FEW *at this Day know what is meant by the Laſt Judgment; it is generally ſuppoſed to be an Event which is to take Place when the World is deſtroyed; hence it is conjectured, that this Globe of Earth is to periſh by Fire, together with all Things that are contained in the viſible World; and that then, for the firſt Time, the Dead ſhall riſe again, and ſhall appear at the general Judgment, when the wicked are to be caſt into Hell, and the good to aſcend into Heaven: Theſe Conjectures are grounded in the prophetical Parts of the Word, where Mention is made of a New Heaven and a New Earth, and alſo of the New Jeruſalem; Mankind not being aware, that the prophetical Parts of the Word, in their Internal, have a totally different*

Signification

Signification from what appears in the Sense of the Letter, and that by Heaven is not meant Heaven, nor by Earth Earth, but the Church of the Lord in general, and with every Individual in particular.

2118. *By the Last Judgment is meant the last Time of the Church, and also the last Time of every one's Life: With Respect to the* Last Time of the Church, *it was the Last Judgment of the most Ancient Church, which was before the Flood, when their Posterity perished, whose Destruction is described by the Flood. The Last Judgment of the Ancient Church, which was after the Flood, was, when almost all who were of that Church became Idolaters, and were dispersed. The Last Judgment of the Representative Church, which succeeded with the Posterity of Jacob, was, when the Ten Tribes were carried away into Captivity, and dispersed amongst the Nations; and when the Jews afterwards, since the Coming of the Lord, were driven out of the Land of Canaan, and scattered over the Face of the whole Earth. The Last Judgment of this Church, which is called the Christian Church, is what is meant of John, in the Revelations, by a New Heaven and a New Earth.*

2119. *That the* Last Time of the Life of every Man, *when he dies, is to him a Last Judgment, is not unknown to some, but still few believe it; when nevertheless it is an established Truth, that every Man after Death rises again into another Life, and is presented before Judgment: But this Judgment is thus; as soon as ever his corporeal Parts grow cold, which happens a few Days after his Decease, he is raised again of the Lord by Celestial Angels, who at first are attendant on him; but in Case he be such, that he cannot remain with them, he is then received by the Spiritual Angels, and successively afterwards by good Spirits; for all, as many as come into another Life, are grateful and acceptable Guests; but whereas every one's Desires follow him, he who hath led a wicked Life cannot abide long with the Angels and good Spirits, but successively separates himself from them, and this, until he cometh amongst Spirits, whose Life is similar*

similar and conformable to that which he led in the World; then it appears to him as if he was in the Life of his Body, for his present Life is but a Continuation of his past; from this Life his Judgment commences; they who have led a wicked Life in the Body, in Process of Time descend into Hell; they who have led a good Life, are by Degrees elevated of the Lord into Heaven: Such is the Last Judgment of every particular Person, concerning which we have spoken from Experience in the First Part of this Work.

2120. As to what the Lord spake concerning the last Times, that then the Sea and the Waves shall roar, the Sun shall be darkened, the Moon shall not give her Light, the Stars shall fall from Heaven, Nation shall rise against Nation, and Kingdom against Kingdom, with several other Particulars, Matt. xxiv. 7, 29. Luke xxi. 25. they all, both in general and in particular, signify the State of the Church, what it would be at the Time of it's Last Judgment; and by the Sea and the Waves roaring, Nothing else is signified, than that Heresies and Controversies, in general within the Church, and in particular in every Individual, shall be thus noisy and outrageous; by the Sun Nothing else is meant than Love to the Lord and neighbourly Love; by the Moon, Faith; and by Stars the Knowledges of Faith, which in the last Times shall be thus darkened, shall not give Light, and shall fall from Heaven, that is, shall vanish away; the like is said by the Lord in Isaiah, Chap. xiii. 10; also by Nation rising up against Nation, and Kingdom against Kingdom, Nothing else is meant than Evils rising against Evils, and Falses against Falses, &c. There are many secret Reasons why the Lord thus spake [expressing Things interior by Things exterior]. That Seas, the Sun, the Moon, the Stars, Nations and Kingdoms, have such a Signification, I know of a Certainty; and it was shewn in the First Part of this Work.

2121. That the Last Judgment is at Hand, cannot so plainly appear on the Earths, and within the Church, as in another Life, whither all Souls come and flock together; the World of Spirits at this Day is full of evil Genii and evil

Spirits, chiefly from the Christian World, and amongst them there reign Nothing but Hatreds, Revenges, Cruelties, Obscenities, and also treacherous Machinations: Nor is this the Case only with the World of Spirits, whither Souls recently deceased first flock together, but also with the interior Sphere of that World, where those dwell, who as to their Intentions, and Ends of Life, have been inwardly wicked; this Sphere, in like Manner, at this Day is so crouded, that I have wondered that such an Abundance of wicked Spirits could possibly exist: For all are not cast instantly into Hell, because it is according to the Laws of Order, that every one, who is of an infernal Nature, should return into his own Life, which he had in the Body, and thence by Degrees be conveyed down into Hell; the Lord casteth none down into Hell, but every one casteth himself thither; hence those Worlds of Spirits are most crouded with a Concourse of such Infernals, who have their Abode there for a Time; by these the Souls, which come from the World, are grievously infested; and moreover, the Spirits attendant upon Man (for every Man is governed by Spirits and Angels from the Lord) are more urgent than heretofore to infuse into Man malignant Influences, and this to such a Degree, that the attendant Angels can scarce avert them, but are compelled to exercise their Influence on Man more remotely. Hence in another Life it may evidently appear that the last Time is at Hand.

2122. *As to what further concerns Souls recently deceased, they which come from the Christian World have scarce any other Thought, and Purpose, than to become the greatest, and to possess all Things, so entirely are they immersed in Self-Love and the Love of the World, which Loves are altogether opposite to heavenly Order, see n.* 2057. *besides that several entertain no other than filthy, obscene, and profane Thoughts, whilst their Discourse is correspondent thereto; to which may be added, that they make light of, and altogether despise, whatever relates to Charity and Faith, not acknowledging the Lord Himself, yea, bearing Hatred towards all who profess Him; for in another Life Thoughts*

and

and Hearts speak; and further, hereditary Evils, arising from the wicked Life of Parents, are become more malignant, and like Fires hid and cherished inwardly stimulate Man to more atrocious Profanation of what is upright and pious, than heretofore; such Spirits flock in Troops at this Day into another Life, and crowd the exterior and interior Spheres of the World of Spirits, as was observed above: When Evil begins thus to prevail, and the Equilibrium to incline on the Side of Evil, it is thence plainly perceptible, that the last Time is at Hand, and that the Equilibrium is about to be restored by the Rejection of those who are within the Church, and the Reception of others who are without.

2123. That the last Time is at Hand, may also appear from this Circumstance in another Life, that all Good, which flows from the Lord through Heaven into the World of Spirits, is there instantly turned into Evil, Obscenity, and Profaneness, and that all Truth is turned instantly into what is false, consequently mutual Love into Hatred, Sincerity into Deceit, &c. so that Goodness and Truth are no longer perceptible: The like comes to pass with Man, who is governed by Spirits, with whom the evil Spirits in that World have Communication: This hath been most clearly discovered to me by much Experience, which, if I should adduce it all, would fill many Pages; it hath been given me often to perceive and hear Goodness and Truth, which are from Heaven, how they were turned into Evil and the False, together with the Degree and Quality thereof.

2124. I have been informed, that the Good in the Will-Principle, which appertained to the Men of the most Ancient Church, was utterly lost in the People before the Flood; but that at this Day, with the Men of the Christian Church, intellectual Good is beginning to perish, insomuch that very little of it is left remaining, by Reason that Nothing is believed but what is comprehended by the Senses, and that at this Day Men not only reason from the Senses, but also extend such Reasoning to Divine Arcana, by a Philosophy unknown to the Ancients; the Consequence whereof is, that intellectual

Light is utterly darkened, and the Darkneſs is become ſuch as ſcarce to admit of Diſſipation.

2125. *The Nature and Quality of the Men of the Chriſtian Church at this Day was viſibly exhibited to me by Repreſentations: There appeared ſome Spirits ſo black, and in a Cloud ſo dark, as to excite Horror; afterwards there appeared others not ſo horrible, and it was ſignified to me that I ſhould ſee Something: Inſtantly there were ſeen at firſt ſome Children, who were combed by their Mothers ſo cruelly, that the Blood flowed out, by which was repreſented, that ſuch is the Education of Infants at this Day: Afterwards there appeared a Tree, and it was perceived as if it was the Tree of Knowledge, into which a large Viper was ſeen to raiſe itſelf, of ſuch a Size as to beget Horror; it appeared to be of the Length of the Trunk: The Tree with the Viper vaniſhing, there appeared a Dog; and inſtantly a Door was opened into a Chamber, enlightened with a yellowiſh Light as of lighted Coal, and therein were two Women; it was perceived that the Chamber was a Kitchen, but I am not at Liberty to relate the Things which were there ſeen: It was told me, that the Tree, into which the Viper climbed, repreſented the State of the Men of the Church, as they are at this Day, in that they entertain mortal Hatreds towards each other inſtead of Love and Charity, covering ſuch Hatreds alſo under Deceit and Pretences of Uprightneſs; and likewiſe that they cheriſh impious Thoughts concerning the Things appertaining to Faith; but the Things ſeen in the Kitchen repreſented thoſe Hatreds and impious Thoughts, according to their real Quality.*

2126. *It was alſo further repreſented, how they at this Day, who are within the Church, are in Oppoſition to eſſential Innocence: There was ſeen a beautiful and innocent Infant; at the Sight of him, the external Bonds, by which wicked Genii and Spirits are reſtrained from committing great Enormities, were a little ſlackened; inſtantly they began to treat the Infant moſt rudely, to tread him under Foot, and to expreſs a Deſire to kill him, one after one Manner, and another*

ther after another Manner; for Innocence in another Life is represented by Infants: Hereupon I said, that those Spirits did not discover such Dispositions in the Life of the Body; but Reply was made, that their Interiors were such, and that they would have expressed the same furious Rage against all Innocents, had not they been prevented by civil Laws, and by other external Restraints, such as the Fear of forfeiting their Property, their Honour, their Reputation, and their Life: Those wicked Genii and Spirits, on hearing this Reply, sneered at it also. Hence it may appear what is the Nature and Quality of the Men of the Church at this Day; and further, that the last Times are at Hand.

2127. *In another Life there sometimes appears, as it were, a Kind of Last Judgment before the wicked, when their Societies are broken up and dispersed; and before the good, when they are introduced into Heaven; I am at Liberty to relate what has been experimentally made known to me in Regard to both.*

2128. *The Idea of a Last Judgment presented before the Wicked, which was seen by me twice or thrice, was as follows: When the Spirits about me joined themselves into pernicious Societies, so that those Societies prevailed, and did not suffer themselves to be ruled by the Law of Equilibrium according to Order, but provoked other Societies in an insolent Manner, and by the Prevalence of their Force began to do them Hurt, instantly there appeared a Company of Spirits sufficiently numerous, from the Quarter in Front a little to the Right above, at whose Approach a Kind of fluctuating and deep-toned Tumult was heard; hereupon Consternation mixed with Terror seized the Spirits, and hence Confusion ensued, and immediately they who were in those Societies were dissipated, one in one Direction, and another in another, so that they were separated from each other, and none knew where his Companion was; during this Tumult, it appeared to the Spirits no otherwise than as a Last Judgment attended with a Destruction of them all; some uttered Lamentations; some through Terror lost as it were all Heart; in a Word, all were seized with a fearful*

Appre-

Apprehenſion of a Kind of Latter End; the Noiſe of thoſe who approached from the Quarter in Front, ſounded to them variouſly, to ſome like the Noiſe of armed Horſemen, to others in a different Tone, according to the State of Fear, and conſequent Phantaſy in each; it was perceived by me as a continued Whiſper, with alternate Undulations, and as proceeding from ſeveral united together: I was informed by thoſe who were near me, that ſuch Companies come from that Quarter, when the Societies are thus in evil Aſſociation, as was ſaid, and that they know how to diſſociate and ſeparate one from another, and at the ſame Time to ſtrike Terror, ſo that the wicked Spirits think of Nothing but Flight; and that by ſuch Disjunctions and Diſſipations all are afterwards reduced to Order by the Lord; alſo that a Diſperſion of this Sort is ſignified in the Word by an Eaſt-Wind.

2129. *There are likewiſe other Kinds of Tumults, or rather Conflicts, which preſent alſo the Idea of a Laſt Judgment, and by which Societies, who are in evil Connection as to their Interiors, are diſſolved: Of theſe I am at Liberty to relate what follows; ſuch Spirits are reduced to a State, in which they do not think in Society, or in Communion, as is cuſtomary, but each for himſelf: in Conſequence of the Thoughts thus varying, and the Speech of each thus murmuring diverſely, there was heard a Kind of Noiſe as of many Waters, and a Conflict amongſt the Waters ſuch as cannot be deſcribed, ariſing from the Confuſion of Opinions concerning certain Truths, which were at that Time the Objects of Thought and Diſcourſe, which Conflict is ſuch, that it may be called a ſpiritual Chaos: The Sound of the Murmurs thus in Conflict and Confuſion was threefold; one flowed in about the Head, and it was ſaid, that this was a Conflict of the Thoughts; another flowed in towards the left Temple, and it was ſaid that this was a Conflict of Reaſonings concerning certain Truths, which they were not diſpoſed to believe; the third flowed in from above towards the Right, and was harſh, but not ſo confuſed, the Harſhneſs ſeemed to vibrate to and fro, which, it was ſaid, aroſe from this Circumſtance, that the Truths were at Strife with each other, and were thus*

vibrated

vibrated to and fro by Reasonings: During these Conflicts, there were nevertheless Spirits who discoursed with me, telling me what each particular Thing signified, their Discourse penetrating distinctly through those Noises. The Subjects of their Reasonings were chiefly these, Whether it is to be understood literally, that the Twelve Apostles would sit upon twelve Thrones, and judge the twelve Tribes of Israel; and whether any are to be admitted into Heaven, but such as have suffered Persecutions and Miseries: Every one reasoned according to the Phantasy which he had imbibed in the Life of the Body; but some of them, who were reduced into Communion and Order, were afterwards instructed, that as to the first Subject of Debate, it is not to be understood according to the Letter, for that by Apostles are not meant Apostles, nor by Thrones Thrones, nor by Tribes Tribes, nor yet by Twelve Twelve, but that by all those Expressions, both Apostles, and Thrones, and Tribes, and also by Twelve, are signified the Primary Things of Faith, n. 2089. and that by these, and according to these, Judgment is passed upon every one; and it was further shewn, that the Apostles cannot possibly judge a single Man, but that all Judgment is of the Lord Alone. And with Respect to the other Subject of Debate, they were informed, that this is not to be understood as if those only were to be admitted into Heaven, who have suffered Persecutions and Miseries, but that the Rich as well as the Poor, they who are in high Station as well as they who are in low, will be received there; for that the Lord hath Pity on all, especially on such as have been in spiritual Miseries and Temptations, which are Persecutions arising from the wicked; consequently who acknowledge that of themselves they are miserable, and believe it to be of the Lord's Mercy alone that they are saved.

2130. *With Respect to the Idea of a Last Judgment presented before the Good, when they are let into Heaven, I am at Liberty to relate how this Case is also: It is said in the Word, that the Gate was shut, so that none could any longer be admitted; and that they had no Oil, and came too late, and therefore were not admitted, by which Expressions*

is

is also signified the State of a Last Judgment; how these Things are, and how they are to be understood, was shewn to me. I heard Societies of Spirits, one after another, saying with a distinct Voice, that the Wolf wished to carry them away, but that the Lord delivered them, and that thus they were restored to the Lord, whereat they rejoiced with the inmost Joy of Heart, for they were in Despair, and consequently in Fear, that the Door was shut, and that they were come too late, so that they could not be let in, such a Thought was infused into them by those who are called Wolves; but this Thought vanished by their being let in, that is, by their being received by the Angelic Societies, for Letting in (Intromissio) *to Heaven, is Nothing else but such Reception; this Letting in* [or *Intromission*] *appeared to me as being made and continued by Societies amounting in Number even to Twelve, and that the Twelfth was let in, that is, was received, with greater Difficulty than the foregoing eleven; afterwards also there were admitted eight, as it were, Societies, which it was shewn me were of the Female Sex: Hereupon it was said, that this Process of Admission, that is, of Reception into the heavenly Societies, hath this Appearance, and this by orderly Continuation from one Place to another; also that Heaven is never filled to Eternity, much less is the Door shut, but that it's Inhabitants are more blessed and happy, in Proportion to the greater Number of Comers, because hereby the Principle of Unanimity is strengthened. After that they were let in, it then appeared as if Heaven was shut; for there were several, who then also wished to be let in, that is, to be received; but Reply was made, that this could not be as yet, which is signified by their coming too late, by the Door being shut, by their knocking, and by their not having Oil in their Lamps; the Reason why they were not admitted, was, because they were not as yet prepared, so as to be able to abide with the heavenly Societies, where mutual Love dwells, for, as was said above, n. 2119, they who have lived in the World in Charity towards their Neighbour, are by Degrees elevated of the Lord into Heaven. There were also other Spirits,*

who were ignorant of the Nature of Heaven, as consisting in mutual Love, who also then wished to be let in, supposing that merely to be let in would be sufficient; but Reply was made them, that their Time was not yet, but that they should be let in at a future Time when they were prepared: The Reason why Twelve Societies appeared, was, because Twelve signify all the Things of Faith, as was said above, n. 2129.

2131. *They who are introduced, or let in, are received by the Angelic Societies with the inmost Charity and Joy thereof, and every Mark of Love and Friendship is shewed them; but if they are not perfectly willing to continue in those Societies to which they first come, they are then received by other Societies, and this successively, until they come to that Society with which they are in Agreement according to the Life of mutual Love in which they are principled, and there they abide, until they become still more perfect, at which Time they are elevated and exalted thence to greater Happiness; and this by the Mercy of the Lord, according to the Life of Love and Charity which they have received in the World: But Translation from one Society to another is never effected by a Rejection on the Part of the Society in which the translated Spirits are, but by a certain Will-Desire in them which is insinuated from the Lord; and being thus agreeable to their Desire, all is done from a free Principle.*

2132. *It is said in the Word, Matt.* xxii. 11, 12, 13. *that there came in one to the Wedding, who had not on a Wedding-Garment, and that he was cast out; how this Case is, was also shewn to me: There are some who, in the Life of the Body, are so principled in Deceit, that they can feign themselves Angels of Light, and whilst they are in such hypocritical State in another Life, they can also insinuate themselves into the neighbouring heavenly Societies; but they do not long continue there, for in the Instant that they perceive the Sphere of mutual Love therein, they are seized with Fear and Horror, and cast themselves headlong thence; and then it appears in the World of Spirits as if they were cast down by others, some towards a Lake, some towards Gehenna, and some towards another Kind of Hell.*

2133. *Twice or thrice, by the Divine Mercy of the Lord, Heaven was so far open to me, that I heard a general Glorification of the Lord, which was such, that several Societies together and unanimously, but still each Society by itself, with distinct Affections and Ideas thence derived, glorified the Lord; the heavenly Voice was heard far and wide, and reached to such an immense Extent, that the Hearing was lost for Want of Determination, as the Sight is in looking at the Universe; and this was attended with the inmost Joy and Felicity. There was also perceived a Glorification of the Lord at Times resembling an Irradiation flowing downwards, and affecting the Interiors of the Mind. This Glorification is celebrated, when the Angels are in a State of Tranquillity and Peace, for it then flows forth from their inmost Joys, and very essential Felicities.*

2134. *At the End of the next Chapter, by the Divine Mercy of the Lord,* the State of Infants *in another Life will be spoken of.*

END OF VOL. II.

AB B 631

(2)

COELESTIA:

OR

Y MYSTERIES

NED IN THE

CRIPTURES,

OR

THE LORD,

D AND LAID OPEN;

WITH THE BOOK OF

E S I S.

PERSED WITH

WONDERFUL THINGS

N IN THE

nd the Heaven of Angels.

ED FROM THE ORIGINAL LATIN

OF

SWEDENBORG,

Y OF GENTLEMEN.

OL. II.

N D O N:

RSH, No. 32, Clerkenwell-Close;

BUCKLAND, Paternoster-Row; J. DENIS
Fleet-Street; I. CLARKE, and I. HAS-
ILLS, Briſtol; S. HAZARD, Bath; and by
nd Country.

CC. LXXXIV.

Universitäts- und Landesbibliothek Sachsen-Anhalt
urn:nbn:de:gbv:3:3-11139/fragment/page=0581